The dynamism of Christianity

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Introduction

A podcast and two texts

We listened to a podcast about relics [1]and delved into two texts we found in the weekly magazine Knack. The first text was somewhat older [2], dating from 1989. The second is more recent [3]. Both discuss the existence or non-existence of the devil and the practice of exorcism. We think it would be helpful to dwell on this a little longer. It seems to us that considering them as separate, self-existing facts isn't really helpful. What does seem essential, especially in our time, is to situate them within a much larger religious context. Then they are no longer isolated elements of a collection that seems somewhat strange to many. Nor are they part of a much more comprehensive and richer system, the content and scope of which few still suspect. However, if we give them their rightful place within their larger context, we will much better understand their coherence and structure. That larger context represents "total reality." Its scope and content are simply enormous. We only have limited insight into its scope, and we understand only fragments of its content. And that reality is rooted in, permeated by, and supported by a thoroughly dynamic and biblical religion.

WE Hocking [4]puts it this way : " One can see in religion something like a resolute 'no.'

[1] The moment of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN_Radio 5 April 2025.
[2] Chris De Stoop in K nack of May 17, 1989: "Deliver us from the devil, Lord ".
[3] Jeroen de Preter in Knack of October 26, 2025: " Satan lives, today perhaps more than ever."
[4] Hocking WE, Les principles de la méthode en philosophie redactiee, in Revue de Métaphysique et de Morale, 29:4, 452/453.

The religious person resists the threats of material nature that want to dominate him, not to say devour him. Religion is a resolute and massive refusal. And what it refuses is that the material powers hold the entire person in their grasp. It is not the believer, it is the nonbeliever who is naive in the face of natural phenomena. The deepest realities belong to the realm of the invisible." And that is what this text aims to address.

Let's look back in time. For centuries, the Christian religion was a religion for the people. Faith was dominated and administered by the church. The common man accepted the faith as "our mother, the holy church" taught him. For the great questions of life, they readily submitted to the supposed infallibility of the church's authority. They believed the church knew everything. In their youth, the older among us still knew a last vestige of that stable Christianity that had existed for centuries. If one was baptized and confirmed and kept the commandments, they took it for granted that one would go to "heaven" after death.

The self-evident certainties that once gave people a calm mind and a sense of self-satisfaction have lost much of their power today. Life's horizons are less clear, and the world and life itself seem much more complex. The paranormal and clairvoyant aspects repeatedly testified to in the Gospels remained mostly specific to, and limited to, religious services. But whether, and how, they actually existed outside the walls of the church building was no longer discussed so much.

However, if we want to better understand religion, it simply isn't possible without also addressing these mantic and magical aspects. This isn't always obvious. However, if one experiences a profound and unusual experience, or suffers a serious illness, such questions become much more relevant, and one is eager to seek possible answers.

Below, we will attempt to distinguish several elements inherent to religion in general. We will explore some differences between biblical and non-biblical religion. If we want to better understand what religion is ultimately about, we must keep several assumptions in mind. We want to go beyond what popular belief teaches us.

It's sometimes said that an axiom or presupposition is a fundamental statement accepted without proof. However, these statements aren't entirely arbitrary. Consider, for example, a "proof by contradiction." In this case, it's assumed that not your axiom, but its converse is true. And if you then reason further, you arrive at a contradiction. You can only conclude that your axiom does contain some basis of truth. It is in this sense that we consider our presuppositions and thus, axiomatically, want to delve deeper into the great questions of life. These certainly have a philosophical, and for many, also a deeply religious, character.

Some axioms

Some of these assumptions may sound somewhat familiar to some. For others, they may be entirely new. They may also be difficult to accept. Yet, for a proper understanding of what religion essentially is, they seem well worth considering. They can help us see the unity in the multitude of phenomena. They can also give us a better insight into the logical structure of religion. Once we have internalized these axioms and are sufficiently familiar with them, they seem to speak for themselves. Then, what some call a "blind leap" of faith is far from blind, but rather becomes a thoroughly considered choice. "Yes, of course, this is how it must be, not otherwise," we then think. And we are sometimes surprised that we didn't see it all this way much earlier.

With our journey through this religious axiomatics, we would like to grant every reader the joy of gaining a richer and deeper insight into the essence of religion.

We list these axioms below.
Axiom 1 states that Jesus himself wanted a mystical church.
Axiom 2 tells us that clairvoyance exists.
Axiom 3 divides reality into nature, external nature, and supernatural.
Axiom 4 sees reincarnation as a fact.
Axiom 5 focuses on dynamic forces in non-biblical religions.
Axiom 6 points to the dynamic forces within Christianity.
Axiom 7 states that evil exists objectively.
Axiom 8 illuminates the structure of the sacred.
Axiom 9 illustrates Trinitarian energy as the basis of religion.
Axiom 10 advocates an individual, internalized, and forgiving religion.

Not everyone will agree with these ten axioms. Nor is that necessary. It's even good to have reservations about them. We're not listing them as truths of faith. Accepting them blindly seems really inadvisable. Blind faith all too easily leads to all sorts of errors. Let's say, much more modestly, that these assumptions exist simply for the sake of understanding. It's always good to know someone's perspective and their reasoning. This allows one to more accurately determine one's own position and, if necessary, point out logical flaws to others. But it can also be the other way around. And both parties benefit from that.

Ultimately, faith in Jesus is only possible if he, Jesus himself, makes it clear to us that, within the totality of reality, he is indeed our savior and therefore occupies a unique position. Let us address these axioms with respect for every opinion and with a logically rigorous spirit. We keep in mind that of contradictory data, only one can ultimately be true. This naturally also applies to religious data. It should be immediately clear that the materially observable alone, as it applies in the exact sciences, is insufficient to penetrate the essence of a religion.

In what follows, we consider what religious data we have and what we can deduce from it. We therefore rely on experience, but equally on logic. And we maintain this logical rigor with what is not immediately tangible for everyone. We would like to clarify and illustrate all of this in this text. We have already mentioned several testimonies elsewhere. Here, however, we have rearranged them in such a way that they much better illustrate the central theme we wish to follow here. We are not so much looking at the individual data as we are, but rather demonstrating the connection that unifies the many data. This leads us to a much better understanding of religion as a whole.

1. Jesus wanted a mystical church.

That Jesus wants a church is clear from *Matthew 16:18-19* , where he says to Peter : "You are Peter. On this rock I will build my church, and the powers of the underworld will not prevail against it." The Latin and Greek term "petra" indeed means "rock." If the church were no longer there, what mystical factor would remain for us today? Perhaps none at all.

1.1. A mystical factor

The term "mysticism" here represents the firm conviction that a reality exists that vastly transcends the material world. In this sense, "mysticism" is related to "metaphysics." The latter term originates from Ancient Greek. In this civilization, which, along with Christianity, is one of the pillars of our Western culture, humans first studied "fusis," nature, and the related

natural sciences. Afterwards, they reflected on what transcends these sciences. The Greek term "meta" means "what comes after." Metaphysics, then, concerns deeper reflections on the whole of reality and its meaning and significance. In short, it concerns the considerations humans make after mastering the entire "fusis," the then-known sciences. For example, they delve into the pronouncements of great thinkers, or they reflect on the world of the paranormal, the role of various gods, and everything that can be associated with religion. This is how the Athenian thinkers Socrates, Plato and Aristotle saw it in their time, which was several centuries before our era.

The existence of a higher reality is a theme that has remained relevant throughout the centuries. It belongs to the "philosophia perennis," to the perennial philosophy. Centuries later, the Enlightenment philosopher J.F. Hegel stated that a people without metaphysics is like a church without a Blessed Sacrament. For the Christian faith, it means that the deepest part of our being is firmly rooted in the eternal and imperishable, in "something" that gives support and meaning to our existence. Biblically speaking, this means that we are profoundly children of God, that we were created in His image and likeness, and that our lives are continually sustained by the power of the Holy Trinity: the Father, the Son, and the Holy Spirit. Some even claim to actively sense this power. Those who lack this conviction, a believer would argue, lead a rather superficial life and feel at the mercy of the seemingly random twists of fate.

1.2. The salt of the earth

Regarding this mysticism, we refer to the text "Salz der Erde" [5](the salt of the earth). This was written in 1931 by Maria Trips, a simple woman from Weingarten, Germany, wrote. She says she never used to pray for priests. She thought pastors of souls didn't need to, given their constant contact with God . Later, she came to believe it was incredibly important to pray for them. One day, after reading the Gospel passage of *Matthew 5:13* , about the salt of the earth, she wondered what Jesus actually meant when he said to his apostles: "You are the salt of the earth. But if the salt loses its saltiness, with what will it be salted? It will only be thrown away and trampled on by people." Reflecting on this, it suddenly occurred to her that "the saltiness" might refer to the mystical powers that priests, as mediators, receive in abundance, among other things, during their ordination and through their abundant prayer. When, then, does the salt lose its saltiness? She believes this happens when religious people neglect or even completely deny the mystical aspect. For if they do, Christianity loses its last defense mechanism. Then life suddenly loses much of its perspective, its religious depth, or perhaps we should say, its height.

Mrs. Trips further wondered whether Jesus, when he made that statement, had a specific historical period in mind. Indeed, after some reflection, she feared that the period in which she lived, the interwar period, the time between the First and Second World Wars, was the beginning of it. We are now almost a century further. Since then, the church has certainly not progressed, to put it mildly. A number of our 21st-century contemporaries [also] argue that we are experiencing the beginning of that "end time." They believe we are in that period when the salt of the earth loses its power. According to them, the church is in danger of rapidly losing its influence. Church buildings are emptying, and numerous malpractices and global scandals are increasingly damaging its image. Contemporary world events sometimes give the impression that the mystical element of existence is lost. And yet, in all the texts on this

[5]Trips Maria , Salz der Erde, 1931, Weingarten (Württemberg). See integral text 22 and book 'Homo Religiosus' 13.4.2. Both text and book address this. You can find both on this website.

website, there is a profound conviction that the gates of the underworld will ultimately not overpower the church of Jesus.

1.3. The themes of the first axiom summarized.

We addressed Jesus' explicit promise that the church will endure. It is not only valuable but also necessary. The salt of faith must retain its potency. In this way, the Christian religion acquires a mystical element and far surpasses the material values of the secular world. As mentioned, we want to approach not only profane reality logically, but also the sacred.

2. Clairvoyance as a fact

What we see and touch "in this world" is only the 'foreground.' Without any insight into its background, this world risks becoming meaningless, or at the very least, opaque and extremely superficial. This is one of the reasons why mantically gifted mediators can be of some importance: after all, they are more at home in that 'background' due to an extranatural or supernatural aptitude and gift.

Below, we'll mention a number of situations or events that can confirm the existence of paranormal perception. We prefer to speak more generally of clairvoyance rather than clairvoyance. The latter places a one-sided emphasis on "seeing." Some, for example, hear an inner voice, perceive an odor of holiness, or say that evil "stinks." But it could just as easily be a remarkable dream that foreshadows an event or clarifies an insight. We'll illustrate this form of perception with several testimonies, both biblical and non-biblical. This strikingly charged nature can illustrate how a person arrives at religion, and possibly how such a belief can develop further.

2.1. A powerful charge

Let us summarize what L. Chochod, *Huê la mystérieuse*[6] tells us about this. Sometimes an Anamanite, a villager near Hué, Vietnam, feels something unusual in a special natural location, such as a strange and powerful charge. They may also have a striking dream. Because they feel that invisible beings exist there who can help them in their battle against life's many threats, they build a small temple there. This doesn't go unnoticed by the other villagers. Some "sensitive" villagers claim to feel this strange energy there too, for example, as tingling sensations in their palms . Furthermore, some will claim, with a kind of intuition, a clairvoyant vision, to "see" the presence of a misty "being."

Thus, the temple gradually becomes an important place, a sanctuary where the entire community gathers at specific times and offers sacrifices to the local spirits or deities. More is often all that's needed to establish a religious center. Many similar examples can be found elsewhere, spread across the globe. Consider, for example, the origins of Greek, Roman, or Scandinavian mythologies in our Western culture. In a specific place, one experiences a reality that extends beyond and transcends the reality of everyday life. We want to emphasize that in such communities, a direct, unusual, non-natural experience forms the basis of their religion. No prior theoretical considerations, therefore, from which one derives one or another religious practice, but direct experience. For us Westerners, this is a rather rare and unusual, even 'sensitive' or paranormal experience, but in many non-Western cultures, this sensitivity is the rule rather than the exception. It was, or still is, very much alive among these peoples. Unfortunately, it is greatly weakened or even destroyed once we adopt our Western culture.

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[6]L. Chochod, *Huê the Mystérieuse* , Paris, 1943, 295ss. Hué or Huê is the capital of Central Vietnam. (See on this website: Course 6.2.1. Introduction to Hieroanalysis, pp. 20ff.).

Let us also give a biblical example of this powerful charge. *Exodus 3:1 ff* . recounts how Moses saw a bush ablaze but not consumed. When he was astonished, he heard the voice of Yahweh revealing himself as, "I am he who is." Understand: I am he who has always been, is now, and always will be. Yahweh continued, "Do not come any closer, and take off your sandals, for the place where you are standing is holy ground."

The Swiss pedagogue Alfred Bertholet notes in his book *"Die Religion des Alten Testaments* [7]": " Heiligkeit bedeutet gesteigerte Kraftgeladenheit" (Holiness means increased power-ladenness). Here again, we encounter that mysterious power. Nathan Söderblom, the former archbishop of Uppsala and professor at Uppsala, also writes in *"Das Werden des Gottesglaubens* [8]" (The Words of God's Glory) that, while belief in God may be important from a religious perspective, the concept of "holy," as distinguished from "profane," is even more decisive. We think of Pentecost (*Acts 2:1-11*) , where the power of the Holy Spirit descended upon the apostles like tongues of fire. Again and again, we hear about that remarkable power or energy that emanates from all that is holy to an environment that is much less so, or even not at all.

2.2. An inner voice

This increased power can manifest itself not only in the natural world around us, but also within ourselves. It doesn't have to be a bramble receiving energy from God; it can also be something in our deeper soul. If that power becomes too strong, then clear perception, we might even say, is the "natural" result. Let's clarify this with the following statement: "Every quantitative increase or decrease leads to a qualitative difference."

Consider a scale like the one shown below. You can keep adding weight to one side, for example, the left-hand side. This is the quantitative increase. Apparently, nothing happens for a long time. If you keep adding weight to the left, the scale will suddenly tip at a certain point. This is the qualitative leap. The weight in the left-hand side is now heavier than in the right-hand side. The changing quantity leads to a change in quality.

An addition of that remarkable energy means that, from a certain point on, almost every person can experience "something" of it. Let's simply call that "something" "the conscience." Contact with God begins primarily through the conscience. In principle, every person possesses one. Even the criminal initially has a conscience. They may consciously try to suppress it, or perhaps unconsciously repress it. But something within them knows they are wrong. They may try to suppress it for a while, but towards the end of their life, this becomes increasingly difficult.

The ancient Greek thinker Socrates , one of the great philosophers alongside Plato and Aristotle, made a great impression in Athens with the truthfulness of his life. He often walked around the marketplace, addressing people and trying to get them to reflect and reflect. He did

[7]Bertholet A., Die Religion des Alten Testaments, Tübingen, Mohr, 1932, 7.
[8]Söderblom N., Das Werden des Gottesglaubens (Untersuchungen über die Anfänge der Religion), Leipzig, 1926-2.

this through his so-called "majeuticism." It was a question-and-answer game in which he feigned ignorance. With pointed questions, he increasingly cornered his opponent, until the latter realized his mistake. In this way, Socrates sought to encourage his fellow man to reflect and gain better insight. He was always concerned with the well-being of his neighbor. He never accepted money for his teaching. He sharply opposed the so-called sophists, teachers of wisdom, who were overly generously paid for their services and did not always act conscientiously. Their concern was to prove their point through rhetoric and persuasion, not so much to ensure justice prevailed. Socrates criticized them more than they could bear. For this, the Athenian government of the time sentenced him to drink the poisoned chalice.

According to the Greek writer Xenophon [9], Socrates had a 'daimon,' an inner voice that made itself heard in a paranormal way. The Greek word 'daimon' here doesn't mean what we understand as a 'demon,' a 'devil,' but rather a kind of divine counselor. Plato has Socrates speak about this [10]: "As you have often heard me declare in many places, something divine, like a daimon, has fallen to my lot. It is a voice that has accompanied me since my childhood, a voice that sometimes prevents me from doing what I would like to do, but never urges me to anything." What is striking here is that during these inspirations, Socrates maintained his calm self-possession. He wasn't controlled or carried away by that voice, but remained in control of it. He wasn't possessed by it at all. He always remained himself. We will further observe that this isn't always, and indeed rarely, the case with a number of mediums.

There are still people who claim to hear a kind of inner voice. It speaks to them clearly. *A. Poulain* [11]notes that, for example, St. Teresa of Avila (1515/1582) testifies to this: "The inner words are perfectly clear; the soul hears them much more clearly than if they were heard through the senses."

Pinard de la Bullaye [12]argues that hearing an inner voice is a frequent phenomenon in religious circles. He believes it to be an undeniable phenomenon, especially since non-religious people also claim to hear such a voice. Psychologically disturbed people sometimes hear it as well. This is where what the Bible calls "the discernment of spirits" comes into play. Not every inspiring spirit comes from the higher realm of light; quite the opposite. *1 John 4:1* warns us: "Do not believe every spirit (note: principle of inspiration), but test whether the spirits are 'from God' (note: in friendship with God)." This does require strict logical thinking. And every result must be verified afterward. In our digital age, let's compare it to receiving an email. Don't believe every email, but check who it is from and whether it is reliable.

Our Vietnamese Anamanite is certainly not naive in its special natural setting. If it and its community discover that the power in its temple is waning, it's likely it will be quickly abandoned. If it doesn't work, it will no longer be worshipped.

We will encounter the Welsh occultist Dion Fortune (1890/1946) again and again. In her book *Psychic Self-Defense* [13], she writes that she was once involved in a life-threatening battle, a battle she was in danger of losing. She states: " I had the strange experience of my vision

[9] Xenophon , Memoirs of Socrates , IV: 8, 5 .
[10] Plato , Apologia 31d.
[11] Poulain A., Des grâces d'oraison (traité de théologie mystique), Paris, 1901-4, 291ss. (paroles interiores).
[12] de la Bullaye P., S;J., Les analogues psychologiques, in: settimana internazianale di etnologia religiosa, Paris, 1926, 77.
[13]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 10.

narrowing. Just out of the corner of my eye, I saw two walls of dense darkness slowly rising. They closed in on me more and more. I knew I would be lost if they met. Then something remarkable happened. I distinctly heard an inner voice saying: 'Pretend you are defeated before you really are.'" We have already mentioned this statement by Fortune here. It illustrates the claim some people make that they hear an inner voice in dangerous circumstances. Yet, this is not the case. We will return to this later in the text (7.3.1). It requires some explanation, which will be addressed gradually.

Ingrid De Bie , *"Hearing Voices* [14]," describes in the weekly magazine Humo the work of Professor Romme and his colleagues at the University of Limburg. Since 1989, they have been studying and helping adults and children who claim to hear voices. Romme explains that his family doctor is a sailor. He said the doctor heard voices when he was alone at sea for forty-eight hours. It seemed to him as if he were actually talking to someone. De Bie states that two percent of all people hear voices. Some say that living with such a voice is almost impossible. In that case, of course, it is not a voice from the higher realm of light, but rather one from elsewhere and can make life quite miserable. As mentioned, the biblical "discernment of spirits" comes into play here.

In *John 12:49,* Jesus says , “I have not spoken on my own authority. The Father who sent me has commanded me—he himself—what I should preach. And what I preach, I preach as the Father has given me.”

Bystanders may also hear such a voice. Let's give some examples from the Bible. Read *Matthew 3:16.* When Jesus was baptized, he immediately came up from the water. And behold, heaven was opened to him, and he saw the Spirit of God descending like a dove and lighting on him. And a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased."

In *2 Peter 1:18,* we read that the apostles Peter, James, and John heard the voice of God when Jesus revealed his aura on the mountain during his transfiguration: “We heard this voice, which came from heaven. We were with Jesus on the holy mountain, not relying on cleverly devised myths, but speaking as eyewitnesses of his glory.” Similarly, all true religions rely on paranormal facts that, although originating “from another world,” nevertheless become historically observable facts.

And *Acts 9:1-18* records the following: Saul (Paul) was traveling toward Damascus when suddenly a heavenly light enveloped him. He fell to the ground and heard a voice saying, “Saul, Saul, why are you persecuting me?” Saul asked, “Who are you, Lord?” He replied, “I am Jesus whom you are persecuting. Get up and enter the city, and it will be told you what you must do.” His companions stood speechless. They heard the voice, but saw no one. Saul got up, but though his eyes were open, he could not see. They took him by the hand and led him into Damascus. For three days he was blind, neither eating nor drinking. Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, “Ananias. ” He answered, “Here I am, Lord.” Then the Lord said to him, “Ask for a man named Saul from Tarsus. He has seen in a vision someone named Ananias come in and lay his hands on him, so that he may regain his sight. This man is the instrument I have chosen to carry my name before the nations and their kings and before the people of Israel.” Ananias went and entered the house and laid his hands on him. “Brother Saul,” he said, “the Lord has sent me—Jesus ,

[14]De Bie I., Hearing Voices, Humo of 27.01.1996, 22/27.

who appeared to you on the way here—so that you may regain your sight and be filled with the Holy Spirit." Immediately Saul received his sight, got up, and was baptized.

So much for a sample of this hearing of voices, which can occur both internally and externally. A voice can be heard within someone, but outsiders can also witness it.

2.3. A dream: Jacob's ladder

Even a dream can involve a clear perception. In the Bible, *Genesis 28:10-22,* we read how Jacob experienced a dream. He "saw" a ladder reaching to heaven, and angels descending and ascending on it. Immediately, Yahweh stood before him and said, "I am Yahweh, the God of your ancestor Abraham and Isaac. The ground where you lie down I give to you and your descendants." A little later, Jacob awoke. He got up, took the stone where his head had rested, and set it up as a memorial. It's somewhat analogous to what Hué described when an Anamanite experiences an unusual power in nature and builds a small temple there.

Let us refer to the many dreams mentioned in the Bible, which originate from Yahweh or his servants, his angels. For example, we read in *Matthew 2:12* : The shepherds, after visiting the manger, were warned in a dream not to return through Herod. Or consider *Matthew 2:13* : Where Joseph was warned in a dream to flee to Egypt. Thus, Jesus escaped the massacre of the children, which Herod had ordered. And further on in the same text, we read: "The angel of the Lord appears to Joseph in a dream. He announces Herod's death to him and leads him to the promised land."

2.4. Contact with God through prophets

A stronger degree of contact with God is found among a number of mediators, people who possess a special gift and receive a "clear" vision from God. We then speak, for example, of "prophets" and of a stronger degree of "clear perception." We are, of course, referring here to the correct, God-willing use, not its misuse. Thus, seers always make a thorough distinction between the terms "imagination" and "imagination." "Imagination" refers to what they can subjectively and imaginatively imagine. It is quite different with "imagination." The latter concerns an objective reality, external to them, that imposes itself on them in images they cannot change themselves.

The visionary Joan Grant , *in "More Than One Life* [15]," says the following about this: "Through practice, I finally learned to distinguish between the apparent and the actual. Suppose I 'saw' two men walking across a courtyard (note: mantic, clairvoyant). One wore a red jacket and the other a green. If I could then change the color of the jackets or replace them with Scottish kilts, it was nothing more than a fantasy of my own. If I could not change the scene, no matter how hard I tried, I accepted its validity."

2.5. A village wizard looks into the future

In this chapter, we continue to attempt to illustrate the concept of "clear perception as a fact." We will do so now with a testimony from J. Teernstra , *Sketches and Stories from Africa* [16]. Moreover, the book has a so-called "Imprimatur," a permission granted by the church authorities to print and publish it. This meant that its content contained nothing that contradicted church doctrine.

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[15]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 8.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).

[16]Teernstra J., An outgoing magician , Sketches and stories from Africa, Weert, Mission House, 1922, p.72/81.

Teernstra tells us about Father Trilles, a missionary in Gabon, West Africa. Trilles is visiting the village of Okala, where the chief, who is also a sorcerer, tells him his future. Trilles isn't particularly interested but nevertheless complies with the sorcerer's request.

- “And you, white man, don't you want to know what's coming your way soon?”

"My friend," I said, "I care little about the future: it belongs to God . You can read the future, you say, but can you also see the past?"

- "Certainly".
- “Would you like to look into my past?”
- “Yes, please.”
- “What did I do before I became a missionary?”

With a knowing smile, the magician stirred up the fire and blew on it three times in different directions. He began invoking his spirit again with tunes I couldn't understand. (Note: That's his form of prayer to the spirit who helps him.) Then he held a small mirror over the pot of water on the fire, causing it to steam up. He then pulled the mirror away and looked at the steam, which slowly dissipated.

Note: That's his divination process. It's not the vapor itself, but the way he himself interprets these figures clairvoyantly. The gift lies within the magician. The outline of the vapor on the mirror is merely a means of concentration.

The vapor left behind a jagged pattern of intertwining, winding lines. The wizard examined them intently.

- “You carried weapons, you were a soldier.”
- “How long?”
- “As long as.”
- “And before I became a soldier?”

The same ceremony was repeated.

- “You read many books, you wrote, you were in the same house with many children.”
- “Do you see the house too?”
- “I see it, it's very big.”
- “Do you see my bed?”
- “Yes, at such and such a place;”
- “How many brothers and sisters do I have?”
- "So much".
- “How many children do my sisters have?”
- "So much".

All those answers were completely correct.

- “What is my mother doing right now?”
- “She is crying”;
- “And my father?”

"Your father? He's in a big coffin underground. He's dead."

- “Ho Ho, friend, this time you guessed wrong. Not even two weeks ago I received a letter from him”.
- “He's dead.”

I left. I'd had enough. And I also had a sense of foreboding. When I arrived at my mission a week later, I found the sad news that my father had passed away. So much for Father Trilles's testimony.

2.6. The yellow smoke box is found.

Let's give another example of a remarkable form of clairvoyance in a pagan, thus non-Biblical, religion. Many of these religions are very close to the needs of the community and can solve many life problems.

This is evidenced by the Italian explorer Attilio Gatti [17](1896/1969). He traveled through Africa in the first half of the 20th century and wrote extensively about his adventures. He led thirteen expeditions through the southern part of the continent. He became one of the first Europeans to see and film the legendary okapi and the bongo, a chestnut-brown forest antelope with white stripes. Commander Gatti, known to the Africans as "Bwana Makubwa," "great leader," knew the Pygmy peoples of Congo very well. He took excellent photographs of them, as well as of tribes like the Watussi and the Masai. He met an important female python shaman (note: Twadekili, discussed in the text below) and witnessed how this shaman healed people and solved problems. His writings about indigenous peoples, his encounters with now-vanished cultures, and the 53,000 photographs he took during his expeditions contain a wealth of scientific and anthropological material. Until a few years ago, Wikipedia, the online encyclopedia, still mentioned Twadekili's existence as a python shaman. It's such a shame that such testimonies are no longer included.

In his book *"People and Animals in Africa," [18]*Gatti tells of the clairvoyant gifts of Twadekili, a virgin Xhosa priestess. She lives in a kraal, in a simple hut, with her partner... a giant python, six meters long. Just as plant energies can heal people, so can animal energies. You have to know how to do it, though. And that takes years of training. Twadekili controls the animal. She is magically stronger than the snake. Or rather, she was stronger. For Gatti mentions during a later trip that she died is, like Ramini, her successor. A deeply fascinating culture and a profound magical practice have thus been lost forever. Many authentic African cultures have simply vanished with the penetration of European civilization. Let us summarize Gatti's testimony and provide some explanation.

Gatti had lost his golden cigarette case somewhere in Xhosa country. (Note: The Xhosa are a people in South Africa. Nelson Mandela was one of them.) His African traveling companions called it his "yellow smoke box." He was quite attached to it and wanted to give ten dollars to whoever found it. That was a very large sum in that time and country. He had not yet spoken to anyone about it. He had sent three boys to his previous camp site to look for his case there, but he had no news of them.

And there's more: the young warrior Nomazindo was in love with Mdabele, a fellow tribeswoman. Her father, however, demanded five cows as a dowry. Nomazindo had only three and couldn't think of a way to acquire two more. Although a cow cost only three dollars,

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[17]Attilio Gatti (1896/1969) is one example of this. He was an Italian-born explorer, author, and documentary filmmaker who traveled extensively throughout Africa in the first half of the 20th century. He led thirteen expeditions to Africa. He became one of the first Europeans to see and photograph the legendary okapi and the bongo, a brown antelope with white stripes. Commander Gatti, known to Africans as “Bwana Makubwa,” knew the Pygmy peoples of Congo very well. He took good photographs of them, of the Watussi and the Masai. He met an important female python shaman (note: Twadekili) and witnessed how she healed people and solved problems. What he wrote about the indigenous peoples, his encounters with cultures that have now disappeared, together with the 53,000 photographs he took during his expeditions, contain a wealth of scientific and anthropological material. A few years ago, Wikipedia, the online encyclopedia, still mentioned the existence of Twadekili as a python shaman. Now it no longer does. It is such a pity that such testimonies are no longer mentioned.

[18]Attilio Gatti , People and Animals in Africa, Antwerp, De Sikkel, 1953, 168/177. See also the book 'Homo religiosus' on this website, 4.2.1. 'Seeing' and 'hearing' in a mantic way; the yellow smoke box.

it was a very large sum for him. Gatti quickly calculated that Nomazindo would certainly have to work for more than a year. Reason enough for Nomazindo to consult the priestess Twadekili and ask for her advice.

Xiposo, the village chief, suggested Gatti visit Twadekili, the snake charmer, healer, and fortune teller. Xiposo knew how deeply Gatti attached himself to the canister. He was upset that Gatti had lost it in his region. He felt personally responsible for it. "Come with me to the snake charmer," he urged. "She'll tell you where to find it." "Why not?" Gatti thought. "I'd never had the chance to see a native fortune teller at work. This was a golden opportunity, and it certainly couldn't hurt." They went straight to Twadekili's hut. Gatti stooped to enter the low doorway. In a Zulu hut, it serves the triple role of door, window, and chimney. Gatti found himself in a dimly lit room. His eyes, still blinded by the sunlight outside, could see little at first.

Gatti narrates. The snake charmer sat silently on the ground, waiting for us to explain the purpose of our visit, which I did immediately. Instead of answering me, she directed a melodious humming toward a corner of the hut. Then I received a violent shock. Before my eyes, now adjusted to the dim light, appeared the hideous head of an enormous python. Slowly, the animal rose from its nest and swayed rhythmically to Twadekili's song. Higher and higher it rose until it stood stock-still. Its small, evil eyes remained fixed on me. Instinctively, I made a move to stand up and retreat, but Xiposo's hand restrained me as he whispered imperiously, "Don't speak. Don't move."

Twadekili threw the leopard bones three times in a row. That's her way of mantic divination. Let's compare it to the drawing of the vapor on the magician's mirror, in the testimony of Father Trilles. Twadekili looked at the resulting pattern of leopard bones and said the problem was very simple. But in very cryptic language, she continued: "Cows aren't born only of cows, and wealth doesn't come only from inheritances. Nor does it come from long, steady labor." It was as if she knew that Gatti had already calculated for himself how long Nomazindo would have to work. "Three warriors will come," she continued, "empty-handed, tired, and dejected. Wait a while, for in their failure lies another's happiness. And those are the cows who will bring peace to two loving hearts." Then Twadekili disappeared into her hut.

Neither Gatti nor Xiposo understood this. Gatti did understand, however, that Twadekili had just predicted that his boys would return empty-handed. And indeed, half an hour later they arrived, and Gatti learned that their search for his cigarette case had yielded nothing. Now he wanted to consult Twadekili about this. What exactly did she mean by the words "in their failure lies another's happiness"? Just as Gatti reached her hut, she stepped outside, sat down, and without a word began to cast the knuckles again. She watched them intently.

Gatti looked at the sorceress. She froze and seemed to be in a state of ecstasy. Her eyes sparkled like two brilliant stripes as she stared intently at the python. Gatti continued: “The snake held me with such force that my gaze was automatically drawn back to it. Fascinated, half-hypnotized, I could do nothing but stare. A strange, numbing drowsiness overcame me. Suddenly, the sorceress's voice sounded, low and metallic, as if from far away, from the distant past. The voice cut through my consciousness like a pin, seeming to conjure up razor-sharp visions, like images on film.”

Gatti sat down beside her. He tried to recall in his mind where he was and what he was

doing when he lit his last cigarette and put the tube back in his pocket. He was determined to recall every memory that had escaped him. He constantly had the impression that Twadekili was "looking into his thoughts" with him. A moment later she spoke: "I see you, you're walking towards the rising sun. You're looking for something. You take six sets of ten steps, then four more. What you're looking for lies where three trees stand in a row. It's a branch you're looking for. You cut into it with your pocketknife. "

Gatti couldn't believe his ears. Everything she said was true. "You will sit on a stone," Twadekili continued . "You will do this to clean the branch and cut a stick from it. Then you will bend to the right and to the left to receive the food and drink your men have brought you." It all matched what had indeed happened. "I see your box lying there," Twadekili continued. "It's sliding on the grass, under a stone shaped like a snake's head. Nomazindo will go there and find the yellow smokebox. And of the rich reward your boys haven't earned, you will give two-thirds to Nomazindo and one-third to your boys. And they will be satisfied. And Nomazindo will be able to marry."

Gatti heard the sorceress panting under the terrible strain, but he couldn't look at her. His gaze remained fixed on the snake's. "Then you will get up. You will return to your friends and to the great chariot that moves without oxen. I have spoken," Twadekili concluded. A dull sound struck his ear. With difficulty, he averted his eyes and turned his head. The sorceress had fallen forward and lay unconscious on the ground. He quickly glanced at the python, but it had disappeared into its nest. Finally, he was freed from the animal's suffocating gaze, though his head felt heavy and painful. He wanted to go to the snake charmer's aid, but Xiposo stopped him again. He grabbed Gatti's hand and pulled him out. "The snake charmer has spoken," he said. "But that enormous python... won't he kill her while she lies there unprotected?" Gatti asked, alarmed. Xiposo smiled at his ignorance. "This python always lives with her in the hut. He embodies the spirit of the ancestors. He is her infallible advisor, her safest protector." Gatti tried to compose himself, ashamed before his black friend that he had been so impressed. He stood speechless.

Nomazindo wanted to start searching immediately. So Gatti accompanied him to the campsite where he had been a week earlier and where he had last used his cigarette case. Once there, Nomazindo walked toward the rising sun, taking six sets of ten steps, then four more, and immediately saw the spot where three trees stood in a row. And there lay the stone Gatti had been sitting on. It truly looked like the head of a snake. Gatti, however, couldn't find his case. "Twadekili made a mistake," he said, disappointed. "Twadekili never makes a mistake," came Nomazindo's cheerful reply. He asked Gatti to help lift the large stone. And beneath it lay the golden cigarette case, gleaming.

So much for this testimony. We note that Gatti tries to remember everything he did the last time he used his quiver, and it was as if Twadekili could see his thoughts along with it. Those familiar with psychics know that seers sometimes ask their clients to recall a specific situation. In a way, they "see" what their client is "bringing to mind." Moreover, they will sometimes point out details that escaped their client's attention but are important. It's as if the client, during their reverie, is projecting a movie before them, and those with sufficient psychic abilities can follow this movie and see things the client hadn't noticed before.

What Gatti sees and depicts is only the foreground. But in the background, the spirit of the healer, along with the spirit of her serpent, is at work. And all of this is under the guidance

of Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. Ultimately, the healing is attributed to Umkulu-Mkulu .

Our desacralized culture doesn't always find such stories and the many other testimonies of Gatti from his travels credible. The many books he wrote, now more than sixty years ago, are difficult to find today. You sometimes still encounter them , but not in the "religion" or "New Age" sections, but somewhere among children's literature, alongside the stories of Winnetou and Arendsoog.

After these few testimonies about clairvoyance, and after everything that follows in this text, we generalize and assume that clairvoyance is timeless and universal. It is well known that abuses in this area also exist.

2.7. To a paranormal fair

For many years, I had known a visionary in whom I had great confidence. He often gave me good advice and provided me with Trinitarian prayers, prayers that invoke the Holy Trinity. He said they gave me the energy to overcome the difficulties in my life.

One day, there was a paranormal fair near where I live. It was incredible what you could find there: tarot cards, pendulums, advertisements for all kinds of massages, aura viewers, but also a number of seers who told you things about yourself "in secret" (they're called "apocalyptic"). "You'd have to be willing to go there for a consultation while everyone can see you," I thought. But it was still very early and there weren't many people. I was curious. And a little later, I was sitting at the table in front of the seer. She looked at me intently for a moment and then asked how I was. I wasn't yet familiar with such a method, shielded myself somewhat, and replied rather curtly that I had come to hear that from her. Now I know that such an introductory conversation allows the seer to "divine" your fluid, your subtle aura, and that closing yourself off isn't the ideal approach. So, without realizing it, I made things extra difficult for her. She looked at me with slight irritation, took some kind of dice with runic symbols and threw them softly on the table in front of her.

She immediately pointed out a few difficulties. Well, who doesn't? And what she said was rather vague. You could tell that to anyone, I thought. I began to regret having paid for a consultation and thought it might be money down the drain. But then she looked at me sharply again and said, "You recently saw a colleague of mine, and he's starting to have too much influence on you. My voice tells me you'd better avoid him." I was stunned. Of course, I was thinking of that first visionary. So I wanted confirmation on this.

On the other hand, I didn't want to reveal his identity. I thought about it for a moment. Then I asked, "Does he have a short beard and a red car?" She replied that to answer that question, she would have to throw the stones again and that there would be an additional charge. I agreed. She continued, saying that the man had no beard and no red car. That was true. But I deliberately wanted to ask a question to which the answer would be "no." Otherwise, I assumed it would be too obvious.

Then I asked her if it was someone I'd met on a certain date at a certain location. The psychic tapped her finger on the sign displaying her rates. I nodded that I was willing to pay the extra charge. I was too curious. She threw the stones again. This time the answer was yes. She emphasized again that I absolutely had to rid myself of that man's influence. That seemed so strange to me. I told her I hoped this was the last thing I would ever do in my life. She

looked at me with incomprehension. I thanked her for the advice and said I would think it over carefully. It had cost me some money, but I was still richer for a strange experience.

Some time later, I met that first seer again and told him the whole story. He smiled understandingly and replied, "Of course, her voice tells me not to contact me anymore. She doesn't pray in her work and is inspired by lower spirits, who sometimes tell the truth, sometimes not, but are always hostile to seers who work through biblical prayer and are inspired by higher beings." Much later, when I read about the lying spirit (5.2.1) in the Bible, *1 Kings 22:20-2,* that seemed like a sensible explanation. Even now, years later, I still feel the same way. It was also significant for me that I had to submit a new request for each new question, even though that first seer never asked me for money.

2.8. The Lord's Visitors.

The Bible , *Deuteronomy 18:9ff.*, states the following regarding such manic practices: " When you enter the land which the LORD your God is giving you, you shall not commit the abominations of those nations. There shall not be found among you anyone who sacrifices his son or his daughter to fire, or who uses divination, or a sorceress, or uses familiar spirits, or soothsayers, or who consults spirits or wizards, or who calls upon the dead. For all who do these things are an abomination to the LORD your God; and it is because of these abominations that the LORD your God is driving out these nations from before you."

Opponents of the paranormal see this as a clear condemnation of it and want to banish all witchcraft and magic from religion. Proponents, on the other hand, argue that this condemnation applies only to "the atrocities of those peoples," namely those who contact beings who do not invoke Yahweh's inspiring life force. They fail to see the harm in attempting to solve people's life problems with high divine energies.

This view is reinforced, among other things, by the text from *Ecclesiasticus (Ben Sira) 34:5.* "Divination, divination, and dreams—all are vanities, unless they be sent as visitors from the Lord."

2.9. The apostles also practiced divination.

Let's read the Bible and summarize what *Acts of the Apostles 1:15–26* teaches us. After the death of Judas Iscariot, the apostles decide to choose a new apostle. They propose two candidates, Joseph Barsabbas and Matthias. Together they pray for divine inspiration. Then, using some divining technique, they cast lots. The lot fell on Matthias, and he was added to the eleven apostles. In verse *1:26* we read: "Then they cast lots, and the lot fell on Matthias, and he was numbered among the eleven apostles."

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2.10. The themes of the second axiom summarized.

In the second chapter, we provided a number of samples intended to demonstrate that clairvoyance exists. We're clearly not talking about the abuses that also exist, but about the use. The abuse of something shouldn't hinder its use. We learned that a Vietnamese man experienced a deity in nature. That's why the man built a shrine there. Socrates claimed to hear an inner voice that sometimes prevents him from doing what he wants to do, but never urges him to do anything. Others also claim to hear voices. In that case, it's important to determine whether that voice comes from a higher heaven or from the underworld. The biblical advice applies here: "By their fruits you will know them." What is the nature and what are the results of what that voice recommends? Are they healing or not? That will determine the outcome.

Dreams can also give rise to paranormal experiences. The Bible recounts how Jacob had a dream in which he saw a viper reaching into heaven, and angels descending and ascending on it. The place where he experienced this dream was sacred to him. Inspirations can occur not only in dreams but also during full consciousness. This was true for the prophets in the Old Testament. They repeatedly warned the Israelites to keep God's commandments.

Ngema, the village sorcerer, convinced Father Trilles that this black magician could see into the past and the future. Ngema was inspired by a spirit from the underworld.

The explorer Colonel Gatti described a remarkable feat of clairvoyance by the shaman and snake charmer Twadekili. She was able to tell him where he had lost his golden cigarette case. Moreover, she demonstrated remarkable wisdom in solving life's problems. She ensured that a lovesick Nomazindo man found the case and thus received the reward Gatti had offered. This enabled him to pay the dowry demanded by his bride's father.

During a visit to a paranormal fair, it became clear once again that some seers are guided by higher spirits, others by lower entities. And, as might be expected, the lower cannot tolerate the higher. The seer, inspired by a lower spirit, warned her client not to accept what the seer with a Trinitarian spirit recommended. Seers who live in friendship with the biblical God will pray before beginning a consultation to avoid being wrongly inspired.

The Bible , *Deuteronomy*, warns against inspiring beings who fail to appeal to Yahweh 's inspiring life force, but sees no danger when God's help is invoked. When appointing a new apostle, the other apostles also used a divining process.

With all this, we conclude that media people can inform us about religion, in places where ordinary people do not have such experiences, not yet, or not sufficiently.

3. The three-way division: nature, outside nature, and above nature

As a third axiom we specify the threefold division 'nature', 'external nature' and 'supernature'. By this, we mean three distinct levels of reality. "Nature," or the natural level of reality, refers to everything that our surrounding world reveals and that everyone experiences. "External nature," or the supernatural level of reality, refers to everything that falls outside of that "nature." Finally, "Supernature," or the supernatural level of reality, relates to everything that transcends that "nature" and "external nature."

Any religion worthy of the name has at least a vague sense of what is real and knows that reality is "layered." There is a "here," an "above," and a "below." The "profane" refers to life here. The "above" or "below" refers to the sacred and more hidden side of existence. The Bible , *Exodus* 20:4, expresses this layering as follows: " in heaven above, on earth beneath, in the waters under the earth," thus dividing reality into three not always strictly separated, yet distinct "realms": supernatural, natural, and external nature. *Philippians 2:10 also* confirms this distinction: " Everything, in Jesus ' name, kneels, from the highest peak of heaven, on earth, and in the underworlds."

In this chapter, we also clarify the term "hylic pluralism." This implies that, in addition to the matter we all know, there are also more subtle forms of matter.

3.1. Nature

The natural level of reality, or more briefly, "nature," refers to everything that can be perceived by the senses. We are thinking here of the world around us as everyone knows and experiences it, and as science fully recognizes its existence and validity. That, in short, is the first part of our three-part division. Science plays a significant role in this. Its achievements are impressive in our time. For many, what has a scientific status is the highest attainable standard. But does science encompass all reality? Let us delve deeper.

3.1.1. Science is precise, but limited.

Something receives scientific recognition when it meets the criteria and presuppositions of science. Science must, for example, be open to investigation by the wider community. This research is preferably replicable. A given piece of information acquires scientific status when other researchers arrive at identical findings under identical circumstances. These strict criteria ensure that anything scientifically recognized is sound and well-founded. Science is extremely precise. Let us support science wholeheartedly. If medical science, to give just one example, were not at its current level, many of those reading this text might no longer be here.

But this also makes it clear that its domain does not encompass all of reality. It limits itself to that part of all that exists that is sensory and material in nature. Or that which can ultimately be determined sensorily through various instruments. What is non-sensory does not exist scientifically. But if you first posit that only the sensory perceptible has reality value, then you will naturally find nothing that exceeds this sensory value. One presupposes what remains to be proven. This seems like circular reasoning; it's a bit like a dog chasing its tail. Let's compare it to a deaf person who denies that sound vibrations exist.

Do we truly grasp all of reality with our sensory knowledge? In other words, if humans had other senses, they would perceive reality differently. The newspaper *Le Temps* of May 2, 2012, issue 35, writes that several photographs of nebulas and galaxies taken by the Hubble Telescope are astonishing. Yet, they are only "real" to a certain extent. The way they are colored is the result of mutual agreements made to represent space objects. The shape in which these nebulas appear, in turn, depends on the technique used to observe them. For example, we see the Crab Nebula as a bell-shaped object when photographed with X-rays. We notice an irregular shape during normal optical observation and a very erratic pattern through an infrared telescope. This illustrates that the answer to the question "what is real and what is it really like?" is not so simple. What emerges is partly determined by how we perceive it or by the technique employed, as well as the associated theory. Let's not forget the latter. The untrained surgeon who sees ultrasounds or X-rays of his patient's intestines must first become familiar with these before drawing conclusions about the patient's well-being.

3.1.2. Science: a method, not an ideology

Data that transcends sensory perception, such as paranormal and religious experiences, fall outside the domain of science. However, in that case, science does not encompass all of reality, but only a part of it. In other words, its domain pertains only to a subset of reality as a whole. A methodological science will acknowledge this and recognizes and respects its boundaries. An ideological science does not do so and wrongly appropriates statements that exceed the boundaries of its domain. If, with its limited axioms, it nevertheless pronounces an ontological judgment, a judgment about the entirety of what exists, then it makes an unrealistic leap and lapses into ideology, into "a method" that wrongly believes itself to be the only valid one.

If we were to continue reasoning in its ideological form, then all the paranormal, all religious forces, and all magic simply have no right to exist. What would remain of Jesus ' miracles, his suffering and death, his descent into hell, his resurrection and ascension, if the standards of scientific work were also endorsed here? Many believers would say that what remains of 'religion' is nothing more than a horizontal psychological, sociological, and folkloric event without any contact with a reality that transcends humanity. Gone is all mysticism and everything that transcends human existence. The salt of faith has become powerless. Or, to put it in Hegel's words, a people without metaphysics resembles a church without a holy of holies. Religious pronouncements by an ideological science are merely opinions without authority, nothing more. This is often overlooked.

Let's read the newspaper *De Standaard* [19]of November 5, 2012. Following a dispute with one of its employees, the Catholic University of Leuven states: "Anyone who works at a university must adhere to the standards of scientific work. Anyone who maintains a website stating that you can be cured of a congenital heart defect by the laying on of hands does not belong at a scientific institution."

The presuppositions of science indeed do not allow, for example, to establish a causal link between the laying on of hands and a subsequent healing. Scientifically speaking, that position is entirely correct. But that is not the question. The real question is whether the healing should therefore be denied within the context of reality. If science were to do so, it would have to provide conclusive scientific proof that such an occurrence is impossible even outside its domain. And until that proof is provided, its statements on this matter are merely one opinion among others. The possibility that factors other than scientific ones are at work is therefore not excluded a priori. Science judges whether something is scientific or not, whether it conforms to its axiomatics. Science does not judge whether a given fact exists or not within the context of reality. With its statement in the standard, the University of Leuven oversteps its bounds and degrades itself to an ideology.

But on the other hand, a number of religious people suffer from a similar affliction. To bolster their faith, they invoke, yes, science. As if this would strengthen the validity of their claim. As if it would make them appear more credible. The German Lutheran theologian R. Bultmann (1884/1976), *Faith Without Myth* [20], and his fellow thinkers want to "demythologize" faith. They want a scientifically tinged faith. According to such thinkers, the Bible and religion should be more in tune with our more scientific zeitgeist. True to the scientific ideology, they deny the paranormal and mystical side of faith. The historical character of Christ's miracles, his resurrection, his descent into hell, and his ascension, are also declared fictitious. These events are merely edifying and fictional stories, nothing more. But then one might just as well continue their reasoning and say that the God behind them is equally powerless and fictitious. People reduce, they reduce 'religion' to an exclusively horizontal psychological, sociological, and folkloric phenomenon. Once again, that mystical factor is missing. It's over; anyone who tries to reconcile religion with science will find virtually no religion at all.

3.1.3. Science and chance

That chance plays a significant role in life is accepted by some, but strongly refuted by others. Let's think about this for a moment. Let's begin with an example. A train traveling an average of 100 km per hour will, under normal circumstances and after an hour of travel, be

[19]See http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623
[20]Bultmann R., Faith without Myth , J.J. Romen & Zonen, Roermond, 1954, 15.

100 km away from its point of departure. This is predictable and therefore not a coincidence at all. Let's expand on this simple example with a second one. Imagine a block of ice that breaks off a glacier at the North Pole and begins to drift into the ocean. If one had all the necessary and sufficient data, one could calculate its trajectory, from the moment the glacier broke off until it completely melted. We are considering, among other things, its weight, the wind direction, the salinity of the water, the temperature of the ice, the water, the air, the Gulf Stream, the Earth's rotation, the phase of the moon…

Let's imagine, along with the iceberg, a ship departing, for example, from Southampton on April 15, 1912, and let's call that ship the "Titanic." The route of this ocean giant can also be calculated if all the possible factors are known. Consider the engine power, the currents, the weather, the rudder position, the course to be sailed from departure to destination, and so on. But look, both trajectories have something in common: the place and time of the collision. We could call this a coincidence. We do so because, from our limited perspective, we don't have all the necessary data for both trajectories.

If one adheres to one-sided knowledge—in the case of the Titanic, to a single course of events, ignoring all others—then one could say there is chance. But in the totality of reality, metaphysically speaking, as integral knowledge, there is no pure chance anywhere. Everything has its objective reason. But not all of these are at the natural level of reality. Some events originate in the unconscious or subconscious of man. There may also be influences from an extranatural or supernatural level of reality. Yet, given the enormous complexity of life, we rarely know all the influences that determine a course of events. There is certainly such a thing as a principle of sufficient reason or ground. Our lives, however, are governed by so many different courses of events, known, but especially unknown, conscious, but much more unconscious factors. This inadequate knowledge leads us, from our perspective, to speak of chance events. However, in the totality of reality, they are not. As they say: everything has its reason.

This principle of sufficient reason or ground, however, does not contradict determinism. Let us clarify this. If one stone falls on another, that is determinism, not chance, because that too has a sufficient reason. Claiming it is chance implies that at least one process is unknown. If all processes were known, there would be no chance, but every process would proceed in a determined manner. Such insight and wisdom are not given to us humans. Calculations and insights on this matter are essentially inadequate. Therefore, from our limited perspective, we consider it chance.

The German physicist W. Heisenberg is known to have an uncertainty principle named after him. It states that the outcome of a physical experiment is influenced by the measurement itself. Let's illustrate this with an example. The English physicist Newton assumed that light consisted of particles. An experiment in this sense confirmed this theory. The Dutch physicist Christiaan Huygens, however, claimed that light travels in waves. But this is also confirmed by an experiment. The outcome of the experiment is adapted to the design, to the wishes of the person conducting the experiment. Heisenberg "explained" these contradictory results by stating that the way the experiment is measured influences the outcome. Sometimes light behaves as a wave, other times as a particle. The reader or readers who find a conclusive explanation for this can probably expect a Nobel Prize in physics. Scientists call this pure chance. That the measurement influences the outcome was also demonstrated by Einstein. At speeds approaching the speed of light, a meter becomes longer, and a weight of 1 kilogram becomes heavier.

Let us illustrate this principle of sufficient reason further as follows. If a stone falls on another stone, this happens according to the laws of gravity. Consider a plant crushed by a stone. That plant doesn't react like a stone. If the plant is at all able, it will take on a different form in its growth, so that it shoots up alongside the stone. The sufficient reason, we call the determinism that this plant displays, is not physical but plant-based determinism. We see this in its relation to gravity. A stone falls, but a plant reacts differently. Or again: suppose an animal is hit by a stone. We could call its reaction determinate, but that animal reacts differently than the plant. The animal can flee when it sees a stone coming its way. A human also tries to avert all calamities. Human so-called freedom is not without reason either. Every 'free' action has a reason. Pure, absolute freedom, freedom without reason, does not exist. Everything that happens illustrates the principle of sufficient reason or ground. Here, too, the only conclusion is that chance does not exist.

3.1.4. Does science believe in fairy tales?

A story is a theory about an event and requires at least two consecutive events. For example: I arrived there and saw her. If two or more events follow each other in time and are close to each other in time, they can form a story. A sequence consists of at least two parts. The principle of sufficient reason states that if a story is to be rational, the sequence in the premonition must have a reason.

So, fairy tales are one specific kind of story. But in fairy tales, we learn that a pumpkin can suddenly transform into a carriage. However, the origin of that carriage doesn't find its sufficient reason in the pumpkin. Pumpkins simply don't become carriages. In fairy tales, that's possible; fairy tales are irrational. Rationally speaking, there's indeed no element that can explain this. It has no reason, and therefore, one can call it a coincidence.

With fairytale nature in mind, let's now consider the origin of the cosmos. Initially, there is inorganic nature. Then the various evolutionary phases of life appear: plants, animals, and humans. Inorganic nature "in itself," or perhaps more accurately, "within itself," contains no factor that could lead to the origin of life. From something lower, something higher cannot possibly arise.

When world-renowned scientists claim that life and the various evolutionary phases of plants, animals, and humans arose by chance, this is analogous to the "explanations" in a fairy tale. Evolution, as understood by science, is then one long, scientifically grounded fairy tale. Plants do not arise spontaneously, nor do animals, and neither do humans. Much more is required than mere chance, or simply inorganic nature. We will explain later in the text that this belongs to the domain of external nature or the supernatural. Let us conclude what follows. Science can justify the origin of life by speaking of a series of "chance" events. But then it condemns itself to telling a fairy tale.

3.1.5. Science and logic

Some believers will observe that even if they don't believe in paranormal forces, they still can't deny the physical results of, for example, a remarkable healing or a miraculous event. If they do, they're not acting logically, and therefore not honestly. Those who think logically think ethically, and those who act ethically also act logically. Both share the common characteristic of serving the truth. If something corresponds to reality, and is therefore true, they affirm it. They affirm that something exists, that it "is." And they further affirm that it "is" as it is. They affirm not only existence, or being, but also its properties.

Logic, like ethics, has as axioms: "what is, is," and "what is so, is so." This second "is," or the second "is so," is not a superfluous repetition, but emphasizes that one affirms what "is," one affirms what exists, and that it "so" exists. The liar, among others, sins against these axioms. He says of what "is" that it "is not," or of what "is not," he says that it "is." Anyone who represses or suppresses a certain truth says of what "is so" that it "is not so." Against their better judgment, they refuse to have known. That, too, is a form of dishonesty. Even someone who reduces what "really shows itself," for example, the physical result of a miraculous event, to "nothing" does not do justice to what truly "is" and is therefore dishonest. One sees that religion, conscientious action, and logic are interconnected in a way.

Because many people themselves do not have any religious experience, they generalize that such a thing simply does not exist. It is strictly logical that a syllogism in which the preposition was Unspoken. This reasoning is written out: "Everything I don't experience myself doesn't exist. Well, I don't have any religious experience myself, so religious experiences don't exist." But the statement: "Everything I don't experience myself doesn't exist" is, as a presupposition, an unproven generalization. This whole reasoning is therefore merely a hypothesis, not conclusive proof. We will return to this theme of 'logic in religious' matters in more detail (6.4.).

3.2. Outdoor nature

As mentioned, the supernatural level of reality refers to that which falls outside the natural realm. This concerns what can be labeled "paranormal." Think of all sorts of non-normal forces, subtle beings, shadows, fallen angels, deceased people wandering on the "other side" and unable to find their way, and the many lesser gods and spirits of non-Biblical religions.

The domain of this "outer nature" is much more extensive than that of nature itself. People who are somewhat familiar with this outer nature claim that this realm can only be experienced by those who are sensitive or "sensitized" to it. This realm can also be experienced to a greater degree by those who have the gift of "clairvoyance." In short, outer nature can only be experienced in a paranormal way. Subtle material phenomena can also belong to this domain. This immediately brings us to "hylic pluralism," to the existence of many kinds of subtle matter. Let us clarify.

Leiden professor J.J.Poortman (1896/1970) extensively discusses the concept of matter used by diverse cultures across the globe in his four-volume work, *"Ochêma, History and Meaning of Hylic Pluralism ." The Ancient Greek word "hulè" means "material" or "matter," and "pluralism" refers to "a multitude." The term* [21]*"hylic pluralism" thus refers to the belief in the existence of many kinds of matter. Virtually all cultures, with the exception of contemporary Western civilization, were or are familiar with it. Yet,* Poortman laments , this theme was and is repeatedly ignored in our culture, even though there is often ample reason to mention the belief in the existence of multiple materialities. The English theosophist G.R.S. Mead (1863/1933) writes in his book *The Subtle Body in Western Tradition* [22]that this belief is “one of the oldest persuations of mankind”.

In this view, the entire cosmos is filled with fine matter, but it is not uniformly distributed. In some places it is abundant, in others it is barely present. Experts tell us that the human

[21] Poortman JJ, Ochêma, History and Meaning of Hylic Pluralism, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands).
[22]Mead GRS The subtle body in western tradition, London, Stuart and Watkins, 1967.

radiance, or "aura," is composed of a number of increasingly tenuous layers of fine matter. These surround and penetrate the biological body.

Moreover, this external nature reveals something else. Where there is fine matter, there are fine beings. They are precisely the bearers of that matter. And so the reverse is also true. Where there are beings, there is naturally also fine matter. Both, matter and beings, always go together. Besides this hylic pluralism, a pluralism regarding matter, we could also speak of a pluralism regarding spirits, or a "spirit pluralism." The fine world has numerous types of inhabitants. Both very "subtle" and less "subtle" spirits reside there.

The term "rare" refers to their specific density. Less rarified spirits are much closer to our physical world. Their specific density is almost equal to ours. On the one hand, it's a small step for them to "materialize" and be experienced by us. And on the other hand, it requires little effort for a psychic to perceive them in their domain, in their more rarified world.

The old catechism [23]doesn't mention the term "thin," but it does mention the word "subtle." In the 1868 *catechism , p. 52, we read: "What is the body of Christ like since his resurrection?" And the answer is: "Wonderful, diligent, swift, and subtle, immortal* , and more excellent than the bodies of the blessed will be after the resurrection ." The so-called " *small catechism* " of 1852, p. 39, a simpler edition intended for the common man, states: "What will the bodies of the devout or holy appear like in the resurrection?" And the answer is: "Very clear and beautiful, light, subtle, and impassable." We want to draw attention to the word 'subtle' as a synonym for 'subtle' or 'rare' used here. With these references to Christ and the saints, however, we are no longer in external nature, but in supernatural. This will be discussed later in the text. We simply wanted to explain the term 'subtle' here. Beings of the supernatural will naturally be even more 'subtle,' 'rare,' or 'subtle' than what external nature contains in terms of spirits and subtle matter.

3.2.1. Residents,

The natural world has numerous inhabitants. Besides deceased people, there's also a whole hierarchy of nature spirits and other subtle beings, such as the many non-Biblical gods of the various pantheons. Consider, for example, the numerous Ancient Greek, Egyptian, Roman, or Celtic gods. Or consider the numerous lower spirits and gods of the South African or South American religions. Those who are sensitive or clairvoyant can perceive them. Let's go through the list below.

3.2.1.a. Pagan gods

Many of our older generation have heard some of these gods mentioned in their history classes. Every culture had its gods and goddesses. Each governs a specific area of reality. For example, in almost every civilization, there's a god concerned with agriculture. Another god has love as his domain. In one culture, he's called Eros, in another, Amor. You can turn to him if you're looking for a romantic connection. Furthermore, there are goddesses of the earth. They are revered for their care for fertility and the success of the harvest. We used the present tense in the sentences above, as this is still the case in several non-Western cultures today. Pachamama, which literally means "mother earth," remains the most important earth goddess in the Andean countries today. Farmers there only apply fertilizer to their fields if Pachamama approves. These cultures hold periodic processions in honor of the many gods and goddesses. People offer them offerings such as flowers, fruits of the field, and animals. They believe the

[23]Mechelen Catechism, Bruges, 1964, 21.

gods are very close to people and their needs. They are convinced that they intervene, at least in part, in the eternal misery of their worshippers and that they can solve human problems such as illness and miscalculations.

Let's go back to our childhood and school days. If you asked in history class whether the gods and goddesses of those cultures really existed, the teacher would sometimes give you a knowing smile. In a favorable case, you'd be told you still had a lot to learn and that you certainly shouldn't be naive. You understood. In religion classes, they were usually a bit more lenient. There, these beings were simply called "idols" or "pagan gods." Your religion book would be illustrated with a drawing of Saint Willibrord, or Saint Amand, or whoever. And he would be busily chopping off the images of the "idols" of the local culture with an axe. It was called "conversion work." Simply denying the existence of these idols in religion classes was somewhat more difficult, because some of them are mentioned in the Bible. She is mentioned once [24]in *Isaiah 34:14 as Lilith* , a goddess of the underworld . We read: "Wild cats meet dogs there, and carnal devils meet together; the spirits prowl there and find their rest."

Respect for the gods of other cultures was sometimes hard to find. H. Kluin , *The spiritual life of native peoples* [25], mentions the contemptuous attitude of some 'missionaries' towards the Toradjas, a tribe on Celebes (Sulawesi, Indonesia). He writes: "That was also the case whenever missionaries wanted to demonstrate the insignificance of pagan gods and spirits. We summoned all the gods of the Toradjas and challenged them to punish us for preaching the living God , but the Toradjas then told us that those gods did not dare harm us, but they could harm them". The Archbishop of Milan, Achile Ratti (1857/1939) , the later Pope Pius XI , founded the ethnographic and ethnological museum in Rome. He was knowledgeable in religious studies and forbade missionaries to destroy idols. He also instructed seminaries to teach religious studies and to respect other religions and their customs. "They are human documents that must not be allowed to perish," he stated. Many Catholics, according to W. Schmidt , *Travaux faits et travaux à faire*[26] not always demonstrated such a broad view of other cultures and religions as Pope Pius XI demonstrated at the time. Let us delve further into the belief in the existence of such gods. Are we right when we simply relegate these many beings to the realm of fable? Can their many myths be reduced to the imaginative imaginations of the time?

What, for example, are we to think of a poet like Homer? He lived in the 9th [century] BC and is the author of the *Iliad* and *the Odyssey* , two masterpieces of world literature. In these epics, you'll hardly find a page where the gods aren't mentioned. Odysseus is the main character in the book, the Odyssey. This epic recounts his return to Ithaca, the island where he was king, after supporting the Greeks in the Trojan War. His sea voyage lasted twenty years. Odysseus was a seer, a requirement in those days for leading a people and protecting them from impending dangers. His adventures sometimes take place on the "natural plane of reality." We find him braving storms in the wild swells of the Mediterranean Sea, or floating on a wooden raft in the bright sunlight. Then again, he finds himself in the "outdoors," in the underworld, where he battles against numerous inhabitants who hinder his return. The unprejudiced reader is constantly surprised by this shift in level. A long voyage at sea, a perilous "Odyssey" without the constant intervention, for better or worse, of the many gods is simply unthinkable for the hero Odysseus. After all, they determined his fate, the success of

[24]Jacques Bril, Lilith ou la Mère obscure, Payot, Paris, 1984
[25] Kluin H., The Spiritual Life of Native Peoples, The Hague, General Bookstore, 1923, 155.
[26]Schmidt W., Travaux faits et travaux à faire, in Settimana lnternazionale di Etnologia Religiosa, IVa Sessione, Paris, 1926, 28.

his journey.

The ancient Greek thinker Protagoras, on the other hand, taught that the gods are not the measure of all things, but that humanity itself, entirely on its own authority, sets the standard. Until then, it was the gods who, consulted through various oracles, determined what was and was not permissible. Protagoras' vision, that humanity became the central figure, was quite revolutionary in his time. With his views, he remained a significant exception in the Attic peninsula. In our time, his statement is sometimes quoted. Not to label it exceptional, but increasingly as the rule. "Man is the measure of all things" is the standard for many contemporaries. Have the gods of the past been forgotten? Apparently not entirely. Today, we also hear other voices.

the book *"Récit des temps perdus" (The Lost Time)* [27]by the contemporary Greek novelist Aris Fakinos . In it, he recounts the lives of his grandparents, who were poor Greek farmers. In an interview about this, he was asked: "Do you really think your grandfather was able to meet the goddess Aphrodite?" Fakinos replied: "My grandfather could neither read nor write. He knew nothing of mythology or history. He was just a simple Attic farmer. Now, how could he have described the goddess Aphrodite in such vivid detail if he had never (note: mantic) seen her?"

3.2.1.b. Sea nymphs

Or take Th. Zielinsky's book, *"The Religion of Ancient Greece* [28]*."* We read: "The sea nymphs are very closely associated with the sea. Sometimes, dryly and foolishly, they are called 'the personification of the caressing waves of the sea.' Personification? Never will those who speak of them thus be deemed worthy to behold them with their own eyes. They will never see anything of these sea nymphs, with their silver feet, playing with the dolphins in fine weather, while their golden locks glitter on the crest of the waves. The ancient Greek felt and saw the deity in the very fields, in the fragrant groves, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole host of natural deities, whether friendly or menacing, but always compassionate . And what is far more important, he could feel at one with his deities, reflect them in the mirror of his consciousness, and have a deep awareness of them ." So much for Zielinsky.

One notices that the author means the observation of subtle beings "in the mirror of his consciousness" in a strictly realistic way. This naturally raises the question of whether Zielinsky himself was clairvoyant. Did he, as is often the case these days, have good reasons for not making this public? He was a professor at the University of Warsaw. Perhaps he wanted to be on good terms with his overly profane colleagues, and realized that things you can't say with impunity are best left unsaid.

3.2.1.c. Elves and Devas

, in his book *Les fées ,* [29]also testifies to his mantic encounter with what he calls "a golden elf." He describes it clairvoyantly: "She is decidedly light-colored, very frank and fearless in her expression. She is surrounded by a golden aura, in which one can trace the outline of her wings. Suddenly, her posture changes and she becomes serious. She stretches her arms out to their full length and concentrates. Her aura diminishes. The forces are focused on herself.

[27]Fakinos A., Récit des temps perdus, Seuil, 1982, Bulletin d'inform. des Edit. du Seuil, 241(1982:oct.).
[28]Ziëlinsky Th., la religion de la Grèce antique, Warsaw, 1926.
[29] Hodson G., Les fées, Paris, Adyar, 1966, 77.

After a few seconds, she releases the entire concentrated energy. This now flows in all directions, like bundles of golden power, toward each individual stem and flower."

Further on in the text, he describes the process of such a transformation of energy. “The nymph slowly absorbs the magnetism of the sunlight and the flowing water. Once she has satiated herself with this, she releases the energy with which she has charged herself in a blinding flash of light and color. During this magical moment, she experiences a rapture. The expression of her face and eyes is delightful and almost indescribable. Her eyes, in particular, emit brilliant, dazzling rays. Immediately afterward, she experiences a dreamy joy. Her form becomes vague and indistinct for a moment. After the event has been processed, she reappears, and the entire process resumes.” So much for Hodson's testimony. We note that this subtle energy absorption from the sun is transformed by the nymph. This energy becomes usable and can be passed on to the surrounding plants and flowers. These use the energy for their growth.

We should mention in the margin of this event that, in addition to the already mentioned threefold division into "nature, beyond nature, and supernature," the Christian religion also has another triad. This consists of the acceptance, purification, and elevation of a particular fact or situation (5.3.). Here too, we encounter a kind of threefoldness, but at a lower level. The energy, the life force of the sun, is accepted by the elf, then reformed and passed on to the plant kingdom at a higher level. The nymph seems to be a medial figure, a necessary link between capturing the sun's energy and stimulating the growth of plants in her vicinity. This subtle structure and its associated dynamics, the transformation, the 'upgrading,' as it is called today, from the lower energy state to the higher, seems to be a fundamental element in everything that 'lives' and grows in nature. This brings us to what Zielinsky tells us about the mantic experiences of ancient Greek people. They saw themselves and everything around them surrounded by a whole host of supernatural beings: deities, nature spirits, fairies, elves, nymphs… What an enormous wealth is on display here.

Many people say that walking in nature relaxes them and energizes them. Experts emphasize that by systematically destroying nature, we are harming this invisible, subtle substructure. A vital link in the chain of life is thus lost. Pollution of rivers also jeopardizes the proper functioning of this subtle world. For these religions, this is not only a biological problem, but primarily a religious one.

Finally, we read the book *"The Gardens of Findhorn* [30]." It contains an account of several remarkable contacts with subtle beings who control parts of the plant kingdom . These gardens are located in Findhorn, a town on the Scottish east coast. The members of this community claim to cultivate their gardens in consultation with devas, a kind of higher plant spirits, and with other nature spirits. These beings supposedly assist them in a mantic way and advise them on how best to grow the plants. The results are impressive. Botanists are amazed that some plants and vegetables, which normally do not thrive at such high latitudes, grow into magnificent specimens. Due to the already considerable reputation of this community—including its own website: www.findhorn.org—we will not elaborate further here.

3.2.2. Thought forms

The pagan gods, devas, elves, and the many lower nature spirits are not the only ones who populate the natural world. Let us read what W.H. Gmelig Meijling tells us about thought

[30] The Gardens of Findhorn, Amsterdam, sd, written by members of the Findhorn community.

forms [31]. "When someone is concentrated on the same thought for a period of time, more and more energy cells of the same kind develop within the aura, building up into an ever-larger unity. The clairvoyant then perceives such a grouping of energy cells as a luminous, ever-expanding sphere of the same color. If such a thought—more precisely, such a consciousness content—is sustained long enough, then this cluster of energy cells acquires its own independence. It can then leave the person's aura as a constructed thought and move freely through space. There, it wanders in search of vibrations of the same kind. When another person harbors similar thoughts, their aura opens, and they absorb these subtle thoughts into their own aura via one of their chakras (note: subtle contact points with the outside world). (…) It is even true that when a large group of people thinks the same thing in unison, a kind of 'group aura' can arise, and this applies for both good and bad. So much for Gmelig's text on these so-called thought-forms or forms of consciousness.

In other words, people form images in their consciousness. They harbor specific thoughts. They have feelings and desires about them. And all of this is reinforced by a certain willpower. All these elements contribute to the construction of such a thought form. If it is strong enough, it separates from the person who formed it. Then, this thought form moves through space as a subtle being. Magicians are able to create powerful thought forms and, moreover, direct them toward a fellow human being of their choice. If this thought form brings healing energies to a loved one, we call it white magic. Such thought forms have luminous golden-yellow colors. If one wishes to harm another and harbors, for example, persistent thoughts of revenge, then it is called black magic. As expected, such thought forms have dirty brown to black colors. Let us illustrate this with a few examples.

3.2.2.a. A vengeance demon

For this, we refer to Dion Fortune (1890/1946), a Welsh occultist. She wrote several works on magic. Let us discuss how she brought a " vengeance demon" [32]to life. We will briefly summarize her story. Someone had done her a great injustice. Just before falling asleep, she uncontrolledly let her thoughts run wild and mused on how she would take revenge. Because she was sufficiently sensitive, she noticed, to her surprise, that her thoughts of revenge began to materialize subtly. She "saw" a subtle mist forming at the level of her solar plexus (note: a chakra at the level of the navel), and that it gradually took on the shape of a wolf. Eventually, the animal was only connected to her body by a thin umbilical cord. The Bible, Ecclesiastes *12:6,* refers to it as "the silver cord." Fortune feared that if the umbilical cord were severed, the animal would grow into an independent and vicious being. Then, she believed, the evil in the world would be a little greater. She consulted her "master," a clairvoyant and authorized person, about this. He told her she had to absorb the animal back into her at all costs, a bit like sucking lemonade out of a glass through a straw. She did so, albeit with great difficulty and "bathed in sweat," while simultaneously reabsorbing her thoughts of revenge. But this meant re-living this thought, something she could only accomplish with the utmost self-control. So much for this greatly abbreviated account.

Many people also experience thoughts of revenge that, for whatever reason, they cannot and do not want to suppress. They give these thoughts free rein. A specific form of psychiatry [33], completely unfamiliar with the subtle course of events—with the subtle background—advises such people to further express their anger, possibly in their thoughts, or perhaps by

[31]WH Gmelig Meijling, Wim Gijsen, The aura (Radiance of man, animal, plant and stone), Deventer, Ankh–Hermes, 1975, pp. 21-25.
[32]See the book De 'Homo Religiosus', 7.4.1. : a vengeance demon.
[33]See the book: The 'Homo Religiosus', 7.4.1. A vengeance demon : the moral taboos of religions .

acting out their anger on an object. For example, one might hit a bag of sand, imagining that one is hitting the person they want to take revenge on with force. Or one might do it on a photo or statue of someone they dislike. This is often done at demonstrations. The group then reinforces this thought form. In this way, the protesters indeed work out some of their aggression. But unconsciously, like Fortune, they can also bring subtle beings, "demons of revenge," to life. In this way, they can cause harm to the people they want to attack. Only, they don't know it, nor do they have any insight into the subtle aspects of their actions. Apparently, one can also cause harm without being aware of it.

3.2.2.b. Creating a monk

Let us illustrate the construction of thought forms with a second testimony. Let us read *Magic and Mystery in Tibet*[34] of the French Alexandra David-Neel (1868/1969) . Mrs. Neel *In Tibet*, it became known as 'lama,' which signifies a kind of doctorate in magical practices. It is highly unusual, indeed unprecedented, for such a title to be granted to a Westerner, especially a woman, in that culture. Let us summarize the creation of her thought form.

According to the Tibetans, through repeated and powerful concentration of thought, one can bring a thought-form, a so-called "tulpa," into being, also a subtle being. In her book, Mrs. Neel recounts how she visualized herself as a monk. She writes: "I locked myself in a tent and performed the prescribed concentration and other rituals. A few months later, the monk had become lifelike. He became a kind of guest, living with me in my quarters. Some time later, I broke my solitary life and embarked on a journey, accompanied by my servants. The monk considered himself one of the companions. Despite living in the open air and riding several miles a day, the thought-form did not fade. I continued to see the fat monk. The character I had imagined when I was constructing the thought-form gradually underwent a change. The fat, portly friend walked more and more stooped, and his face betrayed a vaguely mocking and angry look. He grew older and balder. In short, he escaped my control. One day, while I was sitting in my tent, a servant brought me some butter. He also saw the thought-form and mistook it for a living lama. I thought I could let the phenomenon take its course. But the presence of this unwanted companion It was starting to get on my nerves, so I decided to destroy the thought-form again." This last part means that Mrs. Neel has to "absorb" this thought-form back into herself, just as Fortune did with her wolf. She succeeded, but only after six months (!) of hard struggle.

Let us note the gradual transformation in the monk's character. Seers will say they observe that other beings with less benevolent intentions also intervened in the monk's creation. We will return to this in the chapter on "the harmony of opposites" (5.10).

3.2.2.c. Philip: an imaginary character

Iris M. Owen, *Philip the Phantom* [35]also describes the collective creation of a thought-form. To summarize. The time is 1972. The Society for Psychical Research forms a group of members around Dr. George Owen. The group regularly focuses on creating a character based purely on imagination, called Philip. The goal is for Philip to ultimately become a ghost who haunts. The group immerses itself in the history of the mid-16th century. They imagine a person who 1550 inmight have lived around England. They name him Philip. They choose a person they know for certain never existed. However, they give him a home, a set of

[34]David -Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939 [-1] , 1965, 219 (//Mysticism and magic in Tibet, Amsterdam, Gnosis, 1941) . See also on this site the book : De 'Homo religiosus, 7.2.4. A thought moves freely; Visualizing a monk.

[35] Owen IM / Sparrow M., Philip le fantôme, Ontario, Ed. Québec Amérique, 1979.

relationships, and a personality. The members imprint all this clearly on their minds and meet with the goal of bringing a thought-form, "Philip," to life. Gradually, their plan succeeds, and an "artificial elemental," as it is called, is created. It is artificial because it is "created" by humans. The addition of "elemental" refers to the fact that one of the four elements—water, air, fire, or earth—is required. They are considered the fundamental building blocks of life in many cultures. Fortune's vengeance demon and Madame Neel's monk are also artificial elementals.

The group around Dr. Owen meets regularly, telling witty remarks and singing songs, but without the aid of a clairvoyant medium (note: one who can communicate with spirits). They are also not in darkness, which facilitates materialization. Very quickly, they heard knocking sounds, and the group was able to make contact with Philip. The experiment demonstrates that sustained thought, a strong will, and powerful emotion can bring a thought form to life. There was no noticeable difference between Philip and what is commonly called a "normal" spiritualist ghost.

We should mention that, according to experts, a number of lower gods of primitive tribes are also nothing more than artificially created elementals. They, too, are created by the concentrated thought, will, and heart of a group of people, a magician, or perhaps the efforts of both. As already mentioned, such an elemental can also be used for good. For example, we heard of a mother so concerned about her sick child that she unknowingly created an elemental that provided the child with a great deal of healing energy.

3.2.2.d. A pop culture diva.

John M., a sensitive person, recounts: The covered stadium was packed. Twenty thousand fans had already taken their seats hours before, waiting with growing anticipation for their idol's appearance. Several carried banners and waved them repeatedly, half-singing and half-shouting the lyrics of their idol's song. The atmosphere grew increasingly oppressive, the cheering grew louder and louder. The tension reached a fever pitch. Finally, there was a movement from behind the scenes. And there she stood, the diva, impressive in a striking dark red dress. The stadium erupted in cheers. All eyes were fixed on that one woman. Thunderous applause followed. Several young people had tears in their eyes. What an emotional moment. The diva stepped to the microphone. All the cheering ceased. Everyone waited for what would happen next.

John was forced to leave the stadium. He felt quite unwell. And it had come on quite suddenly. Just as the diva appeared and the eyes of the twenty thousand people present were fixed on her. He had felt all his energy drained from his stomach and flowing like a bundle towards the diva. He didn't understand it. When he later met a psychic, he recounted the event. "You were both a witness and a victim of the formation of an artificial elemental," the psychic told him. The concentrated attention, the will, and the intense emotion of the thousands of spectators watching the diva were more than enough to create an exceptionally powerful elemental. The diva, as is often the case, didn't radiate well at all from her deeper soul. Worse, she absorbed the subtle energy of those present. This created a euphoric moment. But hours later, some of those present felt unusually tired. John, you, as a sensitive person, experience this more quickly, but also more intensely. In the future, try to gauge how such a diva radiates from her deeper soul, good or bad. In the latter case, it's best to avoid such performances. If you do want to go, say a prayer beforehand asking for protection. Also, pay attention to what such divas have to say after their performance. In some cases, they literally say that they felt

a cloud of energy coming towards them from the audience. And I can tell you, they're not wrong. So much for the visionary's words.

So much for these few examples, which aim to illustrate the creation of a vengeful demon, a monk, a castle ghost, and an artificial elemental. We conclude that it is apparently crucial to keep one's own thoughts, feelings, and emotions under control. We also think the right and good things, because thoughts strive to manifest themselves in the material world.

3.2.3. Exits during life

The silver cord is intact. "The silver cord" refers to the subtle cord mentioned in the Bible, *Ecclesiastes 12:6.* It provides the biological body with subtle life force. If it is broken, the subtle body can no longer energize the biological body. The latter then dies. We will first share some testimonies in which the cord remains intact. Those who leave can later return to their own body and testify about that experience.

3.2.3.a. An NDE, or 'near-death experience'.

The fact that, in addition to the matter we all experience, there is also fine matter, is strikingly evident in people who [36]have undergone a so-called 'out-of-body experience'. As already mentioned, humans not only have a physical body, but are also surrounded by an aura, a subtle body. It is sometimes reported that someone has had an NDE, a so-called "near-death experience." It is an experience in which people temporarily leave their biological body with their subtle body and are also aware of it. This can occur, for example, during surgery while the patient is under general anesthesia, during a severe psychological shock, or if someone is the victim of a serious and life-threatening accident. The phenomenon has been known throughout history and in all places and is not specific to any specific religion.

If one regains consciousness in that out-of-body, subtle body, one sees one's own unconscious body lying below one. Both are connected by a kind of cord or umbilical cord, the aforementioned "silver cord" (see: the vengeance demon). If this cord breaks, the out-of-body cannot find its way back to the biological body. The subtle body can then no longer supply the biological body with energy, which leads to the latter's death. Otherwise, after the anesthesia wears off, one regains consciousness in the biological body. Sometimes one retains the memory of what one saw and experienced in the out-of-body state during the operation and can recount it. For those who have experienced this, the experience is so profound that it profoundly changes their view of life and the world. They have personally and "personally" experienced that there is much more to the whole of reality than just the coarse matter as everyone knows it. They are thoroughly convinced that 'something' deep within them will survive biological death.

3.2.3.b. Mrs. Schwarz

The Swiss physician Elisabeth Kübler-Ross (1926/2004) became famous for her pioneering work in end-of-life care. We quote from her book: *Lessons for living* [37].

, what Mrs. Schwarz told us was the first report of a patient who had an out-of-body experience. We already have (note: in 1977) hundreds of such reports, recorded in California, Australia, or other locations. They all have one thing in common: the person in question left their earthly body fully conscious. This death, which scientists want to convince us, does not actually exist. Death is nothing more than leaving your earthly body, in the same

[36]See on this site: Homo religiosus: chapter 6: out-of-body experiences.
[37] Kübler-Ross E., Lessons for the Living (Conversations with the Dying), Bilthoven, 1970, 48/140.

way a butterfly emerges from its cocoon. Death is a transition into a new state of consciousness, in which you continue to feel, see, hear, understand, and laugh, and in which you are able to grow further. And the only thing we lose in this transformation is precisely what we no longer need: our physical body. It's like the winter coat we throw away at the arrival of spring because we know it's already very worn out and we don't want to wear it anymore. And death is exactly the same.

A large number of these patients have also told us that, in addition to the peace and tranquility that came over them, and the realization that they could perceive without being perceived, they also felt "whole" again. This means that someone who loses a leg in a car accident and sees it lying on the road will, after leaving their physical body, discover that they have both legs again. During an explosion in a laboratory, one of our patients lost the light in both eyes. Immediately afterward, she found herself outside her body and could see again. She could perceive the further consequences of this accident and later described what happened when people rushed to help her. After the doctors succeeded in reviving her, she was completely blind. Do you understand now why many of them resist our attempts to revive them, when, after all, they were in a far more desirable, beautiful, and perfect place?

And often we also meet those we didn't even know were already "on the other side." We know the case of a twelve-year-old girl who refused to tell her mother about her delightful experience, because no mother wants to hear that one of her children is more happy anywhere else than at home. That's perfectly understandable, of course. But what that girl had experienced was so unique that she simply had to share it with someone. And so she confided to her father that when she "died," she had experienced so much that she wouldn't have wanted to come back for anything in the world. The remarkable thing now—aside from the incredible splendor and the simply fantastic abundance of light and love that most others describe to us—was that her brother was with her and had embraced her with love and tenderness. When she had told her father all this, she added, "But the only thing I don't understand is that I don't have a little brother at all." Then her father's eyes welled with tears and he had to confess that she had indeed had a brother, but that he had died three months before she was born. No one had ever said a word to her about it.

So much for E. Kübler-Ross . We also refer to the so-called "phantom pains": people claim to have pain in a body part that has been amputated. An amputation only affects the biological body. The subtle body remains intact.

3.2.3.c. I saw a sea of light.

A witness tells. I awaken, come to consciousness, in my subtle body. I've disembodied and find myself somewhere in a rather dark place, right next to a long line of people passing by. Their gray figures barely stand out against the murky background. They walk by vacantly, even mechanically, and it seems to me that they do this constantly, that they're trapped in a cycle and don't have the strength to break it on their own. They've died: they're no longer part of the physical world, and it all has something to do with the violence of war. Their faces are a frightening gray, absent and expressionless. They look like masks. Only their eyes, which are ghastly in color, even greenish, indicate that they're not robots. I see them notice me. Their pupils remain fixed on me for a while while the people themselves pass by aimlessly. It's as if, through these eyes, I'm connecting with something deeper within these people, with their essence, trapped in those subtle bodies. In a way I 'know' that what I experience has a reality value.

Despite their drab appearance, I overcome a certain aversion to them. Yes, gradually I'm overwhelmed by a feeling of compassion and pity. They are like an "ich-nog-einmal," as Shopenhauer once put it. This thinker said there are two fundamentally different ways to approach our fellow human beings. On the one hand, somewhat indifferently and callously, like a "niece-I." And on the other, with an empathetic "ich noch einmal." I consciously fold my hands and say a Hail Mary, slowly, with faith and conviction. I pronounce each word with great emphasis, and in my mind I ask heaven to have mercy on these soulless beings. And lo… suddenly, a handful of people closest to me burst, just like soap bubbles. Nothing remains of them. It's as if they never existed.

At the same time, I notice tiny points of light descending from the sky. They remind me of a so-called "fairy wand" that we light at Christmas, which then radiates countless tiny sparks until it burns out. Yet it's all much finer, much more penetrating. The brightness of those many tiny points of light, falling like snowflakes in the night sky, makes me realize that it's still very dark where I am. Still praying, I look up. Far above my head glows a sea of light, indescribably beautiful. I long to reach it. Immediately, I hear a rustling sound, and my whole body tingles (note: the result of a higher energy being infused. Sensitives also claim to feel this during prayer, especially in their crown chakra). A heavenly music resounds. I've never heard such beautiful and sublime melodies in my entire life. I feel my disembodied body rising upward, toward the light. At the same time, the sparks are increasing in intensity and number. It feels like fireworks bursting. It's such an overwhelming feeling that I think it would be a shame if I woke up now.

Immediately afterward, everything fades, and I truly wake up in my physical body, quite disappointed. I probably shouldn't have thought about the latter, the awakening. Because the subtle body carries out what you think. As I gradually wake up, I feel myself sinking very gently into my biological body. I notice how my subtle arms and legs are gradually merging more and more with my physical limbs. They tingle softly. When this stops, it's all over. I'm wide awake and can now move my arms and legs again. I need some time to recover from all this. I realized I'd experienced something incredible. No, not a dream, this was real. It's certainly something much larger and much more realistic than the world I experience from my bed. "Which world is the real one?" I wonder. I think of that gnome who dreamed he was a butterfly. He wasn't sure whether he was a gnome dreaming he was a butterfly, or a butterfly thinking he was a gnome.

3.2.3.d. I floated gently upward.

Let's share a second anonymous testimony. Someone says, "I woke up, but I still needed some time. You know that feeling? Saying goodbye to the world of your dreams and gradually adjusting to waking up in this world. You wonder if this is the start of a new workday. If so, that alarm clock is going to be very annoying. Otherwise, you can just stay in bed a little longer. But that was the problem. I didn't have the impression I was lying down. No, it seemed to me I was gently floating upward. So, open your eyes, then you have a point of reference and that unstable feeling will pass, I thought. So I opened them, but all I saw were fibers. There were fibers all around me. I was sitting with my face right in them. Well, then I'm not in bed, I supposed."

Then I tried to gradually raise my head a little higher. I succeeded. Now I saw wooden beams to my left and right, with a wooden floor made of fiberboard on top of them. You still think you're dreaming. But that couldn't be, because I was awake. I was still trying to get up and expected to bump my head against the wood. But look, my head just went through. And

my shoulders too. That was strange. And just in front of me, on the fiberboard, was a pile of books. I could even read the titles on the spines. Strange, I had all those books too. But mine were in a pile in the attic. And that was just above the bedroom. And suddenly I realized it. They were my books. And I was in my attic. My head and shoulders were just poking through the attic floor. And the fibers I saw at first were the insulation I'd installed between the floor beams. But I couldn't be floating, could I? And if I was just hanging in the air, then surely the bedroom must be below me? And the bed? I wanted to see that. And as if by itself, without any muscle movement, my whole body turned. I sank slightly through the attic floor, through the beams, the insulation, and the drywall of the bedroom ceiling. And there, two meters below me was the bed. I saw my wife lying there, and next to her… me. I saw the thin wire that connected my biological body to my out-of-body self. I saw the alarm clock on the nightstand. It was three minutes past three. I had no idea what was happening, wanted to get out of the situation, and panicked. Then I felt a sudden, intense falling motion and lost consciousness.

I woke up. I knew I'd experienced something unusual. Yet it seemed at least as real to me as everyday reality. This wasn't "just" a dream. I opened my eyes. I was lying next to my wife, who continued sleeping peacefully. The alarm clock read three hours and five minutes. Two minutes later, then. Don't tell me out-of-body experiences don't exist. I've since researched this extensively. That concludes my testimony.

Finally, we should mention that, according to experts, everyone experiences an out-of-body experience during sleep. This is usually an unconscious process. The out-of-body subtle body can thus absorb refreshing energies from the cosmos and transmit them to the biological body. This results in a restful and refreshing night's sleep. If one is suddenly disturbed during their sleep, they sometimes feel as if they are falling. Experts explain this as the sudden movement of the subtle body toward the biological body.

3.2.3.e.. I was pushed out of my body.

An anonymous witness tells his story. An association was celebrating an anniversary. As one of its members, I gave a speech, attempting to do so poetically. In verse, I outlined the association's difficult origins, along with its subsequent history, and humorously and vividly recounted several pleasant anecdotes. The founder stood right next to me and was figuratively, and later literally, honored. I touched upon the high and noble nature of the association's purpose, alluding to the Platonic world of ideas (see 3.3). The approximately one hundred and fifty attendees were deeply captivated and empathized with every word and image of the verse. They felt deeply involved. After all, they had contributed intensely to the association's ever-growing success. Their hearts echoed the thoughts expressed; their gratitude was for the founder and the extensive work he had already accomplished. During the brief pauses I included in my presentation, everyone remained so captivated that they could have lost a pin. I heard it falling. The concentrated attention of the many people present—in other words, the increasing quantitative subtle energy—was about to make a qualitative leap. But I knew next to nothing about that at the time.

Suddenly, it felt as if I were being pushed out of my body. I was about two meters behind my biological body, which, thankfully, continued reciting the verse on a kind of autopilot. My consciousness was largely in my subtle body. I "saw" myself reciting the text, but I also "saw" the subtle cord connecting me to my biological body. To my utter amazement, I also noticed that a subtle cord ran from the stomach area of every person present to my stomach area. It was a most remarkable sight, an audience literally hanging on to me by threads. I knew the climax of my text was yet to come. There, in images that deeply moved me, I expressed the

high ideal of the union. And lo and behold, all the threads of the attendees bundled together in my stomach area, and suddenly, just like that, the world burst open high above me. My crown chakra expanded, and out came all the threads, united, bundled into what seemed to me a single, strong, thick rope. The 'rope' went straight up into the air.

Still reading on autopilot, I "saw" a dazzling and brilliant light high above me, like a firework bursting. A heavenly music resounded, the likes of which I had never heard before. And lo, many, yes, myriads of luminous points descended and bundled together into an even thicker cord than the one that had ascended. This thicker cord came to me, returned through my crown chakra, and continued through my subtle body to my stomach area. From there, it didn't return to the audience, but to the founder. Quite suddenly, he received the entire bundle of subtle energy in his stomach area. At that moment, he was deeply moved, and it took him a moment to "grit his teeth" not to show any emotion to the numerous people present. After he had received that energy in his aura, the entire image faded. I felt myself being drawn back to my biological body. A little later, I found myself back in my biological body, at my text, and just in time to read the closing words. The founder was then presented with flowers amid prolonged applause. Many people told me afterward that they had simply found the whole event wonderful.

So much for this experience, which remains vividly in my mind many years later. I admit, it's not hard science, but it was a particularly overwhelming event. It's become clear to me now: thoughts "work" in the subtle world. Especially when amplified by the thoughts, feelings, and will of many like-minded people. I even suspect that these concentrated thoughts can build a subtle form that shoots upward like a vast energy field. This form is then capable of serving as a receptacle at the culmination of the entire event. It can then receive a much higher and finer energy from everything in the totality of reality that is attuned to it and responds to it. It seems to illustrate that like is connected to like. This amplified energy can then, in this case, provide the association, and its founder and driving force in particular, with a great deal of subtle energy. The event is then not just a beautiful memory, but an effective support for its further functioning and expansion. I also think that all of this contains hidden rules of thumb for what's called "ritual magic." So much for my reflections on this experience.

3.2.3.f. Brain dead, yet conscious

The article from Science, *Au-delà de la mort* [38](Where the Conscience Is) gives an account of a remarkable near-death experience (NDE) that a certain Pam Reynolds underwent during surgery under general anesthesia. This took place under strict medical supervision. The surgery was also filmed and can be viewed in the documentary *Surviving Death* . [39]National Geographic is also dedicating a documentary to this near-death experience. During brain surgery, Pam's brain was temporarily deprived of blood and oxygen. Meanwhile, her body and brain activity were closely monitored. Despite this profound inactivity, Pam reported upon awakening that she had been in an out-of-body state during the procedure. She floated above her biological body and had observed the operation. Once conscious again in her physical body, she was able to describe the procedure. She also recounted what the doctors had said to each other during the procedure. American heart specialist Michael Sabom, initially skeptical of NDEs, concluded that Pam's experiences could not be explained by any brain activity, as her EEG was completely flat during the surgery. According to him, this raises fundamental questions about the relationship between consciousness and brain function. Does

[38] Science (revue), Paris, 2003, Juillet (File: Au-delà de la mort), 69/71 (Où se situe la conscience?)
[39] https://www.netflix.com/be/title/80998853 , See also the book on this site: De Homo Religiosus, 6.1.1. Out-of-body experiences without immediate danger.

consciousness arise spontaneously from brain activity, as materialist and scientific views posit? Or can consciousness also exist independently of a material structure, as the paranormal "sciences" have claimed for centuries? Such experiments apparently point toward the latter view.

3.2.3.g. Two bruises? I just squeezed gently.

"Out-of-Body Experiences [40]," Robert A. Monroe describes a conscious out-of-body experience during which he visited his female colleague, Rita, over the weekend. She was in her kitchen at the time. From his out-of-body experience, he saw Rita talking to two girls. Monroe tried to get their attention, but failed. When he, still from his subtle body, asked Rita if she remembered his visit, she thought he actually heard his voice in her head. She nodded in agreement. To be sure she did remember his visit, he squeezed her side. She reacted with shock.

A few days later, Monroe confronted her about this visit. Rita looked at him in surprise: "So you were really there?" she asked hesitantly. Then she showed him two bruises at the exact spot where he had pinched her. Apparently, his subtle pinching had a visible effect in the physical world. It's not illogical, then, to assume that Robert had some kind of magician's touch. Magic consists of using the power of thought to create an effect in the material world, which is illustrated in the story described above .

One can just as easily create an effect in the subtle world through the power of thought. This was illustrated with the vengeance demon of Forune, with the monk of David-Neel, with the creation of the ghost Philip, and with the thought-form of the anxious mother for the benefit of her sick child (3.2.2.).

3.2.3.h. A nocturnal, subtle visitor.

Marguerite Gillot , " *On the Threshold of the Invisible* [41]," tells us a similar story. She knew an elderly engineer who practiced radiesthesia, i.e., dowsing, and who practiced subtle physical out-of-body experiences. He promised her he would visit them at night in an out-of-body state.

Gillot had forgotten this conversation. That night, around 1:30 a.m., she experienced an invisible presence at the foot of her bed. A moment later, it disappeared again. The next day, the engineer called. He confirmed that he had "visited" her in an out-of-body state and told her she was still reading a book. He knew the time and could also accurately describe her nightgown.

3.2.3.i. The Dalai Lama

H. Harrer , *Seven Years in Tibet* [42], recounts: “The Dalai Lama told me he was studying books describing age-old methods for separating body and mind. Tibetan history tells of many saints who were able to keep their minds functioning hundreds of miles away while their bodies were absorbed in meditation. The young Dalai Lama was convinced that through his faith and rites, he could travel with his mind to faraway places, such as Samyé. When he was ready, he wanted to take me there from Lhasa. I remember laughingly replying, ‘Well, Kundun, if you can do that, I’ll become a Buddhist too.’”

[40]Monroe R., Out-of-Body Experiences, Out-of-Body Experiments, Deventer, Ankh-Hermes, 1980, 58.
[41]Gillot M., On the Threshold of the Invisible, Deventer, Kluwer, 1960. (// Aux portes de l' invisible, Paris), 1960, 25-27.
[42] Harrer H., Seven Years in Tibet, 1953, NV Publishers Pax, 1950 , 307.

We mention this testimony partly to demonstrate that the phenomenon of "out-of-body experiences" occurs in virtually every place, but also to highlight H. Harrer's stubborn disbelief. Despite his friendly relationship with the Dalai Lama himself, after all these years the author remains unconvinced of the existence of the phenomenon of "out-of-body experiences." We speak of "the Western refrain": "What I don't experience myself doesn't exist." That he is not alone in this is also evident from what follows.

3.2.4. A definitive withdrawal

We then share some testimonies where the cord breaks. Those who leave cannot return to their own bodies afterward, which die.

3.2.4.a. His subtle body disappeared into the earth.

Let's refer to the final scene of the 1990 American blockbuster "Ghost." In that scene, the out-of-body experience is depicted very realistically. A murderer is hit by a car. He doesn't survive, and his dead body lies bloodied in the street. He exits and regains consciousness in his subtle body. However, he doesn't yet realize his death. He slowly rises and, to his utter astonishment, sees his own dead body lying before him. Only when the medical services called in try in vain to revive his body does he realize his demise. But his evil life also dawns on him. Then, he is brutally snatched from this world by several ghastly spirits and confronted with the judgment of his misdeeds. Then, his subtle body sinks into the earth and sinks ever deeper into the darkness.

3.2.4.b. A visit from someone who has recently died.

An anonymous person tells me. It had been nine years since I last met E. On the night of July 22nd to 23rd, 2003, I was suddenly awakened by a man standing next to my bed. I was immediately wide awake, but a moment later realized I was in an out-of-body state and that my physical body was asleep. Only then did it dawn on me that the man beside my bed wasn't there with his physical body, but with his subtle body. I now realized it was E. When he saw me, his jaw literally dropped in astonishment, almost as if he had only just realized I wasn't the person he'd always taken me for. He knew I had a deep interest in religion and the paranormal, and he always looked down on me with a somewhat pitying gaze, with a distinctly materialistic outlook on life. But now, in his out-of-body state, his sense of superiority was gone; quite the opposite. Not only was he utterly astonished by the "full reality" he was now confronted with, which was almost diametrically opposed to the image he'd had of me all those years, he was also in utter panic.

Only now did I notice a large bloodstain at his solar plexus. The umbilical cord had broken. I immediately understood that he had died, but that he hadn't yet fully grasped his true condition. I tried to calm him down and help him understand his real situation. I reminded him of our earlier conversations, in which I argued that there was much more to the world than what was merely physically demonstrable and that death doesn't have the final say. However, he always maintained that dying was the very last thing that could happen to a person.

I argued that he must recognize that there is life after death, since there he was, "in the flesh," but without a biological body. He replied that he wasn't dead at all, "because you can see that I have my body and can still think," he argued. I agreed that he had a body and consciousness, but that it wasn't his physical body or his earthly consciousness at all. Therefore, I suggested he stick his arm through the wardrobe. The idea seemed so absurd to him that he initially refused. I insisted. "How do you think you got in here? Not through the

front door," I countered. "What have you got to lose?" I asked. Finally, he moved his arm toward the wardrobe and, to his immense astonishment, found that it disappeared completely inside, through the wooden door. He stood rooted to the spot. I continued by telling him that he was indeed dead, but now only had a subtle body. And that he could now conclude for himself that his thoughts about death as the end of everything were completely wrong. Gradually, he seemed to grasp the reality of his true situation. I then tried to convince him that he now had to go his own way, away from this world. Otherwise, he would remain an earthbound spirit, able to continue living here only by stealing the subtle life energies of other people still living in their biological bodies. Especially the energy of his widow, his only daughter, and those who had been close to him in his life.

He seemed to gradually understand, continued to look at me hesitantly for a while, and then vanished into thin air, almost like a mist slowly dissipating. I woke up that morning and wrote down this experience. Eighteen months later, I learned by chance the date of E.'s death: July 22, 2003. So much for this experience.

3.2.4.c. They don't know they're dead.

Such testimonies are found repeatedly. J. Grant , *in "More Than One Life* [43]," also mentions several from personal experience. R. Montandon, *in "Messages de l'au de-là* [44]," also provides numerous examples. He concludes: "Most of these deceased people do not know they have died and do not want to believe it. They imagine that they are simply continuing their earthly lives. Their thoughts remain focused on this material world, which they do not want to leave at all. They often reside with their subtle bodies in and around their homes. They wonder why there are strange people in their house. If the new tenants or owners possess any sensitivity, it is not impossible that they experience the ghostly occupant in some way. For example, at nightfall, they might see a faint, misty figure floating around in their living room."

3.2.4.d. The dog asks his deceased owner for a cookie.

And it may be surprising, but animals like dogs and cats also recognize their deceased owners when they visit the house. The dog might then follow the ghost, wagging its tail and barking. In one of her books, [45]D. Fortune recounts how a dog greeted its deceased owner.

Two women, Rhodes and Iris, are keeping watch over a dying man. He passes away shortly afterward, and his ghost emerges from his body. This ghost rises from the bed and takes a seat in the armchair where the man sat so often during his life. The two women are unaware of this.

Fortune says they both sensed a presence, however. And they shared their concerns.

“Do you feel it too? Do you see anything?” Iris asked, smiling.

"No," Rhodes replied, "I'm not psychic, but my dog is. He followed me when I came here. He's probably in a corner somewhere."

Rhodes called the dog. The dog came running, looked at Iris, and then walked over to the bed, where it sniffed the man's dead body. The dog then lay down by the fireplace. Whatever was disturbing their peace, the dog seemed unconcerned and remained there quietly. Iris made tea and brought out a box of cookies. The dog came closer and asked for its share. Rhodes gave it a piece. Then it calmly walked over to the empty armchair and waited anxiously. Both

[43]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 182.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).
[44]Montandon R., Messages de l'au-delà, Victor Attinger, Neuchatel, 1943, 47.
[45]Dion Fortune, The Secrets of Dr. Tavernier; Swapped Homes. See also text 38 on this website.

women looked surprised at this strange behavior. The dog thumped the chair impatiently with its paw, apparently trying to attract its owner's attention.

"I've always heard," said Iris, "that only cats like ghosts and dogs are afraid of them."

"Yeah, me too," Rhodes agreed, "but it seems the dog is very good friends with this ghost."

3.2.4.e. "I had to come back," the deceased lady emphasized.

Swiss physician Elisabeth Kübler-Ross became famous for her pioneering work in end-of-life care. In her book *On Death and the Afterlife,* [46]we read: " In my lecture hall, what Mrs. Schwarz told us was the first report of a patient who had an out-of-body experience. We already have (note: in 1977) hundreds of such reports, recorded in California, Australia, or other places. They all have one thing in common: the person in question left their earthly body fully conscious. This death, which scientists want to convince us, does not actually exist. Death is nothing more than leaving your earthly body, in the same way a butterfly emerges from its cocoon. Death is a transition into a new state of consciousness, in which you continue to feel, see, hear, understand, and laugh, and in which you are able to grow further. And the only thing we lose in this transformation is precisely what we no longer need: our physical body. It is like the winter coat we throw away at the arrival of spring because we know it is already very worn out and we no longer want to wear it. And with Death is exactly like that.

What else in her book[47] We read the following testimony. " As one of many of my patients, I would have absolutely forgotten Mrs. Schwarz if she hadn't come back to see me." Mrs. Ross says that one day she noticed a woman in the elevator who looked familiar, but she couldn't immediately identify her. "Her figure was very transparent, yet not so transparent that you could see everything behind her," Ross writes. However, the woman walked over and said, "Dr. Ross, I had to come back. Would you mind if we went to your room together? I certainly won't keep you long." And Ross continued to himself, "Elisabeth, you know you see that woman. And yet it can't be true. You absolutely have to touch that woman to find out if she's really there." So I grabbed her to see if she would vanish into thin air again. I felt her skin to see if it was warm or cold. I even suppressed the thought that this apparition could actually be Mrs. Schwarz, because she had been buried a few months earlier.

When we arrived at my door together, she opened it as if I were visiting in my own room. She did so with irresistible courtesy, tenderness, and love, and said, "Dr. Ross, I had to come back for two reasons. One is that I wanted to thank you and Reverend G. (that was the Black minister I got along with so well) for everything you both did for me. But the real reason I had to come back is to tell you that you must not give up your work on dying and death, at least not yet."

I persuaded the apparition to write a few words for the pastor. "You understand, of course, that I had no intention of sending those lines to my friend. But I needed scientific proof, because it goes without saying that someone buried can no longer write letters. And that woman, with her very human—no, not human—with her most sweet smile, could read all my thoughts. Never before had I been so certain what mind reading was. She took the paper and wrote a few lines on it, which we, of course, have preserved behind glass."

3.2.4.f. The shadowy hitchhiker of Alba-la-Romaine

[46] Kübler-Ross E. , "On Death and the Afterlife"; Ambo, Amsterdam, 1985, 7-10, 47-49.
[47] Kübler-Ross E. , "On Death and the Afterlife"; Ambo, Amsterdam, 1985 , 30.

Our source is D. Audinot , *Les lieux de l'au-delà* [48], a well-documented work that mentions shadows, so-called "white women" and "vanishing hitchhikers." We will consider such a remarkable case. In the spring, around the time of the red moon, in early May (note: the days of the so-called Ice Saints), motorists who leave the A6 motorway in Montélimar to cross the Ardèche via the Nationale 102 can sometimes have a very strange experience. This is the encounter with a shadowy hitchhiker who is among the most tenacious of her kind. She appears not as a "white woman," but wearing the leather suit of a motorcyclist. The apparition appears in the late afternoon, just before sunset. This hitchhiker allows herself to be transported for a good thirty kilometers. The phenomenon has been observed several dozen times, and its course follows an extremely strict and systematic pattern. Audinet reproduces the account of Mr. Regis F., a resident of Lyon, who published it in *Science et magie* . He claims that his story can be verified with the Aubenas police, which is well-informed about this recurring phenomenon.

"As a math teacher at a high school in Lyon, I'm not exactly superstitious," he says. But the following happened to him in the spring of 1996. Every weekend, he and his wife drive along the A6 motorway, from Lyon to Montélimar. "One Saturday evening, we had just left the motorway, crossed the Rhône, when, on a bend, a hitchhiker in a leather suit timidly waved her hand to us. I stopped. She asked me where we were going. I told her. She seemed pleased, so I let her sit in the back. She looked very attractive, with a pale, almost white face. Not very talkative. I glimpsed her fleetingly in my rearview mirror." It was evening. Mr. Regis turned on his headlights and drove quite fast. At one point, his passenger asked, "Could you slow down a bit, sir? I'm not feeling well." Regis slowed down, somewhat displeased. It gets dark quickly and he doesn't like driving along those winding, dark roads at night.

Ten minutes later, just past Alba-la-Romaine, she's there again, her voice wailing, almost white: "Sir, I beg you, slow down!" Regis continues: "I slow down even more, while my wife, sensing my inner turmoil, puts her hand on my knee to calm me down. We're driving through Villeneuve at thirty miles an hour, trying to pick up the pace a bit as we leave the town. But—I swear to you—I wasn't going faster than fifty or sixty miles an hour, since the road isn't suitable for speeding. Fifteen minutes later, my hitchhiker is back, quietly complaining: "For the love of God, sir, please slow down! I really feel sick!" The hitchhiker adds: "Otherwise, I'll be forced to get out!" "What a whiner," I say to myself as I drop back to forty miles an hour.

Suddenly I hear something that sounds like a sigh, I look back in my rearview mirror and no longer see the hitchhiker. I stop abruptly at the edge of the road and look around: the seat is empty! I look at my wife in dismay, who is just as surprised as I am. "She didn't jump through the door, did she? They would have heard something like that!" Surprised and a little frightened, I turn back and drive slowly to the entrance of Villeneuve-de-Berg. We encounter few cars. I carefully search the faces of the people in the cars, but apparently our unknown woman isn't among them. She's not even at the edge of the road! I turn around and drive with full headlights and without making a sound to Aubenas. I stop at the police station. Two men listen without much surprise to my strange, rambling story. When I finish describing the girl, they shake their heads, smiling: "Ah," says one of them seriously , "You're the third one this year who 'la "larva." Since her fatal motorcycle accident three years ago on that same road, that girl has shown herself every spring under a red moon.

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[48] Audinot D., Les lieux de l'au-delà (Guide des fantômes, dames blanches et auto-stoppeuses évanescentes en France, Belgique et Suisse, Agnières, 1999, 59/63 .

The shadowy hitchhiker, once materialized, is completely and physically tangible, revealing herself in flesh and bone. She seems unaware that she is dead. Often, upon approaching the scene of her fatal accident—in the case of Alba-la-Romaine, this is the case—she expresses a sense of unease she cannot explain. She is, therefore, at least temporarily, "alive." She can open car doors. She appears either for a long time or briefly. The latter sometimes for several minutes and over several hundred meters. The Alba-la-Romaine hitchhiker was completely materialized during the thirty-kilometer journey, or for about twenty minutes. This duration—along with the frequency of her appearances on the same road—is very rare. The shadowy hitchhiker deceived the teacher and his wife. Therefore, there is no question of epileptic vision, for example; such a thing only occurs in one person. There is, therefore, more than an individual objective experience.

In an introductory section, as well as throughout the book, which includes several hundred cases, Audinot places great emphasis on the dynamic aspect. One apparition may become no more than a fleeting, shadowy apparition, while another materializes tangibly. Steller also believes that the energy that makes the apparitions possible diminishes with age and the passing of centuries. Steller is so confident that he invites any reader wishing to test the Alba-la Romaine case to visit the route indicated above "on a Saturday in the early days of May, on national road 102 from Montélimar to Alba, all the way to Villeneuve-de-Berg."

This story, which perfectly resembles countless others, many of which were recorded at the Aubenas police station, allows for some interesting observations. The "shadowy hitchhiker" had an accident three years ago and met a violent death on that road. She perfectly exemplifies what used to be called "ghostly apparitions." In short: It concerns people who died suddenly and regularly appear near the place where they died, perfectly materializing (note: becoming coarse) and dematerializing (note: becoming subtle again or even disappearing completely), so that they are able to disappear without leaving a trace.

3.2.4.g. A long, mocking laugh

In one of the popular radio broadcasts "To Bed or Not to Bed," broadcast by Brt 2 Limburg in the 1970s, Flemish radio and television presenter Jos Ghysen interviewed an exorcist, following the success of the film of the same name, "The Exorcist." The recording took place in a studio with a large audience present. The man claimed he regularly had to help people who had already passed over, but who were completely unaware of it. They panicked at their new and unusual condition, refused to go their own way, and, in their ignorance, preferred to cling to a surviving relative. For the latter, this could manifest as extreme fatigue, disturbing dreams about the deceased, and even ghostly phenomena. Upon hearing all this, the audience burst into… uncontrollable, prolonged, and mocking laughter.

This makes it clear that people versed in the paranormal are more likely to avoid any public attention. And those who don't often complain that, after being interviewed, they read things about themselves that they never said, or that their words are distorted. Sometimes the reporter on duty even finds it necessary to disparage the interviewee's perspective so as not to lose "the scientific status of their text" and "their credibility with the reader or listener." Apparently, it's not always possible for some people to listen to such themes and other perspectives on reality with a calm mind and with respect for the opposing viewpoint.

3.2.5. A descent into hell

A descent into hell (also called *descensus ad inferos*) refers to the belief that subtle beings can descend underground. Christianity, for example, recognizes Jesus' descent into hell, where he delivered people of good will from evil. We will return to this later.

3.2.5.a. The Witch of Endor

We read in the Bible, *1 Samuel 28:3/25.* After the death of the prophet Samuel , King Saul was overcome with fear when he had to go into battle again against the Philistines . He tried to discover Yahweh's will , but received no answer, neither through dreams, nor from prophets, nor through " ourim and turim ." The latter was supposedly a divination process, somewhat akin to using a pendulum. In his desperation, Saul had a summoner sought, even though he himself had banished such people from the land. Disguised, he visited the woman of Endor at night and asked her to summon the spirit of the deceased prophet Samuel.

This means that the 'witch' undergoes a conscious out-of-body experience. Therefore, we mention this text under this heading, 'out-of-body experiences'. According to the testimonies above, not all out-of-body experiences are conscious. This was the case with "I saw a sea of light," "I floated gently upward," and "I was pushed out of my body." The out-of-body experiences, so to speak, came completely spontaneously upon the person experiencing them. It's different, for example, with the out-of-body experiences: "Two bruises?" "I only squeezed gently," and "A nocturnal subtle visitor." In these cases, the person about to experience the out-of-body experience decided in advance and as a conscious act. This is also the case with the witch of Endor.

But there's more. Unlike the previous testimonies, the woman with her disembodied body doesn't remain near her biological body. No, she literally sinks into the earth and descends subtly into the depths of the underworld. According to the Bible, that's where, at that time—the time of the "Old Testament"—the souls of the deceased resided. It's the time before Jesus descended into hell and delivered those of good will from it. But with this last point, we're already taking a big leap into what's yet to come.

After the necessary preparations, the woman "saw" an old man in a cloak ascend and recognized him as the prophet. The Bible doesn't specify what these preparations consisted of. Perhaps it involved an animal sacrifice. In that case, it's not the meat of a biological animal, but rather the subtle energy present in its blood. We will encounter this custom of sacrificing a living being repeatedly. For example, in the next chapter, where Odysseus sacrifices a lamb. With the subtle energy present in the "vapors of the animal's blood," he can contact the deceased seer Teiresias in the underworld. In this way, Odysseus can also rescue Teiresias from oblivion, temporarily restore his obscured memory, and hear "true things" from his mouth.

Regarding this sacrifice, we refer to Jesus' statement at the Last Supper: "Whoever eats my flesh and drinks my blood possesses my life force." This is a similar principle. The prophet Samuel needs this subtle energy to emerge from oblivion and, with the heightened awareness thus acquired, to also recount "true things." This was to be able to answer King Saul's question. This state of heightened consciousness, this clairvoyance, is only possible if the person in question possesses sufficient subtle energy. This is no different today. A seer who is too tired barely "sees" anything of that other side of reality.

Let's return to our witch. When she realized her visitor was King Saul himself, she was startled. Saul reassured her. The summoned spirit of Samuel asked Saul why he had disturbed

his peace. Saul complained that God was no longer answering him and asked for advice. Samuel said that Yahweh had turned away from him because of his evil deeds and would therefore give the kingdom to David . Samuel predicted that Saul and his sons would die in battle the next day and join him in Sheol, Hades, or the underworld, as Numbers *16:30* describes it .

The biblical text concludes that this prediction came true. Saul lost the battle against the Philistines and died along with his sons. The necromancer of Endor is described as a woman gifted with mantic powers. She was able to summon a deceased prophet and discern Saul's true identity. The story takes place, as mentioned, in the time of the " old covenant" (10.1.1). In this covenant, Yahweh entered into an agreement with the Jewish people. The biblical text further reveals that the spirit of the prophet Samuel, after the necromancer had summoned him, arose from the earth. The Bible then assumes that there is life after death. One also possesses a consciousness and even a body. This body is subtle and misty, like a spirit. Moreover, this spirit does not reside in higher or heavenly spheres, but in a kind of underworld, in the depths of the earth. Even though this is Samuel, a prophet.

It may be surprising that even a prophet finds himself there. Let us recall that this text is situated in the Old Testament. This period is before Jesus, after his death on the cross, "descended into hell" to deliver the believers from the clutches of evil. In anticipation, these deceased remain in the underworld, even though this concerns a prophet. This is the situation of the people in the Old Testament, before Jesus , after his death on the cross, "descended into hell." However, summoning ghosts is, as Samuel himself says, disturbing their peace. It is already strongly discouraged in the Old Testament. The text may once again highlight the seriousness of our redemption. Most people hardly consider it anymore, unless they have personally experienced its existence through a lived out-of-body experience.

3.2.5.b. Homer, the blind seer

The ancient Greek poet Homer (c. 800/c. 750) is said to have been the author of two epics: the *Iliad* and the *Odyssey* . He was known in his time as "the blind seer." His eyes did not allow him to perceive the light of this world, but his sixth sense, his clairvoyance, saw all the more. He was not the only blind seer throughout history. Others were also blind, yet clairvoyant.

The *Iliad* tells us about the Trojan War in which King Odysseus participated. The *Odyssey* [49]recounts the sea voyage of Odysseus , king of the island of Ithaca, after he had participated in the conquest of Troy on the Bosporus. As mentioned above , Odysseus also suffered a descent into hell during his adventurous sea voyage.

It had taken him and his crew twenty years to return home. To keep his ship seaworthy, he was almost constantly engaged in a battle with the elements during those many years at sea. Sometimes he was active in this world, in "nature," but then again, in "outside nature," he had to contend with subtle beings who were either favorable or unfavorable to him and who either promoted or hindered his voyage.

[49]Aafjes B., Homer 's Odyssey, Amsterdam, Meulenhof, 1983, 1 13.

The Journey of Odysseus

It should also be clear to the attentive reader that Odysseus was also clairvoyant, a requirement for a king in his time. Kingship was then a sacred function, supported by the entire people with special rites and customs. In this way, Odysseus could protect his subjects from the threatening dangers of the visible, but also, and especially, of the invisible world. As we shall see (5.1.7 and 5.1.8), such a sacred conception of kingship is found today only in a few places in the world. The secularized Westerner who dismisses or denies this sacredness in these cultures barely understands their religious and social practices and therefore appears utterly nonsensical.

Odysseus also visits the realm of the dead, a "descent into hell." This is at the behest of the exceptionally beautiful but dangerous witch Circe. Odysseus wants to ask the deceased seer Teiresias whether Penelope, Odysseus's wife, has remained faithful to him during all the years he has been at sea. After Odysseus makes him drink the blood of a slaughtered lamb—that blood again—Teiresias, thanks to the subtle energy present in it, emerges from his zombie-like existence, regains his memory, and is able to convey "true things" to him. Odysseus thus learns that his wife Penelope has remained faithful to him during his many years at sea [50].

3.2.5.c. Black is the root, white the flower

Axiom 2 mentioned some examples of clairvoyance. We can add to this what Homer clarifies for us. In his *Odyssey* [51] VI, 403, he describes how Odysseus receives the plant called 'moly' from the god. Homer writes about this: "Black is the root, white the flower, like milk. The gods call this plant 'moly'." With this plant, Odysseus can protect himself from the sexual magic of the sorceress Kirke (Latin: Circe). The reader who does not possess the 'gift' of mantic perception only 'thinks' what Homer has written about this. Anyone who also 'sees' mantically and keeps Homer's text in mind immediately sees, within their own psyche, the image of a black root that, without a stem, immediately blossoms into a pure white flower, something that refers to an ancient phallic symbol. Both perceptions, the normal and the paranormal, can now be further interpreted. The ancient Greek tradition takes such paranormal observations seriously and places them in a "supernatural" realm. As might be expected, Western interpretation relegates such paranormal, non-scientific observations to the realm of fantasy.

3.2.5.d. Dante's 'Divine Comedy'

[50] See the book: The 'Homo Religiosus', 6.3.; Odysseus in the Underworld
[51] Aafjes B., Homer 's Odyssey VI, 403, Meulenhof, Amsterdam, 1965, 103.

Dante A. Lighieri (1265/1321), the great Italian poet , also visits an underworld in his "Divina commedia," [52]or "divine comedy," " in a hundred songs." He thus also undertakes "a descent into hell." Afterwards, he describes what happens on what he calls "a mountain of purgatory," and finally in a kind of "paradise." Let us compare this mountain of purgatory with the biblical purgatory and this paradise with a heavenly place. By emphasizing this tripartite division: hell, purgatory, and heaven, he summarizes the dominant ideas of scholastic philosophy in a poem. As you may know, scholasticism is the medieval philosophy closely linked to Christianity and was taught and developed in schools—hence the name "schola"—and universities from the 11th to the 15th century · It follows the Patristic period, the time of the "patres," the Church Fathers. Dante, too, here adheres to the biblical view that reality is divided into nature, external nature, and supernature. It was his great childhood sweetheart, Beatrice, who inspired him to write his Divine Comedy . Beatrice had died young. Dante foresaw her untimely death in a vision. As the deceased, she accompanies him into the otherworld. The late Roman poet Virgil (-70/+19) also accompanies him on his journey through purgatory and hell.

Let us quote from Dante's famous Canto 7, his seventh canto: " Because I felt my heart breaking at the sight, I said: 'O master, explain to me what kind of people these are, and tell me whether these souls here on our left, whose crowns are shaven, all belonged to the clergy.' Virgil replied: "They are all people who, during their earthly lives, were so blinded that they did not know how to manage their wealth properly. These shadows here, whose heads are not covered with hair, were clerics, popes, and cardinals, whose greed exceeded all bounds." (…) Virgil, the good master, said: "My son, now you see the souls of those who allowed themselves to be overcome by their passion." Dante says that people in the underworld are "naked," stripped of their life force, and therefore lead an inhuman, even zombie-like existence, without uplifting energies. We will return to this in detail in the chapter dealing with God's judgment (7.7).

3.2.5.e. Ngema: " There were many of us."

Finally, we should mention an account of a descent into the underworld. See J. Teernstra , *Sketches and Stories from Africa* [53]. We've already mentioned the book in Trilles's testimony, when the village magician predicted his future. Let's also read *Father Trilles 's second contribution* , titled " *An Emerging Magician* ." As mentioned, Trilles was a missionary in Gabon. His story was about Ngema, a village magician. He liked to come and talk to Trilles at dusk. Ngema saw the missionary as a white magician and treated him as if he were a colleague who also practiced magic. They often talked about magic and summoning spirits. One evening, Father Trilles asked Ngema if he wanted to go fishing with him.

"Too bad," said Ngema, "can't you postpone that for a day?"
"For what reason?" asked Trilles. "You can come with us, can't you?"
- "The 'master' has called us all, my colleagues and myself, together for tomorrow;"
- "What are you saying? Which teacher?"
"Well, I say the master, the one who can." Trilles understood.
- "Good, and which colleagues are still coming?"
- "Well, those who live nearby, and even further afield. Some come from thirty days away."
- "And where is that meeting being held?" Ngema hesitates for a moment.

[52] Dante A., Divina commedia, see http://www.gutenberg.org/ebooks/8800
[53]Teernstra J., An outgoing magician , Sketches and stories from Africa, Weert, Mission House, 1922, p.72/81.

- “On the tableland of Yemvi, by the old abandoned mine, four days' journey from here.”

Trilles is surprised:

"How can you possibly get to a place four days' journey away tomorrow evening? You'll never get there on time."

Ngema looked at Trilles indignantly:

- “White colleague, can't wizards travel with you?”

- “Yes, but not like you.”

"No, certainly not like me. You know, you can come and have dinner with me tomorrow. In the evening, you'll see how we, black magicians, travel."

That evening Ngema became very solemn.

"I'll begin. While I'm at it, don't disturb me, if your life is precious to you. For both me and you, any interruption means certain death."

As an experiment, Trilles asks him, if he's going to Yemvi anyway, to visit his friend Eseba in Nshong, a three-day journey from here, but on the way to Yemvi, to ask him to urgently bring the box of bullets Trilles had forgotten. Ngema agrees. That evening, Ngema begins some ritual preparations. He sets up idols and keeps a fire burning, filled with fragrant plants and sharp, fragrant wood. Then he begins humming a monotonous melody. This is his supplication to the spirits who are supposed to help him. He also rubs his entire body with a red liquid. Then he begins a slow dance around the fire, spinning on his own axis, faster and faster. For hours. Then he stands still.

Suddenly, a sharp hissing sound resounds from the hut's ceiling. Trilles looks up. A large snake wriggles downward, staring at Trilles and flicking its venomous tongue. Trilles understands that the snake is his "elangela" or "nahual," his helper spirit [54]. We will return to such helper spirits later (4.1.7.e.).

The snake coils itself around Ngema's neck and rocks its head back and forth to the beat of its magic song. Afterwards, it falls into a deep sleep. The snake, too, rests. Trilles stays with Ngema all night, whose body seems almost lifeless the whole time. He is completely insensible. Trilles pulls open one of Ngema's eyelids. The eye is white and glassy. Trilles lifts one of Ngema's arms, then a leg. They fall back down without any sign of life.

A white froth appears at the corners of his mouth. His heartbeat is barely palpitating. In the morning, Ngema wakes with a jolt. It takes a moment for him to regain full consciousness. Then he says, "There were many of us and we had a great time."

Trilles, however, is skeptical: “No, you were here all night, in a deep sleep!”

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

Three days later Esheba arrives on the mission:

- “Father, here are the bullets you requested through Ngema.”

Trilles : “When did Ngema come to see you?”

Eseba: “Three days ago, at 9 o’clock in the evening.”

Trilles is surprised: "Just at the moment Ngema had fallen asleep. Did you see him?"

Eseba: “No, Father, you know we're afraid of spirits that pass by at night. Ngema knocked on my door, and that's how he delivered the message. But I didn't actually 'see' him.” Trilles had little doubt left: Ngema had attended the service. In a few moments, his

[54]See the book Homoreligiosus, 10.2, on this site.

"self" had made a journey that normally takes several days. Moreover, his "self" had acted, listened, and spoken.

"There were many of us and we had a great time," Ngema says after his adventure. It concerns a witches' sabbath. He went to "the master, to the one who can." We'll return to the theme of the "brain sabbath" later (7.3.5.).

3.2.6. Initiatic groups

Some associations require you to undergo an initiation before being admitted. This is how you're welcomed into student life through a so-called baptism. This is a purely secular event. We won't discuss it here.

A number of other initiations have a more sacred character. This is the case with an initiation into a society that has ties to nature. Depending on the type of society you wish to belong to, a specific ritual is involved. Something in your deeper soul, or rather, in your aura, will be influenced by this. You will then acquire a subtle characteristic. Some experts argue that such an initiation is not always uplifting. Moreover, some societies have a strongly hierarchical structure. The top knows what the base does, but the base is then unaware of what motivates the top. Some claim that a certain secrecy prevails. Others refute this. The 'Freemasons' are a well-known initiatic group. Their society claims to strive for the spiritual and moral advancement of people and to help other members, known as 'brothers,' in their difficulties. Evil tongues claim that people only help each other, provide each other with interesting appointments and regulate each other's interests, both in the political, legal and economic environment.

3.2.6.a. The Illuminati or the enlightened ones.

Now let's move on to a very different kind of initiation: [55]the Order of the Illuminati of Bavaria. It was founded in 1776 by the Anglican Bishop Albert , the Lutheran Adam Weishaupt , and the scientist Benjamin Franklin . This order is said to be anarchistic. It supposedly strives for occult control over all economic, political, military, and religious affairs on a global scale. Benjamin Franklin was an American scientist, inventor of the lightning rod, politician and co -author of the Declaration of Independence of the United States. His portrait appears on the one hundred dollar bill.

We should also mention that this explanation is inspired by the Enlightenment idea of the 18th century. This posits that humanity must break free from its "immaturity" and from the "coercion" imposed upon it by religions for centuries. It is humanity, not the deity, who—in a highly nominalistic sense—is the bearer of the light of reason. This reminds us of the ancient Greek Protagoras (3.2.1.) and his assertion that humanity is the measure of all things. The light of reason is symbolized, among other things, by the torch of the Statue of Liberty in New York. That was a gift from the equally enlightened France of that time to the United States. Some point to a number of Egyptian elements found in the temples of a number of illuminati. Anyone familiar with ancient Egyptian culture knows that in the land of the pharaohs, black magic was (and is) very active.

In this connection, we should mention the following. When Nikita Khrushchev , the president of the then USSR in the company of Egyptian President Nasser , wanted to visit the pyramid in 1958, during the construction of the Aswan High Dam, he received a telegram in

[55]See on this site the book De Homo religiosus, 5.3. Occult initiations, Initiatic groups

which the Russian secret service advised him against it. This service was well-informed about occult matters. This is certainly what Gris H. claims, in his book " *New Parapsychological Discoveries Behind the Iron Curtain* [56]." We should also recall the so-called "curse of Pharaoh Tutankhamun ." In 1922, his tomb was discovered in the Valley of the Kings by the British archaeologist Howard Carter . Dion Fortune put it this way at the time: "If the curse of the mummies doesn't work now, all my faith in occultism is gone." Every magician knows that in ancient Egypt, the tombs of the pharaohs were secured with the help of artificial elementals. These guards kept watch there. Anyone who wishes to desecrate these graves must be occultly stronger than the energies concentrated there. Otherwise, they will bring upon themselves a darkly magical fate that will unfold regardless.

3.2.6.b. The Golden Dawn

The Hermetic Order of the Golden Dawn, also part of the Illuminati, was founded in 1887 by W. Westcott , a London coroner, MacGregor Mathers , an eccentric, and W. Woodman , a physician. Its orientation is unmistakably Luciferian. Among its members are W.B.Y.eats (Nobel Prize for Literature 1923) and Bram Stoker (author of *Dracula*). Aleister Crowley (1875/1947) became a member in 1898. He was a notorious magician who evolved from poetry to drug use and sexual magic, seeking to enhance and strengthen his supernatural powers. He identified with "the beast" from the Apocalypse, the last book of the Bible. Hence its Luciferian, satanic nature. In the *Apocalypse, 13:18,* St. John says that 666 is the number of the beast, a summary of all the powers directed against Jesus. The *Apocalypse* , the last book of the Bible, deals with the end times and the end of the world. D. Fortune, among others, was a member of the Order of the Golden Dawn for a time, but resigned after serious disagreements with Crowley.

3.2.6.c. ' Skulls and bones' and Genesis 3:22

The "Skulls and Bones" order is a secret society at Yale University (USA) that evolved from the Illuminati. In an interview in which President Bush Jr. was asked about his membership, he replied that it was too secret to discuss . Besides Bush, the society includes many other highly influential figures from political and economic life. The emblem of this order consists of a skull and, below it, two intersecting bones, along with the number 322. This number refers to *the Bible, the book of Genesis 3:22,* which reads: "And the Lord said, 'Now that the man has become like one of us, knowing good and evil, I will not allow him to put out his hand and take from the tree of life, and eat of it, and live forever.'" We will return to this later.

3.2.6.d. Rock 'n Roll

Jean-Paul Régimbal , *in Le Rock 'n Roll* [57], writes the following regarding this Order of the Golden Dawn: “In turn, Mick Jagger (Rolling Stones) also dedicated himself to Satan, under the influence of Marianne Faithfull and Anita Pallenberg. These two witches invited Kenneth Anger—himself a follower of Aleister Crowley —to initiate Keith Richard and Mick Jagger into all the rituals of black magic. Mick Jagger was dedicated to Satan in the Order of the Golden Dawn. And so it is that he considers himself the 'personification of Lucifer.' Three of his songs explicitly state this: 'Sympathy for the Devil,' 'To Their Satanic Majesties,' and 'Invocations of my Demon Brother.' It is common knowledge that the great producers of rock 'n' roll music are members of a satanic church and that the vast majority of rock groups are

[56] Gris H., W. Dick W., Les nouveaux sorciers du Kremlin, 1978, Tcou, Fr . (In translation: New parapsychological discoveries behind the Iron Curtain, Haarlem, 1979).
[57] Régimbal JP, Le rock 'n roll, (viol de la conscience par les messages subliminaux) Sherbrooke, Québec, Editions croisade Daniel Chatelain, 1983, 24.

registered members of some diabolical religion." So much for Régimbal, so much for the dangers of this music .

3.2.6.e. To gain the world, to lose your soul.

Let us again consult Jean-Paul Régimbal , *Le Rock 'n Roll* . Here is the explicit testimony of Vincent Fournier: "A few years ago, I attended a spiritualist séance where Norma Buckley (note: the one conducting the séance) begged the spirit to make itself heard. Finally, the spirit came and spoke to me. He promised me and my band fame, the domination of rock music worldwide, and material wealth in abundance. The only thing he asked of me in return was that I allow him into my body so he could take possession of it. In exchange for this possession, I became famous throughout the world. To achieve this, I adopted the name the spirit used during the séance. So I am known throughout the world. Does this name ring a bell? Alice Cooper."

Seers warn: throughout his entire further development, the question of how Fournier can regain his "quiet self-possession," his freedom, looms large. While he may acquire wealth and success in this world, serious questions arise about his fate in "the other world." The Bible also states that the soul is so important that it cannot be exchanged for anything. *Mark 8:36/37* indeed states: "What does it profit a man if he gains the whole world and loses his soul? What will a man give in exchange for his soul?" How can he get rid of this possession? That requires an exorcism, in which the exorcist must possess more power than the spirit calling itself Alice Cooper. "The only thing the demon asked was that it possess me," a laconic Vincent Fournier himself states. Our culture apparently doesn't have a direct problem with his statement. But belief in possession and the existence of an exorcism usually encounters much more disbelief.

3.2.6.f. Not so innocent piercings

The practice of human sacrifice is as old as humanity itself. As will become clear later in the text , several non-Biblical religions sacrificed people to their gods. This involved the subtle aura present in blood. It was offered to the lesser gods in exchange for a reciprocal service: solving a life problem. Such blood sacrifices can, if necessary, be replaced by a sacrifice in which not "the whole" is offered, but rather a part. This part replaces and represents the whole. For example, the DNA from a single drop of someone's blood is identical to all of that person's blood. This insight also applies magically. After all, one always has the whole in mind. For example, we refer to the deliberate mutilation of a part of the body. This can take various forms, such as circumcision, clitoridectomy (nowadays referred to as FGM; female genital mutilation) , castration, scarification, piercings, and therefore also tattoos.

Although such piercings and tattoos are becoming more and more socially acceptable in our time, according to a number of seers and magicians, they are far from harmless. More than one mantically gifted person states that, from a sacred perspective, placing a piercing, tattooing, or performing a circumcision can be a blood rite, even if it occurs subcutaneously and the bleeding is minimal. As mentioned, the part represents the whole. In this case, the person performing the rite, in their deeper soul, may be the initiate. They are thus the mediating figure, the mediator between the deity who demands blood and the victim, the person on whose body the tattoo is placed or on whom the mutilation is performed. It is very difficult to undo such an initiation.

The television channel Eén showed a documentary by Flemish journalist Annemie Struyff, titled " *Stay Away From My Body* [58]." It was about the genital mutilation of girls in Kekonga, Kenya. Although circumcision is prohibited by law there, the tradition still exists, especially in rural areas. The Kekonga circumciser was later arrested by the police. Her mother was later interviewed in the report. She defended her daughter's "calling," saying, literally: "My daughter didn't choose that work; it was ordered to her by (note: a pagan) god." And she's right. The true, demonic, or even satanic nature of such gods will be further clarified in "Axiom 2," which deals with dynamic forces in non-Biblical religions. Many a psychically gifted person will find that the deeper, unconscious soul of the circumciser is trapped in the grip of her deity. She accepts the orders without will and as a divine calling, carries out the blood rite and will even strongly defend this intervention against her critics.

The report also shows us about a hundred girls standing in a long line to undergo circumcision. The line was guarded by a man who ensured that no one could escape. When Mrs. Struyff asked if the girls wouldn't be better off walking instead of undergoing their mutilation, one of the accompanying black women replied, "They have to, otherwise he'll bewitch them and they'll die." It's a shame that the report didn't address this statement at all. Is this a foolish superstition? Those who reduce all reality to the level of nature (3.1) will agree. However, in doing so, they are acting externalistically. They view it externally, as an outsider. They lack any empathy and don't respond to what the people on the ground say about it. Those familiar with the natural world (also axiom 3.) will consider that this could be an extremely dangerous black magic practice. As mentioned, one could have asked the local people what they—not us with our Western mentality—think and experience about it. Perhaps whether they have any testimonies that point to the existence of such practices.

Once initiated, the person who underwent the tattoo or mutilation can also fall under the spell of that deity, causing them to lose part of their own sacred life force, all to the benefit of that deity. In our profane world, mantically gifted people complain, hardly anyone pays attention to this anymore. Sensitive people will often feel uneasy at the sight of a tattoo or mutilation being performed, or even at the mere thought that such practices exist and are performed with clockwork regularity. For mantically gifted people, it's yet another indication that profane processes themselves simply do not exist. Everything that happens has an impact in the subtle world. Whether one believes in it or not is irrelevant. The tragedy of the nominalistically oriented person, according to the sacred view, is that it remains primarily an unconscious process.

3.2.6.g. Not-so-innocent blood transfusions

And if we continue this line of reasoning, let's also consider blood transfusions. They can save lives, but they also have an occult effect. All religions know that blood contains subtle power. Hence the many blood sacrifices to the gods of several non-Biblical religions. Jesus also says: "Whoever eats my flesh and drinks my blood shares in my life force."

Anyone who limits reality to the natural level will naturally deny the subtle effects of blood. But we're talking about religion here, not some exclusively biological effect. Perhaps you're lucky and receive blood from someone who leads a holy life. But it can be different. What about a blood transfusion where you receive life force from an Alice Cooper who made a pact with the devil, or an Aleister Crowley who identified with "the beast" from the Apocalypse? You're then suddenly and quite thoroughly initiated, in your deeper soul, into the values, or rather the disvalues, they espouse.

[58]Flemish TV channel VRT 'één', report series "Keep Your Hands Off My Body," episode 2, February 13, 2014, at 8:35 PM.

Science, of course, doesn't consider this. It can't help it. It barely, if at all, knows this aspect of reality. And if it does, it might speak of it with disdain. We sometimes hear that someone's character can change after receiving a transfusion. If it's for the better, there's no problem. But it can also be tragically different. If a blood transfusion is unavoidable, seers and magicians urge us to pray to the Holy Trinity so that the received blood may be purified of all dark influences. Along the same lines, it seems possible that the damaging, subtle effects of a piercing or tattoo can also be reduced or even reversed in this way. That's a hopeful thought.

3.2.6.h. Devilish inhabitants

We can't leave these inhabitants off the list of beings of outer nature. They clearly don't belong to nature or the supernatural. We might be better off classifying them as "lower nature." Their true home is indeed in the deepest depths of the underworld. Yet, some of them have the annoying habit of not wanting to remain in the underworld permanently. They can also ascend to higher spheres. Their realm even encompasses our Earth. There, they especially want to exert their influence and make life quite miserable for humans. But they've been doing this since "the beginning."

The book *of Genesis* describes how God created heaven and earth. The universe was initially a desolate, empty, and dark chaos. In six days of creation, God brought forth light, heavenly bodies, plants, animals, and ultimately humanity. Humanity, according to the Bible, was made "in God's image and likeness" and therefore possesses a divine core within its deepest being. Therefore, the Bible calls it a child of God.

God also created the angels. The book *of Job 1:6* states that God was assisted in his administration by his court council, by a number of his highest angels, his "sons of God." However, the son of God, Satan, became a rebellious son, a devil, who no longer kept God's commandments. The Bible even calls him an "adversary." Moreover, in his vanity and pride, he tempted humanity to disobey God.

Let's continue the book *of Genesis 2:16* . In the Garden of Eden, man was allowed to eat of every tree except the tree of knowledge of good and evil. However, he broke this commandment. In *Gen. 3:22,* we read that because of this, man came to know evil as well as good. Because of this, he also lost his original divine life force. Paradise, the Garden of Eden, passed him by.

That text, *Gen. 3:22,* will certainly ring a bell for the attentive reader, specifically because of the number 322 mentioned here. Remember, it belongs, along with the skull and the two bones, to the emblem of the order of "Skulls and Bones." This order also renounces God's authority and arbitrarily determines what is good and what is evil. Just as Protagoras already said that not God, but man is the measure of all things, so the members of Skulls and Bones turn away from the biblical God and his life force and decide on their own.

Genesis 6:3 emphasizes that God's Spirit does not remain eternally responsible for humanity if it rejects God. With this loss of divine life force, it leads a rather profane existence. *Matthew 8:21* states that such people are, in a sense, already dead, precisely because they reject God's life force. As the world feels less attracted to God's Spirit, it is clear that Christianity loses influence. Less resistance is offered against the forces of evil. The resulting power vacuum is quickly filled by beings of the underworld.

In this creation myth, Adam and Eve represent humanity. The fruit, the apple, symbolizes pride and vanity, inspired by the devil. From the first sin, humanity possesses both good and evil. The dashes before and after the conjunction "and" illustrate the intertwining of these two opposing concepts. They can apparently reverse or merge. We will return to this "harmony of opposites" later in the text (5.2). Despite this fall, hope remains. God announces a redeemer early on.

The creation story is not a matter-of-fact account. It is a myth. It is a sacred story that addresses a higher reality. This myth is situated "in the beginning" and " explains" how humanity lost its original, divine life force and fell into a lower, mortal state. This diminishes its sacredness. Its mission is not only to restore its sacredness to that level but even to surpass it. In an incredibly long evolution, humanity, enriched with many experiences, then attempts to regain this divine state. Deified humanity would then be the ultimate goal of this evolution. But with this, we are already anticipating axiom 4, which concerns evolution.

Similar creation myths can be found in many other, non-Biblical cultures. In Greek mythology, chaos initially reigns, from which the earth (Gaia), the underworld (Tartarus), and love (Eros) emerge. The Romans adopted many elements from the Greeks and enriched their own myths with them. Even today, non-Western cultures such as the Pygmies have [59]a creation story that bears remarkable similarities to the Genesis account. A paradisiacal state, a fall from grace, and a gradual restoration are also described. In their own way, such cultures had and still have some sense of a supernatural world. Seers explain such similarities through a shared spiritual insight. Prophets and seers of these peoples also have access to a similar higher reality. Almost all of them are aware of a supreme god who brought the world into existence. In Hegel's words, they had a sense of a "sacredness," a "mysticism." An exclusively profane existence, as Protagoras saw it, and as some in our Western culture see it, was completely unknown to them.

3.2.6.i. "You live according to the devil, your father."

Regaining the lost divine status is not easy. In *John 8:44,* Christ says to the Pharisees, "You live from the devil, your father" (understood: not from My Father, the heavenly God). " It is the desires of your father that you want to do ." The Jewish scribes and Pharisees criticized Jesus' healing of a crippled man on the Sabbath. This was against the law at the time. All work was forbidden on that day. Strictly applying the law was more important to the Jews of that time than helping others out of their misery.

Jesus tries to make it clear to the Pharisees that, in their unbelief, they are not free. They do not realize that in their deeper souls—we say, in their subconscious and unconscious—a hostile inner word resounds. Jesus clarifies: "I speak as I have heard from my Father. You do as your father gives you instructions." In other words: in the depths of the Pharisees' souls, according to the Bible, someone else—"their father"—is at work. This is not the biblical God, but Satan. While the Pharisees consciously believe they serve God, they are in fact, unconsciously or subconsciously, carrying out the will of the adversary, Satan. This is the tragedy in which many people still live unconsciously today. We will discuss this further when discussing the night dream (7.5.3).

[59]Schebesta P., Origin of Religion, Tielt, Lannoo, 1962, 54, 143. See also on this site the book 'Homo religiosus 5.1.2. Sacred Evolution, Creation Myths.

It doesn't take much imagination to see that many people today are inspired in their actions by spirits who don't always have their best interests at heart and those of their fellow human beings. This applies to political, economic, and social life alike. The Viennese psychiatrist Sigmund Freud found eros and thanatos, sex and the death drive, in the depths of the souls of many people. That should certainly give food for thought.

Today, even in religious circles, one hears that the devil and his subtle or unconscious influence simply do not exist. Anyone who reads the Bible quickly realizes that Jesus' descent into the underworld, the very foundation of our salvation, becomes completely meaningless. Even the texts of Peter and Paul about Jesus' reckoning with those dark powers from the cosmos become meaningless.

The scribes of Jesus' day went even further. In *Matthew 12:24-32* , we read that Jesus' contemporaries claimed that Jesus himself was possessed by the devil. Jesus would drive out the devil with the help of Satan, the prince of the devils. *Luke 11:15-23* and *Mark 3:22-26 also* mention this. Jesus refuted this as follows: “Every kingdom divided against itself becomes a desolation, and no city or household divided against itself can stand. If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? But if I, Jesus, drive out demons by the Spirit of God, then surely the kingdom of God has come upon you.”

, Matthew 4:8-9 speaks of Jesus' temptation in the desert. "Again, the devil took Jesus up to a very high mountain and showed him all the kingdoms of the world and their glory. He said, 'All these things I will give you if you will worship me.'" Note that Jesus does not dispute the devil's claims on this world. On the contrary, Jesus even confirms Satan's great influence. Jesus himself says that his kingdom is not of this world. Such devilish 'princes' apparently play a very important role on earth. Satan is the first and most powerful, since he controls "all the kingdoms" of this world. Indeed, *John 12:31* says that "the prince of this world"—Satan is apparently meant—will be cast out by God's final judgment. In short, Satan controls this world, but his days are numbered. As mentioned, Jesus built his church on a rock, and the powers of the underworld will not prevail against it (1:1).

3.3. The supernatural

The "supernatural" represents everything that transcends "nature," the primarily material world as everyone knows it. We therefore emphasize the vertical dimension. This includes, first and foremost, Yahweh, along with his servants and the prophets of the "Old Testament." The first part of the Bible informs us extensively about this. It concerns the time between the creation of the world and the birth of Christ. The "New Testament" then begins with this. We speak of the Holy Trinity, of God the Father, of Jesus as God the Son, and finally of God the Holy Spirit. Throughout his life, Jesus repeatedly clarified that the Father had sent him, Jesus. And also that Jesus spoke what the Father inspired him to say. Jesus himself, in turn, announced the coming of a helper, the Holy Spirit. This Spirit manifested itself on the day of Pentecost and then descended upon the apostles "like tongues of fire." Hence the Trinity. They are distinguishable, but not separable. The supernatural also includes the Virgin Mary, angels who remained faithful to God, and people who lived holy lives. It is clear that paranormal experiences, mysticism, clairvoyance, magic, apparitions, and the belief in "hylic pluralism," to the extent that they are inherent in Christianity, also belong to the supernatural.

3.3.1. Platonic Ideas as Thoughts of God

First, we refer to Plato (-427/-347), the greatest philosopher of the West, and his theory of ideas. According to Plato, everything that exists in the material world is merely a shadow

image, an extremely imperfect representation of the corresponding Idea. He illustrates this with his famous cave myth. The core of this myth is the contrast between the transient world in which humanity finds itself and the imperishable world of timeless and absolute Ideas. Such "ideas" or "forms" represent the essences of everything that exists. In other words: everything that exists in the material world is merely an extremely imperfect representation of the corresponding higher Idea. Let us summarize this myth.

Inside a cave are prisoners, chained so tightly that they can only see the back wall of the cave. An intense light outside the cave illuminates this wall. Just before the cave entrance, people pass by with all sorts of objects. The prisoners see only the projections of this spectacle on the back wall of the cave and believe these shadow images to be true reality. If a prisoner now breaks his chains and turns around, he can also look into the light. This will initially blind him. Gradually, his eyes will adjust to the new situation, and he will increasingly discern the difference between the shadow images he previously considered the only reality and the much richer and higher reality outside the cave.

To label our material world as a realm of shadows, Plato must have somehow clairvoyantly glimpsed something of that immaterial world. His ideas have something divine. Earthly realities are animated and formed according to this supernatural and eternal model. Indeed, they could not even exist without this model. Thus, from all eternity, the immaterial and perfect model "human being," or the model "snowdrop," or the paragon "horse," has existed… And all people, flowers, or animals, however distinct, form themselves according to their own specific, supernatural model.

Every (Platonic) idea was, is, and will be. They are divine and exist, to use a churchly formula, "from the beginning, now, and ever, and unto the ages of ages." These models are present before (1), above (2), and in (3) the processes themselves. In ontological language, they are said to be preconstitutive (1). This means that they are already present before every coming into being and passing away of what surrounds us. But they are also constitutive (2); they are simultaneously constantly present in the things themselves. Next, they are informative (3), meaning that things inform us; they make themselves known to us. Finally, there is a fourth characteristic: things demand to be respected in their reality, not despised. That is the ethical characteristic. For example, the idea of the "horse" has existed since eternity. It ensures that every horse realizes itself according to that model. Moreover, it is effectively present in each individual horse. Finally, there is the requirement that we treat it with respect. This is what Platonic theory of ideas encompasses.

A few centuries later, the thinker Albinos identified these Platonic ideas with the thoughts of God. He had the inspiration that everything that exists not only has its own immaterial "divine idea," but that every "idea," in the strict Platonic sense of the word, simply "is" a deity. Thus, there is a deity that watches over the formation of humanity, snowdrops, or horses. Yes, in this sense, there is even a deity of oranges. In short, everything that exists has its own specific deity. What is visible has been invisibly present in God's Spirit since eternity. The Bible, *Hebrews 11:3*, expresses this idea as follows: "Through faith we know that the worlds were formed by the creative word of God." In other words, what one sees arises from what one does not see." At the foundation of the visible world lies the invisible. *The Bible of Jerusalem also* [60]expresses this idea in a footnote: God does not display his power outwardly, yet he still directs events.

[60]La Bible de Jérusalem, 1978, Cerf, Paris, p.535. Dieu ne manifeste pas extérieurement sa puissance, et cependant il dirige les evenements.

The Bible of Jerusalem [61]also explains this text in a footnote: “Before creation, realities exist in God, from which everything proceeds”: “Before they were created, realities already existed in God, who precedes everything.” This is the perfect expression of the Platonic ideas. This “existence in God” constitutes precisely the sacredness or inviolability of these ideas. Here too, we find the threefold nature of acceptance, purification, and elevation. Platonic thought was accepted, purified, and elevated to a higher level. Such an objective “idea” is therefore something quite different from the subjective illusion we have when we say, for example, that we have “a good idea.” Cartesian thought, an idea as Descartes saw it, is nothing more than a subjective illusion that in no way compares to the objective idea of God's thought.

3.3.2. The Holy Trinity

We speak of the Holy Trinity, of God the Father, of Jesus as God the Son, and finally of God the Holy Spirit. As mentioned, Jesus repeatedly clarified that the Father had sent him, Jesus. And Jesus himself, in turn, announced the coming of a helper, the Holy Spirit. This Spirit manifested itself on the day of Pentecost, descending upon the apostles "like tongues of fire." So much for this first introduction to the Trinity. We will return to this later (in axiom 9).

3.4. The themes of the third axiom summarized.

In this chapter we have divided reality into three inseparable, yet distinct parts: the natural, the extranatural, and the supernatural level.

The natural level, or nature, refers to everything our surrounding world reveals and is experienced by everyone. It is the domain of science par excellence. It is based on facts that, in principle, can be observed by everyone. Science is necessary, science is robust, but therefore its scope is limited. It does not encompass "everything that exists." Statements it makes in its domain have great reality value. However, if it wants to make authoritative pronouncements about things beyond it, it becomes an ideology. We see this when it tries to make claims in the religious sphere and wants to subject religion to science. Of course, it can claim that religion is not scientific, and it is right in that. Religion does not want to be. It would mean denying its source: paranormal experiences. We have extensively demonstrated this inadequacy of science. We argued that ontologically, within the totality of reality, chance does not exist. We also argued that something higher does not emerge spontaneously, as in a fairy tale, from something lower. The higher exists beforehand, as a higher reality, and gradually realizes itself through a very long evolution in the lower.

But with this, we have left "nature" behind and are dealing with extranatural or supernatural influences. We discussed the existence of "hylic pluralism," the belief in the existence of many kinds of matter. Nearly all cultures, with the exception of contemporary Western civilization, were or are familiar with it. In some places, it is abundant; in others, it is scarce. Where there is fine matter, there are subtle beings. They are precisely the bearers of that matter.

Let's begin with the supernatural level of reality. Among the inhabitants of that subtle world are a whole hierarchy of nature spirits, elves, devas, and gods from the pagan pantheons. But also the thought forms, forms that humans bring to life within the subtle matter itself, such as Fortune's vengeance demon, Mrs. David-Neel's monk, the ghost Philip, and the thought

[61]La bible de Jérusalem, les editions du cerf, Paris, 1978, 1738.

form that arose during a pop festival. We also discussed the theme of "out-of-body experiences," in which people temporarily left their biological bodies with their subtle bodies and experienced a number of experiences. There were also the permanent out-of-body experiences. If the bond between the biological and subtle bodies was broken, the subtle body could no longer return, and the biological body died. This sometimes led to problems. Not everyone who had "passed over" realized it.

We also highlighted living people who consciously disembody and embark on a descent into hell. They visit, for example, the deceased in the depths of the earth. We referred to the Witch of Endor, Odysseus, Dante, and the black magician Ngema.

We focused on several Initiatic groups. These are people who are still alive, yet maintain strong ties to the underworld. Some would say they bring the underworld down to earth, in a way.

As a third subdivision, besides nature and external nature, we briefly mention supernaturalism. We focused on the Platonic ideas, which were later Christianized into the ideas of God. Supernaturalism is preeminently the domain of the Holy Trinity and everything that can be associated with it.

4. A profane and a sacred evolution

Just as the universe and the starry world evolve, the Earth also has a geological as well as a biological history.

4.1. An evolution from the distant past

For millions of years, life evolved through a plant and animal kingdom until, finally , "homo sapiens," or wise man, was formed **.** This concerns the natural level of reality **.**

4.1.1. Man as a citizen of two worlds

Humanity evolves not only profanely, in this universally observable world, in "nature," but also sacredly, in the other world, in "outer" or "supernatural." Each individual thus has, in addition to their profane history, a hidden history that extends far into the past. It may be surprising, but most people are barely aware of their own sacred history. It can have a favorable and ethical or unfavorable and unethical course. The result of a person's individual history is called their "occult status." This subtle material situation determines their current biological and psychological situation, their happiness and health. For those who can observe, it can be read in their individual aura.

Sensitive people, those sensitive to this, can already sense a great deal of this in their fellow human beings. A person can seem particularly difficult and tiring to another, or pleasant and refreshing. Seers notice, among other things, how an illness can develop in the subtle body of a person, even before it "materializes" and becomes visible in the biological body. Magicians can then intervene and prevent the illness from developing further and manifesting in the biological body. For a seer who lives in friendship with God—their number, however, is alarmingly small—the life story of each person is like an open book, and that book can be read with incredible accuracy and down to the smallest detail. It may seem like a contradiction, but viewed this way, such seers know the person they are targeting much better than they believe they know themselves.

Incipient illnesses can also manifest as dark spots in the aura. This is the case if the biological body of the person affected is not yet affected. A magician who means well for their fellow human beings can then intervene. With an infusion of life force, of subtle energy, they can combat and eliminate the dark spot. Then the illness will not break through in the biological body of the person being treated.

If we look at the broader picture of someone's life, we can say, for example, that they are a good person, or perhaps not. We can also limit ourselves to one specific day in that life. Perhaps it was the day of their wedding, an important occult initiation, or perhaps that person committed a terrible crime. Such a day then has a major impact on the rest of that life. But it also has an impact on the subtle body of that person. Their aura will become lighter or darker, depending on the ethics of what they committed. With death, the physical body deteriorates. The subtle body definitively leaves. This depends precisely on the cause of death.

4.1.2. Evolution according to Soloviev

Vladimir Soloviev (1853/1900), a Russian Christian-Orthodox philosopher, established in his *"La justification du bien" (The Justification of Life),* [62]along with the biologists of his time, that the evolution of life forms is a scientifically undeniable fact. He further accepts as an axiom that from something lower, more primitive, something higher can never spontaneously arise. Anyone who accepts this, as we have already stated, believes in fairy tales (see axiom 3.1.). It would mean, for example, that one throws loose letters into the air and they fall to the ground in such a way that they form a meaningful text on some subject. Such a text can only arise if there is already a thought that someone communicates through the letters and words. That text is then not the result of chance, but of intelligent work. In other words: from a and b I can certainly obtain a or b, or a + b, but from a alone I can only obtain a, never b or c. To claim that the lower creates the higher, which is, after all, creating something out of nothing, is to replace the fact of evolution with logical nonsense. As mentioned, this is reserved for fairy tales.

The higher realities, the Platonic ideas, or the divine thoughts already exist before the lower forms are realized in the material world. Biological evolution creates the material conditions through which the higher can be realized in matter. Plato has explained this in detail. The biblical concept of creation holds that all forms of being, all ideas, are created by God.

From the ideas or being forms inherent in the other world, Soloviev sees a number of evolutionary levels emerge in this world, ascending in consciousness: a stone, a plant, an animal, a human, to ultimately a deified human being. That is Soloviev's characterization of the evolutionary levels in a nutshell. Not only does the universe expand, but apparently so does individual consciousness. Each new incarnation can further expand consciousness. Note the caveat expressed by the word "can." Not every life is uplifting. Not every incarnation ends on a higher level than the one it began on. Seers tell us that, unfortunately, many people do not evolve higher during their lives. Sometimes the end is even more sad than the beginning.

Sometimes even the beginning is sad enough. But then, as I said, one reaps what one sows. J. Grant , *in More Than One Life* [63], says that as a new grandmother she visited a maternity ward and received a very unpleasant clairvoyant impression of a child. She writes:

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[62] Soloviev V., La justification du bien, Paris, 1939, 190.

[63]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 142. (// Many lifetimes, Victor Gollancz Ltd., London, 1968).

“The next baby, born that very night, was a most vicious man who peered at me from an infant’s body, so full of malice that I felt I would be doing humanity a service by throwing him out the window.”

This brings us to the German philosopher F. Nietzsche (1844/1900) and the eternal return of all things. He claimed that the higher world of light is dead. We quote from his *Fröhliche Wissenschaft* : “God is dead, we have killed him. Aren't we now wandering as if through an endless nothingness? Hasn't it grown colder? Isn't the night darker than before?” Nietzsche is the philosopher of the instincts. These underlie almost everything that humans do. What humans call “the higher” is merely a kind of superstructure on this instinctual life. For Nietzsche, there are no higher ethical values in and of themselves. The life instinct designs the values. Whoever has the strongest life instinct, whoever is the strongest, determines the values arbitrarily and authoritarianly. Everything boils down to the will to power. The person in power rules over the others. For him, the ideal human being is a kind of 'Übermensch'. This made him the philosopher of Nazism. Hitler gave Mussolini the complete works of Nietzsche as a gift when they met at 1942 inthe Brenner Pass. But let's return to the reincarnation.

4.1.3. Reincarnation or re-embodiment

But there's more. A good psychic can also see the common thread in the aura, formed by a person's successive lives. This brings us to reincarnation. For many people, the belief in ever-changing embodiments may seem strange. Yet, it's generally accepted in many cultures and occult movements. For a reliable psychic, it's simply a fact.

We just wrote that with death, the biological body dies, but the subtle body survives. And so, the colors of the aura, or that occult, hidden status, remain. Thus, the subtle body actually contains the sum of all previous incarnations. Somewhere deep within the depths of our soul, all our memories are stored. They are virtually inaccessible to our consciousness. But they work. They constitute the keynote of who we are. They influence us. Here, one reaps what one has sown. For a clairvoyant, they are, as mentioned, an open book. For a more ordinary person, in sporadic moments, some of those previous memories can penetrate their dreams or everyday consciousness.

4.1.3.a. The “family unconscious”

L. Szondi (1893/1986), a Hungarian psychiatrist with a psychoanalytic focus and author of *Schicksalsanalyse* [64](Fate Analysis), immersed himself his entire life in the "fate" of man. In 1916, during the war, he was shot in the back as a soldier in the trenches. The bullet had lodged in a book in his backpack and thus saved his life. The title of this book was *Traumdeutung* (Dream Interpretation) by S. Freud . This remarkable incident set Szondi thinking. He studied hundreds of family histories, including that of the Russian writer F. Dostoyevsky (1821/1881) . Szondi's main thesis is: the fate of an individual is largely determined by the family tree figures, by the ancestors. He speaks of a "family unconscious" that conveys a mysterious purpose in the depths of the soul. The ailments and lives of ancestors are easily passed on to one's own descendants. Careers, marriages, and friendships are all shaped by them. For Szondi, it's clear: life is much more than just blind chance. The unconscious plays a major role in all of this.

[64] Szondi L., Schicksalsanalysis, Basel, Benno Schwabe & Co, 1944.

P. Van Eersel , **J'ai mal à mes ancêtres** [65], argues that ailments inherited from ancestors can affect descendants. In her book, she has seven specialists speak extensively on this subject. J. Herbert , **La religion d'Okinawa*, also* [66]gives us a sense of what ancestor worship can be. This religion recognizes only 'holy' women as sacred intermediaries. As healers, they collaborate with and complement physicians. Herbert says of these healers : "They discover the ancestor who is causing the descendant's suffering and teach the sick person how to appease that ancestor. This is very common today (note: in 1975) among men or women who were killed during the many wars this world still experiences. Their premature death causes them to be too focused on this earth. They have not yet found their way in the other world, and their attention remains too much on their loved ones."

Many people have a certain intuition about what they did or did wrong in the past. Or where they once lived. Sometimes it's the place they love to travel to. Or it's complete strangers who seem strangely familiar to them in some incomprehensible way. Often, they unconsciously pick up the thread of life at the beginning of a new existence, where they left off at the end of a previous life. Let's look at child prodigies, or at the person who exhibits criminal behavior through and through, and perseveres. Each life offers new opportunities to further develop good qualities, or to neutralize bad ones.

Thus, a man in his current life can participate in all the war commemorations held in Bastogne, seemingly as a harmless hobby. He can realistically re-enact those battles annually with a group of people and using old war materials. Perhaps he won't question this at all. A clairvoyant will very likely receive images in which he actually sees our conscious man fighting there, in those places, in his previous life... and dying. And that's still far from being processed. And that's what our soldier from back then is still intensely occupied with every year. But the true reason for his game eludes him.

4.1.4. Some testimonies.

4.1.4.a. Joan Grant

J. Grant , ' *Winged Pharaoh'* [67], autobiographically describes a previous life of her own in ancient Egypt. She introduces us very poetically in her book: “When it was time for me to return to earth, a messenger from the Supreme Life told me that I would be reborn in Keme (note: Egypt). And those who would form my new body would welcome me. For we had been united once before, and the bonds between us were those of love, not hate, which are the two threads that bind people most strongly together on earth. And as a brother, I would have someone with whom I had long journeyed together on the great journey. When all this was communicated to me, the anguish felt by all who must leave their true home for another day’s journey into the land of mists was alleviated, for I would have friends in my exile. ” And she concludes the book with: “Then, like a ray of sunshine breaking through the clouds, I left this shadowy land of tears and pain to walk with my dear companions in the light.”

4.1.4.b. Shirley Maclaine

Closer to home, we have the American actress Shirley Maclaine (1934/…), also the figurehead of the New Age. The New Age is a labyrinth of non-Biblical and biblical revivals in which the paranormal plays a key role, in the form of "expanded" consciousness and magic.

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[65] Van Eersel P., J'ai mal à mes ancêtres, (la psychogénéalogie aujourd'hui), Paris, Albin Michal, 2002.
[66] Herbert J., La religion d'Okinawa, Paris, Dervy livres, 1980, 59.
[67] Grant J., Winged Pharaoh, De Driehoek, Amsterdam, n.d.

In an interview with the weekly magazine *Flair,* [68]she says she remembers several past lives: "Sometimes I was a man, then a woman. I remember very clearly the feeling of living on Atlantis, you know, the continent that disappeared into the ocean. I was a man, a great teacher, and I loved my wife dearly. It was the end of Atlantean civilization, and we were engulfed by enormous tidal waves. I was terrified, and because drowning seemed so terrifying to me, I took my own life. What I remember is feeling as if my soul were floating on the water, and seeing a gigantic tidal wave take away all those I loved."

4.1.4.c. Shanti Devi

The story of Shanti Devi is also well-known [69]. She was born in Delhi, India. As a young girl, in 1926, she began claiming to remember details of a previous life. According to these accounts, when she was about four years old, she told her parents that her real home was in Mathuira, where her husband lived, about 145 km from her home in Delhi. The matter was brought to the attention of the Indian politician Mahatma Gandhi (1869/1948), who appointed a commission to investigate. The commission traveled with Shanti Devi to Mathura, arriving on November 15, 1935. There, they recognized several relatives, including Lugdi Devi's grandfather. They discovered that Kedar Nath had broken several promises he had made to Lugdi Devi on her deathbed. She then traveled home with her parents. The commission's report, published in 1936, concluded that Shanti Devi was indeed the reincarnation of Lugdi Devi.

4.1.5. Reincarnation and the Bible

KO Schmidt , *"We Do Not Live But Once [70]*," states that the Second Council of Constantinople, convened in 553 by the Byzantine Emperor Justinian , declared the doctrine of reincarnation heresy by a majority vote. One might raise the following objection: the truth of a particular proposition should not be voted on. It should simply be investigated. The Vatican, however, has never formally rejected the doctrine of reincarnation. A number of church authorities even openly spoke out in favor of the possibility of reincarnation. These include the Belgian Archbishop D. Mercier (1851/1926), the driving force behind neo-scholastic philosophy. Much of the Bible can be interpreted in a reincarnist way, according to proponents of reembodiment. It is therefore unclear, they argue, why the Biblical tradition cannot accept that a resurrection body can reincarnate subtly, since it is already present in our current biological body as a gift from God.

The church has never confirmed or denied the doctrine of reincarnation. Yet, it is mentioned in passing in the Bible. Much in life becomes much clearer, more understandable, and even more hopeful if we take this hypothesis seriously.

In *John 9:6,* the healing of the man born blind is discussed. The Jews ask Jesus , “Rabbi, who sinned? This man or his parents? So that he was born blind?” If this passage is representative of the mentality of the time, it shows that the Jews at least believed in an existence that preceded the present life, and that, moreover, could have repercussions in the present. Jesus replied that the man was born blind so that the works of God would be revealed in him. Adherents of the doctrine of reincarnation conclude from Jesus's evasive answer that he did not truly reject the doctrine of reincarnation. He had ample opportunity to do so. Perhaps he did not want to raise the topic publicly. Incidentally, it is not really a topic one

[68]Flair of July 26, 1983, 30.
[69]https://en.wikipedia.org/wiki/Shanti_Devi
[70] Schmidt KO, We do not live only once, Leiden, De fiets, sd, (// Wir leben nicht nur Einmal, Gettenbach, 1956).

would present to the common man today.

Let us read *John 1:19* . “The Jews had sent priests and Levites from Jerusalem to John the Baptist, asking, ‘Who are you?’ He openly admitted, ‘I am not the Messiah.’ ‘Who then? Are you Elias?’ they asked. ‘I am not Elias either,’ he replied. In other words, the Jews are asking him if he is the rebirth of a prophet who had long since died.

In *Mark 6:14* we read: King Herod He heard about Jesus , for his name had become known. And they were saying, “John the Baptist has been raised from the dead; for this is why these powers are at work in him.” But others said, “It is Elias .” And others said, “He is a prophet like the other prophets.” When Herod heard this, he said, “This John whom I beheaded has been raised from the dead.”

And *Matthew 16:14* records that Jesus asked his followers, “Who do people say the Son of Man is?” to which they replied, “Some say, John the Baptist; others, Elijah ; and still others, Jeremiah or one of the prophets.” But these too were already dead.

Many famous people have also expressed their belief in reincarnation. These include Pythagoras , Plato , Giordano Bruno , Paracelsus, Cyrano de Bergerac , Leibniz , Hume , Voltaire , Schopenhauer , Cardinal Mercier , Edgar Allan Poe , Ralph Waldo Emerson , Humphrey Davy , Henry Ford , Buddha , Schiller , Goethe , Lessing , Nietzsche , Wagner , ... In one of her works, D. Fortune expresses reembodiment as follows: “For he who knows, the womb is a grave and the grave is a womb”, “for he who knows, the womb is a grave and the grave is a womb”. Understand: with conception in the womb a spirit leaves its true home to incarnate in a biological body, from which it is released once that body dies and the spirit can return to its true home.

4.1.6. Man: the result of a long evolution

For millions of years, life evolved through a plant kingdom and an animal kingdom until, ultimately , "homo sapiens," or wise man **.** As we wrote at the beginning of the chapter concerning axiom 4. Evolution essentially aims to expand consciousness, say seers. Let us pause for a moment. Consciousness begins very low down. Human consciousness too. We mean this in the most literal sense. And what follows from this may already seem surprising to many of us.

4.1.6.a. Consciousness: from stone and plant to animal and human.

's *Many Lifetimes* , [71]we read how she expresses her very expansive view of life: "By this time I had acquired sufficient empirical (note: what is meant is 'psychic') experience to perceive the broad outlines of the individual's progress through the four initial phases of his evolution. He starts out with enough energy to organize a single molecule. As his energy increases and his consciousness expands, he requires more complex forms (note: what is meant is a dense physical 'dwelling') to contain this consciousness. After the consciousness has become too large to be contained by the mineral phase of existence, it enters the vegetative kingdom and then, through a series of incarnations in various specimens of animal, this consciousness evolves into its first incarnation as a member of the race of Homo sapiens, the wise man."

[71]Grant J., Many Lifetimes, Ned.: More than one life, Deventer, 1973, 8.

In other words, our consciousness was initially contained within a single molecule, only to be "embodied" in a stone after a certain growth of consciousness. Subsequently, this growing consciousness incarnated many times, into a plant existence. Then into some animal, to finally begin a series of incarnations as a human being, a very primitive human. Put even more clearly: when seers look even further back into our past, they see how we were as an animal, before that as a plant, and even earlier as a stone. In this view, we have already come an exceptionally long way. And apparently, we are still far from our ultimate goal. Biblical seers state that the distance between an ape, as the most evolved animal, and an average human is smaller than the distance between that human and a deified human. That's quite a bitter pill to swallow. Especially for those who believe that death is the end of everything. We still have a long way to go.

Let's think about this further. If a person behaves, there's a positive evolution. But what if they don't behave? Does that mean they're taking steps backward? It seems like a bleak thought. And yet, we find some indications for this.

4.1.6.b. The llama is reborn as a donkey.

Margo Anand , *La magie du tantra dans la sexualité* [72], tells the story of Drukpa Kunle, a sexual magician who lived in the 15th century. He is still described today in songs and stories in Tibet, Bhutan and Nepal. But also Alexandra David-Neel , *Mysticism and Magic in Tibet* [73], writes about this Drukpa Kunle . We recall that she brought the thought-form "monk" to life (see 3.2.2.). We give her story below.

A great tulku lama had spent his life doing nothing. Although he had been given excellent teachers in his youth, while his library inherited from his predecessors was considerable, and he was always surrounded by eminent scholars, he could barely read. This lama died. At that time, there lived a strange man, Drukpa Kunle. True to his wandering habit, he traveled through the country and, during one of these journeys, came upon a stream where a young girl was drawing water. Without a word, he threw himself upon her and attempted to rape her. The girl was stout, and Drukpa Kunle was already elderly. She defended herself so fiercely that she managed to escape, after which she ran to the village to tell her mother everything. The good woman was astonished. The people of the region all observed good morals, so none of them could be suspected, and the rogue must therefore be a stranger. She asked her daughter to give an accurate description of this unworthy character.

As her daughter recounted various details, her mother pondered them. She remembered meeting the magician Drukpa Kunle during a pilgrimage. And the characteristics her daughter shared with her perfectly matched those of this saintly and incomprehensible eccentric. There was no doubt about it. The one who had wanted to abuse her daughter was Drukpa Kunle. She reflected that the principles underlying the behavior of ordinary people do not apply at all to those who possess supernormal knowledge. A magician is not bound to observe any moral or other laws. His actions are dictated by higher considerations, which escape ordinary people. Then she said to her daughter: “The man you saw is the great Drukpa Kunle. Everything he does is well done. So return to the stream, kneel before him, and consent to everything he asks of you.”

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[72]Anand M., La magic du tantra dans la sexualité, Paris, Trédaniel, 1997.

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

The girl returned and saw the magician sitting on a stone, lost in thought. She knelt before him, apologized for her rebellious attitude, which had stemmed from ignorance, and declared herself willing to be his servant in every way. The saint shrugged. “Child,” he said, “women do not arouse the slightest desire in me. But listen. The great lama of the neighboring monastery has died, after an unworthy life, as an illiterate. He neglected all opportunities to acquire knowledge. I saw how his spirit wandered in the Bardo (note: the underworld) and was dragged into a bad rebirth. Driven by charity, I wanted to provide him with a human body. But the force of his evil deeds would not permit it. You escaped me, and while you were in the village, the donkey and the she-ass, which you see walking in the meadow there, mated. So it will not be long before the great lama is reborn in the body of a donkey's foal.” So much for this remarkable text by David Neel.

The generation of subtle life force is central to such stories, not sexual pleasure itself. They demonstrate how difficult it can be for a Westerner to empathize with the religious axioms of religions from other cultures and other times. Anyone familiar with the axioms of these religions or magics can logically reason their conclusions. But that is far from easy for our Western culture. We will encounter more such difficult-to-digest stories in this text.

4.1.6.c. The snake comes to look at her daughter.

we read Attilio Gatti 's *Bapuka* [74]. Gatti meets Matumbo, a man of modest means who had "only" three wives. The youngest, Tebeeni, the apple of his eye, was beautiful and so young she could easily have been his daughter. She had given him a son a few days earlier but had died suddenly shortly after giving birth. The boy was soothed by Satulini, the fourteen-year-old, virgin sister of his deceased mother. But she couldn't provide the milk the baby craved. Her young breasts weren't yet capable of it. Gatti suggested feeding the little boy cow's milk, but father Matumbo immediately rejected this proposal. "My son must only be nursed by a member of the family, otherwise he would die," the worried father emphasized. The sangoma, the village magician, nodded in agreement. “But he will not die of hunger,” continued the sangoma, “He will become a great warrior and be a pride to his father and to the whole village.”

And the Sangoma immediately took care of that. He called Satulini and the crying baby to him. She had to bare her breasts and lie down on the ground. Father Matumbo was asked to gather glowing logs from the huts and bring them to the Sangoma. The sorcerer arranged the logs in a precise manner and added four square stones to heat them. Then he took a previously prepared tissue of plants and mixed it with warm water until it became a sticky paste. Next, he began to rub her shapely breasts with nettles. The girl uttered no complaint and remained motionless. A little later, the Sangoma set the nettles aside and rubbed the sticky paste on her breasts. Then he placed the heated stones on top. All the while, he mumbled a series of unintelligible words. This was surely his form of prayer to the spirits who guide him in this work. After two hours, his prayer seemed to be finished. The stones were removed from Satulini's breasts, and the pulp was rinsed off. Satulini stood up. An older woman brought her the starving child. Satulini began to nurse the child, as if it were an almost everyday occurrence. The sangoma smiled. He received the thanks of the happy father and the entire village, and also received his reward: Matumbo's best cow.

The next day, a loud rattling sounded. In the middle of the hut of Teebeni, the deceased mother, lay a large snake, a green mamba, completely coiled. It was a dangerous, venomous

[74]Gatti A., Bapuka, Zurich (CH), Fussli, 1963. See on this website: text 32: Bapuka, a summary.

animal. So Gatti offered to shoot the snake immediately. Matumbo looked at Gatti in astonishment and asked if he had completely lost his mind. "That's the spirit of my deceased young wife," he cried indignantly. "She's come to check on her baby." And for that, he needed the sangoma's help. So the sorcerer was called. In front of Tebeeni's hut, the sangoma began playing a melody on his flute. "That won't do any good," thought Gatti, "snakes are deaf. They have no ears at all." But look, the snake began to move rhythmically to the melody and inched toward the sangoma. Matumbo led the animal through the kraal, continuing to play the melody. The snake followed. Then the journey continued to Satulini, who held the baby at her breast and let him drink her milk. The animal confirmed that everything was fine. Afterwards, the sangoma led the snake out of the kraal. A moment later, it slithered among the low bushes and disappeared into the wilderness. The sangoma received everyone's thanks and also received his reward: a goat and three chickens.

Apparently, it's self-evident to a Zulu that consciousness can also pass from human to animal, from Tebeeni, the deceased mother, to a snake. Perhaps for them, this isn't a lowering of the level, but a different distribution of consciousness. First a human, now a snake. Perhaps later it's reversed, and a Zulu hardly worries about it?

4.1.6.d. My brother, the gorilla

We consult Chr. Dedet , *La mémoire du fleuve*[75] Michonet, a timber merchant, arrives in South Gabon, West Africa, in the village of Tsinguépaga, where Moundouli is the village chief. There he learns about the Bavongo culture. Let's summarize: " It's easy to laugh at all these beliefs, as I initially did. But what delusions don't enter the mind when one lives in these forests full of cries and where unexplained light phenomena move during the warm nights?" The village chief, Moundouli, complains that his youngest brother uses "evil methods." Like Moundouli, his brother is occultly gifted. What he does most often is disembody and enter the lives of one or another local gorilla. In this 'guise' (note: of the nahual, see: 4.1.7.), he targets Moundouli's women, whom he attacks on the plantation. Two have already been attacked. A third, Mousounda, was attacked one day: suddenly "the gorilla" came at her, attacked her back, bit her shoulder, and ripped off half of one of her breasts (oc, 193). Michonet, himself a 'métis' (half-breed), tried to explain this incident purely naturally: there are dangerous gorillas in the area!

When Michonet, accompanied by Doukaga, a member of the tribe, wants to go hunting, Moundouli responds: " Only if a gorilla attacks you, kill it. In that case, no one will be able to accuse me of 'destroying my brother.'"

One sees the extent of the identification: if his brother steps into a gorilla, then that gorilla is "his brother." Whereupon Michonet sets out hunting with Doukaga. Michonet recounts: " I spot a huge gorilla. From twenty meters away. I don't have time to think. I load and shoot: at four meters, he takes the charge full in his chest. Crying, he runs away on his left leg. He collapses against a tree. He cries. He bites off the bark " (oc, 199). Neither dares to go and see. That evening, I hear from the people that the gorilla is dead. I'm going to talk to Moundouli about it." "I hope it's not the ape that chose my brother's soul to live in," says Moundouli.

Less than an hour later, a worried Doukaga arrives: "It's the village chief's brother!" He had been in perfect health that same morning. He was clearing vines in front of his hut. A

[75] Dedet Chr., La mémoire du fleuve (L'Afrique aventureuse de Jean Michonet), Paris, Editions Phébus, 1984, 174.

child finds him slumped on his bench. He is unconscious. He's wheezing and spitting blood. "I see the bullet wound in the gorilla's chest." He sits stretched out on a tree trunk. Doukaga turns to Dedet: "Moundouli only asked what time you shot the gorilla." Dedet replies: "Between ten and eleven." The brother collapsed at the same time.

Later, Moundouli says: " That's it. On the one hand, you killed my brother. He was indeed 'in the gorilla'. He fell from the same gunshot. There's no doubt about that. On the other hand, I can't blame you. By killing him, you did me a favor. What you did, I should have done myself someday. As for you, rest assured! My brother himself wanted what happened to him. Imagine: going so far as to want to attack a white man who is my guest! Do you realize that?"

K. De Jong , *"The Black Magic* [76]," relates: A man had gone out to collect wood in the mountains. Darkness overtook him, and he was pursued by two tigers. He climbed a tree, and the tigers were unable to reach him. One of the tigers then called a third to help him, who repeatedly reached out his paws at the man. However, the third tiger slashed into the beasts' claws with his axe, and they fled. The next day, it was discovered that a certain Choe Toe-shi had left his house during the night and returned with an injured hand. This led them to believe he was a were-tiger, and they reported it to the governor of the region. He ordered his subordinates, weapons in hand, to surround the villain's house and set it on fire. Choe Toe-shi, however, assumed the form of a tiger and managed to escape.

Here too, it is assumed that a disembodied human being can energize a tiger. A wound sustained by the magician in animal form has repercussions on his biological, human body.

4.1.7. Nahualism

As mentioned, it involves a mysterious occult bond between human and animal. A person, a child, a man, or a woman, "imagines" themselves becoming one with a "totem" in a magical rite, in this case an animal. Something in the depths of the animal's soul reacts to this. In this rite, a wild animal, not a tame one, is magically lured from the wilderness, and it reveals itself. This animal is then called the "nahual" or "nagual" of the initiate. The practice itself is called "nahualism" or "nagualism." Sometimes, the village magician who performs the rite is also called the nahual, based on metonymy. He is indeed the one who represents the nahual, the animal, and therefore also the spirit of the animal, within the clan.

A. Lefèvre , *in "La religion* [77]," writes that a redskin had a bison as its manitoe, or guardian spirit. However, the redskin clarified that he did not worship the bison itself, but the manitoe of all bison, which resided beneath the earth. What the redskin called his "manitoe" corresponds to what we call here the "nahual."

Father Trilles , in his *"Les Pygmées de la forêt équatoriale" (The Pygmies of the Equatorial Forest* [78]), notes in a footnote that among the Negritos, among others, the main idea of the totem is to acquire at least some of the animal's characteristics. The carrion falcon, for example, was able to seduce thanks to the speed with which it pounced on its prey and also thanks to the exceptional sharpness of its vision. The exchange of soul matter also means the exchange of character traits. The Black person who has the carrion falcon as a totem bird

[76] De Jong KH, The Black Magic, The Hague, Leopold Publishing House, 1955 $^{-2}$, 47.
[77] Lefèvre A., la religion, Paris, 1921, 7.
[78] Trilles H. , Les Pygmées de la forêt équatoriale, Paris, 1932, 150.

is convinced that when he goes hunting, his vision will also possess the speed and sharpness of the falcon.

One also sees that this nahualism is a necessity for survival in many cultures. If the Negrito is unsuccessful in his hunt, he and his tribe suffer hunger. It is therefore beneficial to possess the qualities that make a hunt successful, for example, excellent eyesight. The ritual is in many cases a form of a "do ut des": I, human being, give, for example, through my blood, to you, my nahual, a portion of my human life force, so that you, nahual, through your blood, will impart to me a portion of your animal qualities so that I, and with me the entire tribe, can survive.

4.1.7.a. The Psyls or snake charmers

That the animal represents a link in the long evolution to humankind, and that we are related to animals in the depths of our souls, is evidenced by the Psyls, among others. The traveler and historian Herodotus (c. 485/c. 425) already mentions this people, who were known as snake charmers. Throughout the ages, there have been people who could exercise a remarkable authority over wild animals.

R. Montandon , *"De la bête à l' homme* [79]," tells of a yogi who, in a completely deserted place, merely struck a specific note, and ravens appeared from all sides. But let us return to the Psyls. Montandon describes how *Moussa, a Psyl, charmer of serpents* , operates in the Egyptian city of Luxor:

There he goes. Slowly striding forward, his staff on his shoulders. He sings invariably in the same key: “O you who are hidden, respond to my voice! Awake, you who sleep, come and listen to my voice! Come out of your caves and let yourselves be seen!” Suddenly, he changes direction, quickly advances about twenty paces, his nose to the wind, and stops before an opening in the ground. He thrashes around it with his stick, rummages around inside, pushes up his shirt sleeve, kneels, and sticks his arm in up to his shoulder. Then he pulls out a beautiful snake with a yellow belly, which he's deftly grabbed by the tail. He plays with it for a moment while it twists vigorously around his arm and bites him until he bleeds. He doesn't move a muscle. It sinks its backward-curving fangs, sharp as needles and white as ivory, deep into his flesh. He smiles! Finally, he lets go. It quickly runs away. When it's about twenty meters away, he calls out something that makes it seem as if it paralyzes it. It doesn't move at all. He goes to fetch it and shoves it into his basket.

Montandon says Moussa also does this with scorpions. What's going on here, magically speaking? A subtle thought-form (see 3.2.2.) of Moussa, also called an "artificial elemental," floats around at the behest of his master, searching for prey. This thought-form also contains the subtle matter of an animal soul, in this case a snake, so that two beings, the elemental and the soul of the animal, are simultaneously captured and psychically and physically subjected to the animal tamer, Moussa. His ability to do this is due to his atavism. Mantically gifted people say that, in reincarnation terms, he was once a snake, a cobra, a scorpion, or whatever, before evolving from the animal world. This kinship makes him attuned to those animals. Thus, he can tame them without danger to soul or body. "Something" within him, from his ancestry, is related to the animal's soul. And he also expresses this in his thought form. But how this happens in practice has been kept secret by the tribe for centuries. It is only passed down from father to son and perhaps involves a magical formation.

[79] Montandon R., De la bête à l'homme. (Le mystère de lapsychology animale) Neuchâtel, Victor Attinger, 1943, 147/153.

4.1.7.b. The power of the king of Lolo

J. Lantier , *of La cité magique* [80], once witnessed a ritual in a "monastery" of fetishists in northern Dahomey (West Africa), just before the annual fetish festival in Lolo. Lantier recounts: A number of initiated women, dressed in white, go to a large pond in a bend in the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a series of still-live chickens into the pond. Numerous crocodiles pounce on the animals. An initiated woman then enters the pond, singing, followed by the other initiates.

The crocodiles—"I saw that fantastic miracle," says Lantier —clear the way. The initiate then turns to the crocodiles and, in the name of the king of Lolo, offers them permission to allow all the village women to draw water from the pond year-round. "Here and there the crocodiles' enormous mouths opened as if to confirm," writes Lantier. Then all the women returned from the water. Once on the shore, they removed their clothes and went back to bathe in the water, surrounded by the crocodiles. A few minutes later, they emerged from the pond. The village women, jugs in hand, were then allowed to draw water in the presence of the crocodiles. The animals seemed completely indifferent to their presence. So much for Lantier's testimony . Apparently, even primitives have their own "miracles" that support the axioms of their religion. As in the previous testimony, one can also assume here that the initiate was once a crocodile.

4.1.7.c. Father Diego and the caiman

I. Bertrand , La sorcellerie [81]. A remarkable story that took place in Mexico. The book is from 1900, so the story is older. It tells the story of a certain Father Diego, a courageous man like many of the early missionaries. One day, he punished an Indian who had committed a serious offense. The Indian was very displeased with this and sought revenge. He knew that Father Diego was on his way to a dying Indian to hear his last confession. On the way, the priest, who was on horseback, had to ford a river. The punished Indian secretly hurried to that location, made the necessary preparations, and set himself in ambush.

A little later, the priest arrives on his horse, calmly reciting his breviary, and enters the river. Once in the water, his horse feels restrained. The priest looks down and notices an alligator trying to pull the horse into the water. He then gives the animal the reins and prays so fervently for God's help that his horse drags the alligator out of the river. A series of blows from the hoof and the stick land on the animal's head. It is forced to release the grip and is left dizzy and severely injured. The priest continues his journey.

Arriving at his destination, he begins to recount the incident. A moment later, a messenger approaches him and tells him that the Indian whom the priest had rebuked moments earlier had been found badly wounded on the riverbank and had died shortly thereafter. Father Diego investigates: the crocodile lay dead on the bank. The animal bore injuries similar to those inflicted on the Indian. The latter had apparently died under the blows of the priest's hooves and sticks!

The Indian masters the technique of leaving the body, and indeed as a conscious act. His shadow, his subtle body, does not begin to materialize subtly, as one experiences when falling asleep, but it takes Possession of the caiman. In a sense, you could say the caiman is

[80]Lantier J., La cité magique (Magie et sexualité en Afrique noire), Fayard, Paris, 1972, 67/77.
[81] Bertrand I., La sorcellerie, Paris, sd (around 1900), Librairie Bloud et Barral, 18.

"possessed" by the Indian, who can thus impose his will on the animal, thus killing the priest. But the prayer and the powerful response of our missionary decided otherwise. Consciously and deliberately exiting the caiman requires a thorough knowledge of magic, and if your goal is to kill a fellow human being, then that is clearly "black" magic.

4.1.7.d. He had turned into a crocodile.

J. Lantier , *La cité magique* [82], relates the following event, which we will summarize. The judicial police in Kinshasa accuse a man of turning himself into a crocodile to make it easier to steal a child. About ten years earlier, the man, who had a wife but no children, had approached a renowned magician, asking him to provide him with a son. The magician agreed and gave the man a potion to transform into a crocodile. In that guise, the man enters the current and follows a small boat containing a six-year-old child. At one point, the crocodile rocks the boat violently, causing the child to fall into the water. The animal seizes the child and swims with him back to his village.

There, the man returns to his human form and asks his wife to be the child's mother from then on. Years later, the case goes to trial. Before the judge, everyone involved confirms the truth of the story. Even the boy, now sixteen years old, still vividly remembers the circumstances of his abduction. The Kinshasa court orders the man to return the son to his real parents and to pay damages and a fine. In its deliberations, the court emphatically states that the man had indeed transformed himself into a crocodile to commit his crime.

So much for Lantier. Some of the testimonies in his book are sometimes shockingly raw. Yet, they remain eyewitness accounts. Some of them openly express their skepticism and disbelief in what is happening, but they do not deny the facts unfolding before their eyes. This type of eyewitness is perhaps the most reliable, as they defy their axioms and report the facts as they truly appear.

4.1.7.e. The snake is my elangela.

Our source: H. Trilles , *Chez les Fang* [83]. What is called "nahual" in Central America is called "elangela" in Gabon (central West Africa), where Father Trilles (1892+) was a missionary. We have already met him at the initiation of "the ngil" (3.3.3.) and in the story of "an outgoing magician" (6.1.1.). Trilles tells us.

An elderly chief offers me and my catechist lodging in a large tent. Suddenly, around two o'clock, I hear a rustling in dry leaves by my bed. 'Something' tugs at my mosquito net, which completely envelops me. And suddenly, it becomes deathly quiet. I step outside the net with extreme caution, but it was so dark I couldn't see anything, so I lit a torch. There was a peculiar smell I hadn't recognized. Lo and behold: a coiled snake, a black one nearly three meters long, of the species whose bite is fatal within three minutes, lies beside my bed, its head already raised and swaying, its eyes blazing with anger, ready to strike. I grab my rifle and fire, but the torch goes out, and I can no longer aim the weapon. "Don't shoot, missionary!" the chief shouts, "for by killing the animal, you would have killed me. Fear not: the snake is my elangela." He throws himself on his knees beside the snake and takes it in his arms, pressing it against him. The animal behaves perfectly calmly. It is carried away and placed where the chief usually sleeps, while being caressed. "It's just a mistake," said the elderly chief. "The snake used to sleep with me. When it saw a stranger in my bed, it flew into a rage."

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[82]Lantier J., La cité magique, Fayard, Paris, 1972, 84s.
[83]T rilles R., Chez les Fang, ou quinze années de séjour au Congo Français. Lille, DDB, 1912, 228 .

4.1.7.f. Of goats and women

R. Peyrefitte , *"Les conquêtes d'Alexandre* [84]," notes that for the inhabitants of the ancient Egyptian city of Mendes, the goat was a "sacred" animal. They made it the object of worship. A single goat was bred in the temple. This goat represented the visible presence of the deity. Egyptian women, unable to have sex with the god himself, engaged in sexual intercourse with this goat. Peyrefitte cites a text by Herodotus and a fragment of a poem by the Greek lyric poet Pindar: "Mendes, the Egyptian city, by the steep banks of the sea, the last horn of the Nile, where the goats, the wives of the goats, have intercourse with women."

The very term "sacred" assigned to the goat suggests that it is a subtle phenomenon. A spirit, a god, animates the goat and radiates energies. Lower energies, of course. But the women or priestesses who had intercourse with the goat could perform healings, cast incantations, and offer advice on life's affairs. Intimate contact with a lower animal also facilitated attunement to the lower problem. Because such women received a thorough education, and because they communicated with "higher," energetic beings through the goat, they were stronger than the evil they were combating.

The "male animal/female" pairing has been a familiar concept in pagan magic throughout the centuries. The male animal represents within itself a power of fertilization and, in a sacred context, a male deity who was visibly present within it and linked his life force to that of the animal. Again, this is a matter of dynamism, but at the cultural level of "pagan" religions, which fundamentally knew no other life force than the life force of plants (including their spirits), animals, and humans. Higher, subtle, and healing Trinitarian energies will only enter this world after our redemption, after the descent, resurrection, and ascension of Jesus. But that is for later.

All these cultures know that all reality is permeated by a subtle substance, which emanates power and is "worked with," and that sexuality, including with animals, can be a means of activating this subtle substance, the life force. A number of life's problems are solved in this way. As repeatedly emphasized, in these cultures, it is not about pornography. Anyone who doesn't share their preconceptions misses the essence of this magic and condemns themselves to a completely erroneous interpretation. A chasm therefore exists between the experience of sex with animals as we know it as bestiality in our desacralized pornography, something that these cultures consider an abomination, and the way they deal with sexuality through their nahualism, through a mysterious bond between human and animal.

In India, for example, several temples depict copulating couples. Many Western Europeans might spontaneously declare this to be nothing more than banal pornography. And yet, locals would be shocked by this particularly disparaging judgment. For them, it is a sacred act: the glorification of the sacred life force. And that force is concentrated in the reproductive organs. They indeed transmit that mysterious life force. What seems like "sex" to a profane Westerner becomes a supreme religious act for the local believer: the veneration of the sanctity of life. One must indeed share their religious beliefs—not ours—if one is to understand what they—not we—mean by these depictions. Failure to do so condemns oneself to a false interpretation. It is indeed a use of sexual energy, not an abuse of it.

[84] Peyrefitte R., Les conquêtes d'Alexandre, Paris, Albin Michel, 1979, 361.

4.1.7.g. A new python lady

Van der Leeuw , *in Primitive Man and Religion* [85], mentions that a certain P. Buléon attended a nocturnal initiation, where a blood pact was made between a sorcerer and his nahual. It is significant that such a ritual takes place in the darkness of night. According to Buélon, at a sign from the sorcerer, the desired animal emerges from the forest and lends itself readily to a ritual involving the exchange of some blood. We will provide an account of such a ceremony, interrupted here and there for explanation.

Let us delve into A. Gatti , *Men and Animals in Africa* [86]. Although Gatti also regularly demonstrates a nominalistic view, he is honest in describing and presenting the phenomena. He demonstrates this here as well, in his account of the initiation of a new 'sacred' python woman. As already mentioned, the term 'sacred woman' in that culture means something like 'a priestess'. On one of his journeys, he meets Twadekili , a remarkable healer. Twadekili, a virgin woman, lives with her 'partner', a gigantic python from 6 meter. Gatti witnessed how, during the initiation, a wild python is lured from the wild. And how this also initiates a new python woman. Twadekili lives in the northern part of Natal, South Africa, in the Xosa Mountains, in a kraal, in several huts close together.

Twadekili's virginity is a requirement and fosters the magical bond with her "partner." The healings she achieves with her snake are based on a form of sexual magic. This may surprise us Westerners, but the Jews of the Old Testament, along with all their neighbors, were also familiar with such practices. The Book of *Exodus, 32:1-4*, records that the Jews made a golden bull calf and worshipped it as their god. Many peoples worshipped the sacred bull as the spouse of one or another goddess. The combination of female and male animal was typical of the entire pre-Christian world. It is understandable that Yahweh, after revealing himself to his people, was angry about this.

But when Colonel Gatti met the "holy" python woman Twadekili, Christianity had not yet reached Natal. So, these cultures helped themselves to the energies they encountered in the plant and animal world. Animals possess an occult energy that is often much stronger than the energies of plants. And Twadekili, among others, makes use of this. Whenever she faces a difficult problem, she involves the python. This coexistence, as mentioned, involves a life cycle. When Twadekili dies, the snake dies with her, and vice versa. Both are then buried in the center, beneath their hut. Her successor then comes to live in that hut. In this case, the young Ramini . She had been trained by Twadekili for many years. From then on, Ramini sleeps just above that spot. The spirits of the deceased predecessors and that of her python thus continue to inspire in and around the successor and her snake.

4.1.7.h. Your daughter is being baptized by Umkulu-Mkulu

Let's go back in time for a moment. Some twenty-three years earlier, a baby was born into the family of a Xosa Kaffir. This Xosa is a healer herself. Suddenly, Twadekili appears . She knows that a child has been born. She stays in the mother's hut for a moment. Shortly after, she comes out with the baby and hands the girl to the father. "This, your daughter, will be baptized by Umkulu-Mkulu (note: the supreme being of the Xosa) with the name Ramini . Raise her with care, for she will become a great 'holy' python woman. When the time comes, I will come and get her."

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[85] Van Der Leeuw G., Primitive man and religion, Groningen, 1952, 19.
[86] Gatti A., People and animals in Africa, Antwerp, De Sikkel, 1953 , 159.

When Ramini is about eight or nine years old, her father keeps her in the hut and has long conversations with her. Other healers who visit are supposed to impart "knowledge"—ancient wisdom—to the girl. At twelve, Twadekili comes to fetch them at the command of the spirit of the previous python woman, over whose grave she sleeps. This farewell to her parents is accompanied by solemn liturgy. Ramini becomes "the daughter of" Twadekili . The term "daughter" is understood here in a magical sense; she acquires the same occult nature as her predecessor . For years, she then trains in the hut, together with the snake. Ramini "learns" many lessons, through rites, the preparation of herbal potions, and the chanting of magical words. Then approaches the day when Ramini "matures" as the "holy" woman of Umkulu-Mkulu. She then receives the advising snake, which immediately becomes her "sacred companion." Once she has reached this point and been initiated, she begins treating simple cases in her own hut. This continues until the day her predecessor dies, along with her python, and she, Ramini, with her python, becomes a full-fledged healer.

4.1.7.i. A new 'sacred' python woman has been born.

One day Gatti becomes aware that the completion of Ramini's initiation is near. “When the moon is full, her eyes see many things that happen in Xosaland. Other eyes can also see the same things if they belong to someone who is as watchful, patient, and silent as the moon,” says Twadekili .

Gatti lurks in the darkness at night. He writes: “My pocket calendar showed the time of the full moon: 12:51 p.m. In the black darkness behind the hut, something moved, a woman, stiff and upright, sliding across the ground, her arms stretched out straight before her. She crept between the huts. It was Ramini . She passed very close to me. I saw that her eyes were open, but they stared fixedly ahead. Then I began to understand that she was, consciously or not, heading for the serpent lair.” The 'serpent lair' is a pile of gigantic granite blocks and crooked trees that are difficult for humans to penetrate. It is the habitat of the pythons.

Ramini seemed to hesitate only for a moment as she reached the deepest shadows behind the piled rocks. Then she stood still, her arms still outstretched in front of her, beneath the tangled branches above her head. Then I heard a rustling sound, right in front of the still-motionless Ramini. A huge python suddenly rose up, face to face with the girl. Ramini let out a convulsive sigh. Arms still outstretched, she retreated toward the kraal. The python followed close behind. Ramini disappeared with the snake into the hut.

The next morning, there was a tremendous throng of men and women who had gathered. Twadekili danced a joyful dance in front of her hut, cheering: "A new python wench is born." The entire crowd joined in joyfully, singing the praises of the Supreme Being: "Umkulu-Mkulu be thanked." One raises the right index finger toward the sky god to thank him.

So much for this remarkable and unique testimony of Gatti . We would also like to point out the following. Although the initiation is a contest of strength between man and animal, between Ramini and the python, and the spirit that controls the python, Umkulu-Mkulu, the supreme being of the Xosa, is also involved in the initiation. Ultimately, it is he who conducts the entire initiation. We will return to this shaman and the way in which she heals a blind man later (5.1.5.b.).

4.1.7.j. Healing animal energies.

A healer tells the story. A Black woman from a central African country became redundant to her president. He expelled her without compensation. She ended up in Belgium,

living on social assistance. She heard about the healer and went to him. She explained that she had been suffering from headaches for a long time, and that the doctors and specialists couldn't help her. Moreover, because they couldn't diagnose anything, they believed the pain was purely imaginary. "But when I'm in pain, I'm in pain," she said confidently.

The healer asked her what she thought of her pain. She believed it was God's will. The healer replied that as long as she believed that, he couldn't help her. He agreed that God tolerates this, because creation is self-sufficient to a certain extent. But it couldn't possibly be His will. The black woman could certainly agree with that. Then he asked her how long she had been a Christian. She replied that she belonged to the third generation of Christians. To her great surprise, she was told that this wasn't long enough to heal her with Trinitarian energies. The healer told her that to heal her, he must return to the religion of her ancestors. And that religion was connected to nahualism, to the subtle bond between humans and animals. Or should we say, to the bond between humans and their nahual, which turned out to be the deity of a feline predator. The seer told her that, because of that ancient ancestral religion, those animal energies were still strongly present within her. So in order to heal her he would have to tap into those energies and use them for her healing now.

Then he asked her to look inside and around her with her mind. This means that, as a sensitive person, she must investigate whether she still finds any of those animal souls within her. For a Westerner, that's an absurd question, but in those cultures, it's different. The woman concentrated somewhat, as if searching deep within herself. Then she hesitated, as if she didn't dare say what she 'saw.' The healer came to her aid. He said, "Look around you with your mind, do you see the souls of lions?" "Yes," she replied, "they are male animals." The healer continued, "Identify your ovaries with the testicles of that lion." The woman replied, "That's strange, but my headache has suddenly subsided." "Then we're on the right track," was the answer, "we'll continue. Now see if you can sense the souls of tigers." The woman agreed and saw that her pain had lessened even more. "We're going to do the same thing again, but this time with snakes," said the healer. "Do you see the souls of snakes?" The woman agreed again. Then, in surprise, she exclaimed, "I'm not in pain anymore."

Then the woman told her she was so happy to have found someone in Belgium familiar with such practices. She explained that their sorcerers in Africa can do things that Westerners wouldn't even dream of. "The West doesn't understand this. The missionaries say it's of the devil and that we shouldn't respond to it," she complained. The seer agreed. "In our country, people have long since forgotten that there are healing and saving occult powers in the animal kingdom. One must, however, be familiar with this method and respond to it with reverence."

We were allowed to record this conversation with the seer on a tape recorder. Note that he explicitly states that the woman's pain cannot possibly be God's will. We will return to these conversations, and to this statement by the healer (7.4.1.1.). This entire theme of "nahualism" (4.1.7), which deals with the subtle affinity between humans and animals, demonstrates that humans, in the depths of their soul, are still strongly dominated by animal spirits.

In the case of the African woman, three generations of Catholicism were not yet sufficient to heal her with Trinitarian energies. Perhaps Catholicism was experienced too superficially. Seers notice a subtle animal in the foreheads of many people, just between the eyes and in miniature. Usually, this is a carnivorous predator, a lion, a tiger, a monitor lizard,

a snake… In the deep night dream, such people have a form of sexual contact with the spirits that control these animals. And in this way, these animal spirits can control the deeper souls of some people. Western sexual looseness further encourages this. We will see further that it can also be different, that a person can be occultly more powerful than the animal (5.1.5). Then it becomes a completely different story.

For centuries, humans have had to make do with animal energies. They needed these energies to survive in nature. The exchange of soul matter between humans and animals also means the exchange of character traits. Let us refer to the Egyptian city of Mendes and the sacred goats (4.1.7.f.), or to the exceptionally sharp vision of the carrion falcon (4.1.7.). In fact, for Christianity, the occult world can be compared to a wilderness. If you have an animal life force, you will have much luck on earth, but then again, when you die, you will return to the animal world. Only with the advent of Christianity can this situation change. People don't realize the revolution brought about by the arrival of Christianity and its redemption. But the occult kinship between humans and animals can have long-lasting effects. It is, after all, thought-provoking. Religion is a depth phenomenon, not a surface phenomenon.

4.1.8. The animals and Jesus, the Son of Man

The prophet Jeremiah, in his time, already criticized the Israelites for their veneration of demonic beings of the animal kingdom. Through all sorts of nahualisms, such beings reveal themselves as wild animals and attempt to prey on humans, especially at night. As mentioned above, it is the animals that—still—hold the world and humanity in their grip.

The Bible, *Daniel 7:9/14* , says that the kingdom of God resembles a man, just as the kingdoms of this world resemble animals . Perhaps one would better say "vermin," because the animal, as a creature, is good. It is against such vermin that the prophet *Daniel* the Son of Man, Jesus, places. Jesus is a figure sent by God who is not animalistic. These examples further demonstrate that in many pagan religions, animals and the beings that control them are central. Even today, Christian salvation has not yet penetrated the deeper souls of many people, even if they call themselves Christians.

4.2. An evolution towards a distant future

4.2.1. Searching for spiritual connections

Gisela Weigl, *Die entschleierte Aura* [87], says that seers have existed since time immemorial [88], she says, but not everyone has been on the same spiritual level. What is called "clairvoyance" in the West usually means only astral vision and not the perception of worlds that illuminate true spiritual connections. Thus, a bridge is created between perceptions in the astral light and the sublime visions of deep inner concentration, in the formless worlds of light and sound, the realms of eternal peace and indestructible harmony. Every living being is surrounded and permeated by an auric light egg and, through this egg, is vibratingly connected

[87]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 $^{-2}$, 142 and 143.

[88] It is still difficult to live at times, but not all conditions can be experienced during the day. If I was in Abendland as 'Hells' was being visited, I was now living in astral world and not being able to experience the sights of the world. So it is possible to create even more natural objects in the Astral Light to create a better environment in the innermost harmony, in the formless world of light and sound, in the natural environment and untouched harmony. (s.13). Your life is of a natural light environment, durable and healthy with all the season's swinging connections. That auric Light encapsulates all the world and the world, your spirit and life, your culture and your people. Es omfängt oh all non-materials Wesen, seien es Engel oder Dämonen. (s. 15).

to all that exists. This auric light envelops all the stars and worlds, every stone and every animal, every plant and every human being. It also encompasses all non-material beings, whether angels or demons. (p. 15)

From these few sentences by the clairvoyant Mrs. Weigl, we understand that there's much more to our evolution than what we mentioned earlier in the text. When someone dies, the biological body dies, and the person leaves. They then find themselves in a subtle or etheric body. People who don't realize they've died and don't want to leave the earth remain bound to this body. This way, they can cause so-called ghostly phenomena in their loved ones. If they realize this, this etheric body also dies. It's called the second death. From then on, the deceased person finds themselves in an astral body that doesn't die immediately. Can we conclude from this that humans have three bodies? A biological one, an etheric one, and a ray one? No, not at all. According to occult tradition, humans have… seven.

4.2.2. Man has many bodies.

Occultist D. Fortune , *Esoteric Philosophy of Love and Marriage,* [89]says that humans are sevenfold beings. Incarnate, we possess seven distinct bodies that exist within each other. However, not all of these are equally developed. Let us summarize the most important points of Fortune's statement on this matter. In addition to a biological, etheric, and astral body, humans possess several subtler vehicles that continue to exist even after death.

In her explanation, Fortune reconstructs creation, so to speak, on an occult, hidden level. All of creation is initially potentially contained in what she calls the "monad," the divine spark. We will encounter that term, the "monad," later.

This divides into two opposing forces, a positive and a negative one, a male and a female consciousness. This consciousness now builds a form, a "vehicle," and begins to inhabit it. Seen from the perspective of the forces that built the vehicle, the vehicle is material. Seen from the perspective of the vehicle, the forces that built it are also more subtle than the vehicle itself. Imagine a sugar solution in warm water. As the water cools, sugar crystals appear, apparently out of nowhere. If the formless water is consciousness, then one could say that the formed sugar crystals are the vehicle. We will see that such a process will repeat itself at increasingly lower levels.

This first vehicle now builds a new vehicle, of slightly greater density. Consciousness then descends further into this new vehicle. Seen from this second vehicle, the first vehicle is more subtle. Seen from the first vehicle, the second is more material.

Materiality is a relative concept here. What came into being earlier is less material, what is built up later has a greater density. Or, put another way: what came into being earlier is more energetic than what materialized later.

This cycle of densification and further materialization now repeats itself a number of times, so that seven vehicles or bodies are built up in succession.

Consciousness is continually passed on to the last vehicle constructed. Ultimately, this is the most material, the biological body. One could say that every body, every vehicle, is constructed and controlled by the vehicle above it. All are interconnected and are governed

[89]Fortune D., Esoteric philosophy of love and marriage, Northamptonshire (UK), The aquarian Press, 1982 -6 .

and guided by the aforementioned "monad," the immaterial principle or divine spark. The Bible speaks of the immaterial soul.

4.2.2.a. A material evolution

We have already seen that this biological, dense physical body itself has undergone a very long evolution . Joan Grant spoke of a mineral, a vegetative, and an animal phase before one can speak of an incarnation as a human being. Soloviev completes this series and states that humans must still develop into a divine being. Consciousness continually expanded throughout these many embodiments.

If the biological vehicle, the human body, is sufficiently developed, energy then flows to the development of the etheric body, to the layer of our aura closest to the physical body. We divide and control our passions . If we have progressed sufficiently in this area, we invest our subtle energy in the astral body. The next layer in our aura expands and takes on lighter colors. Then we develop that subtle body that enables us to think concretely. Afterward comes abstract thought, and later we invest energy in the spiritual level. Thus, consciousness will begin its upward path. Starting from the monad, consciousness gradually expanded and descended from its divine height ever deeper into matter. In doing so, consciousness constructed various and more material forms or bodies, until it finally animates and perfects the material, dense, biological body.

4.2.2.b. A rising to the spirit

This consciousness then begins its ascent from its most material vehicle, the physical body. On its return journey, it fills and refines the still empty, more subtle vehicles it had already formed. Thus, the subtle bodies, or the various layers of the aura—for they amount to the same thing—become perfected and attuned to one another. This attunement means that they are smoothly connected. Put another way, all layers are aware of themselves, but also of every other subtle body. In psychological terms, there is no longer an unconscious, nor a subconscious. Humans are constantly aware of all layers or bodies. Including those of others.

The person who achieves this has completed their long evolution. The entire cycle is complete. It proceeded from the monad to the biological body, which then undergoes a long material evolution, and then returns to the monad. Those who have completed this are the clairvoyant par excellence. They are at the highest spiritual level of clairvoyance that Gisela Weigl discussed in her book, or, in Soloviev's words, this person is ultimately deified. In the seer, all bodies are in harmony, and at the moment of vision, they are aware of all bodies. They receive the vision fully consciously and can control everything with their mind, which, after all, is also a gift from God.

The view that a human being possesses many subtle bodies that must develop is shared by many seers, religious philosophies, Buddhist and theosophical movements, and even the occult sciences. But we have long since abandoned popular religion in this regard. For example, we refer to the 1964 Mechelen Catechism, which claims to contain a summary of Christian doctrine. To question 141, "Where does the soul go after death?", the answer is: "After death, the soul goes to heaven, or to hell, or to purgatory." This is material for seven-year-old children, and for them, it should be more than sufficient. However, if you wanted to get married in church, you were expected to have a general understanding of the contents of that catechism. You were usually questioned about it. But for many, this meant entering adulthood with only that brief, basic understanding of life after death.

G. Weigl , *Die entschleierte Aura* [90], says that all chakras, all subtle connection points, are awakened and active within him. His mind, soul, and body work together. The subconscious, the waking consciousness, and the superconscious are united. The chakras connect the seven bodies and thus ensure unity. When such people incarnate on earth, they experience it as beneath them. The vibrations of heaven and hell are felt much more strongly and deeply by the spiritual seer than by a less gifted, sensitive person. If they encounter a person with a negative radiance, they absorb a great deal of evil and must process it. If they look into the past or future of such a fellow human being, this also poses a heavy burden for the same reason.

A number of religious people call themselves "brides of Christ." Do you truly become one after a single earthly life in a monastic community? Some believe this literally. Aren't such expectations rather lofty? We would like everyone to find their heaven, but in light of the long evolution of humankind, that idea seems, to put it mildly, unrealistic. Immediately after death, the contrast between the very high expectations one harbors and the actual situation one finds oneself in can sometimes lead to panic reactions. We've encountered this before. A minimal preparation for what awaits us after death is certainly no luxury. Especially not for people who immerse themselves in religion every day. One fact to note: the book "Homo Religiosus" [91]was read aloud during the midday meal in a convent. However, when the sister began to explore the themes of "exit" and "reincarnation," all further reading was forbidden. And this despite the fact that the Bible itself mentions this several times.

4.2.2.c. Develop all vehicles

As mentioned, the many layers of the aura, or spheres of radiance, appear as a series of increasingly large and thinner sheaths around the human being. They can be compared to the various layers or skins of an onion. The difference is that the layers of an onion follow one another: one after the other. The various subtle bodies penetrate one another: one through the other. This is how they are also perceived clairvoyantly. The etheric aura usually extends only a few centimeters beyond the biological body.

The astral aura is much finer and extends several decimeters outside the body. Finer bodies extend even further. Seers say that the finest aura, depending on the person's spiritual development, can have a diameter of several hundred meters. If Abishag were walking in a valley in the Alps, her finest aura would completely fill it. That's how large an aura can be. The aura of a deified person easily has a diameter of several dozen kilometers.

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[90]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 [-2] , 41-58. 58, The changes in Himmel and Hölle were formed by a lot of strength and strong effects as well as a few sensitive ones. For these people, they were responsible for their loss and the burden of a tax burden that could be taken into account by their inner good fortune. 59 It is best to be aware of each person's life, and they are conscious of their time in all their bodies. Is it possible to be fully aware and able to do everything with clear understanding, but is it a good idea? Aura eines Meisters des Lebens: Seine Aura ist zehr Groß und hat eine Ausstrahlung von meeren tausend Metern (s.40). The Einheit von Geist, Seele und Körper is gegeben, when the Chakras are all erweckt and in Tätigkeit sind, anyway Unterbewusstsein, Wachbewusstsein and Überbewusstsein combines their work. These Chakras connect, create energy and create Einheit. (S. 41).

[91] You can read this book in its entirety on this website.

The aura of an enlightened person [92].

To clarify what was already stated initially. Humanity will now have to bring all subtle vehicles under its conscious control during its long evolution. First, it will learn to control its etheric body, the vehicle of its passions. In psychological terms: it must master its instincts. In depth-psychology jargon: it must learn to control the "wild self" within itself. In occult and religious terms: it must learn to rise above the temptations of its base and primitive demons. Clairvoyantly speaking: it must expand the first layer of the aura so that it becomes large and luminous, cleansed of all possible dark spots that might appear.

Once this etheric body has been sufficiently mastered, the next vehicle, the astral, comes into play. It concerns the higher and more tender feelings. Humans also develop this second layer of the aura until it becomes large and luminous. As they develop this vehicle, they are also able to sense similar feelings in others. Like knows like.

Next comes the next vehicle. Fortune speaks of the vehicle of the concrete mind. Human thought is thus increasingly less clouded by emotions or passions. He learns to reason logically, rigorously, and validly. One sees the importance the occult and religious world attaches to logical thought.

Finally, the vehicles of abstract thought and the spiritual body come into play. These higher vehicles are developed only by a very few people.

All subtle vehicles also affect the vehicles below them. Distorted feelings lead to a biologically dysfunctional endocrine system and make people ill. Those unable to make sound judgments can experience emotional distress, which can lead to psychophysical disorders. Ill thoughts cloud the psyche and ultimately lead to physical complaints.

The goal of evolution is to harmonize all these bodies so that humanity is aware of each of the seven at any given moment. As can be expected, this is a task that will take many incarnations.

4.2.2.d. Three immense movements

[92] Title page of Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2

In summary, we can say that consciousness descends in a first movement. From the high divine sphere, it gradually penetrates deeper into matter in seven phases until it reaches the material world.

The second movement consists of the development of a dense, biological body. This begins as a single, small cell, progresses through a mineral existence, a vegetative life, and then an animal life, until this material form finally evolves into a fully-fledged human being.

Finally, the third movement ascends from the physical body back upward. Here, the subtle bodies are further developed and perfected, and consciousness gradually ascends again, until, in the seventh phase, the divine level is reached again.

Millions of years ago, the evolution of consciousness began until it descended into the material world. From there, it will return to the monad. By then, however, consciousness will have been enriched with everything it learned on its journey through the many forms of matter.

4.2.2.e. Personality and individuality

Fortune now says that the three most material vehicles form the whole of a single incarnation. With each new incarnation, a new biological body, a new etheric body, and a new astral body are also built. They are also destroyed at the end of an incarnation. These three bodies are discarded upon death. They are like a garment that has served well, but is now worn out and discarded. These three bodies gradually decompose after a person dies. Fortune calls these three together "the personality." Let us recall that the Latin word 'persona' means 'mask.' A mask hides the true face, and here, the deeper essence of the human being.

It's entirely different with the subtler vehicles associated with concrete thought, abstract thought, and the spiritual within humans. These subtle bodies, or auras, do not dissipate after death. They are not subject to decay. Fortune speaks of "individuality." These transcend an incarnation. In other words, what we acquire in one incarnation, in terms of concrete and abstract thought and the spiritual, remains acquired and is carried with us to the next incarnation. Everything that happens with and in these higher bodies transcends death. Thus, occult initiations, for better or for worse, are something that is carried with us for eternity. Unless other, more powerful factors can influence them. But that's not easy.

At the end of each incarnation, the personality passes on its experiences to the individuality. It is the individuality that evolves. With each subsequent incarnation, the new personality is built by the individuality. Because this individuality has grown for the better after each incarnation—let's assume this optimistic assumption for a moment—it builds a richer personality than the previous one. Otherwise, a poorer personality is built. Our individuality concerns the unity of an evolution, our personality concerns the unity of a single incarnation. The individuality is also the bearer of what is sometimes called the occult status of the human being. We could also call this occult status of a person his or her individuality.

Taking all this into account, it seems as if we must transcend the pain and pleasure of the moment. This even applies to an incarnation. We base our lives, to the extent possible, on that which transcends this temporary reality.

4.2.2.f. Speeding up or slowing down evolution

One thus sees that humanity is determined by its past actions. It already shapes its future through its reactions to what it experiences in its present life. It can attempt to process and

overcome life's burdens, or it can try to escape them and allow itself to be crushed by them. Humans accelerate or retard their own evolution.

Fortune says that individuality contains both sexes. However, personality normally contains only one sex. A man can be born as a woman in a subsequent life, and vice versa. Many who remember past lives testify to such a gender reversal.

Because not all monads manifest simultaneously, not all people are at the same level. Nor does everyone wish to evolve at the same pace. Some have preceded us in their evolution and are already at a higher level than others. They can be our guides.

4.3. Sexuality and 'mating'

Fortune wrote about the subtle bodies and the biological body of humans in relation to love and marriage. Men and women should be as compatible as possible. But with a sevenfold body, that's apparently not so easy. People can interact and exchange energies on different levels. The English term for this is 'mating,' but it encompasses much more than just sexual contact. People can be compatible or not on physical, passionate, emotional, mental, and spiritual levels. All already developed vehicles can be accessed in this process. Life force can be exchanged in all vehicles, or at all levels. Only when the physical body is accessed in this process is it traditionally called sexuality.

When energies are exchanged through the finer vehicles, Fortune speaks of "mating." This way, people struggling with a particular problem can engage in a fruitful conversation with another person and develop "fertilized" ideas. Then, at that particular level, or rather, through that particular vehicle, there has been an exchange of power. That is "mating." It goes without saying that such "fertilizations" can extend far beyond marriage and the circle of friends.

When the growth of both partners in a married life proceeds at quite different rates, this can also lead to tensions. If the woman is primarily focused on tender feelings, and the man is only focused on passions, the woman's emotional body remains "unfertilized" and she can feel unfulfilled. She might seek understanding for her feelings elsewhere in a so-called "platonic" love. The danger then exists that this will lead to a step into the lower realms and end up in emotions, passions, and sexuality. Someone with a strong spiritual interest will find little satisfaction with a partner who has only passionate interests.

This mutual "fertilization" is also a short-lived process, while a marriage is generally entered into for the duration of an entire incarnation. This is especially true when one also intends to raise children. If the growth of the various vehicles in both partners proceeds more or less equally, their marriage will be mutually satisfying in many respects.

Those who expect only sex from their partner will have an easier time finding someone who meets their expectations than those who also desire a strong emotional rapport, similar intellectual interests, and a similar spiritual level. The higher the expectations, the more difficult the choice. But the greater the satisfaction afterward.

However, that all vehicles are in harmony in married life is a major exception. According to Fortune, this is only achieved after many lifetimes of being partners. If a man and woman find each other on the high spiritual plane, there is little reason to reincarnate; then, says Fortune , the earthly lessons have been amply learned.

4.3.a. The life cycle of a person

During an incarnation, humans continue what they had already begun. Their first years of life are primarily focused on biological growth. During puberty, a range of emotions develops. Afterward, abstract thought gains more prominence. And humans usually only begin to consider truly spiritual themes in the autumn of their lives, if they even get that far. Only at specific points in their existence do they continue to build specific subtle bodies. A teenager is not yet ready to refine their spiritual body, and an elderly person no longer needs to rebuild their biological body.

4.3.b. 'Masculine' and 'feminine' are relative terms.

In the biological body, it is almost always clearly defined who is male and who is female, who represents the giving aspect and who the receiving aspect. In our subtle bodies, this is relative. It can vary depending on whether one adopts a giving or receiving attitude. Anyone who shares their own feelings with others is, during this process, male in the emotional realm, regardless of whether they are biologically male or female. Anyone who shares information with others is, at that moment, male in the realm of the concrete mind. Anyone who receives the information is then female at that level of reality. It is not form that is decisive here, but relative strength. Because it always concerns life force, which is believed to originate from very high and is continually transformed in the various bodies, all mating and all sexuality is essentially a sacred event. Furthermore, anyone who is concerned with developing their subtle bodies will also use their life energy for that purpose. From this evolutionary or magical point of view, one will then pay close attention that this life force is not lost but always promotes the growth of the vehicles in one way or another.

So much for what Fortune tells us about the occult aspects of conception and sexuality. A number of seers share this view.

4.3.c. Sexual abstinence

In D. Fortune's view , it is clear that sexuality is, in principle, reserved for the creation of new life. From this perspective, sex does not exist for the pleasure associated with it. It is, however, meant to be used efficiently. Therefore, its energy is not "wasted" on fleeting pleasure, but used to transform this life force and direct it to other, higher vehicles. Therefore, sexual pleasure cannot be the main activity of an earthly life, as some sexologists sometimes argue. Those who wish to develop richer feelings, who wish to elevate their thinking to greater heights, who wish to ascend to religious heights, will focus their attention on this. Hence the tendency toward sexual abstinence. This is not motivated by the inherent evil of experiencing sexuality, but rather by the desire to use the life force economically and sparingly. It serves other purposes, on a higher level of reality.

The intention in all of this cannot be to suppress sexual desires, but it does appear that ultimately, at that level, one no longer feels any desires. Anyone who isn't ready for this should not venture on this path. Many mystics who have embarked on this path testify to the hellish temptations and trials they encountered.

Nowadays, it's sometimes claimed that Christ had a sexual relationship with Mary Magdalene . Dan Brown's book and the film *The Da Vinci Code*, *among others* , mention this. It thus becomes clear that this contradicts Jesus ' call to a spiritual life and its inherent energies. Jesus could not possibly have practiced the opposite of his calling. Such claims, however, are not based on any solid evidence and are not taken seriously in religious studies.

4.3.d. Energy at different levels

Magic was defined as working with subtle energies. Magical work can occur at any level of reality, or rather, with the energy and life force associated with any vehicle. One can thus have a healing effect on the level of the biological body. This is done by medical science. One can have a healing effect on the etheric or astral body. This is done by therapies like homeopathy. One can have a healing effect on even higher vehicles. This is done, for example, by people who can lay hands on others and thus transmit a portion of their own subtle energy. One can also imagine in one's mind that everything is going well. This occurs with so-called positive thinking. The power of thought forms a 'healthy' thought body. It is a form of autosuggestion. It has its healing influence, its 'repercussions' on the lower vehicles, and ultimately on the biological body.

This also clarifies the difference between high spiritual healing and autosuggestion. Autosuggestion begins at the level of concrete thought. There, a person organizes their own life energy in a "healthy" way. A spiritual intervention, however, is at a much higher level. The spiritual body receives a sudden influx of energy from outside. This happens, for example, when someone with a strong Biblical connection to God lays hands on a fellow human being and prays regularly. The repercussions of this are felt on all "lower" vehicles.

In this line of thought, one also observes that the deepest form of healing consists in persistent and persevering ethical behavior. Then the most subtle vehicle is "healed," which has repercussions on all subsequent ones. This is also the level or height of Trinitarian prayer and of true spiritual conversion. This does not occur superficially, but in the deepest depths of the soul. Or, better yet, at the highest level of the human soul. This is also the level of grace and the miracles of Jesus.

4.3.e. A powerful flywheel

One can decide to convert from one day to the next. But before the effect of this reaches all the subtle bodies, a considerable amount of time is required. Seen in this light, a conversion is not a frivolous affair. Some mantically gifted individuals argue that more than one incarnation is sometimes required before the traces of an overly demonic, archaic religion are purged and elevated to, for example, Biblical Christianity. A true conversion is not only a matter of personality, but above all of individuality. Trilles, in his fascinating work *"Chez les Fang"* [93](see below) , pointed out that children trained as ngil, black magicians, were no longer open to higher values. "They always left the mission worse off than when they arrived," and "Christian formation has no hold on them whatsoever," concludes Father Trilles . This indicates that ngil formation penetrates much deeper into the unconscious and subconscious layers—as Fortune would say: into the individuality of the human being—than an overly superficial Christian formation. The higher religion that is Christianity clearly reaches its limits here, imposed by the so-called lower religion. That pagan primal layer seems so tenacious and powerful in humans.

One can consider individuality as a powerful flywheel that initially remains motionless. If forces are now set in motion from within the personality, from an incarnation, these will gradually set the flywheel in motion. This motion can be metaphorically clockwise or counterclockwise. The flywheel can rotate with evolution, in an ethical sense, or counter to it. Subsequent incarnations can further accelerate the rotation of the flywheel, but also slow it

[93]Trilles P., Chez les Fang (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.

down. However, to change the direction of a rapidly rotating flywheel, it must first be slowed down until it comes to a standstill. Only then can it be set in motion in the opposite direction.

One also sees that a person can do a great deal of good in this current life, while the flywheel of individuality, due to mistakes from previous incarnations, is still spinning in the wrong direction. Some people intuitively sense this duality. This has nothing to do with consciously calculated and cunning behavior, like casting a small fish to catch a larger one. No, the person then comes across as very sincere and imbued with the best intentions, but they are still colored by something negative from the depths of the soul.

The reverse also exists. We then have a person with a well-functioning flywheel, with an ethically oriented individuality, but who nevertheless makes a significant mistake in their current life. In the overall course of their evolution, it then carries less weight. Consider, for example, the conversion of Paul . He, who persecuted Christians, is struck by a blinding light, after which he converts and becomes the great champion of Christianity.

Fortune , " *The Training and Work of an Initiate* [94]," states that such sudden enlightenment is only possible for very advanced souls. Let us also mention, for example, the "good thief" who died on the cross with Christ. Although he was crucified for murder, which, biblically speaking, is a sin worthy of vengeance, Jesus says that after his death he will be immediately taken up to heaven.

4.3.f. Use and abuse of sexuality

From a non-biblical perspective, one can appropriate the life force of others through sexuality. The practices of Santeria and macumba, which will be discussed later, illustrate this. These rites are orgiastic. The deity expresses itself sexually, takes powers from the medium, and reinvests some of these powers in solving a number of practical life problems.

A number of other cultures use sexuality in a much more controlled way. In their axiomatics, this is done very conscientiously. If a person is ill and their healing requires, for example, lesbian rites, in those cultures there is no hesitation. It would be negligent and a mistake not to use available energies to help a fellow human being. For them, it is about the responsible use of subtle energy. These rites are not wild, but bound by strict regulations. Once the goal is achieved, there will be no further consideration of continuing such sacred practices. Then it stops. For example, the marriage of those who lend themselves to these rites is considered sacred and perfect, and they want to keep it that way.

Anyone who fails to make this distinction between pornography on the one hand and contacting higher life forces on the other is condemning themselves to an erroneous interpretation. That, at least, is the view of these non-Biblical religions and the practitioners of such forms of magic. They will wonder, with some surprise, what the sufficient and necessary reasons are to prohibit the use of the means provided by nature to solve problems.

Let us refer again to Father P. Tempels , *Bantu philosophy* [95], who writes that his Baluba could not understand why the missionaries wanted to forbid them magic: "Surely it cannot be wrong to use the means God has given man to maintain and strengthen his life force." One sees the religious origin of sexuality: for them, it is a means given by God. What a contrast with the predominantly profane mentality of our culture. As mentioned, one cannot possibly

[94]Fortune D., The training and work of an initiate, Northamptonshire, The aquarian Press, 1930 [-1] , 1982, 38.
[95]Tempels P., Bantu philosophy, Antwerp, de Sikkel, 1946, 17.

blame pagan religions for trying to solve their problems with the means at their disposal, and this at a time when they have never heard of the existence of Trinitarian energies.

Our Western understanding of sexual life has indeed shifted in two ways compared to the archaic perspective. On the one hand, a form of Christianity banished every sexual rite as a mortal sin. And on the other hand, modern rationalism, especially in its French-materialist version of the 18th century, desecrated [all] rites, including sexual ones. Consequently, they were reduced to profane pornography. If we want to empathize with the axiomatics of non-Biblical religions and their magic, if we want to understand why they do so, we must share their axioms, not our own. We have already emphasized this.

4.3.g. Let us briefly summarize.

This section on religion and sexuality (4.3.) emphasized that sexuality has both a profane and a sacred side. The term "sexuality" is used when the contacts primarily concern the biological body. Magically speaking, humans possess, in addition to their physical body, a number of other subtle vehicles or subtle bodies. These manifest mantically as various auras or emanations that merge into one another. In contact with fellow human beings, these subtle bodies can also have a "fertilizing" effect on one another. This involves giving, receiving, or exchanging energies. The English term for this is "mating."

If this exchange occurs in the vehicle of deep emotions, one feels, for example, better understood emotionally. If conception takes place in the intellectual body, then after an exchange of thoughts on the matter, one suddenly sees the problem that was the topic of conversation much more clearly. Or if one has prayed with someone for insight into a spiritual matter, then some time later, as if by inspiration, one suddenly sees the problem clearly. Or perhaps this results in some religious experience that will sustain one in later life.

The ultimate goal is to develop all these subtle bodies and harmonize them with each other. Complete evolution involves a gradual descent from the spiritual into the ever-densifying material world, and after a long period of material development, a return via the subtler forms of matter to the spiritual. This requires numerous embodiments or incarnations. What the personality has acquired in each incarnation is passed on at death to the so-called individuality, which is immortal and encapsulates the experiences of many lives. Humanity can accelerate its evolution by using its subtle life force sparingly and ethically and by developing its higher vehicles. So much, in broad terms, for what Fortune has to tell us on this matter.

4.4. The themes of the fourth axiom summarized.

This chapter discussed evolution. Humanity is a citizen of two worlds: a profane and a sacred evolution. The latter is hidden from most people. However, not so much from a clairvoyant. They can read the ethical level of their fellow human beings in their auras. Soloviev states that since creation, beings in the higher subtle world have existed. They are then the models after which all life on earth will be shaped. Biological evolution creates the material conditions through which the higher can realize itself in matter. The goal of evolution is for humanity to ultimately become deified. This occurs over many lives. Some people still remember a previous existence. Joan Grant, for example, testifies to this. She has written several books about past incarnations; for example, she was once an Egyptian kingdom, an Indian kingdom, and an Italian kingdom.

The still primitive consciousness thus passes through the various stages of life. Actress Shirley Maclaine even remembers witnessing the sinking of the mysterious Atlantis. The best-documented testimony about reincarnation is that of Shanti Devi. She could recall her most recent past life in great detail. Meticulous historical research concluded that she was indeed the reincarnation of a certain Lugdi Devi.
The Bible also mentions a number of texts that can be interpreted in a reincarnist manner.

Essentially, it's about expanding consciousness even further. It begins quite primitively. Joan Grant says that consciousness is initially contained in stone. At a certain point, consciousness increases to such an extent that it embarks on a series of plant incarnations, then incarnates into an animal existence, and after undergoing a long evolution within this as well, transitions into a primitive human. This human then evolves into what we know as Homo sapiens, the intelligent human. This human is supposed to evolve even further into a deified human. But he hasn't reached that point yet. Nor is this evolution always positive. A human who squanders too many opportunities for growth may well be reborn at a lower stage of life. That, at least, is the testimony of some.

That we share a mysterious occult bond with animals is illustrated by what's called "nahualism." Through a blood rite, a human's blood is exchanged with a specific animal. The purpose is to acquire the animal's qualities that enable survival in a more primitive environment. The Black woman, whose totem bird is the carrion falcon, is convinced that when she goes hunting, her vision will possess the falcon's speed and sharpness.

Some shamans even have an animal as a partner. This allows them to access animal energies during healing, which are far more powerful than those of plants. The Greek explorer Herodotus even mentions that in the Egyptian city of Mendes, women had intercourse with goats. And Gatti describes how a new "sacred" python woman seeks out her partner, a python, in the wilderness.

The prophet Jeremiah, in his day, criticized the Israelites for their veneration of demonic creatures of the animal kingdom. Occultly speaking, the animals still hold the world and humanity in their thrall.

The Bible, Daniel 7:9/14 , says that the kingdom of God resembles a man, just as the kingdoms of this world resemble animals . Perhaps one would better say "vermin," because the animal, as a creature, is good. It is against such vermin that the prophet *Daniel* the Son of Man, Jesus, is placed. Jesus is a figure sent by God who is not animal. These examples further demonstrate that in many pagan religions, animals and the beings that control them are central. Christian redemption has still not reached many people today.

After illuminating evolution from the distant past, we turn our gaze to a distant future. Humanity experiences not only a physical evolution, but also, and far more importantly, an evolution in consciousness. Humanity possesses not only a biological body, but also a number of subtle bodies. In its long journey from the monad, these were formed, one after the other, but still as empty receptacles. Until finally, it reached the dust of the earth. There, the ever-growing consciousness underwent a very long evolution, passing through the plant and animal kingdoms to incarnation as a human being. This must develop over centuries not only into a homo sapiens, but this human being must also deify itself. This latter occurs by embarking on the path back to the original monad. It does this by further developing and

aligning its subtle bodies—some call them vehicles—with each other. Or, to put it differently, its aura must expand; it must become larger and brighter.

First, he will learn to control his etheric body, his passions. Then comes the body of higher and tender feelings. Next, he will develop the vehicle of concrete reason. Human thinking will thus become less and less clouded by emotions or passions. He learns to reason logically, rigorously, and validly. Finally, the vehicles of abstract thought and the spiritual body come into play. These higher vehicles are developed by only a very few people. All these bodies must become perfectly attuned to each other, so that the human being is aware of each of the seven bodies at all times. He no longer has an unconscious or subconscious. His fellow human beings are also like an open book to him. He sees through his neighbor and the common thread in their long evolution. He sees how that person has caused problems, and perhaps even solved them. He has learned to use his subtle energy efficiently to accelerate his growth. He knows that sexuality is the energy that is directed to the biological body. He knows that it serves his evolution to direct this energy to the subtler vehicles.

So much for the summary of the fourth chapter.

5. Dynamic Forces in Non-Biblical Religions

Even non-Biblical religions have their miracles . In this chapter, we'll take a look at how a number of pagan religions and religious practices solve life's problems. Because they certainly do: in some cases, they solve people's problems. However, the question remains a pressing one: Where does the energy come from to free a person from their misery? And that's what we'll explore next.

5.1. Some Non-Biblical Religions

5.1.1. Santeria

Let's read Migene Gonzales-Wippler's book , *The Santeria Experience* [96]. The book serves as a model for what is essentially a pagan religion. Santeria originates from West Africa (Nigeria, Benin) and is the religion of the Yoruba people. Many Yorubas were transported as slaves to Cuba, Puerto Rico, Haiti, Trinidad, and Brazil. Santeria has also spread to Florida and New York. In New York alone, this religion (note: in 1992) had 300,000 followers. More than a hundred million people worldwide are believed to adhere to this religion in one way or another. The author, Migene Gonzales-Wippler , was a white anthropologist and was raised as a child by a nanny who was a Santeria adherent. Santeria is a syncretic religion: a blend of superficial Catholicism and West African paganism. Let's consider the meaning of the word "Santer," "holy." Santeria means "concerning the sacred." Just as in Christianity, the sacred, as increased power, is the object of religion.

A 'deus otiosus'. The Santeria religion, for example, recognizes a 'deus otiosus' , a supreme being called Olorun. This supreme being differs from the Biblical Yahweh. For Santeria believers, Olorun is the source of all life and vitality. Santeria is thus apparently a dynamic religion. After Olorun created this world, he considered his work finished and no longer cared for the cosmos and humanity. He still exists, but in the distant background. This makes him a kind of lazy, indolent god. In religious history, people speak of a 'deus otiosus', a god 'on vacation'. The Latin word 'otium' is the opposite of 'negotium', which means activity. He is

[96] Gonzales-Wippler M., The Santeria Experience, Minnesota, 1992-2.

therefore a lazy god. In the Santeria religion, work is done by the orishas, a kind of divine helpers. As lesser deities, they govern the universe and, above all, the fate of humanity. They could be compared to the court council of Yahweh, mentioned in the Bible (*Job 1:6*).

For Santeria believers, Olorun and the orishas are objectively existing, yet subtle beings. These religions are incomprehensible if their gods and other subtle beings are relegated to the realm of fantasy. The orishas are also effectively contacted during rituals. Those who are sensitive, those who are mantically gifted, these believers claim, will feel their presence, possibly see them, and actually hear their words. This religion is therefore far from nominalistic or rationalistic. Let us recall that, for example, for a nominalist, 'Olorun' is merely a name to which nothing in reality corresponds. For a Santeria believer, pronouncing the name evokes this deity. Let us distinguish between the terms 'rational' and 'rationalistic'. Both relate to valid reasoning. For rationalistic thinking, only the natural level of reality exists. It approaches religion externally, as an outsider, and relegates all spirits and gods to the realm of fantasy. To put it in the words of the German thinker Shopenhauer: the believer is "one who doesn't belong here." Rational thought, on the other hand, also takes into account external nature and the supernatural. There, one approaches religion "internally," one tries to empathize with the faith of one's fellow human beings. The believer is "one who doesn't belong here once."

5.1.1.a. 'Do, ut des', 'I give, so that you give'.

Gonzales Wippler writes that people need "ashé" to survive and solve various life problems. "Ashé" is the Santeria word for subtle life force. Where does one get this "ashé"? From those who possess it. These are the orishas, the gods, and the many nature beings. Where do the orishas get this energy? And here we find a crucial difference from Christian, dynamistic religions. The required energy comes from the offerings the gods receive from the faithful, or rather, the offerings they demand and that are offered to them. The gods first want to be appeased, which implies that they don't automatically live in good relations with people. They can be quite fickle. These offerings could be, for example, fruits of the field, a sacrificed chicken, a goat... In that case, it's not about what they possess in organic food, but about the subtle energy present in that food. Once offered to the gods, this food is never eaten again.

Besides their material substance, these offerings also possess a subtle energy, the actual subtle life force. In fruits, this is the radiance or aura of the fruit juice. In animals (and humans), the blood is primarily the carrier of this subtle force. We have already encountered something similar in the biblical text about the witch of Endor (3.2.5.a.). Here, the gods appropriate life force through sacrifice. Using their magical powers, the gods transform some of the subtle energy thus obtained into the kind of life force needed to solve the problem presented to them. For example, they might be asked to heal a sick child, help an unemployed person find a job, mend a troubled love relationship, find affordable housing, or bring rain during a persistent drought. We note in passing that Jesus also calmed a storm (*Mark 4:35-41, Matt. 8:23-27, Luke 8:22-25*). One sees that these are always very practical life problems, and that this religion is very close to the needs of ordinary people.

In Latin, there's the expression "do, ut des," "I give, so that you give." Applied here: I, a Santeria believer, deliver to you, orisha, through an offering, the required subtle energy, so that you, orisha, transform some of that energy and use it to solve my problem. This basic structure is found in almost all pagan religions.

5.1.2. Macumba

Macumba is an 'archaic' religion, related to Santeria, which arrived in the Americas, including Brazil, starting in the 16th century via African slaves. This religion was enriched with several Christian influences. Let's delve into S. Bramley's , *Macumba, Forces noires du Brésil* [97]. Note that Bramley refers to "les forces noires" (black forces) in the title of his book, which sounds far from positive. He had many conversations with "La mère Marie-Josée," who is a "Mère-des-dieux" (Godmother). This term is difficult to translate and is therefore usually left untranslated. The Dutch term "godenmoeder," for example, hardly covers the same content. Let's clarify the role of a Mother-des-dieux. During a séance, a medium, for example, a young girl, enters a trance. The deity literally takes possession of her. The medium is then no longer herself; she is possessed by her god. So this god is literally within her, subtly controlling her. The Mother of the Gods ensures that such gods don't abuse their mediums too much. Or worse, she must ensure the girl survives the possession and the excessive theft of her energy. It is indeed a brutal act of vampirism that the medium undergoes, or rather, must undergo. If necessary, the Mother of the Gods can calm these gods down and call them to order. One can understand, then, that she must possess considerable subtly powerful powers. In that respect, she is comparable to the summoner of the dead on Endor (3.2.3).

According to macumba followers, the deity then "rides" (the French term is "chevauché") the girl. In that culture, it is considered a great honor to be "chosen" by a deity. After the trance, which can last several hours, the medium is completely exhausted and has no memory of what occurred during it. Believers say: "she was ridden." In common parlance: "she was raped." These subtle deities of baser alloy are as real to the believers as any ordinary human being, only they possess only a subtle body that is not sensed or perceived by everyone.

It's clear that this lesser deity takes far more than he gives. He enjoys the violence inflicted on the medium, the energy present in the offerings he receives, and the cigars he allows the medium to smoke while he "possesses" her. To maintain his status, he will return some of the energy he steals by solving a problem presented to him. Should he cease this completely, the people will sense from the results, or rather the lack thereof, that there is no point in offering him any more offerings. And such a lesser being absolutely wants to avoid this, for then he will fade away.

Maria-José, the Mother of God, discusses how the gods of this religion are invoked. She explains to Bramley that each god has its own rhythm. Whoever plays the agogo, the "sacred" drum, beats a specific rhythmic pattern that evokes that particular deity. The Mother of God explains: "The essential thing is the rhythm," "our gods are particularly sensitive to rhythm; no god can resist the call of the sacred drum ." The gods are driven by the search for life force; they seek to rob us of it and come upon us like starving people."

Some mantically gifted people tell us that things are no different at a number of rock 'n' roll concerts today (3.2.4.). It is perhaps well known that certain types of music utilize these originally African rhythms. In this way, they summon numerous lower gods and spirits from the otherworld, who subconsciously and unconsciously influence the audience and steal some of their energy.

Let us quote again Serge Bramley , *Macumba , Forces Noire du Brésil* [98]. And let's explore what can be expected of this religion and how it solves problems. Bramley explains: A farmer visits the Mother of God and tells her that, overnight, everything on his farm goes

[97] Bramley S., Macumba, Forces noires du Brésil, Paris, Seghers, 1975, 42, 35, 58.
[98] Bramley S., Macumba, Forces Noire du Brésil, Paris, Seghers, 1975, 144.

wrong. The cows, for example, stop producing milk. There are deaths among the cattle that the veterinarian can't explain. Some of the barns collapse, killing a number of animals. Some workers quit.

After some divination, the Mother of God tells the farmer that a black lot has been cast on him. In this way, the farmer became "taboo," "burdened." His aura became saturated with thought forms (3.2.2.), with too many curses from the villagers. Seers will say that this darkens his aura. In Bramley's story, the farmer suffers the negative consequences. A number of jealous villagers begrudge him his sudden success.

The Mother of God says that a rite, with a sacrifice to the gods, is necessary to restore everything to order. Bramley is allowed to attend this sacrificial ritual, this magical act. During the ceremony, he feels the presence of "une présence invisible," which reveals his sensitivity. During the ritual, the Mother of God dispels this "presence," which was causing the disturbance. Let us note this subtle, yet crucial, nuance: the Mother of God does not absorb this elemental, as Fortune did with her demon of vengeance. No, the Mother of God "dispels," displacing the being. However, this does not destroy the evil; it remains. The Mother of God, incidentally, appears to be very aware of this. She tells the author Bramley that she had to protect him constantly during this ritual. She surrounded him with a magical shield. And this so that the evil expelled from the farmer would not nest in his aura.

5.1.2.a. Our gods are situated 'above good and evil' .

All this shows that these gods don't take ethics very seriously and are, to put it mildly, quite egocentric. They must be appeased with sacrifices. They want to smoke cigars, drink alcohol, and rape their medium. And once satisfied, they also want to solve a problem. They cause a great deal of harm, but they also do some good. Occasionally, they heal someone or solve another life problem. They want to ensure their existence has the necessary energy from the sacrifices. Without sacrifices, without subtle energy, they wither away. And when they are in need, they steal back the energy they first gave in the form of a healing or something similar. Their healings, their solving of life's problems, are never definitive. They have no ethics; they have no conscience as we understand it. It seems like a duality that gives food for thought. We will return to this later.

In all this, one already senses the vast difference from the biblical God . First of all, Yahweh requires no sacrifices at all, for He is the creator of all that exists. He is also the giver of all energy and therefore has no need for believers to offer Him sacrifices. In return for bestowing His life force, He demands an ethical way of life from humanity, something He succinctly formulated in His Decalogue, or Ten Commandments. But here we are already anticipating axioms 8 and 9.

Let us pause for a moment to consider this ambiguity. The Mother of God expresses it in her own way (oc, 194). She puts it this way:

- “ The god Exu may be devilish, yesterday you saw him with the marks of a devil, but he may also be the best of all the gods.
- Bramley : “ How do you explain the god Exu being on both the side of good and the side of evil”?

Mother of God: “But my son, good and evil are human conventions. They are values that humans have created and that the gods disregard. We ask the gods to work for good or evil. But the gods are entirely above that. Our morals are really none of their business.”

The absence of higher values could hardly be more clearly expressed. Not only do the gods have no conscience, but the Mother of God also takes ethics lightly: “We ask the gods to work for good or evil,” as she puts it. Therefore, even assignments that entail evil are presented to the gods. “The gods are situated above good and evil,” she clarifies. One might wonder how one can place oneself above good and evil. This statement exposes the problem-solving capacity—or rather, the lack thereof—of this extra-biblical religion. For occultly speaking, evil in the world has not diminished, it has merely been displaced. Here, one senses that biblical religion speaks of an external nature, not without sound reason, as distinct from a supernatural nature, where conscience and conscientious behavior are indeed important requirements.

It's as if, through the words of the Mother of God, we hear the German thinker F. Nietzsche, the philosopher of Nazism, speaking (see axiom 4). In his *Beyond Good and Evil* , he argues that there is no such thing as good or evil in itself, but that it is people themselves who label something as good or evil. These are merely human interpretations of reality. Regarding people without a conscience, he writes: " They possess the courage that all strong minds possess, namely, to be aware of their immorality." He condones their immorality. It is a good character trait. It is the 'courage' inherent in "strong minds," he emphasizes. How far we are here from the Biblical Decalogue.

Some people argue that there is no absolute truth, only relative opinions. But apparently, this contradiction doesn't register with them. They want to proclaim their opinions as truth. Traditional logic holds that the general laws of logic ("what is, is," and "what is so, is so") possess an absoluteness that cannot be escaped. In other words: if the statement "there is no truth" is true, then there is truth, namely, the statement itself.

J. de Brivezac, describes in his book *Les sectes sexuelles sataniques*[99] The atmosphere of a gathering. “A medium seemed to lose herself in a dream. Naked, more beautiful than the other girls, she regularly turned on her axis, while she swayed her head from left to right. Her gaze seemed no longer 'of this world'. The Mother of God addressed her: ‘You are the most beautiful. Turn around! Turn around! Your body, your sex appeal to your beloved loa. Do you see him?’ ‘I don't see him, but I feel him.’ Isn't it the loa of the spring of the forests? The one who offers his sperm so that flowers, plants, rise again?’ ‘Yes, it is he.’ The Mother of God smiles and says softly to the girl: ‘Give yourself to him. You are the most beautiful. He chooses you.’ The girl's dance became a long, slow, erotic caress of the invisible spirit.”

5.1.3. Voodoo

We read W. Lederer [100], *"La peur des femmes ou gynophobia* ." Voodoo is a religion known primarily in Haiti and bears some resemblance to Santeria and macumba. Here, too, a young man or woman serves as the medium. A "loa" (note: pronounced "lwa"), or spirit, then possesses him or her. The medium loses all self-possession and is in a trance, in ecstasy, and is therefore no longer themselves. In effect, they are unconscious.

What follows concerns a medium ridden by a female loa, who calls herself Erzulie. Like all gods of pagan religions, she is "demonic." Sometimes she does good, sometimes evil. Only to then do good again, or to undo the evil she has caused. In short, one doesn't know what to expect from her. Like most gods of nature, she is unreliable. As we will explain later, she is

[99]J. de Brivezac, Les sectes sexuelles sataniques, Paris, Ed. Open, 1975, p. 101ss.
[100]See: W. Lederer, La peur des femmes ou gynophobia, Paris, 1980, 276 / 281 (Erzulie, tragique maîtresse). See also on this site: Course 10.3. Philosophy of religion. The everlasting covenant. p.9. The rapture as 'revelation'.

characterized by a "harmony of opposites." On the one hand, she possesses an abundance of wealth and riches, but on the other, she lacks all goods. She is madly in love with beautiful men, yet simultaneously devours them. She has an eye for flowers and dances gracefully to the rhythm of her beloved songs. She eats the most exquisite food, especially cakes, and drinks. She repeatedly laments herself. No matter how riches and luxury surround her, she lacks almost everything and then bursts into tears. When she can finally relax a little, she stops complaining. Her body seems utterly exhausted. She demands support from several strong men. They then carry her to a small room and gently lay her on a bed. She falls asleep. The others remain silent, whispering the necessary words at most.

This concludes the formal "rapture." The deity or spirit, the "loa," has left the young woman. The medium is now merely latent, no longer formally possessed. But this can change again, according to the loa's whims. The medium needs a few days to recover from this exhausting possession. Yet, she feels honored to be chosen by the deity. The relationship between the medium and the deity is clearly that of a slave versus a ruler.

Everyone recognizes a woman in their circle who resembles an Erzulie. Abundant in luxury, madly in love yet devouring, they are never satisfied. Perhaps it's a legacy from a previous life as a medium. And everyone probably knows the type of man who takes them on, and once satisfied, simply abandons her.

What is almost always forgotten is that Erzulie, from the otherworldly realm, has "charged" herself not only with the subtle energy of her medium, but also with that of those present. Only then can she bestow favors. Because she wants to remain beloved among her followers. Only then will people continue to offer her sacrifices, the infamous "do, ut des." She retains the vast majority of the energy she has stolen for herself, to provide for her own sustenance. This is a pure example of vampirism, disguised as "pagan sacrificial magic."

5.1.4. I swear by the holy name of Bapuka

Let's listen to Attilio Gatti again. We've already encountered him in the story about the yellow smokebox (axiom 2) and the snake that came to see her daughter (axiom 4). Now, in his wonderful book, we read: *Bapuka* [101]. We summarize his remarkable experiences.

5.1.4.a. A paddle-wheeler on the Congo Current

The year is 1928. The Kigoma, another paddle steamer from the Mississippi, is now sailing on the Congo River. Among the passengers is a rather surly trader. He treats his servant Skaimunga, a young Negro boy, extremely badly. It becomes too much for the boy. He tries to escape and jumps from the boat into the river. However, several crocodiles attack him. Gatti witnesses the entire incident and reacts quickly. He shoots the crocodiles and brings the Negro back on board. Gatti then buys the Negro boy from the surly owner. Skaimunga now claims that his life belongs to his savior, Gatti.

Gatti , who already has considerable experience of Africa, is fascinated by Skaimunga, who possesses a pride and unusual dignity in his own way. He belongs to a tribe unknown to Gatti and has some unusual tattoos on his stomach. Gatti tries to find out more. Skaimunga, however, doesn't remember much of his childhood. He tells Gatti that he was born far away in the southwest. As a child, he was abducted by "angry men in long white robes" after they killed his mother. Skaimunga concludes: "I swear by the holy name of Bapuka that this is the

[101]Gatti A., Bapuka, Zurich (CH), Fussli, 1963, 138.

truth." Gatti treats Skaimunga, like all his helpers, with a respect unusual for that time, prompting Skaimunga to say: "You are not only my master, but you are my father, and on your head come all the blessings of Bapuka, for he always helps the righteous man." Gatti believed that Bapuka must be some kind of spirit or goddess of the jungle, but he can't find any further information about this.

For months, Skaimunga accompanied his rescuer, Gatti , and his team. With several cars—the time is 1928—they traveled further and further south across the African continent. Skaimunga proved to be a master hunter, supplying the entire team with fresh game for months. Meanwhile, Gatti surmised that Skaimunga belonged near the Zambezi River and the Victoria Falls. They would reach this area within a few days. Gatti asked Skaimunga if he would rather leave the team and continue searching alone. Skaimunga replied that Bapuka had told him in dreams—and many times—that they should stay together. Who this Bapuka is remains a mystery to Gatti.

5.1.4.b. Bapuka commands it

Gatti and his team of thirty-eight men travel south in canoes down the Zambesi River. They encounter numerous difficulties. In his diary on February 14, he notes: “Crocodiles, hippos, leopards, snakes, rain, rain, rain—why did we embark on this journey? Twenty-two of the thirty-eight men are too ill to row and lie there with a high fever. Six of them are dying. Everyone is ill. Except Skaimunga. He is healthy and active, a miracle of courage, loyalty, initiative, and genius .” Gatti 's diary shows several blank pages. He was repeatedly too ill to write anything down. He had a very high fever for three days, suffered from delirium, and was even in a coma for two days. The situation became life-threatening.

One day, Skaimunga said to Gatti , "Musungu (white man), the Goddess Bapuka has told me that to save your life and the lives of all your friends, you must come with me. The two of us, alone in a small canoe, must make a journey west. This will take two days." It seemed so improbable to Gatti. Skaimunga couldn't give any further details but decided, "I don't know where, but we must go, Bapuka commands it." Gatti , who had already experienced many strange things during his travels, agreed to Skaimunga's request. They both set off in a canoe toward the unknown.

After two days of sailing, Skaimunga says, "We're almost where Bapuka is taking us." A little later, they do indeed spot several huts. "Raise your hands open in the air to show that we have no weapons," says Skaimunga. However, they see no one in the village. Then Gatti 's companion calls out loudly, "I am Skaimunga, and Bapuka ordered me and my Musungu to come here!" The answer is immediate: "Whoever does as he is commanded can certainly reach land," they say. Then a man appears, revealing himself not only as the chieftain but also as Skaimunga's father. He is also a priest of Bapuka, a goddess of love and life. He greets them both with the words, " Welcome, Musungu, I have been waiting for you. Of Bapuka's subjects, I am the highest." Without knowing it, you have healed Bapuka's wound, and now I am going to heal you and all your men, white and black without distinction.”

5.1.4.c. Bapuka sent me dreams

The headman shows the tattoos on his body. These are similar to those on Skaimunga's. The headman explains that he himself inked them on the body of his six-month-old baby years ago. Arab slave traders had invaded his village and taken several people, including his wife and son. "But the goddess also sent me dreams," he continued, "and the day before yesterday she showed me how a kind, unarmed man would come, along with my son. And Bapuka never

makes a mistake. You are that white man; Bapuka's blessing will protect you, for you have healed her wound and now brought back my long-awaited son."

Then, in a hut, he shows them a three-meter-high wooden statue, a representation of the goddess Bapuka. Skaimunga recognizes in the statue the goddess who repeatedly spoke to him in his dreams. Gatti receives leaves from a tree from the chief, which he must chew slowly and swallow. After a few days, he is cured. He also receives leaves for his team and a small wooden statue, a replica, 35 cm. tall. A unique example of the large Bapuka statue. It graces the cover of his book, by the way. "Bapuka will also be a loving mother to you, and if chains bind you, Bapuka will free you. If your life is in danger, Bapuka will save you. She commands me to give this to you," the priest concludes. After an emotional farewell to Skaimunga and his father, Gatti leaves with the leaves he received. Upon his arrival, he gives them to his people to eat. All recover.

After his journey, Gatti met Ellen in New York in 1931, and they married. The Bapuka statue was given a place of honor in their living room. Gatti and his wife subsequently experienced for years that they enjoyed exceptionally effective guidance and protection. The otherwise skeptical Gatti even wrote: " It is my well-considered opinion and firm conviction that this ancient goddess statue has exerted a profound influence on the entirety of our lives and has repeatedly saved both of our lives." On September 24, 1962, at 12:05 a.m., Ellen died in Gatti 's presence. At that moment, Gatti concludes his book, the statue suddenly toppled over, fell to the ground, and shattered. So much for Gatti's remarkable testimony .

5.1.4.d. No coincidence?

Curiously, seers don't call this a coincidence. They posit that Bapuka has invested so much energy in her protective role that she herself has become completely exhausted and powerless. She can no longer give Ellen any more energy, so both become powerless at the same instant. Seers further say that such good nature spirits are like the good tips of "the iceberg that is primordial chaos." This pithy comparison doesn't speak well of the demonic nature of many inhabitants of the deeper outer world. But apparently, Bapuka is the great exception. She transforms the energy she receives from her sacrifice and conscientiously tries to meet the problems of her followers. Gods like her completely exhaust their life force for the benefit of their believers.

But when her priests are dead, when her believers are killed by advancing civilization, who will honor her? Who will provide her with the necessary energy? Once powerless, she falls into the hands of cynically powerful demons. Goddesses like Bapuka are, biblically speaking, safe within the protection of the Holy Trinity. Once outside this framework, they exhaust their life force completely. A missionary effort could have capitalized on this. Not to destroy her "idol" and deny her blessings. But to recognize and acknowledge her and point out that there is a biblical and higher God.

5.1.4.e. Bapuka: A Valid Stage?

Suppose a missionary in this distant Africa had become acquainted with the devotees of Bapuka.

In the worst-case scenario, our missionary would have said this was an idol that had to be destroyed. Perhaps he would have put his words into action before preaching the gospel there. Perhaps the locals would have murdered him for that reason. And if this news had later reached Rome, perhaps there would have been calls to elevate him to the honor of the altars and declare

him a saint. Perhaps? This image may seem a bit cynical, but that's not the intention. But that's how the older ones among us heard it in their youth. In the religious booklet, there would be a picture of some priest, sledgehammer in hand, in a heroic act smashing the idol to pieces. And next to it, you'd see a picture of an etching with the text below: Bishop Willibrord preaches against idolatry among bystanders, pointing to a statue of Wodan. 'Tabula Rasa,' then, and then the conversion could begin. The destruction of such shrines by saints is a "standard practice," Wikipedia notes [102].

A completely different scenario is also conceivable. The missionary could have inquired about that deity. In Bapuka's case, this would certainly have been beneficial. Then he could have said that he too had a god, and that he was favorably disposed toward Bapuka. And that this biblical God also possessed energies. No, not sexual energies, as was certainly the case in Bapuka's case, but because sexual magic ultimately fails. Such pagan religions deserve recognition and appreciation. They are a valid stage in evolution, but they are not finished. Perhaps he could have made Bapuka's followers sense that biblical energy. As is well known, primitive peoples are far more sensitive than Westerners. If Bapuka had wanted to serve the powerful God, she might have experienced his powerful Trinitarian energies. Then, as a high deva or nature spirit, or whatever, in a biblical perspective and within a hierarchical system, she could have continued to serve her followers. Just as the fairies transform sunlight and the energy of a waterfall into energy that can be absorbed by plants, and just as the nature spirits, devas, plant spirits, and the entire subtle infrastructure that animates biological nature (3.2.1.), Bapuka, too, could have found and maintained her place in this hierarchy of subtle beings. This extra-biblical religion could perhaps be accepted as a valid stage, and, purified, elevated to a higher, Trinitarian level. Perhaps…

But "evil," in the form of cynically powerful demons and ignorance of the Trinity, decided Bapuka's fate differently. Perhaps the ignorance of some missionaries regarding the entire subtle world would have acted as a sledgehammer here as well. Either way, Bapuka's culture, like so many others, was wiped off the map.

H. Kluin , *"The Spiritual Life of the Indigenous Peoples* [103]," also mentions the contemptuous attitude of some missionaries toward the Toradjas, a tribe on Celebes (Sulawesi, Indonesia). He writes: "That's how it was whenever missionaries wanted to demonstrate the insignificance of pagan gods and spirits. We summoned all the gods of the Toradjas and challenged them to punish us for preaching the living God , but the Toradjas then told us that those gods dared not harm us, but they did. After all, those gods had nothing to do with us. The truth of the gospel, through the divine power of truth itself, must convince the natives. Then they also learn to recognize their own religion as a lie." It was clear to these missionaries that the local religion contained no "truth" and therefore could not represent a valid stage in their religious development.

Pope Pius XI founded the Ethnographic and Ethnological Museum in Rome in 1922. He was familiar with religious studies and also charged seminaries with teaching them and with promoting respect for other religions and their practices. "They are human documents that must not be allowed to perish," he stated.

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[102] ***https://nl.wikipedia.org/wiki/Willibrord***

[103] Kluin H., The Spiritual Life of Native Peoples, The Hague, General Bookstore, 1923, 155.

We have translated Gatti's fascinating book from German, shortened it, and retold it in our own words, adding brief commentary here and there. Readers can read it in full if they wish [104]. Gatti, who was living in the US at the time, wrote it in English. It's curious that it was never published in that language, but was published in German. Perhaps such experiences and descriptions were "too pagan" and too suspect for the "enlightened" American, and Gatti couldn't find a publisher there.

Actress Michaela Denis , *in "Un leopard sur les genoux [105],"* also describes her travels in Africa. She was initiated into a secret society of dancing Black African women in New Guinea. For years, she and her husband experienced the beneficial, protective, and uplifting influence of this initiation. The local missionary sisters labeled these rites as pagan, but admit that Michaela and her husband lived far better than many Catholics.

5.1.5. Twadekili, the virgin python priestess

We already referred to A. Gatti and his *People and Animals in Africa.* [106]In it, Gatti told about the clairvoyant gifts of Twadekili, a virgin Xhosa priestess. She lives there in a kraal, in a simple hut, together with her partner... a giant python, six meters long. Just as plant energies can heal people, so can animal energies. You have to know how to do that, though. And that takes years of training. Let's go into that here.

5.1.5.a. Plant, but also animal energies

Our consciousness evolved through a mineral kingdom, a plant kingdom, and an animal kingdom until, ultimately , "homo sapiens," or wise man **.** Our soul depths, however, contain within them the memory of something animal, even something plant-like, and something from the mineral world. This has already been explained (4.1.).

The ancient Greek seer and statesman Empedocles (-492/-432) claimed to remember several incarnations as a boy and a girl, but also as a plant, a bird, and a fish. Servan-Schreiber *Guerir*[107] says that we are condemned to live with inside our brains the brains of the animals that preceded us in evolution.

Many medicines have a plant-based origin. Homeopathy, for example, works with plant-based dilutions. This doesn't treat the biological body, but rather the subtle body. Hence the high degree of dilution of homeopathic remedies. This also explains the skepticism of this method of healing from hard science. They rightly doubt the pharmaceutical effectiveness of homeopathic preparations. They do not, in fact, work biologically, but rather on the subtle body. If the latter is "healed," this has an impact or repercussion on the biological body, which can then also heal.

Instead of working with plant energies, one can also utilize animal energies. For older cultures, such a practice was the rule rather than the exception. Consider ancient Egypt, where crocodiles and cats were also worshipped for this purpose. They are found mummified in many temples. Or consider the ancient Greek writer Herodotus, who tells us in his *Histories*

[104] The reader can read the story on this website, text no. 32: Bapuka.
[105]Denis M., Un léopard sur les genoux, Paris, Presses de la Cité, 1956.
[106]Attilio Gatti , People and Animals in Africa, Antwerp, De Sikkel, 1953, 168/177. See also the book 'Homo religiosus' on this website, 4.2.1. 'Seeing' and 'hearing' in a mantic way; the yellow smoke box.
[107]Servan-Schreiber D., Guérir le stress, l'anxiété et la depression sans médicaments ni psycho-analyse, Paris, 2003, 110, 130.

that he saw women publicly copulating with goats in the marketplace of the Egyptian city of Mendes.

Our Western culture will reject this with indignation and call it "bestiality." It condemns a practice that takes place on a supernatural level, from a natural level. These cultures will say this is a methodological error. Their healers, usually women, familiar with these practices, are held in high regard in their communities. And this is directly related to the healings achieved. Healers who work with animals must not only be able to contact the spirits of these animals but also to control them. For example, they work with the "spirit" of the individual snake, or with a hierarchically higher being, possibly the deity that controls the snakes.

5.1.5.b. The snake charmer and the blind woman

In Natal, South Africa, among the Xosa Kafirs, he meets Twadekili, the virgin python priestess. She has a great reputation as a healer [108]and lives in her hut with her partner… a giant python, six meters long.

In his book *"People and Animals in Africa* [109]," he recounts how she healed a blind tribesman . We briefly summarize this last account below. Gatti is at Twadekili's hut, together with the blind man. Gatti recounts.

Twadekili had a white rooster brought to her, muttered a few magic words, and then began writing intricate signs in the dust with the animal's beak. It was as if the rooster became increasingly hypnotized and completely under the healer's spell. She then placed the animal on the blind man's head, where it remained motionless. While uttering a few magic words, she cut off the animal's head with a knife, causing it to fall to the ground. The rooster's blood began to flow down the blind man's face. We now know that this refers to the subtle power inherent in the blood sacrifice.

Then Ramini, her helper and successor, brought a dish containing a thick paste of herbs. She smeared this on the blind man's eyes, which were soaked with the rooster's blood. Then everyone entered her hut. There sat the enormous python. When everyone was inside, it approached them and gradually raised its head until it was level with the blind man's. Then Twadekili took a small bowl of water and began to speak to the blind man. At first, she spoke slowly, then quickly, shouting several words she could understand. Finally, she threw the water in the blind man's face and screamed, "The python! The python is coming for you!"

The blind man gasped and shook his head, ran his hand over his eyes, and… yes, he opened them. A cry of deep anguish followed. He slid unconscious to the ground. The priestess sighed contentedly. The python retreated gently and was rewarded with a still-living white goat, which he immediately devoured. The black man emerged. Alone and ramrod straight. His eyes seemed almost normal; they shone and were filled with tears of joy. “Umkulu-Mkulu be praised,” said Twadekili. “Umkulu-Mkulu be praised,” he repeated. And his shining brown eyes looked up at the blue sky, which he had rediscovered.” So much for Gatti's unusual testimony .

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[108]Attilio Gatti, Tam-tams in the night, De sikkel, Antwerp, 1944, 4, p. 102, 106, 122, and 177. In this work the author describes how Twadekili heals the paralyzed arm of a crippled Xosa, after that black man had been terribly wounded in a fight with a lion

[109]Gatti A., People and animals in Africa, Antwerp, De Sikkel, 1953, 177. See also the book: De 'Homo religiosus, 4.2.1. 'Seeing' and 'hearing' in a mantic way .

It's as if what he sees and depicts is merely the foreground here, too. But in the background, the spirit of the healer, along with the spirit of her serpent, is at work. And all of this is under the guidance of Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. Ultimately, the healing is attributed to Umkulu-Mkulu.

Gatti , as a good ethnologist, rejects the term 'miracle'. "It seems like it," he says, limiting himself to a 'remarkable event'. But this ignores what those who perform it—Twadekili , Ramini , the snake, and the blind man who undergoes it—say themselves, as those directly involved. In another book of his, *Sangoma* [110], which he wrote later, we read that both Twadekili and her successor have died. There is no new python priestess. Once again, an ancient and intriguing wisdom has been lost forever.

The French psychoanalyst Ch. Baudouin, in his book *"Psychologie et pratique de l'autosuggestion* [111]," would argue here that it is not the conscious mind or the will, but rather the blind man's intense emotion that primarily mobilizes his unconscious energies. Freud also taught us that with these energies, a sick person can heal themselves, or conversely, that a healthy person can make themselves sick. The power of suggestion can be immense. Consider, for example, the German physician Anton Mesmer, his "animal magnetism," and the cures he reportedly achieved with it. A scientific study from his time spoke of a kind of placebo effect and the patients' imaginations.

The Latin term 'placebo' means "I please." Emile Coué (1857/1926), a pharmacist, gained fame for the way he put the power of suggestion into practice. He published *"Self-Control Through Conscious Autosuggestion* [112]." In a BBC 2 documentary, *"The Power of Placebo,"* [113]scientists delve deeper into the use of placebos . Studies consistently confirm the importance of "these lies that heal," as Anne Harrington , a historian of science at Harvard University, puts it. Like true medicines, they can cause secondary effects such as itching, diarrhea, and disgust. They can also alter heart rate, blood pressure, digestion, erections, and skin quality. Such facts can be ignored or investigated. Only this last interpretation is truly scientific.

5.1.5.c. An Archaic, Yet Biblical Code of Conduct

Let us also note the following. Twadekili could not yet appeal to the biblical God during her healings. Christianization had not yet reached such a high level. She therefore works with beings and energies that, strictly speaking, belong to external nature. Yet, she has a sense of a kind of supreme deity. One could say, with the apostle Paul, *Romans 2:14* , that she who does not know God's law nevertheless lives according to it and thus becomes a law to herself. This means that she lives in her own way in friendship with the biblical God.

Ethnologists observe that virtually all archaic civilizations had, or still have, a similar code of conduct. Without contact with Christianity, they already possess a law stipulating that life must be respected. R. Van Caenghem , *"Om het godsbegrip der Baluba* [114]," presents the

[110]Attilio Gatii, Sangoma, F. Muller, London, 1962. p. 138: “I Hate to be so disappointing, but Twadekili is dead. Her pupil (Ramina) died even before she did. What is worse, the whole profession has practically disappeared

[111]Charles Baudouin Psychologie et pratique de l'autosuggestion, Editions Ideograf, 1990.

[112]Coué E., Self-control through conscious autosuggestion, Amsterdam, Gnosis, 1931.

[113] The Power of Placebo , a British documentary (BBC 2, 2014 , 60 min) , broadcast on NOS 2 on Sunday, November 29, 2015 , at 7:15 PM (Horizon), about medications without active ingredients that nevertheless seem to work. See also on this website, book: De 'homo religiosus', 2.4. Clairvoyance, the placebo effect.

[114]Van Caenghem R., Om het concept of God der Baluba, Institut royal colonial Belge 1956, 76.

code of conduct of the Baluba, a Bantu people from Central Africa. One of their prayers reads: "Muidi Mokulu, exalted God, may all my possessions prosper. You know: never will I steal, never will I covet another's wife, never will I commit violence against another's daughter. However, if anyone directs an evil eye at me, let You, O Muidi Mokulu, exalted God, pursue him with Your avenging gaze." In other words: what the Bible explicitly articulates in the Decalogue is a structure inherent to all peoples, which sets humanity on a path toward conscientious behavior. The wording may differ, but in essence, it amounts to the same thing. Even within the Bible, there are two versions: *Exodus 20:1/17* and *Deuteronomy 5:6/21* . This indicates that the content is what matters, not the variety of wording.

Psalm 15 (14), by the way, reflects the same content: “Holy Trinity , who will walk intimately with You? Who will live in Your presence? Those who strive to live blamelessly, who act as someone with conscience. Who inwardly embraces all that is true. Who lives without letting their tongues linger. Who does no harm to their brother or sister. Who does no injustice to their fellow man. Who does not commit perjury. Who accepts nothing that harms an innocent person. Who rejects the views of those You have rejected. But who takes You, Holy Trinity, seriously and honors You. Those who act in this way will never perish thanks to You, Holy Trinity.”

5.1.6. Sai Baba

Continuing our sample regarding pagan religions and the question of where they draw their energies to achieve healing, let's look at Sai Baba. This well-known Indian guru (1926-2011) claimed to be an incarnation of the divine couple Shiva and Shakti and has millions of followers both in and outside India. However, he was repeatedly accused of unwanted sexual intimacies with his followers. Typing the words "Sai Baba sex" into a web browser produces numerous "items." This clearly points to a connection between this religion and sexual magic. Online testimonies can be found from people who tell us about their unwanted sexual experiences with this guru. In what follows, we will limit ourselves to one representative sample of a fifteen-year-old boy. He tells us:

Between 1991 and 1993, I went to India three times. From the very first time, I was an ardent admirer of Sai Baba because I believed he was God. During my first two trips, I had about seven private interviews with him. During the first of these interviews, he asked me to take off my pants and underwear. Thinking he was good, I did as he asked. He immediately had some oil ready and rubbed the area between my penis and anus with it. His followers convinced me it was to open a chakra, a source of spiritual energy. But now I'm not sure that's what Sai Baba did. In all my subsequent research, I haven't found anything about such an initiation ceremony. And yet, in each subsequent interview, Sai Baba again asked me to take off my pants, rubbing my penis. He kissed me with his tongue on my mouth. I opened my lips slightly, but kept my teeth firmly clenched. Yet he pushed his tongue into my mouth. I confirm that what I have written here is true to my interviews with Sai Baba on September 20 and 23, 1999. So much for this testimony.

Just as in Santeria, macumba, and voodoo, sexual intimacies are also present here. This is inherent in those pagan religions. Without stealing the energy of his followers, Sai Baba achieves nothing. Anyone who is informed knows this. Those who are unaware of this beforehand and are surprised by it later naturally find these intimacies undesirable and feel betrayed and disillusioned by the religion and its divine leader.

It is certain, however, that Sai Baba possessed the necessary energies to achieve healings.

He is undoubtedly a miracle worker, as virtually all non-Biblical religions have their miracles. But that is not the question the Bible poses. The real question is what life force these miracles invoke. Saviors can be found in virtually all religions, but they demonstrate a harmony of opposites (5.2.). These pagan religions possess a life force that even produces "great miracles," but their root, their foundation, is "flesh." We will return to that (5.2.3.).

5.1.7. The Kumari religion

MS Boulanger , *"Le regard de la Kumari" (The Regard of the Kumari)* [115]brings us closer to the true and sexual nature of this goddess religion. In Nepal, the kumari is a beautiful, virginal, and very young girl, usually between three and five years old. The Kumari has several duties. She must never bleed, as that would mean a loss of subtle life force. For the same reason, she must not touch the ground, as her energy could be lost to the earth. On major religious occasions, the kumari is carried around the capital, Kathmandu, in a palanquin. She must almost always remain under the protection of the palace.

Before a girl is chosen as kumari, she undergoes a series of magical rituals unknown to us. These are likely sexually suggestive. Once "approved," she acts as a mediator, a medium between the goddess Taleju Bhavani, who represents the goddess Shiva, and the reigning king. Just imagine: a king in Nepal doesn't rule today except with the help of a little girl who represents a high-ranking, non-Biblical Mother Goddess. Understand: the kumari is latently possessed by that goddess. That goddess resides subtly within her body. Her presence provides the king with the necessary subtle energies to fulfill his role as king. She sits benevolently on her throne and regularly receives gifts from the faithful who visit her.

This kumari remains in the royal palace until the day she begins her menstrual period. Nepalese culture still maintains a sacred understanding of kingship, as was common in older cultures. The voodoo goddess Erzulie could not only be charged with the subtle energy of her medium, but also with the energy of everyone present. We can assume that kumari worship involves a similar story. This means that what we call "the sacred" still presents aspects very difficult for our Western minds to grasp.

5.1.8. Emperor Akihito and the Sun Goddess.

It will be remembered that Japanese Emperor Hirohito [116](1901/1989) enjoyed divine status in his country. After the Second World War, however, he was forced by the Americans to relinquish this divine position. Since then, he has no longer been a "god on earth," but a mere mortal who had to abide by the new constitution. It stipulated that his position would be merely symbolic. After a year of mourning following his death, his son Akihito ascended the throne in 1990. This ceremony also included a centuries-old ritual, the "Daijosai," or the great rice offering. The newspaper " *Het Volk"* [117]reports on this event below.

Distinguished guests from 158 countries, including the Belgian royal couple, will today (note: November 12, 1990) in Tokyo witness Crown Prince Akihito ascend the Chrysanthemum Throne as the 125th [Japanese] emperor. (…) This is the first time a Japanese emperor has come to power under the provisions of the modern constitution promulgated in 1946. According to the Daijosai, the new emperor will spend the night alone with the sun goddess Amaterasu. At the beginning of the ritual, Akihito will bathe, don special robes, and proceed to a shrine in the Imperial Palace garden. In complete seclusion, he will offer rice

[115]MS Boulanger , Le regard de la Kumari (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.
[116] See also on this website the book: 'Homo religiosus', 11.3.2. The gods demand sex.
[117]The people/dng,. 12/11/1990, 4.

wine to the eight hundred Shinto gods. Then, according to a cautious formulation by Shinto experts, "the new emperor will spiritually unite with the sun goddess." The less reverent New York Times calls a spade a spade, claiming the new emperor is simulating “sexual relations” with the gods.

The secret process, however, is unlikely to be that simple. The precise details of the process are largely unknown due to the mysterious fuss surrounding the 1,200-year-old ceremony. During the night vigil, the heir to the throne undergoes a transformation from male to female. During this phase, he is impregnated by the gods, after which he is reborn as an immortal three hours before dawn. According to tradition, he thereby becomes a god himself. This, however, is completely contrary to the constitutionally mandated separation of religion and state. A government spokesperson in Tokyo could only state in this regard that the government "does not have the right to comment on whether or not the emperor thereby acquires divine nature." So much for the newspaper.

In this religion, just like with the Kumari, the focus is on the subtle energy generated by an erotic ritual. This can be performed mentally, but if necessary, physically. All true mythologies refer to a primal couple who, through a form of sacred marriage, conceive "all beings." This ritual, with the king or emperor, provides the necessary subtle energy to fulfill this administrative task. We note the similarity between the Kumari ritual and the Japanese Daijosai. Because the primal couple, in relation to the Kumari and Emperor Akihito, is situated in the natural world, the caveat of the harmony of opposites remains (5.2.). With such gods, one never knows.

5.1.9. 'Capacocha': The 'Royal Sins'

We've already established that pagan gods demand energies from their worshippers through various sacrifices, or directly from the mediums, leaving them completely exhausted. But it gets much worse. Central American Incas sacrificed an unimaginable number of children to their gods. The hearts of these young people were cut from the body very quickly and with surgical precision. They had to be offered to the gods, still beating. Patrick Tierney , *The Highest Altar, The Story of Human Sacrifice* [118] relates how the Inca rulers believed they sought to atone for their sins, and those of their families, by sacrificing specially chosen children. They spoke of a "capacocha," a sacrifice of an Indian child to atone for the prince's sins. We recognize this as the "do ut des." I, king, offer these children to the gods so that the gods will neutralize all the misfortunes I have brought upon myself through my crimes and grant me a prosperous life.

It is February 1954, on the snowy, icy summit of Plomo, a mountain in the Andes, Chile. Two mountain climbers discover 17.716 voeta buried child, at an altitude of over six thousand meters, wearing all the Inca regalia. Given the child's beauty, they believe it is a girl. Later, it is revealed that it is a boy, eight or nine years old, a Colla Indian from around Lake Titicaca, a little further away. The children were given a religious message: the sacrifice of their lives would bring well-being and prosperity to the entire Inca empire. The boy was probably first intoxicated with "chiché," an intoxicating drink. In the 16th century, Cristobal Molina , an abbot in Cuzco, southern Peru, held conversations with Inca shamans. According to the content of these conversations, the Incas sacrificed large numbers of carefully selected children. They were at most ten years old, of noble birth, in good health and exceptionally beautiful, like the plomo boy who was found.

[118]Tierney P., The Highest Altar (The Story of Human Sacrifice), New York, Viking Press, 1989, 24/41 (The Inca Child). See also the book: De 'Homo Religiosus', 8.2.3. Taking Soul Material .

Twice a year, at the solstices (note: as a "sacred time"), the best crops, the most prized animals, the finest clothes, the most precious works of art, and the most beautiful children were "gathered." This took place throughout the Andes, from Ecuador to Chile, and from the South Pacific to the Amazon. Everything and everyone was brought to Cuzco, the Inca capital, for four magnificent processions. Each represented one of the four cardinal directions. Cuzco was dotted with shrines honoring the gods Viracocha, the "causer," and Illapa, the thunder god. The children were given a religious message. The sacrifice of their lives brought well-being and prosperity to the entire Inca empire. After their death, they were worshipped as deities. As mentioned, these children were called "capacocha" or "capa hucha," which means "royal sin." The princes and rulers, all that was "significant," were considered the visible presence of the deities on earth. However, if they and their families committed sins, disasters would strike the Inca Empire. Therefore, as a preventative measure, crops, animals, clothes, artwork, and children were sacrificed in expiation of their royal sins.

5.1.10. A Lorelei

The term "Lorelei" comes from mythology and is composed of the German word "Lure," a female nature spirit, an elf, and the word "Lei," meaning "rock." A "Lorelei " can therefore refer to a subtle female being who may or may not be connected to a rock. The Lorelei is also the name of a 232-meter-high rock along the right bank of the Rhine near Sankt Goarshausen, Germany. The river is very narrow and deep, and has a dangerous current there that has surprised many boaters. Folk tradition holds that an elf resides on this rock, whose alluring beauty distracts boaters, causing them to sail their ships onto the rocks. Her beauty is blinding and leads to death. That's the theme. It's somewhat comparable to the Sirens from Homer 's *Odyssey* .

The Romantic poet Joseph von Eichendorff (1788/1857) expressed tragedy in ballad form. Let us reproduce his beautiful verse here… and do some violence to it by translating the ballad.

“Es ist schon spät. Es ist schon kalt.	It’s already late. It's already chilly
Was reitest du einsam durch den Wald?	Why do you ride lonely through the forest
Der Wald ist lang. Du bist allein.	The forest is long. You are alone.
Du, schöne Braut, ich führ’ dich heim!”	You, beautiful bride, I lead you home.
“groß ist der Männer Trug und List.	Great is the deceit and trickery of men .
Vor Schmerz mein Herz gebrochen ist.	My heart is broken with sorrow.
Wohl irrt des Waldhorn, her und hin.	The forest horn wanders back and forth.
O flieh : du weißt nicht wer ich bin”.	Flee: you do not know who I am.
“so reich geschmückt ist Ross und Weib.	The horse and woman are so richly adorned.
So wunderschön der junge Leib.	So wonderfully beautiful is the young body.
Jetzt kenn ‘ich dich : Gott !steh’ mir bei!	Now I know you: God help me!
Du bist die Hexe Lorelei!”	You are the witch L orelei!
“Du kennst mich wohl: von hohem Stein	You know me well: from the high rock
Schaut still mein Schloss, tief, in den Rhein.	My castle looks quietly, deep, in the Rhine.
.Es ist schon spät. Es ist schon kalt.	It’ salready late. It's already chilly
Kommst nimmermehr aus diesem Wald”.	You will never get out of this forest.

So much for this poem. It's clear: the witch Lorelei projects her malice onto the knight she meets in the forest. "The deceit and cunning of men" is her deceit and her cunning. Thus, she seduces the knight, who suddenly falls in love with her. But something within her compels her to warn him of the cat-and-mouse game she's playing with him. She already knows what he, still captivated by her charm, doesn't yet realize: "You'll never get out of here." "Life" here has a mythical meaning, analogous to the meaning given to it in the Bible. His life force, in the occult sense of the word, is taken from him. Even if he survives the encounter in his biological life, he's still in dire straits. His subtle, impoverished condition will quickly have an impact on his physical body. He won't survive long. But, and this is even more important, in the other world he will also be deprived of his much-needed life force. In the dark depths of the underworld, he will then lead only a zombie-like existence. As mentioned, those with sufficient mantic insight will tell us that such souls are like the "Rephaim." *Psalm 88 (89) 11/13* suggests that such souls are without life force. They lack the Spirit of God , as expressed in *Genesis 6:3* .

5.1.11. Abishag of Shunem and King David

We read in the Old Testament *1 Kings 1:1-4:* “When King David was very old, no matter how much they covered him with blankets, he could not get warm. So his servants said to him, ‘Let us look for a young virgin for our lord the king, who will be at the prince’s side and nurse him. She will lie with him, and that will give warmth to our lord the king.’ So they searched throughout all the land of Israel for a beautiful girl. They found Abishag the Shunemite and brought her to the prince. She was very beautiful. She nursed the prince and served him, but she did not know him.”

This biblical passage can be understood as follows: the monarch, a man of distinction, grew old and could no longer warm himself. In his time, as in all archaic cultures, kingship was still considered sacred. To govern his kingdom, he required considerably more subtle life force than an ordinary subject usually possesses. His waning energy was therefore a threat to his administrative task, and thus his entire kingdom would suffer. His "ghost," the soul body that controls his nervous system and his biological body, decreases in density of soul matter due to a lack of life force. It becomes too thin and exhibits local deficiencies. Biological aging is the sign of this occult—hidden—exhaustion of both the soul and its life force. This manifests itself, among other things, in what is sometimes called "old-person cold." This loss of bioenergy, as some would say today, is felt in coldness.

As mentioned, Abishag is young and exceptionally beautiful. She possesses an almost untouched vitality. This manifests itself in a powerful and soothing radiance or aura. Sleeping "in the lap" of King David creates contact and thus a transfer of energy. Abishag served the king and cared for him. This is already a form of contact. But David "did not know" her, which in biblical language means that he did not have sexual intercourse with her, even though she slept with him. Not that the old ruler was so hostile to eroticism. But in this case, at least, a rather pagan method of "revitalization" is employed, albeit within biblical presuppositions.

Many Westerners see nothing more than "sex" in this. Yet, this is at odds with the cultural context of the time. What matters most is the flow of subtle life force that flows from Abishag to King David. A specific type of woman, especially young women, possesses an extremely strong dose of life force. Clairvoyants see this in the large and luminous aura of such a person, and sensitives sense it in the benevolent aura emanating from such a woman. Abishag must have been of that type. The entire palace would then be permeated by her subtle

and very benevolent aura. The supply of subtle materiality can occur in various ways, for example, through the supply of heat energy. This supply carries soul matter within itself and "feeds" the hungry soul body. But by far the strongest nourishment for the soul body lies in the relationship of the sexes. Anyone who sees "sex" in this text completely misinterprets the original meaning. Because the required energy here is nevertheless obtained through eroticism, through the relationship between the sexes, we have included Abishag's testimony in this chapter. The theme is indeed "dynamic forces in non-biblical religions."

5.2. The Harmony of Opposites

In *Genesis 3:22,* we read that after the Fall, humanity had learned to recognize good and evil. Or rather, that the distinction between the two had blurred. In a sense, they are interchangeable. A number of God's sons refused to abide by God's commandments and, like Protagoras later (3.2.1.), wanted to determine the measure of all things themselves. Such gods act well when it suits them, but they cause evil when it suits them. They lack a conscience as we know it.

In ancient Greek mythology, for example, we see that the Greek supreme god Zeus dictates the laws to the Greeks, but that he cheats on his wife Hera with mortal women and rapes Leda, the wife of the Spartan ruler. In *John 8:44,* Jesus tells the Pharisees that they are inspired by "their father," the devil. This is because they had healed a blind man on a Sabbath. Their law was more important than their fellow human beings. Consciously, the Pharisees believe they serve God, but in reality, they are carrying out the devil's will. We also read such an attitude in Job *4:18.* we read: " Even in his servants God places no trust, and he catches his angels in deviations." A. Bertholet , *Die Religion des alten Tesaments* [119], also notes that the Bible refers to the pagan deities as 'angels' who form God's court council, and who, together with him, or against him, help govern the universe.

If the believer invokes such unpredictable beings, they are left with a sense of uncertainty. Such a god brings about destruction, but also saves from it. We will see this erratic behavior in many non-Biblical religions. The Norwegian-Dutch religious scholar W.B. Kristensen (1867/1953), *Collected Contributions to the Knowledge of Ancient Religions* [120], speaks in this context of "the harmony of opposites."

The 'ancients' have always submitted to this erratic behavior as 'the will of the gods.' Not outsiders, but the believers of those religions themselves, say of their gods that they exhibit such a harmony of opposites. Kristensen continues: " In deep humility, the great multitude has accepted this demonic reality. Enlightened writers like the ancient Greek thinker Plutarch (45/125) and his kindred spirits of all times have rejected this type of piety as an inferior religion".

The ancient Greek writers Homer and Hesiod had already pointed out that the Muses proclaim both truth and falsehood: "they attributed all 'infamies' (theft, adultery, mutual deceit) to their gods and goddesses." Fundamentally, all non-Biblical higher beings are of precisely the same nature. But myths sometimes conceal it. Or a clergy. Or black magicians and witches who refuse to reveal the horrific truth to the light of day. Or people who are too gullible and superficial in their approach, or fail to address, that true, ambiguous nature.

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[119]Bertholet A., Die Religion des alten Testaments, Tübingen, Mohr, 1932, 131.

[120] Kristensen WB, Collected contributions to the knowledge of ancient religions, Amsterdam, 1947, NV Noord-Hollandsche Uitgevers Mij., 231/290.

This contradiction did not go unnoticed by the apostle Paul either. He spoke of "the elements of this world" (*Galatians 3:19; Col. 2:15, 2:18*). These are elements that must be prioritized if we are to understand the world, with its many shortcomings, as it is. These elements, as mentioned, include the "gods," who each control a part of reality, but are blind, demonic, or satanic in the face of all spiritual ideas and values. This arrogance is echoed in *Col. 2:15* . We read: "These angels have placed themselves between God and men." They act arbitrarily, no longer know God, and are unconcerned with people.

1 John 4:1 also warns us: "Do not believe every spirit, but test the spirits to see whether they are friends of God." Many mediums of non-Christian religions are literally possessed by their god and have no control over themselves. In stark contrast, a seer who lives in friendship with God retains control over himself.

"By their fruits you shall know them," the Bible emphasizes. If a religious experience, such as a healing, increases the misery in creation, however magnificent it may be, it is ultimately negative. However, if it reduces the "evil" in the world, then it has a good chance of being not merely extranatural but rather supernatural—meaning, strictly divine—and originating from the biblical supreme being itself, the Holy Trinity.

A missionary from Peru tells of befriending a Brucho, a local sorcerer. He told him: "Look, Padre, for people like you I would do good, but here in Lima I'm regularly asked to cause mischief." This is literally what the religions of the Sumerians, Babylonians, Assyrians, Greeks, Romans, Celts, Germans, and all non-Biblical religions have continued to repeat for centuries. This is also the mentality of the serpent in the Biblical story. She tempts Eve to eat the apple, to pick the fruit from the tree of knowledge, the tree of good and evil. Once tasted of this, humanity will also be like the gods, who are at home in "good and evil." It is this blending of both behavioral types that leads to the term "harmony of opposites."

5.2.1. A lying spirit

Let's summarize 1 *Kings 22* : One day, the prince of Judah joins Israel in a war against the prince of Aram. However, as was very common then, and still is today, though timidly hidden from public view, they first consult the seers, in this case the prophets. These can be divided in the biblical narrative into only one who is friends with God, the prophet Mikeas , and all the others, about four hundred, who are not and can only "see" when they enter a trance. The four hundred foretell victory for the prince of Israel. Mikeas, however, does not. He responds in two stages.

First, he mocks the prince of Israel, saying, “Go up, and you will surely prosper.” The prince immediately understands the boast and demands the real truth. Then Mikeas becomes serious: “I saw all Israel scattered on the mountains like sheep without a shepherd, and the LORD said, ‘They have no master; let them return home in peace.’ I saw the LORD on His throne. He said, ‘Who will entice the prince of Israel to go up to Ramah to die there?’ Then a spirit came forward and stood before the LORD and said, ‘I will entice him. I will be a lying spirit in the mouth of all his prophets.’ Then the LORD said , ‘Go, and you will prosper.’ Now, the LORD has put a lying spirit in the mouth of all your prophets, because the LORD has decreed your destruction .” These are the words of the prophet Mikeas to the prince who demanded the truth and received a harsh response.

Mikeas is then struck in the face by the king. The king cries out, "How could the Spirit of the LORD have gone out of me to speak to you?" Mikeas replies, "You will know this

very thing on the day you hide and flee. Go and see." Mikeas is imprisoned. He repeats, "If you return unharmed, then the LORD has not spoken through me." Israel joins the battle and indeed loses. The king does not survive. He is struck by an arrow in his chariot and dies. His chariot is stained with blood.

The Bible records the outcome: “They washed the king’s chariot with plenty of water. The dogs licked his blood, and the prostitutes bathed in it.” For those familiar with magic, which is not the case for many Bible scholars, this last sentence becomes particularly significant. The fact that prostitutes bathed in royal blood indicates that they perceived this as a magical blood rite. The life force of a monarch, in a sacred, not a desacralized, cultural context, is much stronger than that of non-aristocratic people. By bathing in the blood, the prostitutes appropriated the life force present in that blood.

Although the "lying spirit" acted with God's permission , it appears that such inspiring beings also dare to act on their own authority. In the Old Testament, *Job 4:18*, we read: " God does not trust even his servants, and he finds his angels in error." According to the Bible, not every inspiring spirit comes from the higher world of light; quite the opposite. *1 John 4:1* warns us about this distinction of spirits: "Do not believe every spirit (note: principle of inspiration), but test the spirits whether they are 'from God' (note: in friendship with God)."

In the Bible story, there was only one seer who lived in friendship with God, out of four hundred other seers who were ecstatic, intoxicated, and trance-ridden. One might wonder what the situation is like today. If one examines the actual world, it will be far from favorable even today. Among hundreds of pendulum users, fortune-tellers, and other "seers," there is often only one who truly lives in friendship with God.

If we consider some testimonies in these non-Biblical religions, we see that the medium enters a trance and loses possession of herself. The medium is controlled, "transported," or even more so, "possessed" by spirits who can sometimes be ambiguous in nature. They can do good, but also cause harm. In religious studies, this is referred to as "the harmony of opposites [121]." Let us explore this further.

5.2.2. A fortune-telling spirit

Regarding such inspiring beings, we read *Acts 16:16-19* : Now as Paul was going to the place of prayer, a certain slave woman met Paul . She had a python spirit, and she earned a lot of money for her owners by means of her powers of vision and divination. She followed Paul, crying out repeatedly, “These men are servants of the Most High God , and they are proclaiming to you the way of salvation.” She continued this for many days. When it became too much for Paul, he turned and said to the spirit, “In the name of Jesus Christ, I command you to come out of her.” At that moment he left. But at that moment, the woman also lost her powers of divination.

When her owners saw their hopes of income dashed, they seized Paul and dragged him before the praetors, saying, “These men are causing trouble in our city. They are Jews, and they are teaching customs and practices that we Romans are not permitted to adopt or follow.” The people also turned against them. The praetors stripped them naked and had

[121] See the book: The 'Homo Religiosus', chapter 11.4. The Harmony of Opposites

them beaten with rods. After they had inflicted severe blows, they put them in prison, and they ordered the jailer to keep them under strict guard.

If this pericope corresponds to reality, then spirits, not situated in time and space, perceive hidden or occult realities faster and better than ordinary people. Thus, they almost immediately grasp the true nature of the apostles' message and Paul's deeper calling . We also note that the owners of the clairvoyant woman saw their hopes of income dashed . Once the spirit is expelled from the woman—or, more accurately, once she is no longer "possessed"—she loses her vision. This teaches us a great deal about the extent, or rather the lack thereof, of her gift of vision. The spirit seized her quiet possession of herself " for many days in succession ," and Paul wanted to undo this.

5.2.3. Sexuality as a source of occult life force

What recurs in these three religions—Santeria, macumba, and voodoo—is dynamism, the belief in that mysterious life force, but in such a way that there is an exchange of life forces between the mediums and these gods of the underworld. Or rather, a theft of the medium's energy by the lower deity. Let us note that people who have thoroughly undergone such a rite once—lived through it—are psychically marked: this initiation controls them, and they yearn again and again to "experience it again."

The German philosopher F. Schleiermacher (1768/1834) is known for describing a specific form of religion as "schlechthinnige abhängigkeit," or "unconditional dependence." If this definition of religion applies anywhere, it certainly does so in the satanic sects. J. de Brivezac's book, *Les sectes sexuelles sataniques* ,[122] mentions that submission abundantly. The gods of the underworld want, indeed demand, only complete submission.

This sample shows three aspects: sexuality, humiliation, and torture. All three conform to Schleiermacher's unconditional religious dependence.

Experts will argue that this behavior, this submissiveness, is increasingly encountered today, particularly at a number of erotic fairs. The deeper souls of those who feel connected to it are said to be subject to these gods of the underworld. Let us recall that the Viennese psychiatrist S. Freud found eros and thanatos, sex and the drive to kill, or a combination of both, in the unconscious and subconscious depths of the human soul. To experts, it seems clear that the man who rapes a woman and then murders her is under the spell, even possessed, of such beings. Through his unbridled intention, he naturally evokes them—the already familiar "similia similibus."

5.2.4. The problem-solving capacity of religions

Gods thrive on human energy, sex, and blood. The people see through this, yet they repeatedly invoke such gods. Some magicians say they don't sacrifice humans to the gods out of audacity, but because they need to gain authority among their people. And that's precisely what they need in that wild, pagan world. It's so inherent in the pre-Christian world that blood must be shed to establish any kind of order. And also to solve many of the people's problems. And to increase their chances of survival. Although the gods are fickle, they do solve a number of practical problems. Where would we be without them and their influence, in a world that has never heard of Biblical Christianity? A proper Christianization can change this...

[122]J. de Brivezac, Les sectes sexuelles sataniques, Paris, Ed. 0pen, 1975,

Are we living in the mindset of a newly Christianized, non-Biblical religion? Let us note the contrast. Missionaries are at home in their mission. They preach, celebrate Mass, and distribute sacraments. But when the faithful have a problem the missionaries can't solve, or that the doctor can't solve, it turns out that the faithful readily turn to their old religion. According to some, the missionaries hardly, if at all, addressed this. Their primarily intellectual education didn't prepare them for it either. They did banish pagan religion as much as possible. But the ability of those religions to solve problems, to the extent that those religions have been banished, has also disappeared. The result is that these peoples have accepted Christianity as a very respectable and highly respected religion. Yet, for their practical problems, they have continued to build on that ancient tradition from before the Bible.

This is evident in many places where missionaries are or were active. If the faithful say to their missionary, "Look, my husband can't find work, or my child is sick," he will do what he can. He will also suggest prayer. But tackling problems at a magical level is something the missionaries and priests are usually unfamiliar with. So, these people devoutly attend Mass on Sunday mornings, but on Sunday evenings, they turn to the Candomblé, for example, with their practical problems. Especially for these people, men and women enter a trance, summon spirits, and ask for something to be done about their problems. These religions are much closer to the lives of these people. That's why their faith is so exceptionally tenacious, even after five hundred years of proselytizing. That's why these religions have such a hold on the population. That's what the people themselves say.

5.2.5. Monotheism, or a Multiplicity of Religions?

Many multiculturalists advocate for democracy in religious matters, for equal dignity for all religions. Defending monotheism seems too pretentious to them. A democratic vision of religion, they say, demonstrates an open mind.

The Bible also says that other religions can be valuable and doesn't condemn pagan religions outright. It does, however, warn against what believers of non-Biblical religions themselves repeatedly assert. Extra-Biblical gods too readily display demonic behavior, a fusion of good and evil, a harmony of opposites. Within extra-Biblical religions, there is a fear, a sense of fate. The gods decide humanity and its fate, without concern for ethical codes of conduct.

Pre-Biblical religions are well aware of this. The Bible simply needs to summarize it in the mythical story of the serpent. It is a myth, not because it is a fictional story. A myth deals with reality, but on a sacred level. Eliade already clarified this when he stated that myths serve as models for solving practical problems. Traditional man assured himself of a successful outcome to a practical problem by immersing himself in the origins of the myth in question. With the mythical model in mind, he wants to recreate that part of the world where a problem lies, from its origins.

The theme of the Fall addresses humanity's problematic sacred situation. The serpent is the divine, demonic deceiver. The Bible begins with this and exposes this duality. This makes biblical religion the great exception compared to all non-biblical religions. Yahweh in the Old Testament, or the Holy Trinity in the New Testament, never transforms into their opposites. If one wants to escape the quagmire of these fickle beings, the only alternative is to turn to the impeccable, reliable, and predictable Biblical Supreme Being. He gives all life, behaves ethically, but also demands ethical and morally sound behavior from believers.

Let's compare the existence of many religions somewhat with the multitude of scientific theories that can be developed based on the same established fact. It may seem sympathetic that everyone has the right to propose and defend their own view. But ultimately, contradictory theories cannot all be true. Further experimentation and logical reasoning can demonstrate that some views are less realistic or false. Ultimately, the theory that comes closest to the truth prevails. Surely a religious quest should possess such common sense.

The Mother of God "drives away" the subtle being. Otherwise, evil could revert to those nearby. This statement exposes the problem-solving capacity—or rather, the lack thereof—of this non-Biblical religion. The forces and beings have not been neutralized at all. They have not ceased to exist. On the contrary, they have merely been "driven away." Therefore, occultly speaking, evil in the world has not diminished, but has merely been "displaced."

The Bible, *Luke 11:24 ff.*, clarifies this: “When an unclean spirit goes out of a person, it wanders through barren regions, seeking rest. Not finding any, it says, ‘I will go back to my house.’ When it comes back, it finds it clean and perfect. Then it goes and takes seven other spirits more wicked than itself, and they enter and dwell there. That person’s condition is worse than the first .” So much for this Bible text.

"I'm going back to my house," says the unclean spirit. Let's refer to the fetish (7.5.1). This was inhabited by a spirit. The material object is its home. Such spirits demand a place in creation. We recall that Jesus cast out several demons from possessed people (*Matt. 8:28*) and placed them in a herd of pigs that were nearby.

Let's compare the methods of the Mother of God with the way Fortune dealt with her self-created demon of vengeance. She absorbed the evil "bathed in sweat." According to Fortune, this is far from easy. One feels all the anger welling up inside one. And that anger must be controlled. Only then will evil be finally extinguished. It has ceased to exist. That is something quite different from displacing evil.

The healer Varvara Ivanova also experienced the ailments of those close to her. While treating someone with a headache, she felt the pain pass away, while the patient was relieved. She said she had absorbed the pain. Also F. Christin, *"The War by Fluids"*[123] states that the magnetizer can transmit part of his patient's ailment. The latter method permanently destroys the disease. The former clearly does not.

Gods consume energy, sex, blood, possess, and have no ethics. They also don't solve problems definitively. In this way, they fall far short of expectations in almost every respect. Let's delve deeper into their nature.

A missionary effort that would not engage with such a magical and conscientious practice, or even refuse to engage with it, and sees only demons at work, is, according to some, committing an irreparable error. By appreciating such religions, these believers also become open to a Biblical religion. All missionary work that does accept, purify, and elevate such practices to a higher, Trinitarian level, de facto proves that the magic of these peoples represents a valid stage in their religious development. After that, a missionary effort could consist of teaching them about Trinitarian energies.

[123] Christin F., La guérison par les fluides, Paris, Editions Dangles, 1958, 9.

5.2.6. Accepting the Archaic Layer.

Extrabiblical magic represents a valid stage, as was already evident from the reflections on the story of Twadekili . However, the spirits that form the core of such religions are not always equally conscientious and trustworthy. It thus becomes clear that these animal energies remain substandard unless the Holy Trinity and its inherent higher and more powerful energies are simultaneously incorporated.

The solution isn't always to deny or repress these lower energies; quite the opposite. A missionary movement that a priori declares this animal worship to be devilish will find it difficult to connect with such religions. In the past, the magic of peoples was almost always identified with a form of demonism; people were seen as too diabolical. In a sense, they are indeed guided by lower beings, but that doesn't mean the practices of the faithful are to be condemned. From their perspective, life's problems must be solved, and these cultures must survive no matter what, even if only with the help of lower beings. With their magic, they achieve healing and saving powers. Many missionaries have been able to observe this on the ground. As long as these peoples don't know better, they have no alternative. And the Bible is crystal clear on this: if they act conscientiously, they automatically live in friendship with the Holy Trinity .

Anyone who underestimates or ignores these animal energies is making a significant mistake. Evolution is structured in such a way that these forces assert themselves regardless. Hegel spoke of an "Aufhebung," a sublation, but only after preservation at a higher, more refined level. Ancient theology expressed it as: "gratia supponit en perfectit naturam." The supernatural, free intervention of God in creation presupposes and perfects nature not yet touched by free grace. The overly spiritual higher philosophies and religions have experienced this repeatedly, to their own shame and disgrace. They appear incapable of touching the atavistic, the lowest, archaic layer. This results in a conversion process that often only reaches the conscious part of the human being, paying too little attention to the unconscious and subconscious levels. The results seem to confirm this.

5.2.7. The drums were drenched with blood.

J. Corduwener, *Rwanda* [124], Kalinga is the name of a drum. Not just any drum, it is the royal drum from which the king derives his power. Without a drum, he is worthless. At the royal court in Nyanza, the kalinga took center stage, atop a stand (a stool), because the most important royal drum was never allowed to touch the ground. When the king traveled through his territory, it was carried, like the drum, in a hammock. Kalinga was not alone; the drum was accompanied by other drums that had also been given names. (…) To give the drums lasting power, they were doused several times a year with the blood of freshly slaughtered bulls. Cords with rings hung from the kalinga. Inside these hollow rings were placed the smoked genitals of all the other kings the king had defeated. A striking detail, but also intriguing: the Belgian King Baudouin, on a state visit to Rwanda in 1955, asked the then-living King Mutara what exactly was in those rings. He received a vague answer: "old trophies," Mutara replied. The kalinga drum retained its power and value until shortly before the end of the monarchy. After that, the drums disappeared, presumably burned or lost. Note the phrase "the smoked genitals of all the other princes the king had defeated." It leaves little doubt that "all the other princes" were killed and the life force of their blood poured over the

[124] J. Corduwener, Rwanda, 2004, Royal Tropical Institute (www.landenreeks.nl), Amsterdam, p.53:

drum, offering it to the spirit of the kalinga. Their smoked genitals were not only visible trophies but were also used as powerful fetishes.

5.2.8. A Magical Judgment

5.2.8.a. A stolen goat

A. Gatti , *Bapuka* [125], describes a remarkable ordeal. The event took place in what was then Northern Rhodesia. Gatti says the judgment demonstrates remarkable wisdom, psychological insight, and great magical power on the part of the African sorcerer. Let us summarize.

One morning, Gatti notices that four of his boys haven't emerged from their tent. When he goes to see them, he notices they look ill. Their faces and eyes are swollen. They are sweaty and shivering with cold. A fifth boy, who isn't sick, assures Gattti that the tent is full of evil spirits. Gatti treats them with quinine and aspirin, but their condition worsens. Just as he's about to seek help, an old man walks by. It's the same man who was looking for two of his goats a few days earlier. He goes straight to the tent where the sick are lying, takes a quick look at them, and says, "I've come to visit those whose hands are full of evil spirits." He does a few dance steps and mumbles some magic words. Then he throws a pinch of powder into the air. He repeats this twice more. He doesn't see the need to examine the sick. One look is enough.

From his antelope horn, he takes a hair. He strokes the forehead of each of the four boys a few times with it. And suddenly, the bleating of a goat can be heard. It comes—strangely enough—not from outside, but from the convulsively contorted mouth of the smallest of the four sick boys. Four times the witchdoctor repeats this stroking of the hair, and four times the bleating, like that of a goat, repeats itself. Then he goes outside and waits.

To Gatti 's surprise, two of his boys emerge from the tent. Their faces and eyes are free of swelling. They look at Gatti and the magician with shame and disappear into the bushes. Fifteen minutes later, they're back, each holding a bleating goat. "They knew about it, but they're not the thieves," the magician murmured. "That's why the illness passes them by. But for the two lying in the tent, it will take a whole day before they're free of their pain. They'll have to think about it in the future." Then the magician leaves with his goats. The condition of the two sick boys remains dire. They lie almost unconscious in their beds for the entire next day, while the swelling in their eyes and lips continues unabated. Until suddenly, twenty-four hours later, they emerge from their tent, safe and sound, and free of swelling. They look at Gatti guiltily and boredly, mumble a hello and then begin their daily task.

That's the end of this story. We should also note that the magician performed a few dance steps and muttered some magical words. This is his form of prayer. He addresses his spirits. His dance steps also activate subtle energies and are part of the ritual.

5.2.8.b. The Fire of Truth

Let us summarize a second testimony by A. Gatti , in *The Wild Black Heart* [126]. Gatti is in Narwa, in the Serengeti (Tanzania), with 9 white men and 33 Africans. Nine dollars had been stolen from Mohammed, the cook. After some deliberation, Shaffi, Ali, Idi, Issa, Asmani, and Baruku remain as suspects. Mohammed proposes to Gatti that the case be solved by

[125]Gatti A. , Bapuka, Zurich (CH), 1963 , 61-66.
[126] Gatti A. , The Wild Black Heart, Amsterdam, 1958, 106/ 115.

Mwadana, the great mganga (note: a magician). Mwadana uses the "fire of truth," a magical process. Gatti accepts this and summons Mwadana. The magician goes to work, simply and without masquerade or ritual display. This proves that the essence of magic lies elsewhere than in adornment or "liturgy."

After everyone denies guilt, Mwadana heats a 20 cmnail about . long in a fire pit. From his gourd, he then takes a cloth and anoints his left hand with a greenish liquid plant mixture. He then says, "This ointment only protects the innocent." He presses the glowing nail against his left palm three times for several seconds. Then he places the nail back in the fire. Finally, he rubs his right hand over his left palm. No trace of burning is visible.

Then comes the ordeal. One by one, the suspects arrive. Mwadana demands an oath "by Allah and all that is holy" that they had nothing to do with the theft. He then smears some ointment on each suspect's left hand and then presses the nail firmly against it. As soon as the last man has submitted to the test, Mwadana calls all seven of them. He carefully examines each palm and also looks intently into the eyes of the man whose hand he is holding. However, none of the hands show the large blister, the mark of guilt.

Mwadana rubs their palms. Then he slaps four hands away. He then focuses on the three remaining hands: Shaffi's, Asmani's, and Idi's. Shaffi growls, "You're hurting me, old man! You know I'm innocent!" The magician suddenly jumps up and shouts, "Confess your guilt. Tell me where you hid the money. Now!" The other two quickly tried to disappear. "Stay," the magician orders them, and says, "You've both perjured yourself. Watch!" The ordeal was now beginning to unfold. Gatti testifies: “I saw it with my own eyes. All of us who were there saw it too. From Shaffi’s hand, a huge blister slowly but horribly grew, merging all the discoloration and then pulling upward, horribly deforming his hand. The same, but to a lesser extent, was true of Asmani and Idi’s palms. We saw it, and the three victims saw it. From their own hands grew the justice of the fire of truth. They stood paralyzed and could not close their swollen hand to hide the horror.

The only one who remained undeterred was Mwadana himself. He pressed his index finger hard against Shaffi's chest: "Say you stole the money!" Shaffi had endured everything and everyone. Now, however, he shrank to pieces. With astonished eyes, he stared at the still-growing blister on his hand. "Yes," he whispered hoarsely. "I took the money." Then Mwadana grabbed Idi's deformed hand and snapped: "You, you helped him." To which Idi replied: "I helped hide it." Asmani also confessed: "I only saw it." Mwadana turned to Shaffi: "The money. Go and get it!" With his head bowed, he retrieved it from under a large rock near Gatti's caravan and returned the banknotes to Mohammed. That evening we were all very silent, stunned by what a little magician had shown us.

Father Tempels , *Bantu Philosopher* [127], points out that, according to his Bantus, diseases have a deeper, occult cause. He writes: " We would be wasting our time if we were to try to convince the Blacks that this illness or death had a physical cause. We could hold a course in microbiology and, through a microscope or chemical analyses, show them the cause of illness or death, or let them discover it for themselves. But that wouldn't have solved the question for them. The chemical or medical side of the matter would. The real question, the ontological and true cause, remains for their deeper thinking, for their ontological wisdom."

[127]Tempels P., Bantu - philosophy, De Sikkel, Antwerp, 1946, 11, 50.

5.2.9. A Judgment by God.

5.2.9.a. On causes and consequences

J. Grant's Winged *Pharaoh* [128]also describes a journey into the underworld. She establishes a causal link between the—in this case, criminal—behavior of some people on earth and their subsequent sojourn in the underworld.

G. Van der Zeeuw , *Clairvoyance in Space and Time* [129], also says that he has the ability to reach lower 'spheres' to try to help people in their need.

It is striking that J. Grant speaks redemptive language in several instances, as if she possesses the power to release people from their suffering in those lower realms. For example, she says to a minister of a religious service who had largely neglected his work: “Your time has come. You will return to earth. It will take you five lives to attain that perfection you once were meant to possess. In five months you will be born from your mother’s womb. And the time will come when you will bring wisdom.” To others, she counseled them to shorten their suffering. “Yet few listened to me,” she laments. Although her initiation is connected to the Egyptian gods who testify to the harmony of opposites, her work in the underworld seems quite ethical. “If you have tortured, then from now on you will assist people in their suffering; if you have stolen material wealth, then you will experience what it means to be poor. If you have neglected wisdom, then you will now devote yourself to it.” One sees that this non-Biblical religion has many valuable points of contact with Biblical doctrine.

Dante also visits an underworld. In the seventh canto of his *Divine Comedy* (3.2.5.d.) he speaks, among other things, of clerics who were particularly greedy during their earthly lives and allowed themselves to be overcome by passion. As a result, they are not trapped in higher spheres, but rather in the horrors of the underworld.

As every scholar of Scripture knows, the Bible constantly mentions God's judgment. One can view one's entire existence on earth as a lifelong test. Paul testifies to this in his letter to the *Galatians, 6:8: "* Whoever sows to the flesh will find destruction, but whoever sows to the Spirit will reap eternal life." *2 Corinthians 9:6* also states: "Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully." We will return to this biblical judgment later (7:7).

5.2.9.b. Coincidence

The theme of "chance" has already been discussed (3.1.3.). A normal course of events is always predictable. A train that 100 kmruns every hour is 100 kmremoved from its point of departure after an hour's journey. The path of an ice block breaking off a glacier, or the route of a departing ship, can also, in principle, be calculated in advance. And so can a potential collision between the two. The difficulty is that we don't have all the data that play a role in this. Our human knowledge is far too limited for this. Because we don't know, or rather, can't know, this complex confluence of influences involved, we speak of "chance." But objectively speaking, within an "ontological" framework, as it's called, everything has a reason, and chance doesn't exist. Practically speaking, it does.

To gain some control over the whims of fate, the religious person turns to "higher" powers, to spirits and gods. Through mantic and divination techniques, he attempts to reveal something of the future. For example, the prince of Israel (5.2.1.) turned to his four hundred

[128] Grant J., Winged Pharaoh, Amsterdam, Ankh-Hermes, 1994, 159.
[129] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, 135.

seers to inform himself about the outcome of the impending battle (*1 Kings 22:20/2*) . In this way, they hope to appease the gods in the hope of being spared many difficulties. It also appears that many current world leaders seek the assistance of divination in making important political decisions. Stalin (like Brezhnev) and Yeltsin) a magically gifted healer whom he regularly called upon. His estate, for example, included books on magic annotated by him. While communism may advocate a materialist philosophy, the leadership of the then-Soviet Union was certainly not so materialistic. Apparently, the saying "listen to my words, but don't look at my actions" also applies here. After the death of President Fr. Mitterrand (1916/1996), it leaked that the French astrologer Elisabeth Teissier had assisted him for years in his political decisions. Many presidents, doctors, businessmen, lawyers, and scholars still do this today. Usually, they remain silent for fear of ridicule or of being ostracized "from the community of colleagues."

Those who engage with astrology come under the influence of the beings associated with the constellations and situated in the harmony of opposites. These beings satisfy the curiosity of those who consult them, but unfortunately, they do not feel bound by conscientious Christian ethics. They act independently, completely outside the domain of the Holy Trinity. However, they are very powerful. Hence their influence. Biblical tradition has always warned against these "astral beings" precisely because they exhibit vain behavior. They always want to determine the fate of people themselves, without regard for the Holy Trinity and the Decalogue.

5.2.9.c. Divine but substandard

As already mentioned in the text on the harmony of opposites (5.2.), Kristensen , in *"Collected contributions to the knowledge of ancient religions* [130]*,*" states that the will of these deities was fate, divine but inhuman. The deities were not just. They denied the laws they themselves had established. The people felt subject to the demonic gods, with their rise and fall. There was no absolute despair, but neither was absolute hope. Instead, there was an endless fluctuation of both. It is therefore not surprising that the great ancient Greek tragedians such as Aeschylus, Sophocles, and Euripides drew abundantly from this bizarre harmony of opposites in their plays. In a life dominated by fickle and moody gods, their heroes often met a tragic end.

Yet, some other Greek thinkers already expressed a completely different view. Anaximander (-610/-546) believed that that which makes all things intelligible lies in the subtle. We possess the oldest philosophical Greek text by him. In it, he states: “The origin of all that exists lies in the subtle, in that which permeates everything and in which things necessarily also perish. They provide each other with satisfaction for their injustice, this, according to the legal order proper to time.” So much for Anaximander. His view testifies to an archaic religious concept: 'beings' (apparently, he thinks: 'people') commit 'injustices' that must be redressed. All this according to a kind of 'court of justice,' which he calls 'time.' One sees that, according to him, blind chance does not have the final say, but that humanity will one day have to render an account for its actions.

5.2.9.c. Those who honored their oaths...

Plato, too, believes that we should live as people convinced we possess an immortal soul. This soul, after leaving the body, will face a judge and be punished if it has committed crimes. That is also why it is worse to commit injustice than to suffer injustice. But, Plato laments,

[130]Kristensen WB , Collected contributions to the knowledge of ancient religions, Amsterdam, 1947, - Cycle and totality, oc, 231/290.

the person who does not possess the gold of the soul and seeks only money and material wealth does not belong to this. For Plato , as for so many initiated into the Greek mysteries, life after death did not necessarily mean bliss: “All who honor their oaths will find themselves with the honored gods in a tearless space, while the others will have to bear a burden that cannot bear to be seen.

Whoever managed to keep the entire soul free from injustice three times, staying on both sides, reached the citadel of Kronos along the path of Zeus: there the breezes blow around the island of the blessed, the flowers glittering with gold, now from luminous trees on the shore, now from trees felled by the water . Moreover, according to Plato, [131]the soul itself—and not a god or the gods—chooses its future earthly life before incarnating again in a body. Consequently: “The more a soul strives for insight and justice on earth, the better it will be able to choose an incarnation that suits it. It will be presented with a number of paths it can follow on earth. And if it knows what is important and what is not, it will be able to distinguish the right from the wrong choice. It will then choose the good, and not that which bears the deceptive appearance of splendor.”

5.2.9.d. An Egyptian papyrus

And the " Hermitage Papyrus" from the Egyptian Middle Kingdom (-2025/-1700) expressed a similar thought long before Plato: "Go with quiet steps to the other world. You know that the court that judges offenders is not benevolent when it passes judgment on the wicked and thereby fulfills its function. Woe to the sinner, if the accuser is well informed. Do not trust in the length of years, for they consider the entire lifespan as a single hour. When a person continues to live after death, his deeds accumulate alongside him (note: this may refer to a life lived as someone who maintains their subtle body by stealing energy from others, see: 7.4.). What exists will then exist for all eternity. Whoever puts into practice what is condemned is a fool. But he who reaches the other world without crimes will continue to exist there as a god."

For the biblical man, this demonic cycle of rise and fall is broken with the coming of Jesus .

5.3. Accepting, purifying and elevating .

Achile Ratti (1857/1939), archbishop of Milan and expert in ethnology and religious studies, organised a world congress of Catholic specialists in religious studies in the same city in 1922. Appointed pope, as Pius XI, he also founded the ethnographic and ethnological museum in Rome. He charged the seminaries with teaching religious studies and with promoting respect for other religions and their practices. He wanted the missions to finally put an end to the systematic destruction of religious works of art by indigenous peoples.

The close study of primitive religions and the undeniable results of their rituals can also lead some Biblical believers to examine their own religion more closely. For example, if numerous witnesses establish that even primitive religions have miraculous healings, then Biblical believers can raise pressing questions about the dynamism, or rather, the lack thereof, of an overly nominalistic Christianity.

The notion that an extra-biblical religion is completely worthless and must be radically destroyed, only to start over with the introduction of Christianity, simply cannot be

[131]A. Gödeckemeyer, Plato , Munich, 1922, 112.

maintained. That other religion certainly possesses valuable insights and practices that can be built upon. In this context, and from a biblical perspective, we spoke of "accepting, purifying, and elevating." For example, a missionary who fails to empathize with the local religion and its basic concepts, but who prejudicedly asserts that such a people are radically mistaken and believes they must impose a completely foreign religion, by force or otherwise, is really asking for trouble.

Many Native Americans, numerous tribes from Africa, Siberia, the Philippines, and many other cultures have ultimately remained faithful to their original religion and once again invoke their ancestors and the gods of nature. Traditional Catholicism has mostly been lost, and in its place the ancient primal layer has resurfaced. These people still find something to hold on to. Missionaries attempted to destroy pagan religions as much as possible. However, the ability of those religions to solve problems through religious and magical means was hardly replaced. Consequently, these populations consider Christianity a very dignified and superior religion, but for practical life's problems, they prefer to return to their own ancient traditions. For example, in Peru, many people attend Mass and may outwardly appear Catholic, but when it really comes down to it, they turn to the familiar shamanism. In Mexico, too, ancient traditions live on, despite Christianization. True, one finds a rather superficial Christianity there, but the soul of the people remains pre-Christian and post-Biblical.

However, if these cultures are overrun by a Western nominalism that undermines every religion, then the ancient religions will enter a deep crisis. That, at least, is the view of several experts, a view they see supported by the despair expressed by many traditional peoples as they witness the destruction of their centuries-old culture.

5.4. The themes of the fifth axiom summarized.

This chapter aims to demonstrate that pagan religions also have their miracles. In Santeria, macumba, and voodoo, a medium lends herself so a lower spirit can possess her. She loses all self-possession and is controlled by the spirit, which unleashes its lutes within her body. He eats and drinks what he pleases through the medium and rides her, which means he rapes her. After this session, she is completely exhausted and needs several days to recover. Yet, in that culture, it is a great honor to be chosen by the deity. Essentially, it is a form of slavery. The deity wants to invest some of the stolen energy in a problem presented to him. He has little choice, because if he no longer solves anything, he will no longer be worshipped. Then he himself runs out of energy and fades away.

Paul warns in *1 Corinthians 10:19* , “The meat offered to idols (in pagan temples) goes to demons and not to God . Therefore I do not want you to have fellowship with demons. You cannot partake of the Lord's table and of the table of demons. ” In other words, one cannot be at home in both good and evil.

The goddess of love, Bapuka, is quite different. While she possesses a high degree of morality, she is too weak to confront the far more powerful demonic beings in that extra-biblical world. She exhausts herself in her protective role, as illustrated by her statuette cracking at the moment Ellen, Gatti's wife, dies.

The shaman and python priestess Twadekili also works very conscientiously. Using the energy of her animal partner, she performs healings in an impressive manner. She not only works with the spirit of the pythons but is also assisted by a centuries-old line of her

predecessors. These are very close to her, for they are all buried in the sand beneath her hut. In the text, we read how she heals a blind man, but we have already witnessed how she clairvoyantly managed to locate Gatti's yellow smoke box (2.6). She knows of a high god, Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. Ultimately, every healing is attributed to Umkulu-Mkulu .

It's also clear that Sai Baba works with sexual energies. He robs his followers of their power, but in doing so, he performs a number of good works. The ambivalence is evident. There's a price to pay for every miracle.

The sexual element is also evident in the Kumari religion. The king of Nepal rules today with the help of a young girl who represents a high-ranking, non-Biblical Mother Goddess. One can assume that he performs some kind of sexual act with the girl, at least subtly, and possibly physically, in order to share in the deity's energy through her.

A similar story can be told of Emperor Akihito. This can be enacted in thought, but if necessary, also physically. All true mythologies refer to a primal couple who, through a form of sacred marriage, conceive "all beings." Both the Kumari religion and the Japanese religion with the sun goddess are situated in the natural world, which can easily undergo a shift into its opposite. The energy received by humanity can always be reclaimed.

The religion of the Inca Empire, where children were sacrificed to the gods, needs little explanation. High-ranking figures sacrificed their children for material gain. It was considered a great honor for children to be sacrificed to the gods. The title of Patrick Tierney 's book , *"The Highest Altar: The Story of* Human Sacrifice," speaks volumes.

The testimony of the Lorelei also speaks for itself. Her beauty is blinding and leads to death. The Lorelei lures them to their doom and then steals their energy. Even in everyday language, a Lorelei is sometimes referred to as a beautiful woman who stands out and seduces men, but who is so intent on their subtle energy.

We also mentioned here the biblical story of Abishag of Shunem and King David. As mentioned, the required energy is obtained through eroticism, through the relationship between the sexes, not through Trinitarian energies. Therefore, this story was included in this chapter.

In several of these religions, we were confronted with "the harmony of opposites." The apostle Paul spoke of "the elements of this world." These are elements that must be prioritized in order to understand the world, with its many shortcomings, as it is. One is never certain whether the energy acquired will one day be reclaimed.

Yet these religions do solve a number of problems. Using some of the energy they received, they ensured that some of the needs of the believers were met. One can hardly blame them for using the energy they had. The individual wasn't always spared, but sometimes it was more about the interests of the tribe. They had to try to survive in a sometimes wild and hostile environment. Therefore, such extra-biblical religions are indeed a valid stage, but they remain unfinished. Improvement is conceivable. They must be accepted, purified, and elevated in evolution. Christianity serves as a model for this. The biblical God doesn't demand sacrifices, but is himself the giver of all life force. In return, he does ask for a conscientious life according to his Decalogue. That will be the theme of the next chapter.

6. Dynamic Forces in Christianity

6.1. Then and now: our 'sacred history'

Let's return for a moment to our childhood and school days. We did this for the first time when, in our history lessons, we wondered whether the gods of the many non-Biblical pantheons actually existed or not (3.2.1.). But a number of older people also received lessons on our "sacred history" in primary school. From the wooden desks, we listened attentively to the many and impressive stories from the Old Testament. We heard how that one God, in just even days, brought the entire solar system, the Earth, and all life into existence. That was certainly very impressive for a seven-year-old. We learned how Moses received the Ten Commandments from God on Mount Sinai, but that the people didn't live by them at all. So God sent rain for days and a massive flood inundated the entire land, destroying almost all life on Earth. Only Noah and his family, along with a few animals, survived this disaster in their floating ark. We also learned how, even later, the cities of Sodom and Gommora were destroyed by a flood of heavenly fire. All this because the inhabitants had been disobedient and had not lived according to His laws.

With growing amazement, we heard how Daniel was wrongly thrown into the lions' den, only to miraculously emerge unharmed. Imagine, the lions behaved toward him like gentle lambs. Those were truly impressive stories. We learned how God guided his people through all this and made a "covenant" with them. That last "covenant" wasn't an easy word for a child's head. Yet, we understood that it had something to do with an agreement between God and humanity. He gave his life force in this, but expected people to keep his commandments. Several prophets kept a watchful eye on this, and with clockwork regularity, they came to rebuke God's people, the Israelites, for once again doing things that were not permitted. We also remembered that this old covenant would be replaced by a new and better covenant with the coming of Jesus. And that would apply to all people on the entire planet. All of this made a deep impression on our youth. Our childhood passed.

As we grow older, many now find, with a touch of nostalgia, that our younger generations are barely familiar with these stories anymore. Their interests lie in entirely different realms. So be it. But deep within us, that sacred history nevertheless gave us a firm foothold. How to express that with childlike simplicity, we didn't know then. Now, decades later, it might go something like this: "It is good to know that this world does not and never has the final say, but that there is another, better, and higher reality that vastly surpasses our paltry material world ." It's called 'metaphysics.' We didn't know that word then, but something within us was convinced that this other world was ultimately more important than anything a child could perceive around them during their schooldays.

Years later, we learned that an important German educator, Otto Willmann (1839/1920), in his *History of Idealism* [132], explained the essence of Christianity. First, there is sacred history that precedes and prepares for the coming of Jesus. Jesus is born of the Virgin Mary. Then follows his public life. He teaches people and performs many miracles. The Bible then recounts his suffering, crucifixion, and burial. Afterward, he "descended into hell" and rose again after three days. Later, he ascended into heaven. At Pentecost, God sends us a helper, the Holy Spirit. Finally, Jesus will return in glory at the end of time to judge the world.

[132]Willmann O., Geschichte des Idealismus, 3 Bde, Braunschweig, 1907-2, II, 9.

That brought us to death and the afterlife. God educates us with an eye to the future. Two kinds of history and evolution are constantly intertwined: a visible and an invisible one. However, the two can intersect in very special circumstances. This was the case when God addressed the people through his prophets. "Thus says the Lord," is the explanation. And some claim that this is still true. They still bear witness to his power. They claim that this power can still be felt in certain places, at certain times, and during certain rituals such as prayer. They speak of dynamism and a dynamistically conceived religion.

While a person lives their earthly life, they simultaneously evolve in a sacred way. This can be constructive or destructive, depending on the ethical qualities they realize or neglect in life. We have insight into our profane way of life, but little or no insight into our sacred evolution. It is therefore so remarkable that clairvoyant individuals—their number is frighteningly small—can perceive the sacred level of their fellow human beings. It seems like a contradiction, but viewed this way, they know us better than we know ourselves.

So much for this piece of 'sacred history'.

6.2. Some remarkable healings

E. Monahan, *The Miracle of Metaphysical Healing* [133]tells about herself. She suffered a head injury in an accident. She went blind and subsequently suffered epileptic seizures. Four years later, after another accident, her right arm was paralyzed. The blindness, seizures, and epilepsy proved incurable.

For Monahan, the term "metaphysical" means "alternative." After five years of hitting a brick wall, her decision was made: "I will become a completely independent individual again." She continues: "Since my childhood, I've heard stories of people saved by miraculous healings, where doctors had given up hope. She set to work and asked two friends to help her develop effective techniques. Ten days later, the results of the healing process were already apparent: blindness, epilepsy, and paralysis disappeared one after the other. She concludes: "I immediately had so many reasons to be grateful, and I also had a wealth of things to think about. I had discovered what I call 'metaphysical healing,' and my decision was made: I would make these secrets available to every man, woman, and child on this planet ." She subsequently earned degrees in psychology and sociology from the University of Tennessee. She pushes through her will and blames it on the powerlessness of both medicine and that school of thought that fails to take her positive and healing thinking into account.

Let's read C. Hirshberg et al.: *Remarkable Guérisons* [134]. The author relies on a certain Shapiro; he begins by recalling Saint Peregrinus, the patron saint against cancer, who himself suffered from the disease and recovered from it. He then discusses the famous healing of Sister Gertrude. She had been hospitalized in New Orleans in 1934. In recent months, her condition had rapidly deteriorated and she was suffering immensely. Doctor J. Nix examined her. His diagnosis: pancreatic cancer. The sisters of the Congregation of Charity addressed their prayers to Mother Seton, the founder. They asked "to spare Sister Gertrude's life so that she might continue to serve God." Sister Gertrude began to feel better, gradually recovered, left the clinic in 1935, and resumed her work two months later. She died suddenly in 1942. The autopsy revealed the cause of death to be a massive pulmonary embolism. There was no trace

[133] E. M. Monahan, The Miracle of Metaphysical Healing, West Nyack (New York), 1978-2.
[134] C. Hirshberg/M. Barasch, Guérisons remarquables, Paris,1998, (// Remarkable Recovery, New York, 1995, Shapiro, in: *Eye, Ear, Nose, Throat* , 1967: oct.

of her pancreatic cancer. Was her healing caused by the prayers, by her own positive thinking? By the two combined? Or were there other factors?

Ann O'Neill was hospitalized at the age of four with severe lymphatic leukemia. At the time, the disease was completely incurable. Today (1995), the rate is approximately 73%. One day, her parents wrapped their child in a blanket and took him to the tomb of Mother Seton, where nuns were praying. A few days later, there was no trace of cancer. The Vatican investigated this remarkable recovery and confirmed its miraculous nature. Mother Seton became the first American woman to be canonized.

The following is mentioned as a possible explanation for Ann O'Neill 's healing . Her mother never doubted that her daughter would recover. What is now called positive thinking in the New Age, 'positive' in the sense of "imagining a favorable outcome." Or: when Ann was terminally ill, she contracted chickenpox and severe pneumonia. Doctors wonder whether these very illnesses stimulated Ann's immune system, allowing a mysterious, healing energy to be released. The argument against this, however, is that such a type of recovery never lasts. In any case: Ann is now (1995) a hairdresser and mother, yes, a grandmother at forty-six. She attends Mass several times. She claims to feel electrified during the service and attributes this to "the Holy Spirit." This last point seems to indicate that she is 'sensitive.' Others might call this 'tingling.'

6.3. The Holy Trinity

According to Christianity, the "Holy Trinity " is the name for the rather mysterious bond between "three persons." First, God the Father, the Creator of all that exists. Then, Jesus Christ, His "Son," and finally, the Holy Spirit. This "three-in-one," still according to Christianity, constitutes an inexhaustible, subtle source of power.

For the believer, the Holy Trinity stands At the center of biblical life, she is very close to him or her in all their daily concerns. She is ready—even if the believer asks for nothing at all—to intervene in solving problems. This is the conviction inherent in these pages. In the Bible, we repeatedly find the expression: " to consult God." Life can indeed be defined as a complex of problems that demands a solution. Yet we lack, sometimes strikingly, the necessary and sufficient information. God the Father, the Son, and the Holy Spirit, however, do know our concerns. Thus, we are never alone. Even if we were abandoned by everyone, we can still contact Them directly. Therein lies the power of Christian prayer.

M. Van Gestel , " *My Child Sees More* [135]," tells of her mantically gifted daughter and what this child "clearly" perceives in subtle matter. Marieke says that she "sees" a kind of subtle serpent near the spine in every person. The phenomenon is much more familiar in the East than it is here. As mentioned, this serpent is called the "kundalini," or the primal energy of humanity. The size and color of this subtle "animal" tell Marieke how far someone has evolved and developed. In some people, this serpent runs from the tailbone all the way to the heart. These are often kind people, Marieke continues. They are already more developed. In most people, the "serpent" stops below the heart. These are people who still have a lot to "learn."

In India, people have spoken of the kundalini for centuries. They imagine it as a kind of serpent, either coiled at the base of the back or—for example, when meditating in the Indian

[135]Van Gestel M, My child sees more, A mother tells about her paranormally gifted child, (Ankh - Hermes, Deventer, 2000, 98.

way—raising itself along the spine, reaching above the head. The so-called chakras, the subtle spinal channels, are part of this. The flow of life force begins, indeed, in our lineage, ascends along the lower back, follows the spine up to the neck and brain, and ends below our eyes.

In fact, if one observes clairvoyantly and is not misled by this Indian perspective, this is, in plain English, the flow of life force. This life force, which in the Bible represents the Holy Spirit, flows directly from the Holy Trinity. Since the incarnation of Jesus, this life force has flowed into our deeper souls, through the hands of Mary. Hence, in some prayers, an equilateral triangle is drawn, apex upward, with the letter "M" within the triangle, for Mary. At the top of the triangle is the "V" for Father, at the bottom left the "J" for Jesus, and at the right the "G" for Holy Spirit. Together, they accompany the prayer.

Jesus prayed, prayed much, and prayed continually. He lived one with his heavenly Father, and from that unity he carried out his work. Jesus was confronted with the eternal miseries of humanity: illnesses and possessions. If we desire the Holy Trinity to answer a prayer, it is evident that this prayer must be said by a conscientious person. Even though that conscientiousness is never perfect, something Our Lord knows very well, the honest will to fulfill the Ten Commandments is essential. Moreover, when God allows the person who prays to share in his high life force, he intervenes in the kundalini structure. This only succeeds when the person who prays learns to control the wild energies present in the kundalini current. Thus, one understands the difference between meditation and prayer. Meditation is opening the aura to every being that wishes to enter, including the elements of the world and external nature. Christian prayer is closing oneself off from external nature and opening oneself only to that which belongs to the supernatural.

6.3.1. Christian prayer

In *Matthew 26:41,* Jesus says, “Watch and pray, so that you will not fall into temptation. The spirit is strong, but the flesh is weak.” When we pray, we enter into direct and individual contact—which is the goal of Christianity—with the Holy Trinity, which at that moment pours out its spirit on the person praying, on their situation, and on the problem presented. The person praying thus transcends their weakness and becomes “strong.” All this doesn't prevent *St. Paul* from highlighting our weakness in *Romans 8:26 : “We do not even know how to pray as we ought.” And almost everyone, even Christians, will not dispute this.*

The causes are manifold, both individual and collective. We, with the exception of a few, don't even dwell on them. The Pentecost event in Jerusalem occurred centuries ago, and the coming of the Son of Man at the end of time seems to barely touch us in our daily lives. All of Scripture and the entire Christian tradition have always emphasized that the time between Pentecost and the coming of the Son of Man is far from simple. And the Lord's Prayer—the prayer Christ left us—expresses this clearly. The name (the important role) of the Father is hallowed by only a minority of people. His will is only very partially accomplished on earth and in heaven. The reason: His kingdom has barely begun; indeed, it has yet to come. "Your kingdom come," we say with Christ. For the kingdom is not yet here. The earthly atmosphere somewhat stifles intimate contact with the Holy Trinity and sometimes even makes it very difficult to realize the new covenant, the goal of Christianity.

Scripture and tradition are explicit about the causes: the days of the Antichrist are approaching. “Surely the mystery of alienation from God is already at work. But someone is stopping it. Only when this person is eliminated will the one alienated from God—the evil Antichrist—bring forth. But the Lord—Jesus—will destroy him by the power of his coming”

(*2 Thess. 2:7ff).* The current religious apostasy insinuates that this time is approaching. In any case, it explains the suffocating atmosphere that Christianity is experiencing today, at least as a new covenant. This makes Christ's prayer, “Your kingdom come,” particularly relevant now more than ever.

6.3.2. A daily prayer

M. Van Gestel , *"My Child Sees More* [136]," quotes her daughter. "Mama, there's so much sadness here on earth, if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. Yes, I get it. And now it's about bringing some of the yellow from the other world here on earth. Passing on the yellow to people."
- “Will it never run out?”
- “No, there is an infinite amount of yellow and you can always receive it again.”
Thus said six-year-old clairvoyant Marieke, who, at her childish level, expressed something of the Platonic world of ideas that she experienced.

It should be clear by now that prayer is especially important for the faithful. They want to constantly protect themselves from the many dangers that evil beings or jealous people want to inflict on them. Or, if they are not so conscientious, they invoke evil beings to achieve what they desire in life. Below, we offer some prayers that pertain to the supernatural realm and synchronize with salvation history. Experts tell us that these are powerful prayers, meaning they are effective in the subtle world, and they advise us to memorize them. During many "lost" moments in life, they are then always available, or can be silently recited just before falling asleep. We offer them below.

Morning Prayer --You, Lord Father, Son, and Spirit, are the creator of daylight. You alone, in your eternal wisdom, have established order in the darkness of the universe through the sun, the moon, and the other heavenly bodies. Therefore, we praise your great glory with great reason.

Jesus' Conception -- A high angel was sent from heaven. He brought the good news to Mary. When he saw how, in her virginal body, God the Son was forming, he was struck with astonishment, then suddenly exclaimed: "Salvation to you! Because of you, joy will break out everywhere. The curse that has weighed on us since the Fall in the earthly paradise is lifted by your divine motherhood. We rightly reiterate every day: Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever, and unto the ages of ages."

Jesus' Birth -- Bright and clear rises the light of your Son on Christmas Day, Eternal Father: for his coming to our earth brings joy and gladness. Through him, we become children of his eternally shining glory. – To him be all our thanks.

A first resurrection -- You sympathized with his sisters, who mourned their deceased brother Lazarus, whom you called your friend. Therefore, you ordered the tombstone to be rolled away. You called aloud to him, "Come forth." Then the bolts of death burst. He who had been buried for four days rose from the dead. Thus you established faith in your resurrection and ours. To your miraculous power be all glory.

[136]Van Gestel M., My Child Sees More: A Mother Talks About Her Paranormally Gifted Child, Deventer, Ankh-Hermes, 2000, 60.

Bread and wine . -- At table with yours. Suddenly you reveal the full secret of your incarnation: Eat the bread that gives eternal life, Drink the wine that contains divine life. This bread is my body and this wine is my blood. Do this again, but do not forget my humiliation and my glorification. To you be all the glory.

Descend to Hell -- In divine fashion you, Jesus, descend into the underworld. Immediately the subterranean realms are flooded with your resurrection light. Dense darkness dissolves. People, dead since the beginning, are set free. All cry out: Praise be to you, Jesus, our Savior.

Easter -- Jesus has risen from the dead. By his death, death is postponed. By his resurrection, he establishes our coming resurrection. Brimming with joy, the heavens rejoice. And with good reason. The earth is full of joy, and with good reason. The subterranean realms celebrate a light. And with good reason. The entire universe, the visible and the invisible, celebrates. For you, Christ, have risen from the dead. We thank you, Lord, for through your resurrection, you are the true life of us all.

Ascension --On the Mount of Olives. The inhabitants of heaven experience something unusual. The invisible rulers tremble around the earth. The entire underworld is shocked. Jesus speaks with his own, but suddenly, in a cloud, a throne forms and the heavens open in all their splendor. Look! Carried by a cloud, the risen Lord gently ascends. Immediately it is abundantly clear: above all the powers of the universe, even the highest, he is the glorified one. – "Who is this man?" ask the rulers and rulers. He is more than just a human being. He is the God-man, judge of all that lives and all that dies. Glory to you, the glorified one.

Pentecost -- Listen! Those apostles over there. They don't know any foreign language, and yet they hear God's miracles recounted in a language that is ours. But, they didn't know this, Jesus had promised them: a sea of fire had descended, spreading out as if there were tongues of fire within it. Your light, O Holy Spirit, has illuminated the entire globe ever since.

Evening Prayer -- Soon we'll be in bed, Father. Shield us from all the fear the night brings. From every plot that becomes possible in the darkness. From every satanic inspiration and influence in our deep night dreams. Stay close to us, Father, even in our deepest sleep. – To you be all glory, Father, and all possible thanks.

6.3.3. A practical model

All religions place prayer at the heart of their being. They pray first and foremost to God as the source and giver of all life force. This communication is not cerebral but vital. During prayer, one draws life force from God.

"Ouk estin ouden euchès dunatoteron, ouden ison"—"nothing has more power than prayer, nothing is equal to it," according to the Eastern Church Father John Chrysostom (344/407). F. Heiler , in his book *Das Gebet* [137], mentions this saying . Note the term 'dunatoteron' in which 'dunamis', 'life force', appears. With Trinitarian prayer comes a new healing power that has a saving effect on both soul and body. Prayer should never replace medical treatment. Medical science has convincingly demonstrated its importance and necessity. But Trinitarian prayer, as already mentioned, operates on that supernatural level of reality, where medical science limits itself to the natural level.

[137]F. Heiler , Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung, 4. Aufl., Munich, Reinhardt, 1921, 495 and 109/131.

Let's give a practical model of prayer. Considering the reality of the entire animistic system, with its demonic, biblically satanic structure, it's no wonder Jesus says, "One must always pray and never cease."

Here is a model.
+ (all problems).
Father, Son, Holy Spirit, Holy Trinity, Father.
+ (all problems).
Intervenes directly with your life force which is Trinitarian,
which is based on the Ten Commandments (Decalogue),
who believes in redemption and salvation history (we die and rise with you, Jesus; we are overshadowed with you, Mary, by the Holy Spirit),
who shares in your understanding of all that was, is, and will be,
which contributes to your mastery over all that is immaterial, subtle and gross.
so that + (all problems) are solved by you - and only by you,
for which we, in the absolute certainty that we have already been heard in your spirit, owe you eternal gratitude.
Father".

This formula is overloaded. Because it reveals the structure of the magically effective prayer. We will now explain that structure in more detail. Therefore, keeping the same axioms (expressed in the above formula) in mind, one can easily simplify the wording without violating the structure.

The '+' at the top of the prayer is reminiscent of Jesus' death on the cross. But in such a way that we think we are also at the cross. We concentrate on the problem we wish to present. Without a clear given and requested object, prayer, occultly speaking, floats in a vacuum. By concentrating on the request, one summons both the data and all possible beings connected to that request. And this before the ultimate authority, before the judgment seat of God. By mentioning the names Father, Son, and Holy Spirit, one summons them. In the presence of the Holy Trinity, the request is revealed to the many nature spirits and a number of higher gods who cooperate in this process.

Once this point is reached, one can begin the supplication. "Comes directly between (...)" -- why "directly"? Because, while one prays, evil beings from the invisible try to penetrate and break down the prayer. They pray, subliminally, below the threshold of our consciousness, along with us, but in a satanic sense, to bring about the shift to the opposite. That is why the prayer always ends with "Father." He has the final say, so that His will, entirely His will, and only His will, may be done.

The mentioning of names. One sees the repetitions. The first person, in particular, is mentioned repeatedly. Why? Because profound occult experience proves that the Father is the person who, while controlling the sacred, the occult, with the Son and the Spirit, nevertheless acts as a guiding figure both within and outside the Holy Trinity.

6.4. Logical reasoning

Everyone immediately sees the illogicality in the reasoning: "Antarctica doesn't exist because I've never been there." But not everyone sees the analogous error in the line of reasoning: "Paranormal experiences don't exist because I've never had one."

“That ye may learn wisdom, and avoid error” we read in *Leviticus 19* :2ff. Also *Ecclesiasticus 37:16* states: “Every work begins with deliberation, and every action is preceded by a plan.” As knowledge , religion is naturally also susceptible to a logical approach. This is miles away from the irrational behavior that is all too often assumed. The statement “Credo quia absurdum,” “I believe because it is absurd,” by the church father Tertullian , can never be a sound basis for religion for modern people. If religion does demand blind faith, it does not provide certainties but rather takes them away. It shortchanges the religious person in their own powers of observation and reasoning. In this way, religion can confuse its adherents. The German philosopher F. Schleiermacher (1768/1834) is known for describing a specific form of religion as 'schlechthinnige abhängigkeit,' as 'unconditional dependence.' But this is miles away from what religion should essentially be.

We much prefer to emphasize the logical reasoning involved in faith. Logic leads to, among other things, a deeper understanding and fuller awareness of the axioms—the assumptions by which one lives—and then to drawing the necessary conclusions from them.

What are the facts, and what can we deduce from them? The villager near Hué, Vietnam, felt a powerful charge at a certain natural location (2.1.) and built a small temple there. Moses was astonished by the bramble that didn't burn up and subsequently heard the voice of Yahweh. Socrates spoke of an inner voice that sometimes prevented him from doing what he wanted to do, but never urged him to do anything. During a fierce battle, D. Fortune suddenly heard a voice advising her to pretend she was defeated before she actually was. Jacob had a dream and saw a ladder reaching to heaven, with angels descending and ascending on it. The Bible records many dreams in which Yahweh warns of dangers. After visiting the nativity scene in Bethlehem, the shepherds were warned in a dream not to return through Herod. In a dream, Joseph understood that he had to flee to Egypt with Jesus and Mary to escape the massacre of the Innocents ordered by Herod. Jesus testifies to the existence of his Father, of a supernatural being. He reinforces his calling by performing miracles. Non-Biblical religions also have their stories of miracles. People, whether or not in an out-of-body state, experience the existence of numerous subtle beings. These are sometimes benevolent, but sometimes not.

These and many other data prompt reflection. How does reality function? What worldview can we conclude from all these experiences? From all this data, a number of presuppositions or axioms are derived. (We illustrated this in this text and elaborated on eight axioms.) From this, a number of deductions follow: one believes that the sacred does indeed reveal itself, and thus one arrives at a religious worldview and lifeview. Logical propositions about the sacred, the world, and life follow. This, in turn, can lead to various forms of veneration.

Thus, religions become much less a matter of "blind faith" and much more a matter of "evidence." In this view, it makes little sense to say, for example, "I believe, and if necessary, I will be tortured for this belief." Far more fascinating, far more relevant, are questions like: How evident, how logically coherent, and how coherent is the religion someone wants to adhere to? Given all this information, what can we logically deduce from it? Then belief becomes not a blind and sometimes dangerous conviction, but rather an evident fact.

After all, it seems to us that a religion that cannot be logically justified, especially in our modern world, cannot stand. It does indeed seem much safer to examine the true roots of various religions. What are the facts? What are the questions being asked? What are the solutions? That gives us a firmer foundation and protects us from many a false path. Religions

must prove their worth, not by imposing their authority. That time is definitely over. Appealing to blind faith and blind trust is—like playing Russian roulette—asking for trouble.

6.4.1. The ABC theory

A. Ellis and E. Sagarin , *"Nymphomania: A Study of the Oversexed Woman,"* [138]discuss nymphomania, a sexual deviation. In short, it boils down to this: "If a woman sleeps with a different man every night, she is 'satisfied.' Yet, she remains 'unhappy.'" The ABC theory attempts to explain this phenomenon cognitively. The letter A represents a given, for example, a disappointing outcome in one's personal life, something that, as "evil," leads to distress and suffering.

The letter B encompasses the personal, individual axioms or presuppositions of someone confronted with the given A. These axioms are expressed, for example, in sentences like: "I'm never lucky in love anyway" or "Somehow I'll survive."

The letter C represents the ultimate reaction to the negative given A. C, therefore, shows the form of behavior that reveals both the evil to be processed and the individual axioms, call them 'principles' or 'mentality'.

For example, "A" could be a serious illness. "B" represents the preconceptions of the person experiencing the illness. This could include something like, "I find this so terrible that I'll never truly recover from it," or "I do see this as a serious challenge with many unpleasant consequences, but I will definitely be able to cope with it." "C" is then the outcome: in the first case, a life that remains "scarred," in the second case, a life that can effectively process the illness or setback, even emerging psychologically stronger and richer.

and Sagarin are seen attempting to uncover the cognitive process to find the 'rational' "in all that emotion" and to activate it therapeutically. It is precisely a task for psychologists to understand the axiomatics (B) and the cause (A) through these externally observable behaviors (C).

The authors distinguish two main types in the interpretation of a person.

First, the rather sound interpretation. Following a serious miscalculation (A), someone judges, "I'll handle that" (B) and acts (C) like "someone with a lot of common sense." Calmly and decisively, and convinced that they can get over it.

Then there's the more neurotic interpretation. As a result of the same serious miscalculation (A), someone judges, "I'll never get over this" (B) and becomes upset, overwrought, and possibly lets themselves go (C). Unfortunately, our society has countless people with emotionally challenging problems, people who don't always follow a healthy line of reasoning. It's in point B that they harbor false axioms. It wasn't what they experienced that made the difference, but the attitude with which they approached it.

The difference, psychologically, between common sense and neurosis or nervous illness is evident. According to the aforementioned psychiatrists, it is largely hidden in the processing subject. It manifests itself in discerning judgment.

6.4.1.a. 'Sentences'

[138]Ellis A. / Sagarin E., Nymphomania, A Study of the Oversexed Woman; New York, Gilbert Press, 1964.

Ellis and Sagarin speak of basic judgments that we call "phrases." They themselves provide samples of such derogatory phrases:

1. One should, in all possible respects, be thoroughly capable, adapted and above all successful in defining oneself as a “valuable human being”.

2. It is horrible and disastrous when things do not go as one would like.

3. Problems and disturbances of others completely confuse you. This is unavoidable.

4. As soon as something appears dangerous, either in appearance or in reality, one should be “terribly worried” about it and constantly think: “It may end badly.”

5. There is always just one good, right, and perfect solution to human problems. It is disastrous when this one perfect, ideal solution is not found.

6. It is easier to avoid certain life problems than to face them courageously.

7. Human happiness depends on external factors. We ourselves have little or no power over what causes worries and concerns, obstacles and disappointments.

8. A person's past determines their personal behavior. An event in that past that made a deep impression will continue to exert its influence in later life.

9. It is essential for a mature human being to have the respect and affection of practically every significant person in the environment.

10. You always have to depend on someone. You need someone with a strong personality to lean on.

11. Some people are evil, devious, and mean. They should be severely punished for their baseness.

"Phrases! Phrases!" Phrases that emerge from the deeper soul, from the subconscious or unconscious. One finds that many of them boil down to: "all that is practically impossible." This unattainability provokes failed attempts that deeply ingrain the impression that one was "born for misfortune and failure."

6.4.1.b. What one “tells oneself”

Ellis and Sagerin see such negative judgments at work in the depths of the souls of, among others, self-destructive nymphomaniac women. We say "at work," because those phrases like "I'm a failure" or something similar—these basic phrases are always short—are like powerful energies that have a destructive effect. Among other things, and especially, on judgment. They occur with clockwork regularity in the minds of many neurotic people and destroy "positive thinking." The latter, positive thinking, entails imagining a favorable outcome for various life difficulties. This is precisely how the neurotic person fails to do that and "deceives themselves into believing something wrong," as the authors put it.

The fallacy is seen, among other things, in neurotic judgment. According to the ABC theory, every person lives with mostly unconscious or semi-conscious "prejudices," these are judgments that precede conscious judgment and the behavior that arises from it. Such errors are easily made in "existential" situations, in circumstances that deeply affect us and touch our souls. A serious miscalculation regarding something to which one has fully committed oneself easily triggers such a fallacy.

For example, one might read E. Kübler-Ross , *Lessons for the Living* [139], in which the author recounts her experiences with terminally ill patients. The ABC framework can be applied. Suddenly, death seems imminent (A). The reaction to it (B) often follows a sequence that brings the "prejudices" to the surface. This can consist, in succession, of denial ("That can't be right!"), anger ("Who or what is doing this to me?"), bargaining ("Oh Lord, please

[139] Kübler-Ross E., Lessons for the Living (Conversations with the Dying), Bilthoven, 1970, 48/140.

give me a reprieve"), and despondency ("I'm a sitting duck"). Finally, in the best-case scenario, comes (C) acceptance ("I'm dying now like everyone else"). Visible and tangible behavior reflects these "phrases," as Ellis and Sagarin put it. These phrases are a kind of personal, intimate axioms that help determine healthy or neurotic judgment.

If one examines a number of theories at their psychological roots, one encounters such "phrases." The philosophy one chooses depends on what kind of person one is, for a philosophical system is not a dead household item that one can put on and take off, but something that lives in the depths of one's soul: the presuppositions expressed in such "phrases."

In a completely analogous way, one can also speak of religion. If we represent the religious data by the letter "A," the presuppositions, religious or nominalistic, with which one approaches the data by the letter "B," and the result, the reaction to it, belief or disbelief, by the letter "C," then we have applied the ABC theory to religious phenomena.

6.4.2.Peirce: Four Methods of Persuasion

Four ways to make a belief come true. Our own prejudices, some authority, or a personal preference sometimes color our perception. Let's delve into the work of American scientist and philosopher Ch. S. Peirce (1839/1914), *The Fixation of Belief* [140]. In it, he outlines four ways to make a belief come true.

6.4.2.a. Tenacity Method.

Peirce describes how some people approach problems in an idiosyncratic way: they ignore data and alternative explanations and stubbornly cling to their own views. Examples of this are given in various domains. Someone who is idiosyncratic in economics, for example, sees free trade as the only solution and only reads sources that confirm their position. In science, some think of Galileo , who refused to investigate certain questions (such as those concerning the tides and astrology) because the possible answers would not suit him. One biographer says this attitude is "as bad as superstition."

Or, taken from real life: "Admit that you're stubborn," one person reproaches another. "What are you basing your claim on?" the latter asks. "I don't have to rely on anything. You've always been stubborn," is the response. There's no support whatsoever for data. What should pass as truth is reduced to the cherished, individual idea that is axiomatically—and very idiosyncratically, even stubbornly—proposed. Any enlightening conversation thus becomes simply impossible. It resembles a form of projection: one's own character trait is projected onto one's neighbor. Truth is reduced to a personal axiom that allows for no discussion.

It is reminiscent of the Ukrainian author Nikolai Gogol (1809/1852). He described the daily lives of people and their sometimes excruciating shortcomings and sins. Their behavior sometimes struck him as more of a caricature. Gogol observed with great humor, irony, and even sarcasm , laughing because a caricature inspires laughter, but also weeping, because such behavior does not reflect what a human being should truly be. High reality is painfully distorted into a low caricature. Gogol spoke of "tragic laughter [141]. "

6.4.2.b. Orthodox method ('Authority')

[140]Peirce Ch., The Fixation of Belief. In 'Popular Science Monthly' 12, 1877.
[141]Kobilinski - Ellis L., Die Macht des Weinens und des Lachens (Zur Seelengeschichte Nikolaus Go gols).

This method highlights how some people respond to problems with solutions imposed by an authority . This can include religious or political systems that impose strict authority. Authority can be justified when it stems from genuine expertise. But problems arise when someone without expertise claims authority . According to Adorno, *"The Authoritarian Personality, "* [142]the authoritarian personality is characterized by simplistic, black-and-white thinking, prejudice, and contempt for others. They are full of themselves and have a great deal of self-esteem. The Bible calls this "the great sin." They are so full of themselves that they never truly reflect on themselves. They know better anyway. Authoritarianism occurs in all kinds of worldviews. The "scientist" who denigrates all religious beliefs and suppresses them by force is authoritarian. But also the "believer" who denigrates all scientific research—as "dangerous"—and, if necessary, reinforces it by force is authoritarian. The Inquisition, so deplored by the Roman Catholic Church today, was a form of authoritarianism. Once radically pursued, any belief can degenerate into misplaced esteem, discrimination, and abuse of power.

Let's not confuse orthodoxy with sincerity. Righteousness is conformity to a mandated belief or dogma, while sincerity indicates an inner honesty and openness of the person themselves.

6.4.2.c. Preferred Method ('A Priori')

People claim to uphold free discussion, but they stick to what applies "a priori," what applies "preferably." This, however, is done without testing it against reality outside the closed sphere of discussion. However, unlike both previous forms of opinion, the other opinion is accepted. Thus, according to Peirce, the nominalistically oriented person only accepts those philosophical constructions that suit nominalist reason.

6.4.2.d. 'Scientific' method ('Reality')

A challenge is addressed by testing it against reality. What is real for Peirce? That which continues to exist in a lasting manner, completely independent of our consciousness. In this way, he demonstrates himself as a follower of Plato's theory of ideas and of medieval scholasticism. Peirce greatly admired both. He calls this approach pragmatic, result-oriented. Anyone who tests the same reality will therefore always arrive at the same insight. That is why Peirce mentions this external permanency as the main characteristic of methodical scientific research. External permanency exists, completely independent of any stubbornness, authority, or preference. As mentioned, this is the hallmark of a methodical science, not an ideological form of science.

In so-called "phenomenology," the goal is to do justice to the data, without any prejudice, without any theory, without subjective considerations. Only the data itself counts. Once the data has been properly grasped, one can formulate theories, discuss them, and test these theories against the data. Ultimately, "in the long run," objective reality then reveals itself.

6.4.1.e. "The Mirror Man".

As Peirce put it, idiosyncrasy ("I stick to this through thick and thin"), orthodoxy ("we've always learned it this way"), and preference ("I'm happy to discuss it, but I stick to my individual opinion") are sometimes quite prevalent in scientific circles. One could add that this can also be true in some religious circles or in the lives of the average person. These three unrealistic attitudes persist until the fourth attitude, truthful inquiry, finally refutes the other three.

[142] Adorno Th., The Authoritarian Personality, New York, 1950.

The ancient Greek Parmenides already said that one must think "according to reality itself." The person who works this way is sometimes called "the mirror person." He reflects the data as they are in themselves. Speaking from the ABC theory (6.4.1.), we could put it as follows. A represents reality, B is the way in which one processes it. C is the result of that representation. The mirror person does not color the data in B. This means that his C accurately reflects the data A. If we represent reality in an idiosyncratic, orthodox, or biased way, it is obscured by his B. His C is not an accurate representation of A.

Given the very human tendency to adhere to the first three methods, this fourth method is difficult. Many people interpret things idiosyncratically, orthodoxly, or with preference, without objectively grasping the meaning of what is given. They project their own subjective interpretation onto things. They do not grasp the objective meaning or sense, but rather establish a modified one. They move from 'conceiving meaning' to 'constituting meaning'.

Peirce fails to consider the fact that every person, if not careful, exhibits each of the four forms of opinion. In that respect, we are all equal. We hold opinions in such a way that we neglect every other perspective, if not stubbornly—tenacity—excluding them. We share beliefs with others who, in our view, have authority, and thus we are "orthodox"—authority—with others.

As St. Augustine (354/430), the great Church Father of patristics (early Christian philosophy), observed, we have never personally tested the lion's share of our beliefs, yet we "believe" in them nonetheless. We hold positions because they suit our taste: some preference—a priori—is the true "reason." We hold opinions based on our spontaneous experiences, on our own methodical tests—reality. This quartet can be found in both renowned scientists and ordinary people. Strictly logical reasoning adheres to this external permanence. Let us elaborate on this.

6.4.2. Three syllogisms

We give below three syllogisms such as Ch. Peirce , *Deduction, Induction and Hypothesis*[143] ever formulated them. They are remarkable because they are formed with identical judgments (or propositions) and differ only in their order. Thus, they each constitute a different type of reasoning.

Deduction (specialization)
1. All the flowers of this plant are yellow.
2. These flowers are from this plant.
3. these flowers are yellow.

We move from the general to the particular. What applies to all the flowers of a plant naturally applies to a subset of them. This reasoning is sound.

Induction (generalization)
2. These flowers are from this plant.
3. these flowers are yellow.
1. All the flowers of this plant are yellow.

In induction, the conclusion exceeds what is given and is therefore not arrived at through observation, but through logical reasoning. One proceeds from the particular to the general,

[143]Ch. Peirce , Deduction, Induction and Hypothesis, in: Popular Science Monthly 13 (1878): 470/482.

from a subset to the entire collection. What applies to these flowers, to a subset, does not necessarily apply to the entire collection, to all flowers. The conclusion of this reasoning is not absolute. It is conceivable that the same plant also has flowers of a different color. The result must be tested. Note that this is about similarity. It is said that induction is metaphorical.

Abduction (hypothesis)
3. these flowers are yellow.
1. All the flowers of this plant are yellow.
2. these flowers are from this plant..

In abduction, the conclusion exceeds what is given and is therefore not reached through observation, but through logical reasoning. One concludes from one part of a system to the entire system. What applies to these flowers, for one part, does not necessarily apply to the whole, the entire system, to all the flowers. The conclusion of this reasoning is also not absolute. It is conceivable that the yellow flowers could come from a different plant. The result must be tested. Note that this is about coherence. The abduction is said to be metonymic. The flowers, together with the roots, the stem, and the leaves, belong to the system that constitutes the plant. The coherence does not refer to the fact that the flowers literally hang from the stem. Logically, that is irrelevant. If we were to repeat the reasoning with the preceding sentence: all lions in a cage are dangerous, then it would be clear that the lion is not literally attached to its cage.

Deduction (specialization)
1. All phenomena within our experience are material.
2. these phenomena are situated within our experience
3. these phenomena are material,

Induction (generalization)
2. these phenomena are situated within our experience,
3. these phenomena are material
1. All phenomena within our experience are material.

Abduction (hypothesis)
3. these phenomena are material,
1. All phenomena within our experience are material.
2. these phenomena are situated within our experience.

We see that the three syllogisms indeed involve the same three sentences, but in a different order. We also emphasize that some use this threefold scheme to demonstrate that all reality is material.

But let's consider the first clause of deduction. This applies only to what lies within experience. That all phenomena are material can only be demonstrated by effectively examining all the phenomena of all reality. And that one has been able to establish that they are indeed all material. But no one can do that. Therefore, one cannot proceed deductively. That is done inductively or abductively. But then one no longer has all the elements of the total set, but only a subset. Or one doesn't have all the parts of the total system, but only a part of the whole. It then becomes impossible to make statements about the entire set or the entire system of reality.

If a particular form of science does so, it slips into ideology. The philosopher of science K. Popper says that science consists of realizing that it is primarily situated in induction and abduction, but rarely in deduction. If science does not encompass all of reality, but constitutes only a part of it, other opinions also have a right to speak about the non-scientific part. This is what religion does, for example. Science poses the question: what is the given, what is the question, and how does one arrive at a solution? As mentioned, one then proceeds inductively or abductively. But the same applies to religion. This will become particularly clear when discussing non-Biblical religions.

In Christianity, as it was led by the Vatican, especially in the past centuries, deduction was central. Standards were imposed in a much more authoritarian manner. Anyone who resisted risked encountering the Inquisition, now so deplored by the Church. They could also see their own work placed on the index. The Church kept a strict watch over what it deemed suitable or inappropriate for the underaged. In this regard, blind faith was sometimes demanded. But whoever demands this, some claim, is submitting to the wishes of Satan and all demons, but not to those of the Biblical God. In recent decades, we have indeed seen a growing openness.

Let us also give the syllogism for this.
Deduction (specialization)
1. All the statements of the Vatican are true.
2. These statements are from the Vatican.
3. these statements are true.

Induction (generalization)
2. these statements are from the Vatican.,
3. these statements are true.
1. All statements from the Vatican are true

Abduction (hypothesis or generalization)
3. these statements are true.
1. All the statements of the Vatican are true.
2. These statements are from the Vatican..

One repeatedly notices the preconception in generalization and generalization. The term "generalization" isn't really a Dutch word, but just as "generalization" refers to the entire collection, "generalization" refers to the whole, to the coherent system.
A blind belief in both generalization and generalization is, from a strictly logical perspective, therefore contrary to the truth itself.

The Church, which claims to be infallible, condemned Galileo in 1633 for following Copernicus's lead in saying that the sun, not the Earth, was at the center of the solar system. Only in 1992 did Pope John Paul II officially acknowledge the Church's error in this regard, and Galileo was reinstated.

Apparently, the church paid insufficient attention to the discernment of inspiring spirits, as *1 John 4:1* warns us. Throughout history, this infallibility was attributed not only to the Pope, but to all "wise men" of the true kind by still archaic cultures. Not that these "wise men," considered infallible, deserve such recognition in themselves: no, God himself, responsible for a humanity that does not, or not sufficiently, "see" spiritually, protects this

humanity by safeguarding its religious leaders. In that sense, such religious leaders are infallible. We will establish this repeatedly towards the end of this text.

6.5. Dare to think independently .

In logic, the basic axiom is: "what is, is," and "what is so, is so." This second "is" is not a superfluous repetition, but rather an honest affirmation, an affirmation of what exists. Thus, the liar does not allow "what is" or "what is so" to be what it is, but instead says of that "what is" that it "is not," or of that "what is so" that it "is not so." A judgment formed beforehand, without wanting to take note of the objective facts, can be nothing other than a prejudice. Logical ordering is connected to the search for truth and its affirmation. Therefore, whoever reasons logically and validly also reasons conscientiously. And conversely, acting conscientiously is also a logical matter. This not only leads to a healthier human psyche, but in a way also connects with the Christian religion. And that is why this chapter belongs to the supernatural. The title page of this website mentions the adage of Christianity: it is wisdom, descended to heal the peoples. We will, incidentally, see in what follows that many non-Christian religions do not always operate logically, and therefore do not essentially work in a healing way.

6.5.1. 'Gnothi seauton', 'know thyself' .

Many Greek philosophers, including Socrates , already emphasized in their time the "Gnothi seauton ," the Ancient Greek equivalent for "know thyself." The view that humans can possess considerable self-knowledge is apparently based on a very old tradition. The German philosopher and educator Otto Willmann, *in "History of Idealism* [144]," states that all archaic cultures claim that humans contain within themselves something of the total cosmos, of all reality. The soul, in its deepest being, knows at least parts of "the truth." By turning away from this material world, humans discover traces of it in the depths of their own soul. Because of humanity's resemblance and connection to this all-encompassing cosmos, it is said that humans are a microcosm within the macrocosm. Something in their deep soul structure corresponds to the structure of the whole of reality.

The Delphic saying "Gnothi seauton" encompasses not only self-knowledge but also knowledge of the cosmos. The Book *of Genesis also* mentions something similar. After all, humanity was created in God's image and likeness. Apparently, it is also this micro-macro structure that makes clear perception possible. It is therefore also obvious that other cultures also have their prophets. We have already touched on this when establishing some similarity in the various mythologies of different peoples. Viewed in this light, this form of self-knowledge, of knowledge about the universe and humanity, goes far beyond what a modern Westerner might understand as "self-knowledge." This latter concept usually seems to extend no further than a few psychological and character-based reflections of humanity about themselves. While for some others, this "know thyself" includes, among other things, knowledge of several previous lives and the common thread that connects these successive incarnations.

6.5.2. Plato's Image of Man.

"Know thyself" can also be viewed from a depth-psychology perspective. G.J. de Vries , *Plato 's image of man* [145], says that for Plato, the human soul consists of three distinct parts. First, there is the great monster, then the lesser lion, and finally, the small human being.

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[144]Otto Willmann, Geschichte des Idealismus Id.,I, 441.
[145] de Vries GJ, Plato 's image of man in Tijdschr. v. Fil 15 (1953) 3, 432.

The great monster's "values" are unrestrained sex and excessive eating and drinking. The lesser lion is focused on honor, possessions, power, and self-assertion. The small human cultivates as its values all that is truly valuable: higher ideas and an intellectual-ethical education. This highest quality in humanity, Plato calls "small." It is unique to the small human and must strive to hold its own against the great monster and the lesser lion.

Plato had no great illusions about people as he had encountered them in Athens and Sicily. For him, humanity is primarily characterized by the lesser lion. The autocrat or tyrant is predominantly dominated by his own great monster that strives for power, influence, and possessions. The tyrant tyrannizes others, but is also tyrannized by his own great monster that lives within him. This is precisely why he is unfree. Tyrannical people want to assert themselves and know virtually no boundaries in this regard. The Flemish lawyer and politician H. Schiltz [146](1927/2006) put it this way: "Give people absolute freedom with impunity, and they become beasts." We are saying that this certainly doesn't apply to 'all' people, but to 'not all,' to some. Father Damien, who cared for lepers on the island of Molokai until he himself died of the disease, realized the highest expectations that the "little man" can achieve in life. We have crowned him the greatest Belgian for good reason.

The great monster and the lesser lion assert themselves more easily during our sleep. Then our spirit, our little human, is asleep. During sleep, it no longer fully controls the immoral desires of the monster and the lion. These can then live out their full potential. This was illustrated by D. Fortune's experience in bringing her demon of vengeance to life. The great monster satisfies its lusts and, in that twilight state, risks everything, freed and released as it feels from much shame and inhibitions.

6.5.3. Dr. Jekyll and Mr. Hide

Stevenson's 1886 novel, *The Strange Case of Dr. Jekyll and Mr. Hide,* illustrates this as well. By day, Dr. Jekyll is a respected man, but at night, with a certain medicine, he can transform himself into a wild animal and do whatever his "great monster," his "wild self," tells him. By morning, the wild animal within him has run its course, and the small human within him regains the upper hand. Then he is the respected human again. This, however, lasts until the evening. Then, unable to resist temptation, he returns to taking his medicine. The great monster within him awakens again and, in the darkness of night, can indulge in all sorts of violent acts with impunity. Gradually, Dr. Jekyll begins to realize his deeper nature, his "monstrous depths of soul." Worse still, the great monster seems to increasingly control him, so much so that he no longer needs the medicine. The small human within him loses its strength, the great monster constantly gains the upper hand, so that even during the day it doesn't let go. Dr. Jekyll experiences his powerlessness and collapses. He realizes that because of his weak willpower, he will forever remain that monster. The small human within him, his humanity, disappears to make way for the animal. The hidden deeper nature —Mr. Hide—in him gains the victory.

Psychologically, the book poses the problem of schizophrenia, but from an occult perspective, it is a confrontation with the "great monster" that manages to wrest itself from the control of the "little man." Therefore, Plato advises, before falling asleep, to entertain "good" thoughts, to shun all anger or resentment , and to bring lower desires to their proper measure. Those who fall asleep angry prepare themselves for similar dreams. We will return to this later (7.3.5).

[146]Schiltz Hugo, My Diary, in Knack, 13 06 2009, 50.

Split aura of a possessed lady.

From a medical perspective, this woman would be schizophrenic. Visionaries speak of possession. On the right, the devil is seen trying to enter through a crack in the aura. Two perspectives on the same issue? Two therapies that could complement each other?[147]

6.5.4. The integrist tendency

This particularly emphasizes the role of mediators between God and the vast majority of humanity. All truth, all authority, all interpretation comes from God, and this almost exclusively through mediators. Note the term "almost exclusively," which emphasizes the exclusive nature. These intermediaries are not so much the founders of religions, prophets, or mystics, but rather the official mediators (pope, bishops, priests). The rest of humanity, in a sense, has no direct contact with God. They "must" obey the mediators; indeed, they must be forced to obey, if necessary, and this by all means, religious and secular. Hence the centuries-long appeal to the so-called "secular arm" to bring vast masses of people to obedience. Tradition, authority, dogma, and asceticism are treated with particular rigor. A well-known harshness characterizes the integrist, which, incidentally, can be found in all churches and religions. Many outsiders confuse such an integrist form of "religion" with what religion should truly be.

We've written about it before: Religions must prove their worth, not by imposing their authority. That time is definitely over. Appealing to blind faith and trust is—like playing Russian roulette—asking for trouble. Peirce would certainly speak of the "orthodoxy method" here: a challenge is met exclusively with a solution imposed by some authority. Ecclesiastical or political systems thus perpetuate an "orthodoxy," a orthodoxy. In a world of immature and illiterate people, any appeal to authority could still be justified. Anyone who wants to speak authoritatively in our time must acquire authority, not authoritarianally, but through "external permanence."

6.5.5. Dare to know!

Let us refer to the French Revolution (1789/1799). It caused a revolution at the end of the 18th century, the age of "Enlightenment." The monarchy in France was abolished. The power of the nobility and clergy was reduced. It was replaced by the principles of liberty, equality, and fraternity. However, this revolution was very hostile to Christianity. In the name of so-

[147] Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2, 49

called "tolerance," many priests were simply murdered. Immanuel Kant (1724/1804), the leading figure of German rationalism, said that Enlightenment "is the redemption of man from the immaturity he has caused in himself, an immaturity which in turn is the inability to use one's own reason without the guidance of others."

But the ideas of Kant and the Enlightenment can also "reverse," turning into their opposite. The reason and cognitive capacity of the average person are limited, especially when it comes to the realm of the extraterrestrial and supernatural. With its urge for "unmasking" and "desecration," the Enlightenment denies virtually every dynamic religion its right to exist. But when it comes to redeeming humanity from its immaturity, the Enlightenment certainly has a point. Some people sometimes get the impression that it was only with the Second Vatican Council (1962/1965) that personal thinking finally began to penetrate the church. This is a thinking that was already evident in the Age of Enlightenment in the Latin slogan: "Sapere aude," "dare to think personally."

For Plato, "philosophy" consists of tracing, starting from phenomena, the elements, presuppositions, foundations, principles, or whatever one wishes to call them. In our text, we aim to explore the presuppositions of religion. We refer to them as our 7 axioms, with which we attempt to clarify what religion is.

In his book *"La crise de la conscience européenne ,* " Paul Hazard [148]discusses the shift in mentality between 1680 and 1715. [149]He argues that 17th - century Christians felt at home in a society with unequal classes. There were, after all, rich and poor. However, 18th -century Christians were no longer willing to accept this.

During this period, something unfolded that can never be underestimated. Instead of a culture founded on the idea of "duty"—duties to God, duties to the monarch—a culture took its place that emphasized the idea of "right": the right of the individual citizen, the right to criticize, the right of reason and rationality, the right to independent thought. This led to the French Revolution (1789–1799), which ended the power of the monarchy that had ruled France for three centuries, as well as the power of the nobility, the clergy, and the church. However, some argue that the church took a very long time (and still takes a very long time) to recognize this right in the individual believer. They point to the vow of obedience expected of many religious, which they claim undermines their own personality and independent thought.

The German Enlightenment philosopher Immanuel Kant formulated this Enlightenment idea as follows [150]: Enlightenment is the liberation of man from the immaturity he owes to himself. Immaturity is the inability to use reason without the guidance of another. You yourself are to blame for this immaturity if it is not caused by a lack of reason, but by the determination and courage to use it without another's guidance. He refers to the Roman poet Horace and his motto, " Sapere aude! Have the courage to use your own reason," which is therefore the motto of the Enlightenment.

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[148]Paul Hazard, La crisis de la conscience européenne (1680/1715), Préface, Paris, 1935,

[149]see this website: course 7.5.: ideology analysis.

[150] Aufklärung ist der Ausgang des Menschen aus seiner selbst verschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seine Verstandes ohne Leitung eines others zu serve. Self-default is this Unmündigkeit, if the Ursache derselben nicht am Mangle des Verstandes, without the Entschließung and the Mutes lies, sich seiner ohne Leitung eines zu serve others. Sapere aude! Habe Mut dich deines eigenen Verstandes zu serve! is also the Wahlspruch der Aufklärung.

The call for independent thinking can be applauded. But the spirit of the 18th-century Enlightenment can also [be] reversed, can turn into its opposite. Critical reason acknowledges only the brute facts and excludes anything that exceeds those brute facts. This includes all paranormal perceptions. In this sense, the Enlightenment in the religious sphere is rather a retrogression, and in the two hundred years that have passed since then, it has led to the opposite of what it intended. It seems as if "the elements of the world" and the "harmony of opposites" (5.2.) have also exerted their influence here. Let us examine this for a few other of its key figures.

6.5.6. Freud and the unconscious .

Sigmund Freud said on his deathbed that if he could live his life over again he would become a parapsychologist, because he felt that that is where the truth about most of our problems lay, in the psychic part of our minds [151].

In his work *Introduction to Psychoanalysis*[152] The Viennese psychiatrist S. Freud argues that the unconscious and subconscious life of humans are far more powerful than the conscious. Strictly speaking, the unconscious is that which never becomes conscious, while parts of the subconscious can penetrate consciousness. This boundary between unconscious and subconscious sometimes seems rather fluid. As already mentioned, humans are gradually evolving toward greater consciousness. Apparently, religion is not only a matter of the conscious within us, but also, and above all, a matter of our subconscious and unconscious depths. This too will gradually become clear.

The historian of religion, M. Eliade , in his book *"Méphistophélès et l'androgyne* ," states in the preface to his book that the discovery of archaic and exotic cultures and the discovery of the unconscious and subconscious in depth psychology are forcing traditional Western humanism to undergo a thorough revision. He writes: "It is not impossible that our era will go down in history as the first to have rediscovered the various religious experiences abolished by Christianity when it triumphed (note: religion in its nominalist, not dynamist, vision)."

In Anglo-Saxon countries (North America, England), it is believed that humans are predominantly conscious in everything they do or don't do. However, the West (Europe, Asia) voices a very different opinion. There, it is emphasized that numerous unconscious and subconscious factors are at work that prevent us from always acting freely. Human emotions, will, and aspirations resemble an iceberg, of which only the tip that floats above the surface represents conscious life. The largest part remains hidden and is influenced by the unconscious and subconscious. In this work , the French psychoanalyst Charles Baudouin, *"Psychologie et pratique de l'autosuggestion* [153]," offers numerous pointers for penetrating the unconscious, and especially for improving one's own psychological and physical well-being.

6.6. An Incorrect Atheism

Another flawed form of reasoning is the denial of atheism by the Greek thinker Epicurus (c. 341/c. 270). He was an atheist and placed subtle pleasure at the center of his philosophy.

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[151] Sigmund Freud, on his deathbed, said that if he had had his life to live over, he would have been a parapsychologist, as he felt that this was where the truth of most of our problems was held, in the psychic part of our minds. Daniël Logan, America bewitched, The rise of black magic and Spiritism, New York, 1974, 74.
[152]Freud S., Introduction to Psychoanalysis, Amsterdam, Wereldbibliotheek, 1958, 15.
[153]Charles Baudouin Psychologie et pratique de l'autosuggestion, Editions Ideograf, 1990.

6.6.1. Is God absent from his creation?

It's often said: the abundance of misery in the world testifies to God's absence from creation. How can a God who is claimed to be all-powerful and good allow so much evil? Some people suddenly conclude that God cannot exist. Without examining this strictly logically. So let's do that below. And we'll do so using the book " *Over God* " by Prof. Dr. Etienne Vermeersch (1934/2019). He was a Belgian philosopher, lecturer, and vice-rector at Ghent University. I don't quite know why I bought the book, but when I left the 2016 book fair in Antwerp, I had it, already the third edition in a month, in my schoolbag. Perhaps I simply wanted to empathize with his worldview. It's always good to consider the arguments of someone with a different perspective, I consoled myself.

When I got home, I looked at the book and immediately read on the inside cover: "Christians believe that God is all-powerful and benevolent. Yet there is suffering and evil in the world. Therefore, the God of Christianity is neither all-powerful nor infinitely good." This last point is quite a far-reaching conclusion, and it stems from two relatively simple premises. I want to be able to do that too. So, I'll give it a try, using a similar reasoning: "Many people believe that a lamp gives light and warmth. Yet there is darkness and cold. Therefore, a lamp gives neither light nor warmth."

My reasoning is indeed constructed analogously, but it doesn't hold water at all. Why is mine clearly wrong, while Vermeersch's is valid? Or could it be that his is also not free from some superficiality? Could it even be a fallacy? On p. 35 of his book, he elaborates on this, using reasoning that, I read, has been known in the Western tradition for centuries. It runs as follows:

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

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

(c) If the God of Christianity is all-powerful and infinitely good and wise, there will be no suffering and evil in the world.

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

Therefore God cannot exist.

So much for Vermeersch's reasoning.

For clarification, we have added the term "only" to both preambles a and b above. Thus, what was left unsaid, but implicitly understood, is now also explicitly expressed. History teaches us that it was the Greek Epicurus (-341/-271) who first reasoned this way. He founded Epicureanism, a kind of philosophy of pleasure. At first glance, his reasoning seems sound. If the three preambles are valid, then that one postamble follows from them. But is it indeed sound? That God can only act this way is assumed here, but not proven at all. Perhaps God, in his goodness, omnipotence, and wisdom, has sound reasons to act differently, for example, because he wants to respect human autonomy. Perhaps he can prevent evil, but he doesn't simply want to do so, precisely because he respects the freedom and autonomy of the creature.

6.6.2. God does not create automatons.

The reasoning above indeed posits that God creates only unfree beings, beings incapable of independent decision-making. In such a creation, humans have no free will, no sense of norms, no independent reasoning, and therefore no inner growth. They are then merely robots and automatons. In such a creation, the entire responsibility for evil lies solely with God, not with the creature.

God, however, does not create automatons, but rather people with free will. At the same time, He gives them a standard or rule of conduct. In the Bible, these are the Ten Commandments and the possibility of deviating from that standard. Those who disregard the rule of conduct are tolerated for the time being out of respect for their freedom. But if they behave in a way that crosses the line, they will sooner or later be confronted with what the Bible calls "the judgment of God." Biblically speaking: As you sow, you shall reap. For believers, these rules of conduct have something absolute and thus transcend the worldly frame of reference with its all too variable nature. History and current events indeed teach us that there are places and times, and even many, where norms do change and where "evil" is not always condemned with the same severity by society. Or, for example, let's compare the way people viewed religion half a century ago with the rather negative mentality of today. Apparently, times also have their fashions.

6.6.3. Our human limitations

To logically grasp a disappointing fact like the existence of evil, one must ultimately—note: ultimately—situate it within the totality of reality. All too often, our human limitations fail to provide sufficient reason for this. Then the fact seems absurd, because it presents no clear reason yet still causes terrible pain. The term "justice," insofar as it lives within humanity, is precisely the absolute requirement to find a sensible explanation here. But for that, the cause of evil, a cause that is itself evil, is usually located too deeply in the mysterious depths of earthly existence. Indeed, so much tragedy remains that cannot be made transparent, or only with great difficulty. However, the fact that we lack sufficient insight into this does not prevent an objectively sensible structure from being at work in evil and suffering. Expressed with faith in God: God has his reasons that even our believing reason cannot readily grasp.

6.6.4. An 'argumentum ad hominem'

Let's return to Vermeersch's reasoning. It is also an argumentum ad hominem, an argument that can be used against anyone who asserts it. If God does not exist, then He cannot be the cause of evil. If evil does exist, it cannot possibly come from a non-existent God. Therefore, for the atheist, the sufficient reason for evil certainly does not lie in God. It lies in the finite, free world and its inherent deviations. This latter, of all things, is precisely the Christian view on the matter.

In this view, it is therefore completely incorrect to state that the problem of evil remains the most powerful argument against an all-good, benevolent God, as Dirk Verhofstadt stated in his *Atheism as the basis for morality* [154], he claims, citing Victor Stenger. Furthermore (oc 92), Verhofstadt quotes moral philosopher Etienne Vermeersch, who writes in the same vein: "A God who, by definition, must be infinitely good and who does not find it necessary to condemn slavery, but who, moreover, allows and approves of these horrific practices, cannot exist." One can see that although this denial of atheism is logically flawed, it remains rhetorically powerful and is still abused in more than one liberal and atheistic textbook of logic. Logical reasoning protects us, especially in religious matters, from many errors.

Vermeersch concludes: "Although the argument (note: Epicurus's) is very old, no one has ever presented a cogent counterargument." However, we reach a completely different conclusion and find the arguments presented here against his reasoning—we believe they are

[154]Verhofstadt D., Atheism as a Basis for Morality, Houtekiet, Antwerp / Utrecht, 77.

not new, he could have mentioned them himself—to be cogent.

6.7. The Western Blindness

The reason why Westerners rarely or never experience this subtle, extraterrestrial or supernatural nature may be partly due to the axiomatics and dominant position of science in our time. It is sometimes said: "If it isn't scientific, then it doesn't exist." Section 3.1 addressed the axiomatics of science. We argued that science is precise, but limited. This is because it only allows the sensory and the material to exist. Therefore, it condemns itself to being a partial science. It does not encompass the full extent of reality. A methodological science recognizes this, an ideological one does not.

When confronted with data that exceed the natural level of reality, an ideological scientist will still attempt to deny the evidence. Let's illustrate this with the following thought experiment. Suppose we imagine a paranormal experience with a grain of rice. Imagine a table where an ideologically oriented scientist sits. To his left lie several grains of rice. He sits in the middle and picks up the first grain of rice. He examines it thoroughly according to his axiomatics and concludes that the data itself has nothing extranatural. He finds a reason to justify this. He has no choice, because for him, only the natural level of reality exists. He then places the grain of rice to his right and takes a second grain. He examines this one as well. Again, he finds nothing special and places this second grain with the first one to the right. He goes through all the grains in this way. When he is finished, all the grains are to his right. He maintains that he has only seen individual elements, not a heap, not a collection, let alone a coherent system. In his one-by-one investigation, he found no elements of a collection or parts of a system. In logical terms, one remains with the given phenomena and does not exceed them. Generalization or "overgeneralization" is not made (6.4.2.). We have presented this somewhat caricaturally and perhaps exaggerated. Some nevertheless argue that it contains a grain of truth. One would be too blind to the similarities and connections that emerge in the many paranormal phenomena.

A common characteristic, for example, lies in the fact that they all testify to the existence of a fine substance, of beings, and of a process, of a dynamic action. They form a system. But precisely that escapes you when you look at them one by one, without any connection to each other. Some people don't see that.

6.7.1. Your mind is blind, your soul is dead

Regarding this blindness, we refer to what Zielinsky already told us in *La religion de la Grèce antique* (3.2.1.b.) *:* “The sea nymphs are very closely connected with the sea. Sometimes dryly and foolishly called ‘the personification of the caressing waves of the sea.’ Personification? Never will those who speak of them thus be deemed worthy to behold them with their own eyes. Or do we remember the simple Greek farmer who described the goddess Aphrodite as the clairvoyants of ancient Greece once saw her (3.2.1.a.)?”

Or perhaps we refer to the German poet W. Von Goethe (1749/1832) and his *Faust* . It is not only the title of Goethe 's poem, but also the name of the main character. Goethe adapted the old Faust legend. In one scene, he has Faust speak: "The world of nature spirits is not closed. Your mind is blind, your soul is dead." It is perhaps also known that Goethe also possessed a certain clairvoyance. He says that while writing his Faust, he imagined the poem being played out, and that he "only" had to write it down.

We hear a similar voice from J. Sterley , a specialist in ethnomedicine and author of the book *Kumo , Witches and Witches in New Guinea* [155]. He puts it this way: " Our preconceptions surround us like a shield behind which we only perceive what we can explain with our 'intelligence,' with our modern, Western reason ." In other words, our axioms, our preconceptions of what is 'real' for us, limit our perception to what these axioms, these preconceptions, can handle. The rest falls outside of that. Sterley spent five years researching a region of New Guinea for both plants and witchcraft practices. His conclusion: " I now know that 'our reality' is a limited area and that we have no awareness of what happens outside our limitations." This statement, incidentally, characterizes his entire book. With different senses, we might perceive a different reality.

The standard Westerner experiences only what is sensory. Consequently, the realm of everything that transcends this is no longer a given for everyone. A true religion, a religion based on paranormal forces, means little to them anymore. This growing disbelief is experienced by many as a great void. The age-old metaphysical pedestal upon which all reality rested is replaced by what the French thinker Pascal once called "the frightening eternal silence of boundless spaces."

6.7.2. Even the 18th- century 'Enlightenment' blinds.

The paranormal was commonplace in virtually all archaic, ancient, and classical cultures, and remains so to a large extent in contemporary, non-Western, traditional societies. With a few exceptions, one could say that manticism is timeless and universal. It is inherent in the millennial history of humanity.

A radical shift in this attitude occurred with the Western European "enlightenment," " the enlightenment" or "die Aufklärung," which began in the 18th century and steadily gained influence. It is a cultural movement that, on the one hand, advocates for emancipation and independent thought, yet on the other, opposes everything paranormal and religious. This influence continues to resonate. Humanity and this world became much more central. Incidentally, the light of profane reason is symbolized by the American Statue of Liberty in New York, which holds the torch of enlightenment aloft. It has broken the chains that bound it and brings the light of overly materialistic reason to the entire world. From then on, religions that center on subtle forces and subtle beings are viewed with somewhat disdain.

Yet, interest in the paranormal has persisted throughout history, albeit sometimes in a more hidden way. In our time, there is a renewed and open interest in the paranormal. This is evident, among other things, in the success of the movement calling itself "New Age." It is updating many paranormal insights and magical practices from traditional cultures. In America, actress Shirley MacLaine is its figurehead.

R. Van Zandt , *in The Metaphysical Foundations of American History* [156], argues that all contemporary philosophy is nominalist. "Nomen" in Latin means "name." For the nominalist, only the natural level of reality exists. Humans themselves autonomously determine what is meant by the name of something. Any reality value is denied to external and supernatural beings. As for Protagoras (3.2.1.a.), the consistent nominalist is also the measure of all things. He sees law, morality, and religion as purely human products. Van Zandt argues that nominalism is quintessentially an Anglo-Saxon philosophy. K. Marx, F. Nietzsche, S. Freud,

[155] Sterley J., Kumo, Hexer und hexen in Neu - Guinea, Munich, 1987, 183.
[156] Van Zandt R., The Metaphysical Foundations of American History, The Hague, 1959, 124/156 (Realism versus Nominalism).

and many others also thought nominalistically.

However, anyone familiar with religious energies knows that, for example, saying the name of a deity also subtly evokes that deity. It can even be perceived clairvoyantly. Sensitive people claim that when praying to the Trinity, they also feel that energy as tingling sensations in the palms or in the crown chakra. For the religious person, a name is not an empty shell.

6.7.3. An intellectual education

The 18th- century "Enlightenment" was not only not very enthusiastic about paranormal phenomena, but the religious themselves rarely possess paranormal gifts. Their education was, and still is, primarily intellectual. They are, so to speak, civil servants, not mediators between higher beings and the faithful. They rarely experience the energies they work with and cannot direct them. Indeed, perhaps the salt of faith has lost so much of its potency for some that it is barely there anymore.

Let us refer to *Luke 8:43* , where Jesus says that someone had touched him, for he felt power coming from him. It then turns out that a woman who had suffered from a hemorrhage for years had held the hem of his garment behind his back. She believed that Jesus' garment also shared his special life force, and that if she could touch his garment, she, in turn, would share in that high life energy. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus further added that her faith had saved her. *Luke 6:19 also* records that a large crowd wanted to touch Jesus because a power came from him that healed them all.

If both of these Bible texts are based on reality, and that is indeed what the Bible wants to teach us, then religion here primarily concerns a belief in a supreme life force that is also "transitive," which can pass from Jesus, who possesses it in abundance, to the woman who apparently lacks it, or even to an entire crowd. But then it becomes clear that religion is a dynamic event, that a form of energy transfer is involved. That is precisely the core of a dynamically conceived religion. And that is what we want to emphasize and explain in all these chapters. In this context, we will also discuss the myriad nature spirits involved and who form the basis of this energy. Incidentally, the Bible repeatedly speaks of such energetic workings, of what it calls the power of the "Holy Spirit."

If Jesus could also sense a power emanating from Him at the moment of that healing, then He is, to use a term from the paranormal world, a so-called "sensitive." Such a person senses many processes and events that remain hidden from the average person. The ancient Greek text mentions the word "egon" for this, which means "I know about," "I am aware of it." Jesus experienced a power leaving Him. Many a sensitive person would argue that today one can hold on to a priest's robe as long as one wishes, but that it is by no means certain whether it still emits power. Even the priests themselves would likely be utterly astonished if someone approached them with a life problem and requested a paranormal solution.

The power emanating from Jesus is also perceived by seers as a bundle, a stream of myriads of luminous points. A solid and biblical clairvoyance indeed transcends the boundaries of time and space. *Luke 8:43* describes this bundle of energy emanating from Jesus to the woman who lacked subtle energy. This deficiency caused her persistent bleeding, and once replenished, it brought about her healing.

The primarily intellectual training of the average clergyman, for example, contrasts

sharply with the training of a shaman, marabou, medicine man, sorcerer, or lama. Paranormal gifts are indeed required and developed in those situations. The believer expects a concrete solution to a specific life problem within that magical realm.

D. Fortune , *Psychic Self-Defense*[157] (note: understand 'occult') , writes: " The average cleric is not very skilled in the techniques of occultism and therefore understands little or nothing of his own religious practices. It therefore remains an open question for each individual cleric as to which influences he brings to the altar and which forces he, conversely, brings back home. Someone whose consciousness has been elevated by religious rites and who does not know how to seal his aura again and return to a normal state of consciousness is exposed to a 'psychic' invasion ."

Fortune means that before a priest begins a religious ritual, he must have prepared himself thoroughly in prayer. The old catechism stated that the priest must be "in a state of grace" during his work. If negative influences still linger in his aura, this can impair the proper functioning of, for example, a sacrament. Or, if his subtle aura is not good, one can imagine that the Eucharist he distributes is also "contaminated" by this.

Alexandra David-Neel , *Magic and Mystery in Tibet,* [158]speaks of her lama training not so much as an intellectual study, but rather as an important occult initiation. "Among the Tibetans, initiations do not consist of imparting a doctrine or a secret, but rather of a transfer of a 'psychic' power. The Tibetan expression 'angkur dei,' which translates as 'initiation,' literally means 'the transfer of power.'" So much for Ms. David-Neel . One can see that her description aligns very well with 'the sacred' in a dynamic sense, because here too, it concerns an increased power-charge.

The way our priests fulfill their religious function is usually quite different from Jesus's . He laid hands on and healed the sick, as in *Luke 8:43-48* where he healed the woman with a hemorrhage. This is also true of his other miracles. The apostles also laid hands on and healed the sick. In *Jeremiah 18:18*, those who mediate between the whole people and God are called "priests, wise men, prophets," and in *Matthew 23:34* they are called "prophets, wise men, and scribes."

Administering a sacrament, as with all magic, requires the priest to concentrate on what he is doing. If he is distracted or distracted, he will not achieve the intended goal. The priest must also be a conscientious person and live "in a state of grace," as the ancient theologians put it. Otherwise, many destructive beings and energies can be summoned during the administration of the sacrament. We will return to this theme in the section "Intruding Beings" (9.7).

6.7.4. Demoniacs Recognize Jesus

"Your spirit is blind, your soul is dead," we wrote. Curiously enough, this was true for many of our contemporaries, but not for the possessed. They recognized Jesus' divine calling. Or, to be more precise: not the possessed themselves, but the spirits that possessed them. These spirits used the voice of the possessed to cry out what they, the spirits, experienced in their encounter with Jesus. Let's quote the Bible.

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[157] Fortune D. , Psychic Self-Defense, Amsterdam, 1937, 102

[158]David -Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939 [-1] , 1965, 356. (// Mysticism and magic in Tibet, Amsterdam, Gnosis, 1941).

Matthew 8:29 The demon-possessed ask Jesus, “What do you want, Son of God? Have you come to torment us before the appointed time?”

Mark 3:11 , Even the unclean spirits fell down before Jesus, crying out, “You are the Son of God!”

Mark 5:6 , Healing of the Demoniac: When the demon-possessed man saw Jesus from a distance, he ran and knelt before him, crying with a loud voice, “What do you want from me, Jesus, Son of the Most High God?”

Luke 4:41 , The demons also left many people, and they cried out, "You are the Son of God!" He rebuked them and wouldn't let them speak, because they knew he was the Messiah.

And finally, *Luke 8:28,* "What do you want from me, Jesus, Son of the Most High?" The spirits, who themselves lack physical bodies, are apparently less bound by the limitations of time and space and more easily see things from the other side of reality. Here, for example, is the impressive and brightly shining aura of Jesus. A person in an out-of-body state, for example, also transcends, at least partially, these limitations and, from the level in which they are located, experiences the world around them clairvoyantly.

Let us also pay attention to what follows.

Matthew 9:1-2 , Healing of the Paralytic : “Take heart, my friend, and your sins are forgiven.”

Mark 2:3-5 , Healing of the Lame Man : When Jesus saw their faith, he said to the paralytic, “Friend, your sins are forgiven.”

Luke 5:20 , Healing of the Lame Man. Jesus said to him, “Your sins are forgiven.”

Luke 7:48 Jesus said to her, “Your sins are forgiven.”

"Go in peace, your sins are forgiven," we hear Jesus say repeatedly. Apparently, his miracles are intertwined with his teaching. Where they no longer exist, his kingdom simply ceases to exist, and his works are misunderstood. When Christ addresses the evil spirit in a sick person, he adopts a different perspective than that of a doctor or psychiatrist. We will return to this (8.8.1). He points to what lies behind the naturally observable. He recognizes God's absence through the physical and psychological torment, or as Paul puts it, through the wildness of "the elements of the world." Evil uses this to strengthen its grip on humanity.

6.8. Magnetizing; a universally acting force

We still find evidence of this, for example, in healers who lay hands on the sick or in so-called "magnetizers." These individuals transmit healing energies to sick people through specific stroking movements, while absorbing the negative energies with their hands. You often see them pause and "shake" their hands, like shaking off drops of water. They do this to cleanse themselves. Another method is to hold their hands briefly under running water. The negative energy then travels with the water to "Mother Earth," where it can process the "evil."

R. Thetter , *"Magnetismus, das Urheilmittel," quotes* [159]Wolfgang von Goethe on the cover of his book : "Magnetism is a universally active force. Every person possesses it, though there are individual differences. Its effects encompass everything and all situations. The magnetic forces extend to all people, animals, and plants. Yes, man does not know what he is, but he also does not know what he possesses and what he is capable of. That is why he is in such a wretched state, so powerless, and so unfit."

[159] Thetter R., Magnetismus, das Urheilmittel, The Hague, Couvreur, sd.

This book refers, among other things, to Saint Louis, King of France in the 17th century, who also possessed the ability to heal people. Essentially, the energy comes from God, but in the healer, it is transformed so that it can be more easily absorbed by the sick person. "The king to touch, God to guerit," was the saying at the time.

Such healers are aware that they are merely intermediaries. The actual healing and the required energy are a gift from God. Biblically speaking, this 'magnetic force' is one of the many forms of the "Holy Spirit." Those who skillfully use it for good demonstrate a religious empathy. Through this force, a fusion occurs between the soul bodies of the healer and the recipient. The latter can be a person, but also an animal, or even an object. This will be discussed further in the creation of a fetish (8.3.).

When using such powers, all the rules regarding the so-called "judgment of God" apply. We will return to this in detail later (7.7). Magnetizing, dowsing, and divination are not arts that one simply learns, like other techniques of a purely profane nature. Those who practice them without Trinitarian prayer place themselves in the external world, with all its inherent dangers. They then open their aura to anyone or anything that presents itself. Sacredly minded people warn that one does not know what one is doing if one ventures into witchcraft and magic outside the realm of God. If one wishes to appeal to dynamic and protective powers in Christianity, there is this one golden path: repeated prayer. This was already discussed above (6.3).

6.10. The themes of the sixth axiom summarized.

Religion and logical reasoning are closely linked. What information do we have? What is being asked, and what resources are available? The answer pointed us in the direction of prayer and rigorous logical reasoning. It armed us against several forms of Western blindness.

7. Evil exists .

Evil manifests itself not only in individual choices, but also in the vast structures that shape our planet. In global politics, we see how quickly relations can shift from democracy to autocracy, and how the economic interests of the strongest prevail. Evil also has many faces in social life. Governing the world justly and through mutual agreement remains an immense challenge.

7.1.1. The Prince of this World

During Christ's temptation in the desert (*Matt. 4:* 8ff), it is Satan, as the "prince of this world," who grants Jesus all the kingdoms on the condition that Jesus submit to him. *Luke 4:5* and *John 18:36 also* state that all the kingdoms of the world have been given into Satan's hands. Jesus does not deny Satan's possession of this world, but states that his kingdom is not of this world. Indeed, through his suffering and death, Jesus will soon discover who rules in this world.

7.1.2. A soul without divine life force

Let us refer again to *1 John 5:16,* “If anyone sees his neighbor committing a sin that does not lead to death, let him pray for him, and God will keep him alive—that is, if his sin does not kill him. For there is a sin that leads to death, and I do not urge him to pray against it.” Man is then, as *Psalm 88 (89) :11-13* suggests, only as a rephaim, as a soul without divine spirit or life force, and in that sense, as 'dead.' This situation is dangerous from an occult perspective. Whoever closes themselves off from God's life force loses His protection. But then a kind of power vacuum arises within that person. As that good disappears, evil no longer

encounters resistance and can grow unchecked. That is only a matter of time.

7.1.3. Theodicy: Can God Exist if Evil Exists?

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

Let us refer to Vermeersch's reasoning. It is also an *argumentum ad hominem* : reasoning that can also be used against the one who uses it. If God does not indeed exist, then He cannot be the cause of evil. If evil does exist, then it cannot possibly originate from a non-existent god. For the atheist, the sufficient reason for the existence of evil certainly does not lie with God, but in the finite, free world and the deviations present therein. And that is precisely the Christian view on this matter. Although this denial of atheism is logically incorrect, it remains rhetorically powerful and is still abused in more than one liberal and atheistic textbook of logic. Logical reasoning protects us, especially in religious matters, from many false paths.

Evil, perceived as unjust, easily leads to intense emotions, and those who experience it initially ignore the message that they must place the matter within a broader context. Anyone confronted with a painful situation in life requires more than just insight. After receiving a deeply painful disappointment, people usually lose their inner peace, and it takes a considerable amount of time for the emotional shock and injury to subside and for them to regain their calm self-possession. Anyone with even a minimal experience of evil and the suffering and sorrow it causes knows that this very powerful phase, which shocks one out of normal equilibrium, does not last. But then the logical-metaphysical meaning presents itself, and the moment of reflection and reasoning arrives. However quick the emotion, the meaning catches up with it. From the world of pain, one returns to the ordinary world of everyday life.

7.1.4. The bad mood: dealing with an upset.

It happens, however, that instead of becoming receptive to reason, people, in the face of shocking evil and suffering, are left with a wound called bitterness. Its everyday form is called "bad humor." It was not without reason that the ancient Romans called this state of mind—actually, that designation of what opposes and disappoints—"iniqua mens," unjust state of mind.

It's repeatedly observed: someone in a bad mood resembles someone who is beginning to process a profound upset. Such a person listens, but they repress or suppress within themselves the pure—rational—insight that their emotionality is wrong. They no longer believe, no longer hope, and are loveless. Until—for sometimes inscrutable reasons—they finally thaw and become receptive to reason and fellow human beings again.

The embittered person is essentially and severely ill-tempered, to the point that they threaten to distort everything they encounter into a caricature of it. Anyone who lives with such an embittered person day in and day out will find the above description painfully accurate. Charity and humanity pass them by. To such an extent that the embittered person becomes a nuisance to those around them. They can even gradually become lonely if they fail to be receptive to reason and—the term is apt—do not repent. The embittered person

revolts against the "injustice" inherent in the world and which they experience. It seems as if they must persevere on their own strength, even against God. This is the reasoning of the embittered person who nestles in their embitterment and confuses God with its caricature. One can counter this irresponsible emotionality by trying to escape it, by fighting it, and by, despite everything, trying to give it meaning. That will be a big challenge.

To logically fathom a fact, to "deduce" it, as Hegel would say, one must ultimately—note: ultimately—locate it within the totality of reality. All too often, our human limitations fail to provide sufficient reason for this. Then the fact seems "absurd," because it presents no clear reason yet still causes terrible pain. The term "justice," insofar as it lives within humans, is precisely the absolute requirement to find a sensible explanation. But for that, the cause of evil, a cause that is itself evil, is often located too deeply in the mysterious depths of earthly existence. Indeed, so much tragedy remains that cannot be made transparent, or only with extreme difficulty. The fact that we lack sufficient cognitive insight, that we speak of an unfortunate or unjust chance (3.1.3.), does not, however, prevent an objectively sensible structure from being at work in evil and suffering. Expressed with faith in God: God has his reasons that even our believing reason cannot readily grasp. This was explained in the chapter dealing with chance.

7.1.5. Utter despair, utter distrust

In 1974, the weekly magazine *De Post published* [160]an article about exorcism, following the then-successful film "The Exorcist." The article also features several exorcists who talk about the significant difficulties they can face. An exorcist writes: "I have had personal experiences with demons. Mostly in the form of psychic states. I was plunged into utter despair, utter despair toward fellow human beings, utter pessimism, and utter distrust of God and his saints. These spells arose unexpectedly and vanished just as suddenly. It was even so that afterward, I would laugh and whistle and conclude: 'There, I've lost that again.' I always felt so intensely that this was the grip of another evil and deceptive spirit. And I knew and felt that a person cannot master that temptation with their normal psychic resistance. I felt it; it flashed through me: that state is not from within me. I simply could not respond out of psychic powerlessness. I felt seized. If that grip now takes over, then you speak of possession. That's why I find the bondage so important, which is often much more obscure and less visible, because possession is an acute and recognizable case. I am absolutely convinced, precisely also through my personal experiences, that only Jesus Christ is able to overcome that evil

Let us read *Luke 2:22* . “Jesus, as a child, is brought to the temple by Mary and Joseph for his dedication, like all children. Simeon, under God's guidance, is brought to the temple. He sees the child, takes him in his arms, and, inspired by God, says, ‘Behold, this child is destined for the fall and rising of many, and for a sign of contradiction.’” Anyone confronted with Jesus and his immense God-given life force faces a choice. This choice is not always conscious but can be inspired from the depths of one's own soul. It is connected to the occult status of the person confronted with Jesus. If this status is dark, and therefore the person's aura is not good, they will reject Jesus. Otherwise, they will feel drawn to Jesus. Naturally, this also relates to the beings who guide such a person. Are they demonic, possibly satanic, or do they live in friendship with God?

7.1.6. Have We Forgotten God?

A priest who loses sight of God's existence and, moreover, commits a sin against a child,

[160]De Post, no. 1334, 29 09 1974, p. 7.

drastically cuts himself off from friendship with God by the horrific nature of his act. This is a direct application of Genesis 6:3, where God says, *"My Spirit will not abide in man forever, for he is flesh."* In other words: where a person denies his conscience, the divine life force cannot sustain itself permanently. He steals the vital life force he himself lacks, in a particularly brutal manner, from a weaker fellow human being . It goes without saying that someone who acts in this way opens themselves to demonic, or even satanic, influences. As explained earlier, such a person is completely unfit for the priesthood. There is a sin that leads to death. Legally, such a crime may be statute-barred, but sacredly, it is not. The occult status of such a person is severely damaged and must be restored or expiated. We have [161]explained this in detail elsewhere .

7.2. Wizards at work.

7.2.1. Call your manitoe!

We now consider the testimony of someone who knew a society where life force was central and where people still thought and lived consciously "magical" or "dynamically," and where they still paid attention to working with subtle energies. Not just the isolated magician or witch of today, but the entire community believed in it. This social dimension is indeed important, but a purely sociological explanation of magic greatly undermines the magical reality. Regarding the importance of this social dimension, we refer, for example, to the Bible, *Mark 6:5,* where Jesus spoke on the Sabbath in the synagogue at Nazareth. Mark records that many of the listeners were offended by Jesus , so that he could not perform any miracles there, except to lay his hands on a few sick people.

Our text comes from I. Bertrand , *La sorcellerie.* [162]The author himself quotes a Gougenot des mousseaux, *Magie au XIXe siècle* , someone who was personally met by the missionary we are going to quote.

7.2.1.a. Vicious animals

We are among the Mennomonis, a Native American people. The missionary says that in every tribe, the chief bears a name: "evil healer" or "poisoner." This chief, after all, works under the influence of evil manitoes, evil spirits. The white magician, or good healer, treats ailments based on his expertise in the field of plants (note: phytotherapy). He limits himself to harnessing the life force, "la vertu," of herbs. The black magician, or evil healer, however, concocts powders, potions, and magical mixtures, precisely in the remains of the most ferocious predators. In the skin of a wild cat or a gray bear, for example, such a magician preserves the ingredients that serve as his magic. Why in their remains? Because, through contact magic, these remains are charged with the life forces of predators, which tend toward cruelty.

The black magician therefore exhibits "predatory" behavior much more readily. The type of life force partly determines morality. To properly perform their rite, the magician disguises themselves. They want to impress those who are not disguised. To practice their black magic, they clothe themselves in the skins of the most ferocious animals. Their pelts serve as "sacred," powerful garments. The evil healer is someone who provokes both fear and contempt. Furthermore, Native Americans observe that the death of such a person is almost always violent and full of misfortune. They are resorted to only in emergencies. After all, they occasionally display the undoubted signs of a power beyond nature. Fighting evil,

[161]See text 36 on this website, Godforsaken
[162]Bertrand I., La sorcellerie, Paris, sd (around 1900), Librairie Bloud et Barral, 12.

it is believed, can best be done with the help of another and even greater evil. The greatest evil is that in a magical battle, the strongest black magician overcomes the evil of the weakest black magician.

7.2.1.b. A magical 'liturgy'

The missionary relates: “As soon as the black magician directs a supplication to his evil manitus, or evil spirit, he rushes into his tent and locks himself inside. He gradually sings a monotonous song and repeats his incantations endlessly. When the magic is about to succeed, one hears something like the fall of a heavy object. A trembling and stammering voice is also heard. Finally, the heavy, fifteen-foot-high tent is seen leaning. Now to the left, now to the right. Sometimes it seems about to topple over. At that moment, mysterious conversations take place between the evil healer and the demon who responds to the summons.” Here one notices the magician's very businesslike sense of 'efficiency'. He is very well aware that prayer and supplication are effective. So much for the background. Now for the facts.

7.2.1.c. Breaking the ice

This expression is metonymic for mastery of all weather. The missionary is speaking. "At the end of winter, the tribe would bring large quantities of furs to the banks of the river. There, they would be loaded into canoes to be sailed to their final destination. Some years, however, the river would still be quite frozen over: ice six to eight feet thick. And this while they had anticipated a thaw. The Indians' trading artery was completely blocked. A critical and painful moment for our unfortunate 'savages.' (Note: in early modern times, 'the civilized world' referred to other, primarily archaic cultures, as 'savages.') But it became a day of triumph for the evil healer," says the missionary, and he continues: "In such circumstances, the tribe must choose between conscientious behavior or resolving the emergency with evil means. Finally, they turn to the black magician: 'Come! Quick! Get started!' "And summon your manitu." The average Native American knows that the black magician is praying. "The man in whose heart it is night immediately addressed his manitu with a supplication. If he is answered, one immediately sees the storm rising as if from the depths of the sky. One hears a shuffling and a howling. The ice breaks. The chunks of ice are carried away by the current. They disappear. The river is navigable." One sees: an evil, the frozen river that makes trade impossible, is countered with a greater evil, the consultation of a black magician.

So much for the account of "breaking the ice." The missionary-eyewitness, who, as a Biblical believer, has learned not to believe in all kinds of magic, describes what he sees. We mention this briefly to demonstrate that a Catholic missionary would not be so inclined to take the magic of the "savages" seriously. But, like so many missionaries, if they are willing and dare to admit it, our missionary has experienced it. The magic of the "peoples," of the "pagans," does things that terrify them in time.

So much for the dynamic side of this religion, for that is what religion is: it involves beings and subtle energies.

7.2.2. One human less, one Ngil more

In his fascinating work *"Chez les Fang,"* [163]Father Trilles gives an account of the initiation of such an ngil. From 1892 onward, he was a missionary in West Africa, where he was the

[163]Trilles P., Chez les Fang (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.

first white person to stay with the Jungle Pygmies. There he met the Fang, a people from Gabon, including the "ngil," the black magician. As a "sorcier," or sorcerer, the latter is clearly distinguishable from the "féticheur," the "consecrated" man, literally the "fetish man," who here is a white magician deeply revered by the population.

Every ngil has the duty to choose and train his successor. He takes a ten-year-old boy and treats him as his adopted son. From then on, he trains his apprentice sorcerer. He teaches him the basic secrets and teaches him to speak with the ngil's grave voice. The child accompanies the sorcerer on all his journeys and serves him as a nobleman. He leads the sorcerer through mountain and valley, in village or jungle, ringing the bell. Such children are constantly confronted with bad examples, live amidst the most hideous moral corruption, and are quickly corrupted to the core.

Father Trilles writes: “After all, they have seen 'everything' and know they are at home in all the abysses into which human perversion descends. They are prepared to commit any crime. Often, such children have ended up on the Catholic mission. Drawn along by a friend, lured by the magic of the unknown. They have stayed there, sometimes even until baptism. They do not hesitate to deceive their superiors with a hypocrisy active from the depths of their souls. They always leave the mission worse off than when they arrived.”

Trilles concludes: "Christian formation does not affect them at all," "Christian formation has no influence on them whatsoever." This indicates that ngil formation penetrates much deeper into the soul, into the subconscious and unconscious layers, than, for example, Christian formation does. Christianity, as a higher religion, clearly reaches its limits here, imposed by the lower religion. For Father Trilles, the story of this initiation demonstrates how deeply entrenched paganism is in their primal layer. But the same applies to people who call themselves 'Christians' but in fact are not. It is as if evangelization and the administration of the sacraments simply pass over them without effect, almost like water over a duck. That's how tenacious that pagan primal layer seems in humans. As Freud also clearly recognized, the subconscious and unconscious will and action are much stronger than their conscious form.

7.2.3. Vaughn “What I ask for [164]*”.*

Let's read D. Logan's *America Bewitched* [165]. Vaughn is a somewhat eccentric university student fascinated by evil. He dabbled in all sorts of alternative experiments, including hypnosis. He wasn't exactly an attractive figure; quite the opposite. He was very ugly, and yet it was clear he had an attraction for girls—fellow students. When asked about it, the girls replied that they didn't really know. What made them go out with him? "He simply drew them to him." Girls would be startled when they suddenly discovered they were in Vaughn's room after midnight. They couldn't remember how they got there. Several female students said they woke up during the night, got dressed, went to Vaughn's room, and spent the night with him. They added that he acted as if he were waiting for them. He sought out young girls, of all people, to put them into a kind of magnetic sleep and "share their life force." In satanic circles, the axiom of women's life force is well known.

[164]Logan D., America Bewitched (The Rise of Black Magic and Spiritism), New York, William Morrow and Company, Inc. New York 1973, 65/71.
[165]Logan D., America Bewitched (The Rise of Black Magic and Spiritism), New York, William Morrow and Company, Inc. New York 1973, 65/74.

Justin, a fellow student, mentioned that there were two covens, two witches' circles, on the university campus. Justin and Vaughn were discussing "evil." Vaughn expressed himself clearly: "Some surrender themselves completely to evil." Justin believed there was something good in everyone. To which Vaughn proudly replied: "I have renounced all good and set my sights on evil. I am thoroughly evil. I have made a pact with the devil. To accept that, I had to abandon all that is good and focus on evil." "What I ask for" could include money and possessions, eternal youth, eroticism and sex, insight into "the mysteries," and so on. Vaughn makes a pact with Satan or with a manifestation of him "for eternity." Some form of sexual magic seals the pact.

7.2.3.a. "It had black wings[166]

Other students were present during this conversation. One of them asked if Vaughn had ever seen the devil.

"Yes, I have," Vaughn replied.

" Can you summon the devil at will?" asked another skeptical but fascinated student.

"Yes," Vaughn replied. "I've done it several times."

Most of the group members laughed.

"Don't believe me? Come, I'll show you." Vaughn beckoned them to his room for a demonstration. Five students, including Justin, went to Vaughn's room. Vaughn again stood inside the pentagram. This time he recited several incantations and various numbers. The five students sat in a circle around the pentagram.

Suddenly, a cloud of black smoke erupted from the center of the pentagram. Justin and the others were convinced it was some kind of trick, something any good magician could pull off. However, in the blink of an eye, their skepticism vanished. From the smoke emerged an enormous apparition. It slowly grew in size until it reached from the floor to the ceiling.

"It had black wings," Justin told me, "and cloven hooves. Long horns protruded from its head, which resembled that of a wild beast."

"What did you do?" I asked.

"What did we do? The five of us ran away as fast as we could."

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"Can you summon the devil at will?" another skeptical but fascinated student inquired.

"Yes," Vaughn replied. "I've done it several times." Most of the group laughed. "You don't believe me? Com, I'll show you." Vaughn beckoned, asking them to come to his room for a demonstration.

Five students, including Justin, went up to Vaughn's room. Once again, Vaughn stood inside the pentagram. This time he recited several different incantations and various numbers. The five students were seated in a circle around the pentagram.

A cloud of black smoke suddenly emanated from the center of the pentagram. Justin and the others were convinced that it was a trick of some kind, effective but something any good magician could achieve. Within an instant, however, their skepticism disappeared. Out of the smoke a huge thing emerged. It slowly started to grow in size until its height was from floor to ceiling.

"It had black wings," Justin told me, "and cloven hooves. Long horns came out of its head, which was that of some wild beast."

"What did you do?", I asked.

"What did we do? The five of us ran the hell out of that place as fast as possible."

I was really intrigued with what is was that Vaughn had indeed been able to conjure up and I showed Justin many pictures of the devil in various black-art books. When we came to a painting of Baphomet, Justin said that it was this which he and the other four students had seen that night in Vaughn's room. (p. 68/69)

Evil spirits, entities who are earthbound or malicious, ae always on the watch for those of us who might allow them to come into our lives, as playthings for an evening's entertainment. These spirits are out to destroy those who conjure them up. (p.74)

Afterward, we were very intrigued by what exactly Vaughn had managed to conjure up. We showed Justin images of the devil in several books on black magic. When we came to a painting of Baphomet, Justin said that she and the other four students had seen it in Vaughn's room that night.

The author warns that evil spirits, earthbound or malevolent beings, are always lurking. They seek to invade those who summon them. This was also evident in the texts about "intruding beings." The more Christianity recedes, the greater the chance they will fill this power vacuum.

7.2.3.b. This is the power I possess.

Vaughn wasn't an attractive young man. He was very short and even quite ugly. But as his studies progressed, it became clear he attracted girls. Fascinated by this young man and his apparent power, Justin and a few other students questioned him, whereupon Vaughn reaffirmed his interest in Kabbalah and other mystical forms. "Come to my room some evening, and I'll show you what my experiments with the supernatural have yielded so far," he said.

Justin and another friend accepted his invitation. When they arrived at the dormitory, a beautiful Tudor-style building with carved wooden walls and ceilings, Vaughn greeted them and led them to his room, also Tudor-style, with high ceilings and carved, inlaid woodwork. Vaughn pulled out his book on Kabbalah. He sat for a few minutes and told his guests that he was working on the mystical numbers to accomplish what he wanted to achieve that evening. Then he stood up and removed a rug from the inlaid wooden floor, revealing a pentagram he had painted.

Vaughn stood in the center of the pentagram and began chanting numbers, first forward and then backward. He was reciting an incantation. Vaughn, wearing only shorts and no undershirt, clapped his hands and pulled out three marijuana cigarettes. "This is the power I have. I always get what I ask for," Vaughn proudly declared to his two companions. At first, Justin attributed the marijuana incident to some kind of magic trick Vaughn had mastered. But he and the other student had been watching him so closely that it was impossible for the trick to be performed physically.

In this chapter on black magic, we also warn against drug use. Besides the biological and psychological breakdown of their body, a drug user also undergoes an occult process. Drugs, like excessive alcohol consumption, open the aura to any spirit that arrives. And it's not the most exalted spirits who are queuing. Such an intrusion may initially seem innocent, but ultimately it isn't. The door is open to all like-minded people. Let's turn to the Bible, *Mark 5:9-13,* where a spirit calls out through a possessed person: "Legion is my name, and we are many." Let's compare it to using a computer without a virus scanner. When a worried mother heard her child was taking drugs, she wanted to understand what her child was experiencing... and she took drugs herself. This seems analogous to taking poison to see how quickly it can kill you. Opening the door and letting in everyone who wants to is one thing. Getting everyone back out and then closing the door is another story. Such beings don't nest in your biological body, but in your subtle body. And, as mentioned, that accompanies you in all your subsequent incarnations. Jesus repeatedly warned against discerning between spirits.

7.2.4 “J'ai sacrifié ma vie pour mon peuple”.

“I sacrificed my life for my people, and on I was poisoned in the hands”, With regard to the existence or not of devils, we discuss some aspects of a documentary that we find on YouTube and which deals with Mobutu's policies.

Regarding our theme, the existence or non-existence of devils, we quote some excerpts from the documentary titled: " *I was Mobutu, king of Zaire, Congo, and France."*

We present the selected texts here in Dutch translation. Everyone can watch and listen to the original version online, and it will also be available on the French-language section of our website. The documentary runs for 2 hours and 2 minutes. The excerpts cited here indicate the timeline of each excerpt as they appear in the documentary. Anyone wanting to see and hear them on YouTube will quickly find them.

7.2.4.a. “ We threw the bodies into the Zaire River

After 49 minutes, Pierre Yambuya, Mobutu's helicopter pilot, speaks.

I had carried out several secret missions (note: by helicopter) during Mobutu's regime, specifically at this location where I am now, for example. I used to arrange for the transport of the murdered prisoners. They usually came from this side of the building. The bodies were kept under the grate you see here (note: Yambuya points it out). Those who saw the helicopters flying over the river at night thought it was for nighttime surveillance of our border with Congo. However, this wasn't the case. It was for dropping human corpses into the water, people executed by Mobutu's secret services. After each flight, Mobutu's security agents would thoroughly clean the helicopter so that no traces of blood would be found between the tarpaulins. After all, the bodies were always wrapped in tarpaulins.

After 50 minutes, the then Minister of Information took the floor.

" I knew all this (note: about the murders and the dropping of corpses into the Zaire River), but we couldn't speak. We were at risk of being killed. Mobutu kills people the way we would squash an insect. We want to stay alive..."

7.2.4.b. He took all the wives of his coworkers.

After 58 minutes, ditto.

I know a lot about President Mobutu's sexuality. He loved women, a bit like everyone else, but he went further than that. You can love women. He went further than that… And what's worse is that he politicized the issue. He had affairs with almost all the wives of his staff. That's really serious. And I myself, when I was ambassador in Paris, saw him making moves on my wife. I saw it, for example, every time we were in a restaurant. He always made sure my wife was in his immediate vicinity. I could see his advances (note: towards my wife), but I pretended not to see it. It's embarrassing.

After 59 minutes, ditto.

You know, a man who knows his wife has been with the boss is humiliated, utterly humiliated. Did he (note: Mobutu) do it to know everything his staff was doing through these women? It's possible, it's possible, to secure his power, to know everything. You know, the president can easily find out all the information this way. He wanted to know everything, all the information, he wanted to know everything.

After 60 minutes, an ordinary man has his say.

He used many women, especially other people's wives, to weaken their husbands and thus become more powerful. Of course, he took other people's wives. He weakened his nephew, following him like a shadow, so that he himself became stronger. But if you take your neighbor's wife, you know everything about him.

After 1 hour and 28 minutes, the then Minister of Information spoke again.

When Nicolae Ceausescu (note: the Romanian dictator) was assassinated, we had footage of it. I gave Mobutu this footage. He called me afterward. My God. He cried. He asked, "How could you do that?" I said, "But President, that doesn't bother you." He didn't really tell me what was bothering him. He was very angry and hung up. (...) It was his way of recovering. I believe he must have imagined himself in a similar situation, given that he had led the Zairean people just as Ceausescu had led the Romanian people. He feared that the Congolese could kill him in the same way.

After 1 hour and 46 minutes, an ordinary man has his say.

In the beginning, Mobutu committed many massacres. He killed, and some people said that these were actually sacrifices he was making (note: to the spirits who demanded the blood, or rather the energy present in the blood, for the services they had rendered to Mobutu), human sacrifices, and that from a certain point on he could no longer kill (note: and sacrifice) as many people as before (note: given the resistance that was gradually forming against Mobutu). And then they (note: the spirits) ask you for two or three people (note: to sacrifice), and you don't know how to give them (note: because Mobutu has fewer and fewer human sacrifices available). And at that point, the spirits take them themselves (note: what the spirits don't get for their services, they take and choose for themselves. They demand victims for the blood soul, the subtle energy present in the blood); then they take your child, then they take your wife, then they take your dearest friend, then they take… etc. etc."

7.2.4.c. I saw them drink a glass of human blood

After 1 hour and 51 minutes, the then Minister of Information speaks again.

He (Mobutu) had many gri-gri, talismans. I didn't know Mobutu had the greatest magicians in the world, the greatest marabous (note: a type of magician) in the world, the most powerful dowsers in the world, magicians. I saw them personally; I saw them drink a glass of human blood (!) for his power, for his strength, for his authority. It's incredible.

So far some explanations for this documentary.

7.2.5. Black Masses

J. Lignières , *Les messes noires* [167], says that black masses are the rite par excellence through which one invokes Satan and his satan as the power that rules this earth. The immediately desired is material success and wealth. In all black magic, 'a certain sexualism' plays a role, and one addresses 'higher' and 'lower' beings. One seduces them by creating 'an attractive ambiance'. The sexual aspect emphasized by the author plays a major role in this. Among other things, through 'nudity'. What the Bible conceals for reasons of caution becomes clear with this. Satanism is animal, and can be seduced by sex. Louis XIV (1638/1715), who called himself le 'roi-soleil', the 'Sun King', also regularly had black masses performed. We also refer here to what was said about the initiatic groups (3.2.6.).

7.3. Witches at work.

7.3.1. Fortune: A negative suggestion

We can suggest to someone that things are going better and better for them in every respect. In doing so, we convey a positive message to the subconscious. However, one can just as easily suggest negative messages in this way. Dion Fortune , *in Psychic Self-Defense*

[167]Lignières J., Les messes noires (La sexualité dans la fotografie), Paris, Astra, 1928, 13

[168], mentions that she personally experienced such a negative suggestion in a particularly poignant way. Let's return to her text for this: "an inner voice" (2.2.). Fortune had caught her employer in gross dishonesty and reprimanded her for it.

Fortune recounts: "My employer offered no arguments for her claims, nor did she scold me. She simply repeated the same statement over and over again, as if it were a litany: 'You are incompetent. And you know it.' I entered her room at ten o'clock, and left again at two o'clock. All the while, she monotonously recited her two sentences, so she must have said them several hundred times. When I entered her office, I was healthy and strong. However, I left her a mental and physical wreck and remained ill for two years."

Her employer repeated the two monotonous phrases for four hours. This manifests itself on the natural level of reality. However, the supernatural level of reality paints a different picture. Like a skilled black magician, she began to repeatedly pierce Fortune's aura. With the power of her thoughts, she created more and more holes in it, until a tear gradually formed. From this wound, more and more subtle life force flowed.

Fortune sensed she was about to lose this life-threatening battle . She had the strange experience of her vision narrowing. Just out of the corner of her eye, she saw two walls of dense darkness slowly rising, closing in on her more and more. She knew she would be lost if the two walls met. Then she distinctly heard an inner voice say, "Pretend you're defeated before you really are." The animal world has something similar. Some animals feign death to end a fight with an opponent far too powerful.

Fortune remained ill for two years and only recovered when she was initiated into an occult order, where her aura was sealed.

We will discuss the Church Inquisition later in the text (9.1.). It was a system established by the Catholic Church to track down and convict witches. Today, the Church deplores these practices. Incidentally, they led to all sorts of excesses. From a legal perspective, they are also unjustifiable. These practices are viewed primarily from the natural level of reality.

But let us listen to Fortune, who was familiar with the subtle side. She personally experienced the disadvantages of such a negative suggestion, in a highly amplified form, as an occult attack. She writes: “In light of my own experiences, I am not at all surprised that people who had acquired a reputation for practicing witchcraft were put to death without trial. So terrible and unassailable are their methods.” We will soon be confronted with such dangerous black magic. Legally, our culture has virtually no defense against it. Such problems can only be solved by highly qualified magicians. But they are hard to find anymore. Moreover, they run the risk of being prosecuted for illegal practices. Some seers tell us that this is a practice reserved for the church, for exorcists who can resist such evil, and for healers who, like Christ, can absorb evil.

Jesus himself says (*Mark 16:17-18*) that “ these miracles will accompany those who have believed. In my name they will cast out demons. They will speak in tongues. They will pick up serpents. If they drink deadly poison, it will not hurt them. They will lay hands on the sick, and they will recover .” Sadly, Saint Augustine , who died in 430, observed that

[168]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 10.

these gifts were practically extinct in his time. Our culture has apparently lost much of its inner strength in that regard.

7.3.2. Marguerite Gillot

In ancient Latin, a 'larva'—in the plural, 'larvae'—is a ghost. There is no proper Dutch word for it, but the term "occult head-footer" denotes its external form. This subtle apparition is indeed a bodiless being, displaying only a head with a stringy appendage that, with some difficulty, could be called feet. The magician who summons them infuses them with a portion of their life force. Thus charged, they search for a victim. In many cases, those who work with them are unaware of this and attribute the 'effect' such a larva causes to their own power. Let us refer to the vengeance demon (7.4.1). Fortune, as a seer, suddenly became aware of the subtle demon she had created. However, those who are not sensitive fail to notice the subtle result of this concentrated rage. We will now see what this can amount to when unformed and even unscrupulous individuals venture into all things occult.

Marguerite Gillot was a nurse in a maternity ward in Paris. She was interested in the occult but, as the story *"Aux Portes de l'invisible"* [169]reveals, deeply religious. Fortunately for her. She writes: Madame A., a woman I know, wanted to make me her active collaborator in occult matters. She saw in me "a medium" who, under her guidance, could acquire a high degree of occult power and from which she would reap every advantage. She wanted me to abandon my profession. However, I categorically refused. She then tried to influence me through magic. She reinforced this by repeated visits to me. One day—I was breaking down under work—she dropped in on me "for a chat." But I was not at all interested. So she chose to "just rest a bit" in my studio. But that evening, she was still there. Just nine days later, at 1 a.m., I was called to perform anesthesia during a delivery. As I worked, I felt myself being overwhelmed by an indefinable uneasiness. I was extremely tired, a tiredness that had been building for several days.

Note: This is also a characteristic of an occult attack: an inexplicable and persistent fatigue that leads to depression. From the depths of the soul, a profound sadness and deep despondency emerge, seemingly without reason.

7.3.2.a. "They are larvae".

After giving birth, I collapsed into bed, hoping to be back on top of things when I woke. But an hour later, I awoke with an unbearable headache that worsened with the slightest breath. It was as if my skull had been cracked open, exposing my brain. I had a fever of 40.2 degrees Celsius. While I was pondering its source, I suddenly saw two hideous, slimy creatures, neither animal nor human, swaying back and forth. Their bodies ended in a kind of "tail," rather like the stone gargoyles of cathedrals. One was reddish, the other greenish. They rocked back and forth with a sarcastic grin. I was terrified. Suddenly, it dawned on me. My condition had an occult origin! At that very moment, I heard a voice say, "They're larvae."

Gillot immediately 'knew' that if these beings touched her, it would mean instant death. She then staggered to her room. She picked up her pendulum and bent over a map of Paris and its surroundings, trying to figure out where the attack was coming from. Suddenly, the pendulum jumped up and even fell from her, just above A.'s residence. She continued: "Meanwhile, driven by my 'instinct,' I kept watching the larvae that kept dangling closer. I looked at them and made the sign of the cross. At that very moment, they vanished into the air, making a sound like crumpled tissue paper. Immediately afterward, I was able to breathe

[169]Gillot M., Aux portes de l'invisible, Neuchatel (Ch), La tableronde, 1968, 36.

deeply, and my headache subsided. I left my room to freshen up. The nurse on night duty on the first floor was just coming down the stairs. With a cry of dismay, she stopped dead and said, 'I'm going to call your mother.' I asked her to make me some grog."

7.3.2.b. A baby as a victim

So the author is free of it. But there's more. In black magic, according to the author, there's a rule. If someone uses larvae, they want a victim at all costs. Well, the author was more outrageous than A., because she had discovered the source and prayed. Then the larvae attacked a defenseless creature, a baby only three days old. Its crib happened to be right above her room. It died suddenly. The doctors who later performed the analyses and found nothing to explain the sudden death were baffled. This was my first encounter with low-grade magic.

D.Fortune , *"Psychic Self-Defense* [170]," also mentions that babies, because of their vulnerability, are the first victims, with the most sensitive adult following. And another thing: the larvae wanted to complete their mission. However, they failed to kill the nurse, so they chose the baby. A qualified and magically more powerful exorcist could have destroyed these larvae by absorbing them into herself, similar to what Fortune did with her vengeance demon. Then this evil would have been permanently eradicated, and the baby would not have died.

7.3.2.c. The weather bump

Gillot is more successful than A. She writes: "A few days later I learned—it's bizarre, but lawful—that A. had been paralyzed in her legs since that evening as a result of a fall. One of her acquaintances told me she wouldn't be able to go for several weeks."

7.3.3. Witch Petra

Let's delve into: *Witch Petra* [171], who was interviewed in the German monthly magazine *Cosmopolitan.* The interview was titled : " And with all my heart, all evil is wished upon me." Petra says she is a black magician. This means she can inflict evil and harm on others. She uses her ability when someone interrupts her. Angelika von Hartig, who conducted the interview, says she had a "cautious" conversation with Petra. You can't be too careful with such a witch.

Petra , a 21-year-old Munich girl, is a punk type. She's well-known in the disco and punk scene.

Her type of witch is: " being herself ," with everything that entails, even making people sick, causing accidents, and even killing them. This means that Petra's "conscience," in the biblical sense, leaves her completely cold, "cool."

Her type is also exercising " magical power ." This manifests itself, for example, in telepathy, attending the "witches' sabbath," and casting lots for someone.

Her type is also to be a " herbalist ." Knowledge of plants is absolutely essential for her. This includes being able to "fly to the Sabbath" in her out-of-body state, something that, incidentally, is very traditional in those circles.

The Witches' Sabbath. One rubs oneself with a witch's ointment, from waist to neck. The biological body is, as it were, immobilized because the soul, in its astral (subtle) body, exits, thus leaving the body. We refer to the story of Father Trilles : an exiting magician (6.1.1.). As a connection to the biological body, "ein ganz thinner Faden" (a very thin thread) remains, or what the Bible calls "the silver cord" (*Ecclesiastes 12:6*).

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[170] Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 98.

[171] Hexe Petra , interviewed in the German monthly magazine Cosmopolitan , No. 10, October 1985.

Petra herself composes the ointment from herbs. She strengthens her life force through the life force of the herbs. Consider, for example, our homeopathy or Bach flower remedies, which also work with the subtle, not the biological, life force. She receives these prescriptions through her media when she focuses on a specific spirit, "a spirit, a woman," who is close to her. This spirit revealed itself as a deceased lesbian who lived around 1500 and was condemned and hanged by the Inquisition at the age of 24.

7.3.3.a. I take revenge.

Petra continues: " Anyone can turn to me (note: to see a problem 'solved'). However, I don't curse anyone I don't hate myself." That's the rule. What anyone does with that energy, good or bad, is no longer of concern to Petra. A witch, Petra's type , is, as mentioned, familiar with the effects of herbs. She can thus greatly increase her willpower and occult energy. That is precisely the dual tool she uses, especially when someone "does something to her." She says: " I take revenge! I exercise revenge by concentrating incredibly intensely on the person in question. I visualize (note: I imagine) what I am doing to someone, for example, an accident, an unfortunate fall, or something similar. This imagined, but incredibly strongly willed event, fate, I keep constantly before my eyes. Until the event actually occurs ." That is her description.

Three years ago in Berlin, a complete stranger made fun of her punk looks. " I stayed cool. I let him throw a bunch of insults. Twenty minutes later, I was so ready I wanted to kill him. So I followed the man. He lived two blocks away. For fourteen days, I stalked him, my eyes boring into his back (note: the so-called "magnetic gaze"). Finally, one afternoon, he came out of the house. He was about to cross the street. I concentrated like a madman. And lo and behold: he waited for a car to approach. He went straight into the car. The result: a concussion and a quadruple fracture of his leg, up to the thigh. I did some research ."

- Murder: In London, she was followed by someone for department store thefts. " I was so furious because he had reported me that I nearly choked. I concentrated. At night, I stood under his window and 'shot' my hate energy straight at him. Three weeks later, the man fell down the stairs, resulting in a broken neck ." According to Petra, it takes an average of two to three weeks for a curse to take effect. Until then, one must curse the person with intense concentration, until the natural protective layer (note: the aura) surrounding the "target" is "full of holes." Only then is their life energy depleted and "a fate" befalls them. Let us remember: Every quantitative increase or decrease leads to a qualitative leap. That leap here is "the fate" that befalls them, the accident, after having continually increased their hatred. It goes without saying that our nominalistic legal system has no influence on such criminal practices. In archaic cultures, things are different, as we will see (10.4).

7.3.3.b. Our relationship is purely spiritual

Petra continues: " I started very early: at the age of twelve and a half, I started my first 'job'. I didn't skip anything in the years that followed: men, women, 'everything gets along'. Today, however, I feel ancient and exhausted. Man is bisexual by his own destiny. Yet, nothing in that area has given me lasting satisfaction. A good spiritual friendship means much more to me. I've become completely asexual ." She lives with her boyfriend, Jürgen. He is a year younger than her. " Our relationship is purely spiritual."

My mother also possessed "beste kräfte" (special powers). She's a clairvoyant and adept at cursing. The curse has always worked. The difference between my mother and me: I know who I am; she never realized she's a witch. Petra knows her "occult status," her deeper, occult

soul. She knows she's a witch. Her mother didn't. Seers claim that many seemingly 'ordinary' people are also witches or magicians, but simply don't realize it. Sometimes it does sink in. For example, one woman wondered if she was a witch, "because every time she cursed someone, they were struck by a striking evil."

7.3.4. The Cannibal of Montpezat

Some kind of sexual magic seals the deal, as we wrote. Let's illustrate this with what follows. J. Durand , *Les Sorcières*[172] writes about a certain Catherine, who, according to Inquisition documents, is called "L'ogresse de Montpezat." Montpezat is located north of Thueyts (Ardèche), in the Vivarais region.

Durand narrates. Catherine, full of resentment against everyone, is searching for medicinal herbs. She had targeted her neighbor Champalbert. At the Col du Villaret, she suddenly sees a black hare blocking her path. It has long, pointed ears. It looks at her intently and says: “Catherine, you have something against your neighbor. I will give you a powder with which you can kill his cattle. Do as I tell you. Once you have proof of my power, you will return here.” Catherine does as she is told. A week later, she meets the “hare” again. He says: “Catherine, if you will renounce God, who recreated you in baptism, and take me, Barraban, as your lord, I will make you a rich lady. Then you can take your revenge.” She agrees, draws a cross on the ground, and crushes it with her feet. The pact is sealed. The “hare” orders her, among other things, to desecrate a host. She must spit it out again in the cemetery. She promises. Then the "hare" transforms into a demon with human appearance. The two have sexual intercourse.

Afterwards, the demon returns to the form of a hare. He concludes: “Now you are mine, body and soul. Physically, you will never again belong to a man. Instead of the host, you, Catherine, will eat the flesh of children. I will have it brought to you during the Sabbath celebrations. In doing so, you will honor me.” Thus, Catherine was gifted with evil powers. For decades, she sowed fear throughout the region. On September 25, 1519, she was arrested by the Inquisition. She confessed to everything, including the practice of eating children during the Sabbath. On October 12, 1519, she was burned alive… according to the customs of the time.

Magicians say that because of their sex, Catherine From then on, she is a true witch. Here too, the "incarnation of God, human deification" principle applies. When the deity incarnates in a human, the human is deified, even if it concerns a demonic god. As already mentioned, the two auras unite into a single aura during orgasm. The two "lovers" then exist within each other . Catherine thus shares in his demonic qualities.

7.3.5. A Witches' Sabbath

7.3.5.a. The one who can

Let us remember Ngema, the magician. He came out and went to the master, to "the one who can." "There were many of us and we had a good time," he said. It was probably a kind of witches' sabbath involving sexual and wild rites. Some people tell similar stories about their night dreams, but without realizing the full import of what they are saying.

[172]Durand J., Les Sorcières, Pont - Saint - Esprit (Fr), La Mirandole, 1990, 63 / 71.

Witch Petra told us that she lives with her boyfriend, Jürgen, but that she has nothing more to do with him. Witches who also come out of their body and attend a sabbat claim to experience a form of sex far more intense than what an ordinary man can offer them. And that's why they avoid sex with "earthly" men. Let's compare Petra's sexual intercourse with that of Catherine and her "hare."

S. Freud read the book *Malleus malefic a rum* by Jacob Sprenger (1486 edition) and Heinrich Institoris (1498 edition). It has become the classic handbook of European anti-Satanism. In a letter to his friend and physician Fliess, he wrote: "If only I could find out why witches, in their confessions, always claim that the devil's semen is 'cold.'

Tobie Nathan , *"Le sperme du diable" (The Devil's Sperm),* [173]mentions Freud 's concern on the cover of his book. Catherine's story makes this understandable. Witches do indeed claim to have subtle, out-of-body intercourse with demonic beings during a witches' sabbath. It's understandable that such impregnation, like all black magic, feels particularly cold.

7.3.5.b. A descent into hell

For some of us who are older, the expression "descent into hell" may still sound familiar. In the prayer, "The Twelve Articles of Faith," or the "Credo" (Latin: "I believe"), it states: "I believe in Jesus Christ, His only Son, our Lord, who descended into hell and rose from the dead on the third day."

They emphasize that the seer literally descends with his or her "spirit" through a minimal out-of-body experience, below the ground floor, into the realm of the spirits to be summoned or contacted. This means that the person descending to the underworld engages their mind, imagination, will, and subtle soul body. It therefore requires considerable concentration. If the mind is distracted, this will not work, as is the case with all other magical work.

In Hebrew, the term "sheol" refers to the underworld or the depths of the earth where the souls of the dead descend and live a shadowy existence. This "literally descending below ground level" implies, for example, that a seer actually sees such a disembodied being "sink" into the earth.

"A visit to the underworld" or "a descent into hell" are mentioned repeatedly in this text. "There were many of us and we enjoyed ourselves immensely," (3.2.3.) the village wizard Ngema told Father Trilles after he returned from a witches' sabbath. The witch of Endor also visited the deceased prophet Samuel there. Odysseus also knew a hellish vessel, as did the Italian poet Dante. In his " Divina commedia," [174]he guides us " in a hundred songs" through an underworld. Drukpa Kunle prevented the spirit of the deceased monk from wandering in the Bardo, the underworld. Frau Möller became a medium for a soul from the underworld, a deceased woman who complained about her miserable condition. If she remains deprived of all help, she will lead only a zombie-like existence in the dark depths. She is then like a 'rephaim' as *Psalm 88 (89) 11:13* suggests a soul without life force. It lacks the Spirit of God , as expressed in *Genesis 6:3.* There, God says that he gives his life force to those who desire to know him.

[173]Nathan T., Le sperme du diable (Éléments d'ethnopsychothérapie), Paris, PUF Les Champs de la Santé, 1988.
[174] Dante A., Divina commedia, see http://www.gutenberg.org/ebooks/8800

Isaiah 34:14 mentions Lilith [175], the goddess of the underworld, once. “There in the darkness we find wild cats and dogs, devils meet, shadows haunt it.” People who behaved like wild animals in life, and in their subtle bodies felt a kinship with such predators, find their soul mates there after death.

Proverbs 23:27 says, "A prostitute is a deep grave." In other words, whoever associates with a prostitute is engaging with a figure of hell. Her dwelling is the visible and tangible presence of the underworld on this earth. In *2 Peter 2:4* we read: "God did not spare the angels who acted unconscionably, but cast them into the lowest depths of the underworld and consigned them to darkness, where he reserved them for judgment." Of course, Jesus' descent into the underworld is not left unmentioned here. It is the foundation of our redemption.

7.3.5.c Goya's black paintings

More than one Trinitarian seer will tell you—anonymously and quietly—that Ngema departs there, to that underworld. Afterwards, once awakened, he tells Trilles: "We were many and had a great time." You can imagine what a black magician, with more than one murder on his conscience, means when he says he had a great time. Well, some people tell similar stories about their night dreams, but without realizing the full import of what they're saying.

Seers may offer a possible explanation. Perhaps such people disembody at night during their sleep to attend a witches' sabbath. When they awaken, they usually remember nothing about it or have only a vague memory of a bad dream that they don't take too seriously. Thus, during their lifetime, they visit the place where they will remain for a longer or shorter period after death. Only the bondage of their subtle body to their biological, physical body during their life on earth prevents this during the day. But once they have died, once they are detached from their physical body, they automatically return to the place to which they were already drawn—subtly—during their lifetime. However, they spread this bad aura around them during the day. This is perhaps related to their "occult status," to serious mistakes they made in some previous incarnation.

Let's look at the work of the Spanish painter *Francisco Goya* (1746/1828). Towards the end of his life, he became very depressed. The unusual style of his later paintings led to them being called Goya's "black paintings." These are a number of works, painted in dark colors, that depict grim themes. For example, one of his paintings from 1797 is titled " *The Witches' Sabbath* ." In this work, the devil is depicted as a goat on his throne, amidst a group of witches who offer him his food: young children, full of vitality. Goya must have seen such scenes in his imagination—not in his imagination—otherwise he could not have painted them in such detail.

7.3.5.d. Marilyn Monroe

We should also mention that, according to Jay Harrison [176], Goya was one of film actress Marilyn Monroe's favorite painters. The same author also mentions that she allegedly slept with about forty men. Elsewhere, we heard that Mrs. Monroe said she also had such dreams. Can we assume that this is also the case for Goya? Some seers tell us that many people descend into the underworld during their deep sleep, to the center of the earth, beneath Satan's throne. There, sexual orgies supposedly take place, as Goya depicted.

Jesus dies and immediately goes to hell, proclaiming the gospel there, just as he did on earth. Saint Peter says this very emphatically. The spirits that have dwelt there for centuries

[175]Jacques Bril, Lilith ou la Mère obscure, Payot, Paris, 1984
[176]See Jay Harrison, Marilyn Monroe, Rebo productions, 1992, Surrey, England, p.190.

are given another chance. God judges and condemns them, but always with goodness. Look at the pornography as it is experienced in many circles today; it is simply the atmosphere of hell, like a night dream of the underworld, but now in broad daylight.

A seer tells us that when he travels there at night, he sees exactly what Goya and Marilyn Monroe see , but that he sees a similar layer rising from the underworld, encompassing the earth and reaching into the universe. He also claims to recognize some people there. They go there every night in an out-of-body state and, in Ngema's words, enjoy themselves there (3.2.5.e.).

7.3.5.e. Van der Zeeuw : "the hell"

Van der Zeeuw describes in "the hell" [177]Also a kind of witches' Sabbath, something that essentially amounts to a sexual orgy. He also says that in that other world, like knows like. While the lower never recognizes the higher, the higher does know the lower. Those who are at home in the lower realms cannot visit the higher spheres. Those who are at home in the higher spheres can visit everything that is lower. Let's compare it to a submarine that can take on ballast, descend, and then release this ballast, thereby ascending again. However, a submarine that carries too much weight, which it cannot rid itself of, never reaches a higher altitude than its specific gravity allows. The earth's surface, so to speak, carries our biological body and conceals the true and decisive situation. We have repeatedly called this the "occult status of man." This gross physical body is connected to our subtle physical bodies. But once this earthly support falls away with death, the subtle bodies float of their own accord to the place that corresponds to their ethics, to their "specific weight".

Already now, during our earthly existence, we decide for ourselves about our situation after death, and this according to our conscientious or unconscionable actions in the depths of our soul. Fate analysis, depth psychology, and end-times theory are closely related and merge into one another. A dark and black aura descends deeper, a light aura ascends. Earth seems like a point of contact, a way station, a meeting place where high and low spirits can meet. Finally, Van der Zeeuw says that the lower will always have the urge to destroy the higher, so the higher must constantly protect itself against this. We have already spoken of demonism and satanism in this context. This once again makes it clear that life and death here are subtle realities. Life on earth already reveals to a trained observer who possesses a demonic soul body and who possesses a glorified one. These subtle bodies or auras are already present but only fully reveal their true selves after the death of the biological body.

7.4. Energy is stolen.

7.4.1. They live among us.

Sensitives and seers claim that vampires are, first and foremost, "ordinary" humans living among us. Yet they steal the life force of their fellow human beings. These energy-draining creatures are often unaware of this. People who spend too much time in their company quickly become exhausted and feverish.

Not only living people, but also deceased people can steal energy from others. Their subtle body remains near their "corpse." However, the subtle cord connecting the physical body to the subtle body has not yet been broken. This subtle body emerges at night, seeking the energy of living people during their sleep. Bad dreams can accompany this energy theft.

[177] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, n.d., 139.

Not everyone remembers such dreams, but they do experience in the morning that their sleep was less than restorative. Persistent vampirism increasingly robs the victim of energy. Without adequate defense, the victim eventually dies of exhaustion.

7.4.1.a. Proverbs 7: Struck with Death

Let us refer to *Proverbs 7* , where the father warns his son not to seek out the "wench" who strikes death at even the strongest of men. In biblical language, this means that such a woman of ill repute doesn't take his life in the biological sense of the word, but rather that she strikes him in his occult, subtle life force. This is perceived as an even greater calamity in those cultures and in biblical religion. An excerpt.

Look, a woman approaches him, dressed up like a wench, her heart false. How enterprising and provocative she is! Her feet, of course, can't stand the test of time in her house. She speaks to him shamelessly: "Searching, I have found you. I have covered my couch with blankets, with embroidered and Egyptian fabrics. Where I lie, I have sprinkled myrrh, aloe, and cinnamon oil. Come down. Let us live in love until morning, enjoying ourselves, in lust. A husband is nowhere to be seen in my house. He has gone on a long journey." Through persuasion, she seduces him. With the sweet magic of her lips, she draws him along. Truly, he follows her without delay, like an ox going to the slaughter. He is like a madman bound with his feet to his torture chamber, until an arrow pierces his liver. Or like a bird that flies into a net, unaware that his life is at stake. Do not stray into the paths of such a lost person. For many are those who have been struck dead by such women.

Let us emphasize: "his life is at stake" and "many are those who have been stricken with death." There is no mutual exchange of life force, but rather a drain on the prostitute and especially on the beings who surround and guide her. The biblical contrast speaks of "spirit/flesh." 'Spirit' represents 'life' and 'divine life force.' 'Flesh' signifies a life devoid of that life force, a life that, biblically speaking, resembles death more than life. For the religious person, what is merely—if we consider the exclusive—'flesh,' is inadequate and devoid of all holiness.

In *Proverbs 23:27*, the writer says, “A prostitute is a deep grave, and a narrow pit for a stranger.” In other words, whoever associates with a prostitute is engaging with a figure of hell. Her dwelling is the visible and tangible presence of the underworld on this earth. Whoever engages in prostitution becomes flesh in the unscrupulous degree, so that, according to *Gen. 6:3* , God’s very spirit is cast out. In this Bible text, God says that he no longer invests his energy in unscrupulous people.

Seen secularly, it's a harsh judgment being passed on prostitution here. One hears the argument that it serves a social function. Its services can reduce rape in society.

Sacrally, it's a different story, of course. Consider the merging of subtle life forces that occurs time and again. It's not people with the highest ethical and religious standards who come to visit her, far from it. This causes her aura to become increasingly polluted, darkening it. And she passes this pollution on to her next client. It's a recurring interaction. At the moment of orgasm, their two auras merge into one, and an intense exchange of subtle soul matter takes place.

In her book *"Psychic Self-Defense*, [178]" D. Fortune writes: "At the moment of sexual union, a psychic (meaning subtle) vortex is formed, resembling a waterspout, a funnel-shaped, swirling eddy. This rises 'tower-high' and reaches into the other world. Not only the biological bodies of both parties but also their subtle bodies are involved. However, given the quality of the energies exchanged, the word 'tower-high' would be better replaced by 'hell-deep.'"

A tourist, unable to resist such metropolitan temptations, confessed his mistake to a psychic. The psychic sighed and said, "I'll help you, but know that cleansing your aura will take me hours."

7.4.1.b. The prostitutes are bathed in blood.

Let us recall the text of "the lying spirit" (5.2.1). In *1 Kings 22* , the prophet Mikeas advised King Ahab not to go to war. However, the king's four hundred seers, who were not on friendly terms with Yahweh, predicted his victory. Mikeas warned the king that he had seen Yahweh sitting on his throne and allowing a spirit to become a lying spirit in the mouth of the four hundred seers. The king did not believe the prophet and went to war anyway. He was struck by an arrow during the battle and bled profusely. Because he was leading the battle, the king had to remain in his chariot. He died towards evening. The Bible [179]continues (*1 Kings 22:38*): "And when they washed the chariot at the pool of Samaria where the prostitutes bathed, dogs licked up the blood."

But let us note how *the Bible of Jerusalem* [180]translates this text: "Dogs licked the blood, and the prostitutes bathed in it." For those familiar with magic, this text is significant. No one bathes in blood simply for the sheer pleasure of it. In that sacred cultural context, the life force of a ruler was far stronger than that of his subjects. It was royal blood, and the fluid was therefore considered particularly 'holy' or charged with power. The prostitutes of that time would have known this. By bathing in the blood of the deceased Ahab, they appropriated the occult, subtle power present in the blood of their king.

Let us refer to the Bible story of King David and Abishag (5.1.11). The king was also able to recharge himself with the subtle energy of the beautiful Abishag. In both stories, there is a transfer of energy. Those who lack it find it with those who have enough. The prostitutes do this unsolicited, using the blood of their deceased king. We can call this vampirism. In the story of Abishag, it's not really about "stealing." Abishag possesses that power in abundance and explicitly wants her king to share in it, so that he can resume his administrative duties. It is sufficient that David and Abishag are in close proximity for the power to pass on. They shared a bed but did not have sexual intercourse. Therefore, one could argue that the term "vampirism" is inappropriate here.

If we were to assume that David and Abishag had experienced sexual intercourse, it would have been a completely different story. Occultly speaking, their auras would have been more intensely intertwined at the moment of sexual union . Perhaps that wouldn't have been an edifying example for a Biblical story.

7.4.1.c. Surviving without food.

[178]Fortune D., Psychic Self-Defense, Amsterdam, Gnosis, 1939, 13.
[179] See the Willibrord translation from 1955.
[180] La Bible de Jérusalem, Les editions de cerf, 1978

Let's delve into this vampirism, but this time in a completely different way. In his work " *Le vampirisme* [181]," R. Ambelain cites several authors who have established that living frogs and lizards can be found in hollow, enclosed spaces in very old rock layers. These animals were apparently imprisoned there for centuries. The question arises how they could have survived all that time without food. According to witnesses, such spaces have already been discovered in Imberg, Mansfield, Basel, Tivoli, Newport (UK), Antem (Indiana), and Antwerp.

Ambelain, refers in his book to Colonel de Rochas, *La suspension de la vie* [182]. This author cites other similar cases. These primarily concern toads, sometimes lizards, and occasionally a snake. The toad has long been known for its medial qualities. Hence its role and presence among wizards and witches of old, and this because the toad readily senses subtle forces. Perhaps this is a vampiric phenomenon. The animal emerges, finds its food through subtle means, and transmits it to its biological body, which thus sustains its life. We will see that this phenomenon is not limited to animals. Let us examine a remarkable experiment that illustrates the subtle interaction between humans and animals.

7.4.1.d. A 'death-looking' path.

R. Montandon , *De la bête à l'homme* [183], describes a rather bizarre experiment in Champagne, near Étoges, in September 1817. Let us summarize his story.

Three men, a 25-year-old physician, a professor, and a third person, had read in an old book on necromancy (note: summoning the dead) that magicians could kill a toad with a glance alone. Experimenting with mentality, they wanted to repeat this and placed a toad in a suitable glass jar on the table. The toad remained still. The physician crossed his arms, leaned his elbows on the table, and began to examine the toad intently. He stood about two feet away and in the presence of the other two, who were watching what would happen. For the first ten minutes, the observers noticed no change in the physician's behavior. He seemed to show only curiosity. But that changed. By the tenth minute, his gaze seemed to express a kind of dissatisfaction and regret. From the tenth to the fifteenth minute, the physician gradually and as it were involuntarily moved closer to the toad, to about three to four inches away, seemingly doubling his influence on the toad. At the fifteenth minute, he changed the position of his arms. He no longer crossed them and leaned on his hands. These now seemed to clench together. His expression took on a look of anger. From the fifteenth to the eighteenth minute, his face first turned red, then very pale and covered in sweat. At the eighteenth minute, the pad burst.

During that entire time, the two observers noticed no change in the toad. She kept her gaze fixed steadfastly on the doctor. The doctor reported that he initially experienced a

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[181]R. Ambelain, Le vampirism, Robert Laffont, 1977, p. 196-200.

[182] En son ouvrage *la suspension de la vie* , 1913 (196) le colonel de Rochas cite bien d'autres cas de ce genre. On observation toutefois qu'il ne s'agit que de crapauds, exceptionnellement de lézards. Or, le crapaud is an animal particulate matter of medium-sized quality. This is the role and presence of the sorciers d'autrefois, and the quality of the 'detection' of the presence of the forces indefinies. Nous avons vu (…) that the vampire is necessaired with the son vivant in a medium, and still remains alive after death. This is logical, the medium between the psychological elements and not the physical organs. And it is a medium-sized matter that is perpetuated by crap, plus rareness by the lézard, or by the serpent, the subsister without prendre the nourriture apparente and the face normal. Medium, the crapaud is doubled, and the fluid vital necessity, is the natural environment of the world. Il vit alors exactement de la vie des vampires.

[183] Montandon R., De la bête à l'homme. (Le mystère de lapsychology animale) Neuchâtel, Victor Attinger, 1943, 143/144.

general sense of unease. But little by little, life had tensed within him. Had the experiment lasted a few more moments, he wouldn't have known if he could have continued. He said he would have collapsed or become unwell. Or that something worse would have happened to him. He attributed this to the disgust and to the various sensations he experienced during the experiment. This discomfort had no further consequences and was apparently the result of the subtle encounter. The toad is apparently an excellent fascinator and possesses a great deal of subtle energy.

7.4.1.e. The power of the eye.

Montandon (oc) cites Ch. Lafontaine, *The Art of Magnetizing* [184]. Lafontaine, as a magnetizer, works with soul matter. He points out the dangers of such experiments. He says that the power of the animal's eye on the human is great, but conversely, the power of the human on the animal can be even greater, even to the point of killing the animal. Sometimes, however, the human does not prevail. Both influence each other and "fight" to the death, with the stronger one winning.

If the gaze of the creeping creature is fixed on the gaze of the human, and the human weakens, then the earthbound fluid of the animal overwhelmingly penetrates the human, depriving it of its human fluid, resulting in further weakening. This is certainly the case on that infrahuman or subhuman level. Then another kind of soul-matter acts as a power factor, namely the atavistic soul-matter, so that the soul-matter of the animal, in this case the toad, takes possession of the human soul's depths, and the human unconsciously becomes a 'toad,' yet subject to the physical toad before it. Lafontaine warns: "Once completely enchanted, under the toad's spell, one can no longer escape on one's own." The animal, or rather, the spirit that controls the toads, can magically become more powerful.

7.4.1.f. Their dead bodies were beautiful and bloodshot.

Having illustrated the reality of subtle workings, we are ready to delve deeper into the phenomenon of vampirism. R. Ambelain, *Les vampires* [185], defines the term more precisely: "A vampire is a being, for example, a living human being or a subtle phantom, that either sucks or drinks the blood of other beings to feed on it." Ambelain notes that the phenomenon peaked between 1650 and 1750, particularly in Eastern Europe and the Balkans.

In the case of a deceased person, popular belief holds that their subtle body, the ghost, remained attached to their corpse. This ghost emerges at night and drains the subtle life force of living people during their sleep.

This vampirism was (and still is) feared primarily in Eastern Europe and the Balkans. It's not discussed very openly. Communist regimes suppress this popular belief. Moreover, it conflicts with the materialist views of Marx and Lenin, among others. Yet, Stalin is known to have owned books on magic and even annotated them.

If a village experienced a significant number of deaths shortly after the death of a fellow villager, they knew what to do. They opened the deceased's grave. If the body was still beautiful, supple, and bloodshot, they believed it was a vampire. They then stuck a pointed stick through the heart and cut off the head. If fresh, beautiful red blood spurted from the "corpse," they were certain. The vampire's "dwelling," the earthly dwelling place, had been destroyed. The physical body was no longer supplied with life force and withered away. In

[184]Ch. Lafontaine, L'art de magnétiser (Le magnétisme animal), Paris / Geneva, 1880, 338,
[185]Robert Ambelain, Les vampires (De la légende au réel), Paris, 1977, 175 ss.

this view, it is advisable to choose cremation upon death, not burial. The potential vampire thus sees his post-mortem "dwelling place" taken from him in advance.

It's said that vampirism is contagious. Those who are deprived of their subtle energy tend to replenish this deficit by stealing energy from others. We illustrate this.

7.4.1.g. He was bitten and died a short time later.

The year is 1732. A surgeon and two army officers say that a certain Arnold Paole was exhumed and examined shortly after being buried in a village not far from Belgrade. He had told his fiancée that, during his military service in the Greek army, he had been bitten by a "vampire." He feared that this would in turn make him bloodthirsty. Some time later, he died. Shortly afterward, disasters plagued the village. This was seen as the modus operandi of a vampire. According to the prevailing custom of the time, his grave was opened and his body exhumed. It was intact and pink. Two streams of blood still flowed from his lips. They invoked the traditional method and pierced his heart with a hawthorn stake. The corpse let out a terrifying scream. Dozens upon dozens of similar cases were reported and neutralized in this way between 1650 and 1730.

The Secrets of Dr. Tavernier ," mentions a similar story, titled "The Vampire [186]." It is set in England shortly after the First World War. She says it actually happened, like all the stories in her book.

7.4.1.h. Their bodies were beautiful. They were declared saints.

R. Ambelain, *Le vampirisme [187]*, tells us the following regarding the theft of life force. St. Francis Xavier (1506/1552) was one of the first Jesuits and 'the apostle of India and Japan'. He died on 2 December 1552. His body was placed in a coffin filled with quicklime. The lime causes the corpse to decompose quickly. It was intended to be taken to the city of Goa shortly after his death. A few months later, on 17 February 1553, the coffin was opened: the body was fresh and pink, as that of a sleeping person. No decay was found. An incision was made in the corpse with a knife. Fresh blood flowed from it. The corpse gave off a very pleasant 'odor of holiness'. Ten years later, in 1612, the corpse was still just as supple and pink. When an incision was made, fresh blood flowed again. Francis was canonized in 1622. Be that as it may, the holy Jesuit did much good but apparently exploited his fellow human beings, just like the most vulgar vampire in the Balkans.

Ambelain, oc, also mentions the monk Charbel Makhlouf (1828/1898), whose grave flowed fresh blood for years. After his death, many miracles were attributed to him. Whenever his grave was opened, blood continued to flow from his body. Rome beatified him in 1965 and canonized him in 1977.

Ambelain refers to Dr. Larcher, " *Le Sang vaincra-t-il la Mort* ?" Larcher investigated the events following the death of the "great" Therese, Thérèse of Avila (1515/1582). Popular vernacular also recognizes a "little" Therese, Thérèse of Lisieux (1873/1897). The text below refers exclusively to Thérèse of Avila. It is said that her grave constantly exuded a pungent aroma of violets, irises, and lilies. A nearby withered tree suddenly sprouted leaves and flowers. Her grave was reopened eight months later. The body was intact and permeated with

[186] See on this website: Text 37: About: “The Secrets of Dr. Taverner”, story 1: The Vampire.
[187] R. Ambelain, *Le vampirisme* , (De la légende au réel), Paris, 1977, p. 112/113., 150/186

a kind of fragrant oil. The flesh was as supple as on the day of death. Oil dripped from all the limbs. The body was washed, given new clothes, and placed in a wooden coffin.

Two years later, it was decided to move Teresa's body to Avila, and the tomb was reopened. The body appeared to be in the same good condition. The left arm was removed. Clear blood flowed from it. It was intended to be preserved in the convent. Later, in 1586, doctors re-exhumed the body and examined it. It was intact and supple. In 1592, it was exhumed again. The corpse was supple and gave off a pleasant odor. The doctors removed the heart. It was kept in a reliquary at the convent. In 1594, the coffin was reopened. The convent superior testified that the body was just as fresh and supple and gave the impression of still being alive.

In 1598, sixteen years after her death, the flesh was still just as tender and fragrant. In 1604 and 1616, twenty-two and thirty-four years after her death, a rib, her right foot, and several pieces of flesh were removed. Each time, normal, red, and clear blood flowed. A papal letter then issued an excommunication against anyone who would further harm "this temple of the Holy Spirit, where popular piety sought to destroy what God had been pleased to preserve." In 1750 and 1760, the body was exhumed again. After 178 years, it remained tender, pleasantly fragrant, and bright red in color. T. Hérèse of Avila was beatified in 1614 and canonized in 1622.

We've mentioned three names of "living dead" or "saints" above: Francis, Charbel, and Theresa. Some speak of all this as "signs of holiness" or "a scent of holiness." Sensitives, however, claim to feel quite uncomfortable around such deaths. They have the impression that their life force is being stolen and speak openly of "vampirization." Some visionaries even advise avoiding them, due to the profound exhaustion one experiences. But there's more.

7.4.1.i. The stigmata

Let's define this: A man or woman suddenly and painfully receives the stigmata, the five wounds Jesus displayed while hanging on the cross. Both his hands and feet were pierced , a spear was thrust into his left chest, and a crown of thorns was placed on his head. It's now highly unusual, but stigmatized people also display these wounds. A beautiful red blood flows from it. After half an hour, it becomes more reddish.

Clairvoyants perceive a kind of "angel," a so-called "saint," or even a being pretending to be Jesus in some stigmatized people. Over the centuries, 330 stigmatized people have been known. 280 of them are women. Sixty stigmatized people have been beatified or canonized. For those who can see them, the stigmata first arise in the subtle body. Through repercussion, they then manifest themselves on the biological body.

The first person to suffer from it was Saint Francis of Assisi (1182/1226), the founder of the Franciscan Order. The phenomenon thus dates only to the 12th century . No earlier evidence has been found. In fact, it doesn't seem to occur at all in the East.

the Italian Padre Pio (1887/1968) also received the stigmata. For 50 years, he lost a full cup of blood every day. Ambelain says that the stigmata always manifested immediately and with intense pain. One day, the friars heard Padre Pio cry out in agony. They found him covered in blood on the ground. Rome beatified him in 1999 and canonized him in 2002.

Ambelain, *Vampirism*[188] says that Vampirization and stigmatization go hand in hand: "They are two sides of the same phenomenon, as anyone with expertise in the field can attest. Persistent attacks exhaust the victim, sometimes to death. According to popular belief, every victim of a vampire, as already mentioned, becomes a vampire themselves after death. It is contagious, unless the process can be stopped, as the story of D. Fortune illustrated [189].

In his book *"Le Vampirisme,"* [190]Ambelain gives another twenty examples of stigmatized "saints." Besides the names mentioned, there are also John of the Cross (1542/1591) and Thérèse Neumann (1898/1962), who also displayed the stigmata from 1926 onward.

7.4.1.j. Why the stigmata?

The medical world and science have no explanation for this. Psychologists speak of a psychosomatic phenomenon, a kind of auto- or heterosuggestion. People identify too intensely with the suffering Jesus. Even non-believers can exhibit the stigmata. Some psychiatrists believe it is a matter of insanity. However, stigmatized people do not appear insane. The other, occult explanation centers on the theft of subtle life force. This force is drawn not only from people, but also from animals or plants. The amount of stolen energy is sometimes so great that it rematerializes as blood and sweat. We saw this with Padre Pio. Why it manifests itself like Jesus' wounds remains an open question. Even after the death of these stigmatized people, their corpses show the wounds. Their bodies remain supple and beautiful. One has the impression that they are asleep. Sensitive people and visionaries complain of a feeling of fatigue and exhaustion that emanates from and emanates from them.

Rome would canonize such people, not for their stigmata, but for their exemplary lives. What's surprising is that people who appear altruistic can also be such exploiters. With the life force they unknowingly steal from others, they apparently also do good! On the one hand, they help their fellow human beings, but on the other, that help is not innocent. They exhaust others, even to death.

“Whoever eats my flesh and drinks my blood will have eternal life, and I will raise him or her up on the last day,” said Jesus (*John 6:54*). After this chapter on vampirism, this becomes immediately clear. We share in its inexhaustible life force.

7.4.1.k. The apparitions in Lourdes to Bernadette

Let us quote the official website of Lourdes, which welcomes us: "The apparitions of the Virgin Mary in 1858 draw millions of people from all over the world to Lourdes every year to experience the grace of this place. The Sanctuary of Our Lady of Lourdes is above all a place of healing for bodies and hearts, where we come humbly to pray to the one who revealed her name to Bernadette Soubirous: 'I am the Immaculate Conception.' (...) A welcoming community that serves pilgrims. The Sanctuary of Our Lady of Lourdes is not only a preserved historical monument; it is a living place, transformed year after year to better welcome

[188]“It is a matter of vampirism and stigmatization of the opinions of the people involved in the world of phénoménal. (…) The stigmatization of the body is instantaneous and the accompagnement of the situation is intense. (..) I arrive at the conclusion of the souffrance of a tel degré qu'elle arrache des cris à celui ou à celle qui l'endure git, ensanglanté, sur les dalles du Chœur. Les stigmates, la encore, sont apparus instantanément. (..) The legend of the entire victim of the vampire, through the attacks, deviant vampire during the tour. ... And if the wound is damaged, the tire is covered by the charnelle, sachant (inconsiderate or consciemment), and the injury of the 'double' of the sleeper is also reflected in the body of the cell. ” R. Ambelain, *Le vampirisme* (De la legende au réel), Paris, 1977, p. 180ss.

[189] See on this website: Text 37: About: “The Secrets of Dr. Taverner”, story 1: The Vampire.

[190]R. Ambelain, *Le vampirisme,* (De la légende au réel), Paris, 1977, p. 182.

pilgrims from all over the world and to introduce everyone to the historical richness and universality of its message." This concludes this website.[191]

Bernadette Soubirous (1844/1879), the visionary of Lourdes, saw a lady appear in a grotto in 1858 while tending cattle. This occurred seventeen times afterward. This lady revealed herself in the Occitan language with the words: " Que soy era Immaculada Councepciou," "I am the Immaculate Conception." Something the then fourteen-year-old Bernadette didn't understand, and which had been confirmed in a dogma by Rome just four years earlier. During the third apparition, Bernadette heard the lady say: "I promise not to make you happy in this world, but in the next." Bernadette was repeatedly ill and died of pneumonia at the age of 35. Her body also remained flexible after her death. Wikipedia [192], the online encyclopedia, states that it was exhumed in 1909 and found to be completely intact. This later became one of the reasons for her beatification in 1925. She was canonized in 1933.

7.4.1.l. Her body was beautiful. She too was declared a saint.

It is with great reluctance that we begin this text. After what preceded, a number of people are seriously questioning Bernadette's sanctity. Her body was exhumed in 1909 and was still completely intact. Now, according to Ambelain, the fact that a deceased body does not decay indicates a form of vampirization. The question then arises whether this also applies to Bernadette. But R. Ambelain, who died in 1997, does not address this question in his book, which dates from 1976. Bernadette Soubirous is not even mentioned in his work. And this despite the fact that it was already known in 1909 that her body had been perfectly preserved. Ambelain must have asked himself this question, given the thoroughness of his other research. He had ample opportunity, because Bernadette died in 1879. Perhaps, as a Frenchman, he did not dare say anything negative about the French city of Lourdes. He was an erudite man and very well-versed in the occult. According to Wikipedia, he was not only a well-known French writer, but also a Freemason, an occultist, and a member of several esoteric brotherhoods.

Yet, it would be good if there were a clear explanation for deceased bodies that, against the natural order of things, remain relatively intact for decades. The question remains: "Where does the energy come from to preserve one's own body intact even after death?" Is it a supernatural phenomenon? Or is it rather an extranatural phenomenon? Do such deceased individuals, in an out-of-body state, obtain the necessary energy through subtle means, somewhat like trapped frogs and lizards do?

Some also question the promise Bernadette heard from the woman who appeared. "I promise not to make you happy in this world," it said. Critics argue that this is not the supreme being's way of doing things (4.1.7.j.). It is not the biblical God who makes people unhappy. Quite the opposite. This was the fallacy with which the moral philosopher E. Vermeersch updated the erroneous atheism of the Greek thinker Epicurus (6.6.1.), although he should have known better. As already mentioned, sensitive people feel quite unwell in the cave of Massabielle, the place where the apparition occurred.

A number of seers put it much more starkly: “Go to Lourdes and see how you feel there. If I 'm there for half an hour, I feel utterly exhausted.” Such clairvoyants further assert that not all 'saints' are what they pretend to be. They point out that cunning spirits can present themselves as heavenly when they appear, but once you 'prick' them, they can sometimes transform into hideous demons. This 'prick' is said to be achieved only by people who live in

[191] Source: https://www.lourdes-france.org/
[192]https://nl.wikipedia.org/wiki/Bernadette_Soubirous

close friendship with God, and who, only after repeated Trinitarian prayer, can clairvoyantly reveal the true, possibly demonic, nature of the apparition. This is called 'apocalypticism'—bringing to light what remains hidden from the average person. They further point out that healings in Lourdes can be a variation on the now-familiar 'do, ut des' (5.5.1.a.).

Millions of people have visited Lourdes, and officially (as of 2025) 72 miracles have occurred there. Presumably, a few more have gone unnoticed. Yet, these critics continue, the ratio between potential candidates and those actually healed doesn't seem very promising. They wonder if followers of a pagan religion, with such minimal results, wouldn't have abandoned the sanctuary long ago. Finally, they point out that such healings may well be supernatural, and that they only affect the current life. They heal only the biological body, not the subtle physical. If all this is true, Lourdes doesn't really seem like the place to acquire Trinitarian energies.

Others argue that the prayers of millions of believers generate so much positive energy at the cave that they create a powerful collective thought form, an artificial elemental (3.2.2.), thus creating a kind of counterbalance. This can then diminish or even neutralize any negative aura of the lady who appears. That's a bonus, but it's not the purpose of a place of worship at all.

In any case, as long as a clear and rock-solid explanation remains elusive, people like Ambelain, his like-minded thinkers, and those who claim that visiting such apparitions is terribly tiring, or those who claim it isn't really the Virgin Mary, will certainly be left with a sense of unease. The objective truth must be decisive.

7.4.2. Changed residence

A. de Rochas (1837/1914) was a leading French researcher who gained fame for his experiments on the aura, reincarnation, and paranormal phenomena. He was head of the Ecole Polytechnique in Paris but was forced to resign because of his interest in occult phenomena.

In his book , *l'extériorisation de la sensibilité*[193] He posits that the hypnotist penetrates the hypnotized subject with their soul matter, while the hypnotized subject's soul matter exits, making room for the hypnotist's. The hypnotist expands their aura so much that it completely permeates the hypnotized subject's physical body. It has, in a sense, become "their" body. This is precisely how the hypnotist can bring their suggestion to life on their subject. It's not an actual exchange, but rather a one-sided penetration. At that moment, the hypnotized subject's subtle body has exited.

Feldmann , *Occult Phenomena* [194], describes a hypnotic experiment in which the feelings of a hypnotized woman are transferred to a glass of water. If a needle is inserted into the water, the woman will feel it as if someone is pricked into her body. Clairvoyantly, one will see the woman's out-of-body presence concentrated around the glass of water. If one pricks it, this "prick" will be reflected in her biological body, revealing a small wound. We will illustrate the existence of such one-sided penetration with a few sample examples.

7.4.2.a. Someone is 'pulling' me.

[193] De Rochas , l'extériorisation de la sensibilité, Pygmalion, 1894.
[194] Feldmann, Occult Phenomena, The Hague, Pax, 1949, 335.

M. Van Gestel , *My Child Sees More* [195], asks her clairvoyant daughter for advice. “When I feel uneasy and tired and don't understand why, I ask if my daughter sees something. Often, someone is 'pulling' on me, as she puts it. Someone who is struggling can 'drain' energy from someone else. This usually happens unconsciously. It's like a high-pressure area and a low-pressure area. The energy automatically flows to the place where there's less energy. If someone's energy is drained, they can become tired. Some people clearly have this effect on me. I only have to talk to them on the phone or visit them, and I feel like I'm being 'sucked dry.' Marieke can usually tell me who is pulling on me and what I can do about it.”

7.4.2.b. The Chosen Child and the Dead Lama

Jean-Marquès Rivière , *À l'ombre des monasteres Tibétains*[196] tells. “The monastery's Umzé, the revered and all-powerful lama Mé Thôn-Tsampo, has died. After 49 days in the underworld, the Bardo Todol, the Umzé is once again focusing on a being chosen by fate, who will, in turn, become a living Buddha. According to lama rites, his body was carefully embalmed. Nearly naked, it was then placed in a sitting meditation position. The lamas and magicians, versed in astrology, then searched for the living being worthy of the next incarnation of the lama Mé Thôn-Tsampo. It is a young child of about eight years old, from a modest farming family in the area. Fate and the stars have unanimously designated him.”

Rivière then describes how the child was taken from its parents and led to the temple where, during a ritual, the deceased lama would take possession of the child's body. Rivière continues: "The comparison of the innocent and childlike face before the gruesome ceremony, and the high dignity afterward, with the calm, superhuman determination, was a mystery to me. The chosen child sat in a corner, weeping and worried. Slowly and chanting, the procession approaches. The child is lifted onto a litter. It is tense and pale. Then the child is placed on the crossed legs of the corpse. They are both covered with a white sheet. A deep, deep voice of another lama recites ritual texts. It is all very poignant and sad. It sounds like a psalm, imbued with a deep and eternal despair."

And then, suddenly, a heart-rending cry rings out. The recitation of the ritual texts stops. The lamas rush and remove the white sheet covering both bodies. I see that the corpse has fallen over. The child, however, is now sitting upright. Its eyes are shining. It suddenly has an air of absolute authority and powerful victory. The child stands up, goes to the startled crowd, and says: “It is I, Lama Mé Thon-Tsampo, spiritual son of Lama Khur Tchong Repa. I have descended, I have come, and I now reside among you.” In a wild ecstasy, the child-god looks into the future. All naiveté and childishness have vanished.

The lamas have gathered the prayer sticks and tea cups of all the lamas. These have been deliberately added to the objects belonging to the deceased and venerated lama. I notice that the child, at the request of the council of elders, approaches the sacred objects with a decisive step. Without hesitation, he selects four or five of them. He carries them to his throne further in the temple. Then he says: "This is my prayer stick, this is my cup for drinking tea, this is my dordjé (note: a ritual object of power)." He says all this in a stern, commanding tone. "There is no longer any room for doubt." So much for Rivière's text .

The child is expelled from its body and the subtle body of the lama takes its place. Westerners who are all too enthusiastic and uncritical in the serenity and peace of Buddhism

[195]Van Gestel M, My child sees more, A mother tells about her psychically gifted child, Ankh - Hermes, Deventer, 2000, 107.
[196] Rivière JM, A l'ombre des monastères Thibétains, Paris, Attinger, 1930 , 63-69.

might pause to consider the existence of such practices. It really doesn't take much sensitivity to sense that the "chosen" child is being seriously wronged.

7.4.2.c. A great-grandmother and her great-grandchild

Africa, south of the Sahara. Mama Montsho was dying. Her heart was black. She had been a child of the night all her life. She had regularly offered the red blood of her fellow human beings to her gods. She had asked for, received, and repeatedly carried out things that shunned the light of day. Now she feared her coming judgment. She asked her gods for help. Could they grant her one last favor in this life? Truly the very last. How could she escape her judges? Could her gods help her once more? But look, didn't she have offspring there? Wasn't it Kayla, her young and still fragile great-granddaughter? That child still had a long life ahead of her. And if the gods would grant her great-grandmother one last time...

Mama Montsho had become too weak to leave her hut. A moment later, she lay lost in a deep and unusual sleep. Around that time, little Kayla developed a very high fever. And a little later, Mama Montsho was no more. Departed for the land of her ancestors. At least, that's what they said. But was it the whole truth?

Little Kayla lost consciousness that day. So, she rushed to the mission post a few villages away. A missionary physician runs a small hospital there. Upon arrival, the doctor examined Kayla, but found no cause for the persistent high fever. The child lay motionless for three long days. The fever rose to over 40 degrees Celsius. Kayla's parents watched over her child day and night. And lo and behold, on the fourth day, the child stood up in bed and began dancing wildly with joy. Cured? No, far from it. The high fever was still there. It was a particularly macabre sight. How could a child with such a fever first lie half-dead, and then shortly after, be dancing? How did little Kayla survive? And what was the reason for this eerie joy? The doctor was baffled. He had never seen anything like it before. He gave Kayla a sedative and antipyretic so she could rest and survive her very high fever. Kayla fell asleep.

And lo and behold, the next morning she awoke, completely fever-free. Tired, but healthy, she ate food for the first time in five days. And she made a complete recovery within a very short time. Her parents were overjoyed. They had their child back, perfect and healthy. Even the village magician couldn't understand the rapid recovery. He reflected in silence. He found it strange that, in his small village community, the death of Mama Montsho coincided with the illness of her great-granddaughter Kayla. In his mind, he saw the image of the deceased. He thought of her fear of her impending judgment. And her desire to escape it. Then he looked at the small, healthy Kayla walking before him. How much she had changed. Was she still the same Kayla? How much she looked like Mama Montsho. He thought for a long time. "Who is it that actually died, and who is it that lives on?" he wondered. And suddenly, suddenly, he understood. A true tragedy had unfolded in his village. But he never told Kayla, her parents or the villagers anything about this.

7.4.2.d. Khnum the potter

Joan Grant , *in Eyes of Horus* [197], also mentions such a soul exchange. Her book is an autobiography of a previous embodiment in ancient Egypt. The work is written with great poetic flair. Let us summarize what she says about the ancient Egyptian potter at his wheel.

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[197]Grant J., Eyes of Horus, Deventer, Ankh-Hermes, 1972, 108. (// Eyes of Horus, London, Methuen, 1942). See also the book: The 'homo religiosus' on this site, 8.2.2. Exchanging Soul-Matter, p. 336.

This potter doesn't actually cast pots from clay, but rather shapes people's bodies so they can reincarnate. When someone dies at the end of their life, they go to Khnum, the potter, to have a new body placed on the wheel as quickly as possible. Khnum is very old, and his wheel might stop turning before your turn. But you really don't have to wait that long. You don't have to be reborn. No, you can choose your own body and even its location. Do you want to be rich? Then find a man whose treasuries are filled with jars of gold dust. Take over his body and use it as your own. Then you can eat his rich food, savor his smooth wines, and enjoy the hospitality of his concubines.

Some people have protected themselves against illegal takeover, but a clever person will always find a door that the owner, in their laziness, has forgotten to close. And the owner must transfer everything they possess to you and cannot return without your permission. In their body, you can then eat until you are oversatisfied. Then you can leave their body, so they return in time to feel the misery in their belly. And if it suits you, you can kill with the dagger in their hand. But then you'll be gone when the soldiers come to take them away. You can have all these pleasures and a thousand more. There are many ways to prevent safeguards from being deployed against you. Drunkards are easily persuaded, some women too. If you tell these ladies that malachite no longer gives their eyes a youthful look, they will open their doors to any peddler who offers youth. So much for this excerpt from Grant .

7.4.2.e. People who tamper with prohibited items.

We read from D. Fortune, *The Secrets of Dr. Taverner* [198] The book dates from 1926. In it, she collected several short stories. We briefly summarize the last story in this book, *"Changing Homes* ," in which Fortune played Nurse Rhodes.

Dr. Rhodes works in Dr. Taverner's hospital. Where conventional medicine sometimes falls short, Taverner often manages to solve problems with his unconventional methods. A patient in his hospital, a man named Winnington, is not only ill with cancer but also friends with Taverner. Both are members of a lodge, a kind of extended brotherhood. Winnington is also good friends with Taverner's dog.

During her daily walk, Rhodes meets new neighbors: Iris and John Bellamy. Iris is kind and bright-minded, but John is seriously ill and addicted to cocaine. Their marriage, Rhodes understands, is a true tragedy. Later, when she takes her patient, Winnington, for a short evening walk, they meet Iris. Winnington is impressed by Iris—and she shows the same unusual interest in him. Rhodes doesn't blame them; after all, Winnington is dying, and Iris is living with an addict.

The next day, Iris desperately calls Rhodes. John's condition is deteriorating. Because Taverner is on vacation, Rhodes visits the Bellamys' doctor. John appears to have overdosed on cocaine, but his life is not in immediate danger. Back at the hospital, Winnington shows a remarkable interest in John's health. When Rhodes remains silent due to her professional confidentiality, he grabs her hand and briefly holds it to his forehead. Rhodes quickly pulls back, but it's too late. Winnington has obtained the information he sought. For the sensitive Winnington, it's a form of clear perception. This is how he finally learns what's wrong with the addicted John. "Cocaine," he whispers contentedly, as if that's exactly what he wanted to know.

In the days that follow, Winnington's condition worsens. Meanwhile, Iris tells Rhodes that she possesses "second sight," a kind of clairvoyance, like that of many people in her

[198]Fortune Dion, The Secrets of Dr. Taverner, Occult Novels, Amsterdam, Gnosis, n.d. (// The Secrets of Dr. Taverner, SIL Trading Ltd, 1990, or Alliance Press, US 2000). See also on this website Text 38: About: “The Secrets of Dr. Taverner”

Scottish family. She says she saw the disembodied Winnington at the foot of her bed at night, as if he wanted to visit her. Rhodes thinks Iris and the Winningtons might be getting along too well. She suspects they are both in love. However, she keeps her suspicions to herself.

The next day, when Winnington goes into a deep trance, Rhodes hears the recognizable "click" sound of someone beginning an out-of-body experience. She had often heard this with Taverner. As he exited, he asked her to "stand guard" over his body. If something goes wrong, such out-of-body experiences can be life-threatening. Winnington remains unconscious for an unusually long time. That too can be dangerous. Eventually, he awakens and is content. Rhodes doesn't understand why he's so cheerful.

That evening, Iris reports that John's condition is serious again. Rhodes goes to keep vigil at the Bellamys'. She brings her dog. It sees the terminally ill John for the first time. John appears to be dying. The dog reacts strangely, as if recognizing something invisible. As you may know, dogs see the subtle bodies of people who have left their bodies. But then the dog starts wagging its tail, as if it recognizes the disembodied body that appears there. Rhodes doesn't understand. Suddenly, she realizes that the dog is happy because it sees the disembodied Winnington, who has visited Iris again. She runs back to the hospital and finds Winnington still in a deep trance. She accuses the comatose Winnington of endangering himself and others. Unable to wake him, she returns to Iris.

When she arrives, she finds a strange situation. John is fully conscious, cheerful, and drinking tea, as if suddenly cured. Rhodes is baffled. Back at the hospital, she sees that Winnington is still unconscious. This is a dangerously long time. So she decides to give him an injection to strengthen him. On her way to the hospital pharmacy, she feels herself being followed by a mist, someone's exhumed subtle body. "That must be Winnington's spirit trying to get back into his body," she supposes. She gives him an injection of strychnine to strengthen his heart. As she administers the injection, she is pleased to see the mist slip into his body. Exhausted, Rhodes falls asleep.

The next morning, Winnington awakens. He's completely changed. He doesn't realize where he is, barely recognizes Rhodes, and demands to be let home immediately. Then it turns out that it's not Winnington's spirit that's inhabiting Winnington's body, but that of… John Bellamy. Rhodes is stunned.

Later that day, she meets Iris and John outside on the street. John is healthy, sturdy, and talks cheerfully about an upcoming second honeymoon. The situation becomes increasingly strange for Rhodes.

When Taverner unexpectedly returns from vacation, Rhodes explains everything to him. Taverner is shocked to learn that Winnington had been out of body for 24 hours. "Then he must have been dead," Taverner thinks. Rhodes says that a spirit has indeed returned to the body. Taverner immediately suspects what's wrong: Rhodes never investigated which spirit entered the body. She couldn't distinguish between the ethereal forms. When he questions the patient again, he answers decisively, "I'm John Bellamy."

Taverner and Rhodes deliberate. Taverner believes the situation is morally complex. Rhodes believes the souls should return to their own bodies. But Taverner says this would make three people unhappy. While two are now happy, Iris and the "new" John. Only the displaced Winnington is not at all happy. Taverner also makes it clear that, according to the law, nothing has been violated: marriage and identity are determined by the physical body, not the subtle one. A little later, news arrived that Winnington had just died.

“Well, at least that's settled then,” Rhodes sighed, but her voice sounded unconvincing.

"Oh, you think so?" Taverner replied. "The trouble's only just begun. As long as John Bellamy was trapped in a body, we at least knew where he was. Now that he's free in the other world, it'll be much harder to catch him there."

“Do you think his ghost will try to come between Iris and Winnington?”

“What would you do if you were in his shoes?”

“And yet you don't find the whole situation immoral?”

No, certainly not. It hasn't harmed the group soul—or, if you prefer another term, social morality. But on the other hand, Winnington is now at great risk. The question is whether he can keep John at bay now that he's no longer in his body. And if Winnington can't, what then? Remember, it wasn't John's time to die yet. That's why he continues to wander around as an earthbound spirit, just like a suicide. You know, I think cancer is a disease of the subtle life forces. In other words, Winnington's spirit, now inhabiting John's body, is seriously ill. But if that subtle body has cancer, it won't be long before the corresponding biological body also gets the disease. That phenomenon is called repercussion. So the honeymoon of those two lovebirds might be short-lived. And suppose Mr. Bellamy the Second—Winnington's spirit—ever lands in the astral, or dies, as they say, what would Bellamy the First, John's spirit, have to tell him then? And what would those two do to Iris? Will they attack each other near her? No, Rhodes, there's no special hell for people who mess with forbidden things. That would be completely unnecessary.

7.4.2.f. Tessa Neele from South Africa

W. Tenhaeff (1894/1981) was the first professor of Parapsychology at Utrecht University. In his book , *"Spiritism* [199]," he writes the following: On the evening of December 3rd, Mrs. Christie left her home in Sunningdale in a state of intense stress. The death of her mother and a far from happy married life were causing her considerable stress. She had developed insomnia and was very unhappy. She attempted suicide by crashing her car into something. She veered off the road and was thrown headfirst into the steering wheel, losing consciousness for a while. When she awoke, she left her car and wandered around for hours like a sleepwalker. She wandered through London and eventually ended up in Harrowgate. There she checked into a hotel, registering as Mrs. Tessa Neele from South Africa.

She didn't do this to mislead her family and friends, but because she truly believed she was Mrs. Tessa Neele. She believed she was a widow who had also lost her child, yet remained mentally balanced and cheerful. In her "role" as Mrs. Tessa Neele, she felt happy. All the worries and burdens that had weighed her down as Mrs. Christie had vanished. She had no memory of life as Mrs. Christie. Finally, she was discovered and taken to a psychiatric institution, where she was treated and recovered.

had lived or was still living somewhere in South Africa a widow Tessa Neele who had lost a child.

7.4.2. g . Go to sleep as a Serb, wake up as an Englishman.

A news report from October 18, 2010 [200], reports the following: The parents of a Serbian boy were shocked when they woke their son. The 11-year-old, who had never studied a word of English, suddenly spoke it fluently. "Our son thinks he's English," his mother says. Eleven-year-old Serbian Dimitrije Mitrovic has baffled the medical world. Since waking up that day, he's been dreaming in English. He speaks the language as if he's never spoken anything else. "I even swear in English," Mitrovic says .

In the newspaper " *The Mirror*, " several doctors shed light on this strange case. They believe the boy has an autistic speech talent, which is the reason for the speech change. Since the boy started speaking English, his family has had to use an interpreter to understand

[199]. Tenhaeff W., Het Spiritisme, s Gravenhage, Leopold, 1975, 151.

[200] 18/10/2010. Source: http://www.deredactie.be/cm/vrtnieuws/ookdatnog/ODN_101018_ServEngels.

Mitrovic. "I can speak a little English," says his mother, "but not enough to fully understand him." Meanwhile, the 11-year-old is trying to pick up the thread again and take advantage of his newly acquired language skills. "He's read all the Harry Potter books in English to his friends," his mother says. In the *Austrian Times* , Paunovic, a professor of English, says he's astonished by the case. "It's really fascinating. We spoke English with the boy for an hour, and he speaks it better than any of us. It's as if it were his native language."

G. Van der Zeeuw , *Miracles or Laws* [201], writes: “If in a complete trance the animating spirit were, for example, a Greek or an Englishman, then he would speak through the mouth of the medium in Greek or English respectively, even if the medium does not know those languages.”

The phenomenon of suddenly speaking another language has reportedly been observed. This is called glossolalia. The Bible also mentions such a miracle of languages at Pentecost. In *1 Corinthians 14:2* and *Acts 1:13ff* ., we read: “Mary , the Twelve, and some other disciples were together on the day of Pentecost, about 9:00 a.m. (the 'third' hour). Suddenly there came from heaven a sound like a violent rushing wind, which filled the whole house where they were. They saw tongues appear, which some say were 'tongues of fire.' These spread out, and a tongue rested on each of them. All were filled with the Holy Spirit, and they began to speak in other languages as the Holy Spirit gave them utterance.” So much for this biblical text.

7.4.3. Alain Remue: Evil sat at our table.

Mr. Remue was the head of the Missing Persons Unit in Belgium until his retirement in 2025. This unit was established in 1995. In the fourth episode of the HLN podcast, *Head of Unit Alain Remue retires.* [202]He delves into several murder cases in which he and his associates were involved. Remue speaks.

“We sat at the table with X (a criminal). I looked into the iciest eyes, black, ugly, improbable eyes, strange eyes, and I think that R. (a colleague) was right. If Satan really existed, which I don't believe, I don't believe in that kind of thing… yes, I have never met such an evil person, then he would have been sitting at the table with us that evening. The cold literally hung in that room. In my career I have often been on the dark side of society. I have seen things that you really shouldn't see. Dead children, misery, distress... But I have also met very often evil people. That evening we met evil in person. Since that evening I have been more and more convinced that evil exists in people. Evil exists in people. That has also proven to be the case in retrospect. (…) “Yes, X has never, ever confessed to anything. In my eyes, he is also the archetype of a psychopath who is extremely dangerous. How insane is this. How evil can someone be? How bad can you be to do something like that to a child?” So much for Mr. Remue.

The Viennese psychiatrist S. Freud said that he found "eros" and "thanatos," sex and the death drive, in the depths of the human soul, indicating that he didn't have excessively high expectations of humanity. In the excerpt from the interview with Mr. Remue, we find both elements combined: rape and strangulation.

7.4.3.a. Les cultes de l'enfer

[201] Van Der Zeeuw G., Miracles or laws, Deventer, Kluwer, 1970, 138.
[202] https://www.hln.be/video/productie/alain-remue-we-zaten-met-satan-aan-tafel-1790275

"How evil can a person be?" Mr. Remue wondered, and many others do too. Read D. Cellura's book , *Les cultes de l'enfer* [203]. In the preface, the author states that it was an investigation into satanic cults in the US. What he discovered was at the very limits of what an investigator can tolerate. His testimonies far exceed what Remue already found so horrific. We find it truly difficult to address this in this text. Dear reader, believe me, reality is stronger than imagination here. You really don't want to know how young girls repeatedly become pregnant. And you don't want to hear how their babies, children of children, are killed and what happens to their bodies afterward. We echo Remue's sentiment: "How utterly depraved can a person be?"

Let's refer to the 1968 American horror film, Rosemary's Baby, which tells the story of a pregnant woman who suspects her neighbors are going to do terrible things to her baby. Let's briefly summarize the scenario. Rosemary and Guy Woodhouse live in an old apartment in New York. There they meet their neighbors, an elderly couple. Soon, mysterious events begin to occur; a fellow resident dies a strange death, as does a close friend who is unexpectedly found dead. Meanwhile, Rosemary is pregnant. Slowly but surely, she begins to realize that her neighbors belong to a satanic cult. She suspects that her husband is also a member and is working with them. This makes her increasingly convinced that her baby is a child of the devil.

The 1976 film *The Omen* tells the story of Robert, a diplomat whose newborn son dies. Unbeknownst to his wife, Catherine, he adopts another baby: Damien. This boy turns out to have been born on June 6th, the sixth month, at six o'clock—a reference to the number 666, symbolizing the Beast from the *Apocalypse,* the final book of the Bible that addresses the end times. As Damien grows, increasingly terrifying and otherworldly events occur. Eventually, Robert discovers that his son is the Antichrist and attempts to kill him. Before he succeeds, he is shot by police. At the end of the film, Damien is adopted by the president, gaining great power. The film ends with his devilish smile, a sign that evil has free rein. Apparently, not every baby born is a blessing for its parents and for humanity.

J. Grant , *in "More Than One Life* [204]," says that as a new grandmother she visited a maternity ward and received a very unpleasant impression of a particular child through clairvoyance. She writes: "The next baby, born that very night, was a most vicious man who peered at me from an infant's body, so full of malice that I felt I would be doing humanity a service by throwing him out the window."

Reincarnation is a fact for many visionaries. Some of them see in their fellow human beings the common thread that runs through their many lives. They claim that autism, a way of life that reveals an increased vulnerability to communication, can—let's be careful—be caused by negative experiences from a previous existence. People with autistic tendencies are said to have repeatedly been victims of misdeeds by others. These others have done such terrible things to them that the only defense they had was to shut themselves off and build a world for themselves where those terrible things don't exist. It's obvious that, deep within their souls, they have a great need for what is the opposite of this: abundant understanding and love.

After so many harrowing experiences, it's hard to conclude anything other than that evil, and its perpetrator, the devil, are indeed a reality. Articles on this topic appear in some

[203] Cellura D. , Les cultes de l'enfer, Spengler, 1993.
[204]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 142. (// Many lifetimes, Victor Gollancz Ltd., London, 1968).

magazine or other with clockwork regularity. As mentioned in the introduction to this text, we heard a podcast about relics , and an article titled " [205]*Satan Lives, Today Perhaps More Than Ever"* appeared in the weekly magazine Knack. [206]In our archives we found another older text from the same weekly magazine, " Deliver *us from the devil, Lord."* [207]. Therefore, we believe it appropriate to dwell a little longer on the broader theme of ' religion'.

7.4.4. Knack 1: From the devil, deliver us, Lord.

We read this in Knack of May 17, 1989, p. 24 et seq., author: Chris De Stoop. The headline reads: "There are now dozens of requests for exorcisms every year, says the archdiocese. A conversation with the ecclesiastical exorcists Father Debrabandere and Father Borsboom about Satan's new offensive."

KERK

Van de duivel verlos ons, Heer

Er zijn nu elk jaar opnieuw tientallen aanvragen voor duiveluitdrijving, zegt het aartsbisdom. Een gesprek met kerkelijke exorcisten over het nieuwe offensief van Satan.

It's the time of the Second Vatican Council, a time when the church wanted to adopt a more "modern" image and therefore increasingly distanced itself from practices like exorcism. The author is in conversation with Father Borsboomt. We'll limit ourselves to the relevant passages from the interview.

Father Borsboom (official exorcist in Brussels) is speaking.

The fiercest opposition, however, comes from the church: even here at home, they consider it a bit of a sorcery, me doing the laying on of hands and all that. They no longer believe in the Bible.

Chris De Stoop: - There are also false exorcists, charlatans?

Father Borsboom: "Of course. (...) There used to be a very good exorcist and priest in Nazareth, but I don't know if he was appointed by the diocese of Ghent. He was convicted of fraud about five years ago, because he asked for money, and ended up in prison." (p. 28)

Note: What Father Borsboom says here about the priest from Nazareth is blatantly false. We'll come back to this shortly. "The fiercest opposition, however, comes from within the church," Father Borsboom stated. Immediately afterward, he followed up by slandering his

[205] The moment of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic. png VRTN Radio 5 April 2025.

[206] Jeroen de Preter in Knack of October 26, 2025: " Satan lives, today perhaps more than ever."

[207] Chris De Stoop in K nack of May 17, 1989: "Deliver us from the devil, Lord ".

colleague, "a very good exorcist," as he himself calls it. Apparently, he doesn't realize that this contradicts himself.

7.4.4.a. Knack of 31 05 1989: Readers write.

Below we provide some reactions from readers in the section: 'The Last Word'.

Exorcism (3)

Since your magazine is aimed at more or less evolved readers, I don't understand the purpose of reintroducing the devil. If some people absolutely want to return to the Middle Ages, there's not much to argue against. But that doesn't mean you should test the common sense of the rest of the population. I ask Satan, Lucifer, and the rest to manifest themselves immediately, and this time very concretely. *JN, Boechout.*

Exorcisme (3)

Waar uw blad zich toch tot min of meer geëvolueerden richt, begrijp ik de bedoeling van het wederinvoeren van de duivel niet.

Als een aantal mensen absoluut terug naar de middeleeuwen willen, dan is daar niet veel tegen in te brengen. Maar dat wil niet zeggen dat je het gezond verstand van het overige gedeelte van de bevolking op de proef moet stellen.

Ik vraag Satan, Lucifer en de rest zich in de kortste keren, en deze keer dan ook zeer konkreet, te manifesteren.

J. Nelis, Boechout.

A response from the webmaster.

Dear JN, a seer's answer might be as follows. If you formulate your desire for manifestation with sufficient willpower, insight, and emotion, you stand a good chance of it being fulfilled. If you were clairvoyant or clairsentient, you would certainly have seen what you evoked standing next to you in a subtle form. Sensitives and seers would say that your aura has suddenly become darker and heavier. If you haven't experienced this yourself yet, don't worry. Just wait patiently. After your death, you will be freed from the limitations of time and space imposed by your physical body, and you will be able to see within your subtle body itself, in your own words, "in no time" and "very concretely" what you evoked—also subtlely. If this answer seems somewhat cynical, we apologize for it immediately. That was not our intention. However, we would suggest that you reconsider your statement. What you want to bring to light is one thing, but undoing it is quite another. May we offer a suggestion? With even more willpower, insight, and emotion, ask heaven to deliver you from these horrific creatures. It might help if you offer a sincere prayer to heaven as an apology, something like, "Forgive me, I didn't know that world at all, and I really didn't know what I was writing then."

Dear JN, after your deliberation and after reading this entire text, " *The Dynamism of Religion*, " you will notice that your position only allows room for what we called 'nature' (3.1.), excluding external and supernatural nature (3.2. and 3.3.). You reduce reality to your preference (6.4.1.c.). You are perfectly entitled to do so, and we wish to respect that. But from a logical perspective, it remains an ideological, not a methodological, position (3.1.2.).

However, you are far from alone. Even a number of church authorities and people who should know much better reason this way. For them, the salt of the earth (1.2.) has become quite powerless; they live, in Hegel's words, in a culture without mysticism, without the holiest of holies.

7.4.4.b. Readers' reactions in Knack of September 5, 1989.

Exorcism (1)

Excorcisme (1)

Van een aantal lezers en lezeressen die het artikel „Van de duivel, verlos ons Heer" gelezen hebben (Knack nr. 20) heb ik te horen gekregen dat mijn persoon waarschijnlijk bedoeld wordt met de passus „in Nazareth was er vroeger een hele goeie exorcist, een priester, ... Hij is een jaar of vijf geleden veroordeeld voor oplichterij, omdat hij geld vroeg en in de gevangenis beland."

Ik hoop nooit geld gevraagd aan diegenen die op mij beroep deden. Als iemand geld gaf, gebeurde dat uit volkomen vrije wil. Verre van ooit in de gevangenis beland te zijn, ben ik nooit beschuldigd, door wie ook.

Pater Borsboom moet iemand anders bedoeld hebben, maar ik stel vast dat men mij, niettegenstaande gebrek aan bewijs, toch verdenkt.

A. T'Jampens, Nazareth.

I have heard from a number of readers who read the article "From the Devil, Deliver Us Lord" (Knack no. 20) that I was probably meant by the passage "in Nazareth there used to be a very good exorcist, a priest, ... He was convicted about five years ago for fraud because he asked for money and ended up in prison."

I never asked for money from those who appealed to me. If someone gave money, it was completely voluntary. Far from ever ending up in jail, I was never accused by anyone.

Father Borsboom must have meant someone else, but I note that, despite the lack of evidence, I am still suspected.

A. T'Jampens, Nazareth .

Exorcism (2)

Exorcisme (2)

Met deze brief wil ik getuigen dat ik pastoor T' Jampens, die in Nazareth woont, al acht jaar ken. Naar mijn weten heeft die pastoor nooit in de gevangenis gezeten en is hij nooit aangehouden wegens oplichterij.

Integendeel, pastoor T'Jampens heeft de mensen altijd vrijwillig geholpen, zonder winstbejag. Zelf ben ik jarenlang erg ziek geweest. De beste specialisten waren radeloos, maar dankzij pastoor T' Jampens ben ik er langzamerhand door gekomen.

Hij heeft mij nooit een frank aangerekend en volgens mij is hij de eerlijkheid zelf. Kunt u mijn grote verontwaardiging begrijpen toen ik toevallig het bovengenoemde artikel las ?

F. Compenolle, Zaventem.

In this letter, I want to testify that I have known Pastor T'Jampens, who lives in Nazareth, for eight years. To my knowledge, this pastor has never been in prison and has never been arrested for fraud.

On the contrary, Father T'Jampens has always helped people voluntarily, without any profit motive. I myself was very ill for years. The best specialists were at a loss, but thanks to Father T'Jampens, I gradually pulled through.

He never charged me a cent, and I think he's the very embodiment of honesty. Can you understand my outrage when I happened to read the aforementioned article?

F. Compenolle, Zaventem

Response from the webmaster.

The title of the interview, " *From the Devil Deliver Us Lord* ," was printed in large letters in the Knack newspaper. The correction that Father T'Jampens wrote to the editor was much less obvious in the reader's comments. After the interview's publication, Father T'Jampens faced considerable suspicion from colleagues, parishioners, fellow villagers, and acquaintances throughout his life, even from far beyond his village.

7.4.4.c. Readers' reactions in Knack of August 16, 1989.

Exorcism

Exorcisme

In uw artikel „Van de duivel, verlos ons Heer" (Knack nr. 20) heb ik met verbazing gelezen, hoe men op een geraffineerde wijze, een conscientieus man aanvalt en dit via de pers.

Hoewel er inderdaad charlatans zijn, die zich via reklameblaadjes aanprijzen als exorcist of wat dan ook, is het ongeoorloofd, juist na deze negatief klinkende zin, over een heel goeie exorcist, een priester uit Nazareth, te schrijven.

Zelf ben ik oud-kursist filozofie, een vak dat door deze priester gedoceerd werd. Ik ken hem dus goed.

Ik weet, samen met vele andere kennissen en vrienden van hem, dat deze man nooit één frank gevraagd heeft of zal vragen voor zijn hulp. Integendeel, heel wat mensen zijn financieel door hem uit de put geholpen. Eerst deze priester met lof betuigen als goed exorcist en dan aanvallen met leugens (oplichterij en gevangenis), is een sterk staaltje van venijn.

Als kristelijk mens stel ik mij de vraag of dit ruikt naar sensatie om uw weekblad te doen verkopen, of gaan sommige mensen van de clerus hun boekje te buiten ?

Tekstanalytisch bekeken, is dat laatste stukje, uitgesproken door Borsboom, over deze priester uit Nazareth, een gemene streek. Moet ik weer eens konstateren dat sommige kerkelijke mensen allesbehalve kerkelijk zijn ?

L. Vanderauwera, Sint-Katelijne Waver.

In your article “From the devil, deliver us, Lord” (Kanck no. 20), I read with astonishment how a conscientious man was attacked in such a refined manner, and this through the press.

Although there are indeed charlatans who advertise themselves as exorcist or whatever in advertising leaflets, it is unlawful to write about a very good exorcist, a priest from Nazareth, right after this negative-sounding sentence.

I myself am a former philosophy student, a subject taught by this priest. So I know him well.

I know, along with many other acquaintances and friends of his, that this man has never asked for, nor will ever ask for, a single cent for his help. On the contrary, he has helped many people out of financial difficulties. First praising this priest as a good exorcist and then attacking him with lies (fraud and prison) is a blatant display of venom.

As a Christian, I wonder if this is sensationalism to sell your weekly magazine, or are some members of the clergy overstepping their bounds?

From a textual analysis perspective, that last part was spoken by Borsboom, about this priest from Nazareth, a nasty trick. Am I to conclude once again that some churchgoers are anything but churchgoers?

LV, Sint-Katelijne Waver

So far the text of Knack "From the devil, deliver us, Lord" (May 17, 1989) and the reaction of some readers.

7.4.4.d. A testimonial from the webmaster of this site

We attended Father T'Jampens' philosophy classes for over thirty years and had many private conversations with him. Shortly after his death, we inherited his legacy. This, in addition to numerous handwritten notes, also included approximately six thousand books related to religion and philosophy. In several of them, he wrote reflections and corrections, even when they concerned internationally renowned authors. "They only see the profane, not the sacred," he would sigh.

He bought many books because he wanted the philosophy students at HIVO, the Higher Institute for Education in Antwerp, to be familiar with the latest philosophical trends. Over the years, the courses he compiled himself have totaled approximately ten thousand (!) pages. Each cycle of the three-year program, he rewrote and updated these courses. We digitized them and posted them on this website so everyone can consult and download them. The students only paid for the copying. A new student took on this task each cycle. The important handwritten texts found in this professor's legacy were also posted on the website.

Several of the paranormal healings he performed are mentioned in these texts and in the book " *De Homo Religiosus, religie als erervaringbare krachtwerking* " (The Homo Religiosus: Religion as Experiencing Power) [208]. He consistently stated that the required energy came from the Holy Trinity. He called himself merely a mediator. Like a true Ebed Yahweh, a suffering servant, he took upon himself the ailments of his neighbor and processed them in an accelerated manner. He was always quite ill for a period of time. Where medical science judged there was no hope for a particular patient, he went to work. We still hear him say: "I'm not really ill from it and I'm not dying, but it hurts terribly. Sweat breaks out on my forehead." He did all this out of love for his fellow human beings. Incidentally, this healing work had to be done in complete secrecy. After all, Belgium has laws prohibiting such practices. Apparently, our culture condemns this beneficial use of subtle energies because of abuses by unscrupulous third parties. Yet many non-Western cultures will listen to such legislation with astonishment and disbelief. They will worry whether we don't have a system in place to separate the wheat from the chaff here as well.

Should we then conclude this chapter on these testimonies with a pious wish? Wouldn't

[208]See the complete book on this site: Homo Religiosus, Religion as an Experiential Force.

it be much more honest and logical to judge based on the results achieved, and not rely on untested prejudices? We refer, for example, to *Matthew 7:15-20* , where the evangelist discusses the only principle of logic that Jesus recommended: "By their fruits you will know them."

7.4.5. Knack 2: 'This is already the devil's century'

In the October 25, 2025 issue of Knack, author Jeroen de Preter wrote: Exorcism is ubiquitous: "This is already the age of the devil."

The title reads: " In ' *Exorcism , a concise history of exorcism* [209],' historian Kristof Smeyers shows how both science and the church have tried to kill the devil. In vain. Satan lives, perhaps today more than ever."

According to the editor, historian K. Smeyers isn't referring to the devil as a metaphor, but rather as an existing figure who can possess people. In this interview, Smeyers testifies [210]that exorcism is still ubiquitous even today. The impression we, enlightened minds, might have that we have outgrown our irrational belief in the devil is, in his view, false. He bases this on the fact that the Abbey of Averbode receives more than a thousand requests for exorcisms annually. This is despite the fact that, towards the end of the 1960s, the time of the Second Vatican Council (1962-1965), the church increasingly wanted to distance itself from these practices. Rome, with the so-called "aggiornamento," wanted to adapt more to the modern zeitgeist. If the irrational belief in the devil is false, as the author claims, may we conclude that for him the rational belief in the devil is justified?

The attention exorcism has received in the press in recent decades is nothing new. The successful 1973 horror film "The Exorcist" is perhaps no stranger to this. In his book, Smeyers mentions several of these practices as they have manifested themselves over the centuries. On the question of whether such exorcisms have any real validity, the author takes no position. "Don't expect any statements about the supposed authenticity of an exorcism," we read in his book (p. 17). But if he doesn't take a position here, it seems to contradict his assertion that belief in the devil is justified. This question, incidentally, has occupied us throughout our reading of his book.

The fact that the author doesn't delve deeper into exorcism seems like a missed opportunity. Where Pope Francis openly stated that the devil does indeed exist, Smeyers spoke of " *a problem that the Catholic Church, and by extension all religions, just can't seem to solve* ." But if Smeyers doesn't take a stand on this himself, does he bring us any closer to an answer? After all, he researches the history of religion, magic, and science at the Catholic University of Leuven? Perhaps some expected more clarity from him. On the back cover of his book, we read that it's "a compelling story about the power of a rite, and that the history of exorcism touches on a number of major questions, questions that still concern us today." But the author doesn't address these major questions at all.

Smeyers suspects that people who choose an exorcism don't necessarily believe the devil exists. Deciding on such an exorcism solely because "it doesn't help, it doesn't hurt," as we read in the book, isn't a particularly convincing or logical choice. Such an attitude seems to us to be an irrational belief. One cannot simultaneously believe and disbelieve. Whether or not belief in the objective existence of evil is actually involved, the author leaves unanswered.

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[209] Kristof Smeyers, Exorcism, A Brief History of Exorcism, Otheo Books, 288 pp.

[210] https://www.knack.be/nieuws/belgie/maatschappij/exorcisme-dit-is-nu-al-de-eeuw-van-de-duivel/

But if you leave the devil's existence or non-existence undetermined, you can't claim that the 21st century is already the devil's century. For then you have just as much right to claim that our century is that of a non-existent devil. And how can he be the cause of any problem in our time?

"One cannot simultaneously believe and disbelieve," we wrote. And the variation on this is: 'If it doesn't help, it doesn't hurt.' But whoever speaks this way is unfamiliar with God's judgment. The sacred is ambiguous: for those who live in friendship with God, it is salvific, for the unbeliever, it is destructive. Receiving grace is not a mechanistic process. Put another way: a healing power has a reverse effect on those who receive it poorly. Saint Paul knew this very well. In *1 Corinthians 11:27-30* he says, "Whoever eats the bread or drinks the cup unworthily, whoever partakes of the Eucharist unworthily, sins against the body and blood of the Lord. Therefore, let each one examine himself and then eat of the bread and drink of the cup. For whoever eats and drinks eats and drinks judgment on himself . That is why so many are weak and sick among you, and why so many have fallen asleep."

We have already addressed the question, "Does evil exist, and therefore the devil, yes or no?", in this text, with a resounding "yes." And we will continue on that path.

It's claimed that possession is a rather marginal phenomenon these days. Not everyone agrees. Some exorcists simply don't know where to begin. There may be two different perspectives on this. Possessions like those depicted as rather violent in the film "The Exorcist" are likely to be exceptional. One could certainly argue that they are marginal. But consider people with psychological or even psychiatric problems. They are much more numerous, so such "patients" usually have to face a long waiting list.

Man is a citizen of two worlds, as we stated (4.1.1.). The medical world examines the physiology of the brain and treats psychological problems from biological , psychological, and social perspectives. We called this working on the natural level of reality. Authorized seers and exorcists do this from the subtle perspective. Extra-biblical religions solve problems through the supernatural level, while biblical religion operates on the supernatural level. If the aura is purified, this has an impact on the biological body.

It seems to us that both medical science and paranormal methods can be complementary. First and foremost, let science do its work. It is exceptionally skilled in its field and deserves all respect. And what could be wrong if the believer also prayed for their own healing, as we will see in Sofie's testimony (9.5.1) . Or what is wrong with praying for the healing of a fellow human being? Perhaps one could also seek help from someone versed in that subtle level, such as a skilled magnetizer or a skilled exorcist? With this much broader view of possession, it is no longer so difficult to agree that it occurs much more frequently than its overly spectacular forms.

7.5. Demons

This term can be described as a "blind compulsion" against all spiritual ideas and values, permeating all of reality. One has no conscience, no values. One acts well without realizing it, the next one does evil, also without realizing it. One has not yet reached a conscientious awareness. It is inherent in many beings, which is why they are called "demonic." Kristensen spoke of "the harmony of opposites" (5.2). Jesus spoke of "the elements of this world."

Mrs. Boulanger spoke of a creative and destructive energy that governs the world. An energy that brings the world into being, but also threatens to destroy it. Many extra-biblical religions reconcile themselves to the idea that something is built up, but then also broken down. They speak of a cyclical view of sacred history. Decline is inherent in ascent.

Let us refer to Goethe 's *Faust* . It is the title of Goethe 's poem, but also the name of its protagonist. In it, Goethe adapted the old Faust legend. Faust desired knowledge and power greater than those of humans. Something that doesn't exactly testify to any humility. Therefore, he makes a pact with the devil. Faust obtains what he desires for a time, but in return, he must give his soul to the devil. We have encountered a similar story before. The demon Mephistopheles expresses the ups and downs of life as follows: "I am the spirit that always denies, and rightly so. For everything that comes into being is worth perishing. It would be better, then, that nothing came into being. Thus, everything you know as sin, destruction, in short, as evil, is my peculiar element." One can hardly describe demonism better.

The Deception of the Gods

WB Kristensen , *"Collected Contributions to the Knowledge of Ancient Religions* [211]," discusses demonism as it is found in archaic, ancient, and classical religions. Let's summarize. He writes that a demonic-divine archaic being has deceived humanity, with a fatal consequence valid for all time. This doesn't prevent the same people from referring to him not as an enemy—in itself—but as "the special ruler." Let's summarize.

- Babylonia. Ea is closer to the ancient Babylonians than the other gods and goddesses. He is considered their creator and protector. For example, he saved life from the flood, from total destruction. Yet, through a cunning deception, he once subjected all people to death. Demonic deities dominate Babylonian mythology. In Anu, the Babylonian god of the universe, all divine energies were united, both those that create good and those that cause evil. He was the universal determiner of destiny. Good and bad emanated from him. Human desires and ideals were no law to the world leader. His nature was demonic, inscrutable, and unpredictable. This means that, when push came to shove, Anu was not bothered by reason or conscience.

Kristensen continues: “This type of divine conception was known to most ancient peoples and was especially prevalent in relation to the highest deities. The god of Job, the Greek Zeus, the Roman double Fortuna, the Indian Varuna, and even the Persian Ahura Mazda—all sovereignly portray human destiny. Salvation and disaster came from him, as did downfall and ascent, the contradictions that constitute the enduring life of the world. The will of these deities was fate, divine yet inhuman. The deities were not just in the ordinary sense of the word. By their actions, they betrayed the laws they had established for humanity. People were fully aware of this contradiction in the 'divine' being .” Kristensen asserts that the God of Job was equally ambivalent. This is based on a misinterpretation, because although it seems that both a good and an evil fate emerge from God's hand, the Biblical God is essentially conscientious.

Egypt. Seth was worshipped as a god but tricked Osiris, the god-man, and lured him to his death. Apap, despised as a demon, is, as the serpent of darkness, nothing but deceit and malice.

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[211] Kristensen WB, Collected contributions to the knowledge of ancient religions, Amsterdam, 1947, NV Noord-Hollandsche Uitgevers Mij, 105/124 and 272.

Greece. The god Hermes is the crafty deceiver and thief, worshipped in rites where robbing and stealing were permitted. He is the friend of the dark forces. He has deceived humanity once and for all, but is considered a bringer of blessing and abundance. Zeus demands obedience from the Greeks. However, he himself commits adultery, murders his son Kronos, and eats him.

- India. In the ancient Veda, Varuna is the deceiver whose deceit and deception the faithful fear. But he is also the most exalted god in the ancient Indian pantheon. His nature is "extremely mysterious."

So much for Kristensen's testimonies . We should note that it's not outsiders who are calling these religions unreliable. No, it's the believers themselves who are saying so. Let's add to this list.

CJ Bleeker , **The Mother Goddess in Antiquity** [212], argues that the primal couple Shiva/Shakti is the tip of the animistic iceberg. Shiva is a "demonic" god. This means that he gives life but also destroys it. On the one hand, he is a fertility god. But on the other, he is the departed. He is depicted, half naked, smeared with ash and meditating, amidst a number of skulls. At times, he is depicted as an orgiastic dancer, at others as the destroyer of the world. He is depicted on a vanquished demon, amidst a circle of flames. This coincides with the constant rising and falling, the eternal recurrence of the same thing.

The goddess Durga is sometimes depicted as a young girl, holding a blue lotus flower. In that case, she is called 'Uma,' the auspicious one, or 'Gauri,' the golden-yellow one. But Bleeker says that the titanic-impetuous one predominates. In that case, she is called Kali, the black one, or Cendi, the impetuous one. As Kali, she is depicted as an ugly old woman with four arms, holding snakes and skulls around her neck. It is said that Kali—as a conjurer—fights demons and vanquishes them. But, Bleeker continues , she is essentially a gruesome goddess who delights in war and destruction and demands bloody sacrifices. Her cult and her worship have a dark and sinister character.

Kramer , *"The Beginning of Sumer* [213]," states: "Although the Sumerians believed that the great deities behaved ethically, they nevertheless believed that, in bringing about human culture, these same deities had also introduced evil, falsehood, violence, and oppression. The deities brought not only truth, peace, goodness, and justice, but also falsehood, strife, complaint, and fear. Their motives, their reasons for acting in this way, were incomprehensible to people. " Centuries before the Greeks, the Sumerians had known the same religious experience: the deities, gods, and goddesses are, without exception, demonic.

Conclusion: All these gods behave unpredictably and capriciously, like an intertwined alternation of good and evil, like a sometimes treacherous shift into the opposite. They have little or no ethical standards in this regard. They sin against their own laws. The "believers" do not regard their god as an enemy per se, but as a special power who saves in times of need.

It's somewhat reminiscent of Nazi philosophy. Once the Third Reich no longer sees victory, everything must be destroyed. The post-war plight of the people is no longer taken

[212]Bleeker GJ, The Mother Goddess in Antiquity, The Hague, Bert Bakker, 1960, 133-134.
[213] Kramer SN, l'Histoire commence à Sumer, Broché, 1956, 124.

into account. It must then, in the Nazi axiomatic, perish completely along with its leaders. Until, like a phoenix, it will one day rise again from the ashes.

Many Bond films, in addition to their nominalism, also display a demonic nature. For example, these silver-screen heroes have no problem first having sex with a woman and then, true to the "license to kill," shooting her in cold blood. The demonic element is illustrated, among other things, by the fact that what is built up is spectacularly destroyed in flames at the end. A similar demonic atmosphere can be found in the successful American soap opera Dallas, where themes such as distrust, jealousy, adultery, violence, intrigue, greed, blackmail, and power are explored in abundance.

7.6. Satanism

Here, they go a step further. They now consciously choose evil. It is this view that elevates the denial of all values to the sole "value."

Let us also refer here to Nietzsche and his "God is Tot, Wir haben Ihn getötet" (God is Tot, Wir haben Ihn getötet), or to his glorification of people without conscience. Nietzsche says of them: " They possess the courage that all strong minds possess, namely, to be aware of their immorality" (5.1.2.a.).

"They will believe me, but not you."

The documentary "Godvergeten" on the Flemish TV channel VRT, a four-episode series broadcast in September 2023, has once again brought the sexual abuse of children by some religious figures into the spotlight. Adults tell us how they were abused in their childhoods. In one of the broadcasts about this, a victim of Godvergeten is heard saying: "That priest advised me not to report the assaults, because he told me, 'I'm a priest, and they'll believe me, but not you.'" If this statement is true, should we really ask ourselves if such people are thoroughly evil? No, because then they would be blatantly and explicitly saying so of themselves. It seems as if we are hearing Nietzsche speaking here as well. In his " *Jenseits von Gut und Böse" (Beyond Good and Evil)* , he argues that there is no such thing as good or evil in itself, but that they are merely human interpretations. He even writes of unscrupulous people: " They possess the courage that all strong minds possess, namely, to be aware of their immorality." Doesn't this seem perfectly applicable to such priest-perpetrators? They know they're lying, and they even use it as a means of power.

In fact, a girl, one of the victims, testifies that the priest, while raping her yet again, grabbed her by the throat and partially closed it. This brings us back to the Viennese psychiatrist Sigmund Freud. He discovered in the depths of the human being "eros and thanatos," "sex and the death drive." This combination seals the orgasm.

Vaughn expressed himself even more clearly: “Some give themselves over entirely to evil. I have renounced all good and set myself on evil. I am thoroughly wicked. I have made a pact with the devil. To make it, I have had to abandon all that is good and set myself on evil” (7.2.3).

Since the revival of occultism in the 1960s, Satanism has also come to mean serving Satan. Virtually every country, indeed every major city, has its own association of "Satanists." Apparently, the Biblical saying that the children of darkness are far more enterprising than the children of light also applies here.

7.7. The Judgment of God

Religion has its own method for testing its validity, namely by examining the results of its actions. For centuries, this method has been called the "judgment of God." We could just as easily have titled it: the "judgment of God." The lowercase "g" in "god" refers to a non-biblical god. The capital "G" in "God" refers to the biblical God. Let's first discuss the pagan god, then the biblical one.

7.7.1. Causes and effects outside the Bible

Homer and the ancient Greeks spoke of an "atè." Anyone who committed an offense against a god could expect some kind of disaster. The nature of the misdeed provokes a sanction. This can be through the intervention of a higher being, or it can happen entirely automatically.

7.7.1.a. A life free of burdens or not

Nearly all archaic, ancient, and classical cultures are familiar with the concept of "judgment by God." For example, H. Rüdiger states in his book: *Greek Lyricists* [214], the poet Pindar of Kunoskefalai (-518/-438), who pronounces the great judgment on the souls: “The wretched deceased immediately atone for their sins. But noble spirits after their death live a burden-free life. All who honor their oaths enter with the honored gods, in a tear-free space, while the others have to bear a burden that bears no sight.” One notices that those cultures knew that after death comes a brothel. Many people today claim that death is the last thing a person experiences. Afterwards, you can still be remembered, but only in the subjective minds of others, or in the things you have left behind that testify to your existence. Not everyone shares this view.

7.7.1.b.. Deceased people

The mantically gifted Joan Grant claims to have numerous memories of past lives. In *Winged Pharaoh* [215], she recounts her autobiographical life as an Egyptian princess, during which she also underwent an occult initiation. This included a visit to the underworld. She describes her experiences during that journey. For example, she recounts how a woman who once tortured others during her life now experiences severe pain herself. And that, therefore, in a next life, she will have to support and comfort others in their suffering. Grant also meets a man whom she sees will experience poverty in his next life. He had accumulated material wealth at the expense of others. She describes how many others are suffering similar punishments for what they did to others on earth.

Let us recall the following paragraph (5.2.9.a.): “It is striking that in a number of cases she speaks redemptive language, as if she has the power to release people from their suffering in those lower realms. For example, she says to a minister of a cult who had largely neglected his work: ‘Your time has come. You will return to earth. It will take you five lives to attain the perfection you once should have possessed. In five months you will be born from your mother’s womb. And the time will come when you will bring wisdom.’ To others she gave advice so they could shorten their suffering. “Yet only a few listened to me,” she laments. Although her initiation is connected with the Egyptian gods, her work in the underworld seems to be quite ethical. “If you have tortured, then from now on you will assist people in their suffering; if you have stolen material wealth, then you will experience what it means to be poor. If you have neglected wisdom, then you will now apply yourself to it.” It can be seen that this non-Biblical religion nevertheless has many valuable points of contact with Biblical

[214]Rüdiger H., Griechische Lyriker, Zurich, 1949, 170 ff..
[215] Grant Joan , Winged Pharaoh, Deventer, Ankh-hermes, 1994, 159.

doctrine. We will see that, from a Biblical perspective, this religion exhibits a valid stage, but is not finished. Here we once again encounter the previously mentioned "accepting, purifying, and elevating" (5.3).

Grant later describes a visit to higher realms "where it is much brighter, and where sentinels show souls things that are reflected in their future. Thus they know what they can do on Earth to rebalance the scales."

This aligns remarkably well with what Plato tells us on this subject. According to him, the soul, before incarnating into a new body, broadly chooses its future earthly life, based on the contemplation of higher ideas. The soul wants to realize some of this in its next life and thus reach a higher level. The standards the soul applies there, as already mentioned (5.2.9.c.), differ significantly from what a person on earth experiences as a happy and successful life.

7.7.1.c. The Judgment of a Blind Man

Consult J. Millard , *Edgar Cayce , prophet in trance* [216]. Cayce (5.2.2.) is sometimes called America's greatest seer of the twentieth century. A professional photographer, he could describe a patient's illness with remarkable accuracy during a form of self-hypnosis—some say while drunk, which indicates a loss of self-possession. He did this using appropriate anatomical and physiological terms, even though he had never studied medicine. Remarkably, he also claimed to be able to locate the karmic cause of the illness.

Because certain errors were committed in one of the previous lives, not necessarily the one preceding the current incarnation, the sick person suffered from this or that ailment in the current life. We recall that according to D. Fortune , and also according to many others, humans possess many subtle bodies (4.2.2.). An ethical error committed in a high spiritual vehicle has repercussions on all lower vehicles, and thus also on the biological body.

For example, Cayce mentions a person who was blind in his current life, as a result of having pierced the eyes of defeated enemies in one of his previous incarnations. When Cayce , who also claimed to be a psychic healer, tried to heal the blind man, unlike other psychic healings, it proved completely unsuccessful. This was due to the evil the patient had committed in a previous life, which had not yet been "resolved." Cayce therefore advised the blind man to change his attitude toward life. He literally asked him: "Why do you want to be healed? To satisfy your own physical desires? To further indulge your selfishness? Then you would be better off remaining blind."

Seen purely profanely, this is a terrible and heartless reproach. Sacredly, it is also so, but it places the issue within a broader context. The blindness is thus not a coincidence (3.1.3.), but has a cause and opens up some perspective. It naturally remains a difficult thing for the victim to digest. They have virtually no memory of the evil committed, and yet they suffer the consequences.

Mantically gifted individuals, on the other hand, argue that what the blind person had done to others was also merciless. Communicating such insights to the person involved remains an extremely delicate matter. Not only because there can always be some doubt about the accuracy of what was mantically perceived, but also because it can be very difficult to bear. It can place an unnecessary burden on the person involved. Once a person has reached a

[216] Millard J. , Edgar Cayce , prophet in trance.

sufficient level, some argue, they discover the guiding forces, the virtues and faults of past lives for themselves. Only then is they ready to accept and process them properly. Given our human, and all too limited, knowledge, it remains extremely difficult to make completely accurate statements about this.

7.7.1.d. The Judgment of a Lame Man

E. Yesudian-Haich , *Einige Worte über Magic*[217] shares Cayce 's view to some extent and gives the following example. A woman sees a lame beggar and wants to help him. She is deeply surprised to learn that she could be punished for her charitable act, and this with a form of physical suffering. The beggar is not lame and poor without reason. He is working out his karma. Something deep within him experiences the consequences of past mistakes and draws the necessary lessons from them. Thus, he might not relapse in a future life. If he were to recover prematurely, his biological body would be healed, but his subtler vehicles would remain untouched. The "lesson" would not have been learned. The man begins a new life with the same, erroneous mindset, possibly repeating his previous misdeeds.

The woman who wanted to help the beggar judged him from her own perspective. She didn't look "inside" the beggar, nor did she see his strong animalistic impulses and inclinations. She considered only her own endearing feelings. She looked only "inside" herself. She believed that the lame man was like her and that, once healed, he would live a life like hers. Haich concludes: as long as we continue to see things from our own perspective, we fall short, and evil, here in the beggar, remains.

If reasoned consistently, one could find this as an argument for never helping one's fellow human beings in their suffering. Then, as Shopenhauer puts it (3.2.3.c.), that person might no longer be an "ich-nog-einmal" (I still once) but become a "niece-ich." But what then is the place of all medical science or all social institutions? With this mentality, one can fall into a kind of caste system, such as that which has existed in India for centuries. It might also bring us closer to a specific racial ideology from which the world has already suffered so much.

In its extreme form, this attitude certainly conflicts with biblical "caritas," with love for one's fellow man. The Bible has always highly valued compassion, as evidenced by the story of the Good Samaritan in *Luke 10:30-37.* Indifference to human misery is one extreme. Credulous naiveté and unconditional support is the other. Do we situate responsible help somewhere in the middle? We refer to the text of John (*1 John 5:16*), where the evangelist says that he does not pray for some, but rather for those who persist in their wickedness (7:1, 2).

7.7.1.e. A wound will not heal.

Joan Grant , *in "More Than One Life* [218]*,*" recounts how she was looking for a tutor. A young man suffering from an infection in his right shin presented himself. Penicillin wasn't available at the time, but the man needed only minimal care. A doctor who came to his home could provide that. When the doctor removed the bandage during his visit, Joan Grant could see that the hole in his leg was several centimeters deep. Afterward, the young man explained, rather matter-of-factly, how he had sustained these wounds during the war. He had been hit by seven bullets. He had been hit in a kidney, a lung, and twice in the shoulder blade. The last three wounds had shattered his shin just above his ankle. He had healed surprisingly quickly from one large and two small wounds. However, the shin was severely infected. At one point,

[217] Yesudian-Haich E. , Einige Worte über Magie, 37.
[218]Grant Joan , More than one life, Deventer, Ankh-hermes, 63-66.

Grant , who was gifted with mental manipulatives, suddenly said, "Don't talk for one minute... I've changed levels."

She "saw" a life-size Christ on the cross, carved from wood and vividly colored, so that it appeared as if fresh blood was flowing from his foot wounds. A Spanish monk knelt beside him, looking at the wounds. Grant recognized in the monk a former incarnation of the young tutor. She understood that the young monk was praying for a sign of grace, in the form of the stigmata on his feet. Grant understood that the cause of his foot's difficult healing must be sought there. She also "saw" that the monk had died without absolution, without receiving forgiveness for his sins. She assumed that his healing process would proceed normally if he were given a symbol of absolution, recognizable to his deeper soul. And that "recognizable," according to her, must be a representation of the Eucharist.

She took a glass of port and a biscuit and prayed that she might be the vessel for the necessary blessing. She had already noticed that the boy had no interest in religion whatsoever and didn't believe in reincarnation. So, a glass of port and a biscuit seemed perfectly normal. He drank the glass and ate the biscuit. Forty-eight hours later, his bandage was changed again. The doctor said afterward that he could hardly believe his eyes. The bandage was clean and dry, and healthy tissue was forming in the wound. The infection healed quickly. The man also had no more pain. However, the bone damage was so extensive that his leg remained too brittle to bear his weight. Two years later, he decided he would walk better with an artificial foot. So he had the foot amputated. After this operation, he recovered without further difficulty.

in Grant's text . First, there is the Franciscan mysticism of the monk's passion. He wants to suffer with the crucified Christ and desires the stigmata, the wounds in his feet. Furthermore, he dies without absolution. These two things are connected, so that his etheric-astral body is injured and, by repercussion, makes his foot sick.

In his previous life, he believed in the occult power of the Catholic sacraments. Something in his deeper soul recognizes the symbol of the Holy Eucharist in the glass of port and the biscuit. This, coupled with the conjurer's intense prayer, allows the energies that were directed toward creating the stigma to now be used to heal his leg. Thus, the healing process can finally begin. Here we see the cause and the effect, but also the difficulty in correctly interpreting this anthropomorphically. Starting from Grant's hypothesis that evil must be sought in a previous life, this led to the experiment with the glass of port and a biscuit, which resulted in the healing. Therefore, her hypothesis also gains in plausibility.

This testimony seems to represent a transition from a non-Biblical to a Biblical judgment. Her book, "Winged Pharaoh," was dictated to her mantically. She lacked self-possession. A spirit took control and dictated, while someone else wrote down what she said. Once out of her trance, she asked what she had said. And yet, according to her, she healed the boy with a biscuit and a glass of port, which, after all, refers to the bread and wine at a Eucharistic celebration.

7.7.2. Causes and Effects in the Bible

As every scholar of Scripture knows, the Bible also constantly mentions God's judgment. One can view one's entire existence on earth as a lifelong test. Paul, in his *Epistle to the Galatians 6:8* puts it this way: “Whoever sows to the flesh will find destruction, but whoever sows to the Spirit will reap eternal life.” *2 Corinthians 9:6* also says something similar:

“Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.” Many of the healings Christ performed were accompanied by the message, “Go and sin no more,” which is yet another indication that there is a causal link between sin and illness.

7.7.2.a. An immanent sanction

Curiously enough, the very denial of the existence of divine judgment already conceals divine judgment, an immanent sanction. Those who do not believe that a sacred law is at work close themselves off from that world and suffer its consequences. *Deut. 29:1-5* clarifies: “But the LORD has not given you until now a heart to understand, eyes to see, ears to hear.” And what the heart, eyes, and ears might dictate remains hidden. Therein lies the judgment. 'Faith,' interpreted sacredly, is the breakthrough of the first vision into a second vision 'given' by God's grace. In *John 8:44,* Christ tells the Pharisees that they live from the devil, who inspires them (3.2.6.i.). Some mantically gifted people wonder whether people who a priori close themselves off to the sacred also have, in the depths of their soul, "another father" as their inspiration, and not the biblical God. This other father then prompts them to consider only what is profane. For those who do not see with the gaze of faith, all the supernatural, all grace, all life force, and all miracles remain practically 'nothing'. Apparently, the so-called 'Matthew effect' also applies here. *Matthew 13:12* states: "Whoever has, more will be given to him, and he will have an abundance; but whoever does not have, even what he has will be taken away ." Those who close themselves off to religious presuppositions also find nothing religious. Therein lies the immanent or automatic sanction.

7.7.2.b. A sick person does not heal…

Let's hear from a contemporary seer, a friend of God. At that high level of clairvoyance, such a person is directly confronted with the atmosphere of God's judgment. It is immediately a form of revelation, of apocalypticism. Take, for example, someone who is seriously ill.

The physician or specialist examines the patient. They attempt to cure their patient based on their experience and current scientific insights. This is usually successful.

But look, this patient isn't recovering as expected. Perhaps the cause isn't directly medical, but rather the illness is a consequence of a deeper, psychological problem. So, psychological, possibly psychiatric, treatment follows. And that can be successful.

There is a known case in which a young woman developed paralysis in her legs, for which no medically identifiable cause could be found. Psychoanalysis revealed that the woman had been forced against her will into a marriage with someone she did not love at all. Something, a kind of logic, hidden deep within her unconscious psyche, had made it impossible for her to "step" to the altar to have the marriage blessed. Once this truth dawned on her, the engagement was broken off, and she recovered relatively quickly. However, not every psychoanalysis is so successful.

Back to our patient. Even with psychoanalysis, he doesn't heal. So he turns to a qualified dowser. As is well known, the dowser, like any dowsing practice, is a kind of unconscious amplifier of what the sensitive person intuitively senses. The dowsers don't swing back and forth on their own. It's the dowser's unconscious and minimal muscle movements that set the instrument in motion. Based on his knowledge and experience, he discovers which herbs can heal his patient. However, using the dowser and dowsing isn't an art that one simply learns,

like other purely profane techniques. Almost all manuals are silent about this. Those who practice them without Trinitarian prayer place themselves in the natural world, with its inherent harmony of opposites. Sacredly inclined people warn that one doesn't know what they're doing if one ventures into witchcraft and magic outside the realm of God. We can compare it somewhat to someone connecting their computer to the internet without using a virus scanner. But look, the commuter hasn't succeeded in curing our sick person. So there must be more to it.

What has not yet been addressed in these three methods, the medical, the psychological and the divining, is what is called 'the judgment of God' and what, especially since St. Paul, has been called 'an individual guilt, an individual fault.'

7.7.2.c. A correction of error.

Continuing our story, a qualified seer confronted with this problem might suddenly have an image, an association, in which they "see" that the sick person committed murder, for example, in a previous earthly existence. Apparently, that past transgression has not yet been corrected, processed, and forgiven. It still carries a subtle weight in the current existence. This manifests itself in a lack of God's life force, as *Genesis 6:3* puts it: "If you , O Lord, withdraw your Spirit (life force), all flesh dies. But if you give your Spirit (life force), you create life." Clearly, God's Spirit, which creates life, is synonymous with the term "life force." Our sick person has committed murder , which means they have less or no part in Yahweh's life force. Consequently, they lack the necessary subtle energy to maintain their health.

At the beginning of a new incarnation, baptism does remove the principle of guilt, but, according to older theology, not its consequences. Indeed, experts tell us that these "consequences" must first be acknowledged and rectified before our sick person can be healed. The error will eventually have to be atoned for, if necessary with a similar punishment. If this doesn't happen, all possible healers will conclude that, for some "mysterious" reason, the therapy fails where, in other cases, it usually does. Moreover, seers friendly to God tell us that even with the atonement for the evil, the definitive healing is not yet complete. Forgiveness is not possible as long as the victim does not also forgive the perpetrator for their error. But that can take more than one incarnation. Only then is the error definitively forgiven, in the eyes of the Trinity, and can the perpetrator once again live in friendship with God. Murder committed consciously and intentionally is clearly a grave sin against the life force of God.

The "association," established clairvoyantly, provides the key to the correct diagnosis. However, one can either simply not "see" it, or one can "see" it, but not as the solution to the divine judgment. One must indeed be authorized by God to do so. That is the "charisma," God's life force, which this seer is permitted to wield. According to them, this occurs thanks to an abundance of goodness from God, and this in the service of a suffering fellow human being.

7.7.2.d. The vengeance demon: a great injustice

We refer to the vengeance demon of Dion Fortune (3.2.2.a.). She had helped someone at considerable financial cost. This person subsequently did her a great injustice. Her desire for revenge led to the creation of what is called in magic an "artificial elemental." To undo this evil, she must, on the one hand, let go of her resentment and anger and express true remorse. And, on the other, she must gradually absorb the monster back into herself. Which she did, bathed in sweat. Fortune concludes: "As far as I know, this was the end of this story . "

We should also note that Fortune operates here solely in a supernatural way. No trace of any appeal to the Biblical Supreme Being is found. If one knows that, in the distant background, some form of demonism is always possible, then her method raises questions. Perhaps something within her sensed that this whole history wasn't quite over yet. A thorough hieroanalysis [219], in the search for the deeper, occult cause, reveals this to be true. She believed herself to be the victim of a great injustice. But clairvoyance reveals that she herself, in a previous earthly life, had wronged this person greatly. It was precisely this detail that was hidden from her otherwise sharp analytical mind, because she had to right this wrong.

We see that the deeper cause of the problem, both for the patient who doesn't recover and for Fortune, lies within themselves. It is, however, abundantly clear that one can suffer in this world without being at fault. This was already made abundantly clear in the curses of Witch Petra (7.3.3.).

Anyone who is even minimally informed about the workings of 'black magic' knows that one can burden their fellow human beings with a heavy fate. Yes, one can even unknowingly inflict it on someone. *Psalm 19 (18)* already expresses this: "Who, Holy Trinity, is aware of all faults? Purify us in every case from unconscious evil." People can be ill because of their own mistakes, but just as much because of the mistakes of others. Therefore, let us refrain from too hasty judgments. And let us leave such apocalyptic insights only to those who are inspired by the Bible. The more one delves into the life stories of people, the less one is inclined to condemn. Only then will one see more clearly how difficult humanity's struggle is.

7.7.2.e. Purify us from unconscious evil.

The relationship between personality and individuality reveals that someone can appear very difficult due to their occult situation, yet in their current incarnation, they can be quite pleasant. Despite the best intentions, they still unconsciously steal energy from others and even cause disaster around them. From the perspective of the current incarnation, this is tragic. Viewed from the common thread that connects many incarnations, it is a judgment that plays out. But the reverse can also happen.

Someone can possess a nearly flawless individuality, yet make a significant mistake in their current life. Given their long and nearly flawless history, they will still maintain a predominantly good image. Consider the good thief who was crucified with Jesus. He expressed his remorse to Jesus and told the third crucified man that while they were both criminals, Jesus could not be accused of anything wrong. To which Jesus replied that he, the good thief, would be with Jesus in paradise after his death. Or consider Saint Paul, who first persecuted Christians and later became an apostle. The reasons for this are, for us humans, actually incomprehensible.

We conclude that religion has its own method of testing humanity, namely by examining the results of its actions. For centuries, this method has been called the "judgment of God [220]." If humanity has overstepped a boundary, God will impose His judgment with all its severity, and the creature will be held accountable for its misconduct. As every scholar of

[219]See this website's Courses tab, Course 5.5 and Course 6.2: Introduction to Hieroanalysis.
[220]See this site, course 5.5.1, pp. 48 ff., "The Experimental Structure of the Judgment."

Scripture knows, the Bible is teeming with examples of divine judgments [221]in all sorts of forms. Let us provide a sample.

7.7.3. An afterlife joy?

Karlis Osis and Erlendur Haraldson , *On the Threshold; Visions of the Dying* [222], also discuss the phenomenon of 'out-of-body experiences' in the face of impending death, but in great detail and on a scientific basis. Karlis Osis (Riga, 1917/1997) obtained his doctorate in philosophy from the University of Munich in 1950 with a thesis on extrasensory experiences. Erlunder Haraldson (Reykjavik, 1931/2020) obtained his doctorate in philosophy from the University of Freiburg in 1972, also on the basis of a dissertation on extrasensory perception. This says a lot about the openness of those universities towards paranormal research, which already existed at that time.

In their book they describe three different studies:

- 1. 1959-1960: Random samples across the US. A questionnaire was sent randomly to 5,000 physicians and 5,000 nurses. Of these, 640 responses were returned, covering 35,540 near-death experiences, of which 2,202 were apparitions and visions. 753 of those nearing death experienced a sudden, medically surprising change in mood some time before their death. 83% of the apparitions were family members, and 90% whose identities could be determined were close relatives: father, mother, partner, brother, sister, or children. In most cases, these people came to accompany the near-death patient to the other world. 70% of those who appeared to the dying person were deceased, and 30% were living persons.

- 2. 1961/1964: survey in six states (New York, New Jersey, Connecticut, Rhode Island, Pennsylvania).

- 3. 1972/1973: research in northern India.

The evidence: Osis and Haraldsson studied hundreds of cases of Americans and Indians (primarily from Northern India), both Christians and Hindus, in the field of NDEs.

Their main impression: the cultural context and religious experience play a very minor role in the NDE. However, the depth of religious belief exerts a significant influence. Elisabeth Kübler-Ross (3.2.3.b.) finds her observations in this regard confirmed.

We read (oc): "Many claim to be met by acquaintances in their final moments. Others say they 'see' a man (Jesus , Krishna , Shiva , etc.) dressed in white and surrounded by a luminous aura, which brings a medically inexplicable peace and tranquility. In India, the messengers of the god of death are called 'yamdoots.' If the Hindu prepared for the afterlife with good deeds, a friendly yamdoot appears; if the Hindu behaved badly, a creepy yamdoot appears."

From such observations, heard through the testimonies of medical personnel, Osis and Haraldsson conclude that another paradise exists. They also conclude that at the time of death, beings, especially family members, from the world of those nearing death often "welcome" them to accompany them to the paradise. This perhaps explains the medically so sudden change in mood. If death was initially feared, the dying person now feels not alone, and moreover, "in safe hands." In such a case, overwhelmed by light, music, and accompanied by deceased acquaintances, they approach the other world and its inhabitants joyfully and joyfully. It resembles the joy of birth, but in the other world. Numerous stories

[221]R. Zaehner, ed., This is how man seeks his God, Rotterdam, 1960, pp. 280/281
[222]Osis K, Haraldson E., On the Threshold; Visions of the Dying, Amsterdam, Meulenhof, 1979.

exist in this regard of people who, following a serious illness or traffic accident, claim to have faced a choice in their out-of-body state: return because they saw that a task still awaited them here, or continue toward the light and leave this world.

7.7.3.a. Refutative experiences

Osis and Harldson also believe they have found disconfirming experiences in their research, specifically where patients report incoherent hallucinations. Oc 59: "There are incoherent hallucinations (note: seemingly real experiences) in which patients, in a kind of waking dream, mumble things that seem meaningless to the physician. We did not, however, consider these cases."

Note: The very earthly nature of the content is striking in such cases. Ordinary daily concerns, for example, are discussed. Whether that is a reason not to take them into account is questionable. Could that not be a consciously suppressed or unconsciously repressed form of confrontation with death? The mere fear of death, not to mention a practical disbelief in the afterlife, can, in the proximity of death, lead one to cling "to this earth," with its daily concerns. Is that a reason to disregard them and to interpret such reactions as enlightened rationalism and hard science do: namely, as nonsense?

Meaningless muttering, the mental decline of a soul completely unprepared for death and what comes afterward, can be a prelude to terminal behavior. Consider incoherent night dreams. Couldn't they reflect the deeper essence of the immortal soul? Doesn't a dying person enter precisely that realm of night dreams, at least if, through neglecting a proper life, they find themselves unprepared for the afterlife? Religions worthy of the name have repeatedly emphasized that the soul must be prepared for the afterlife. Perhaps not without reason. The following text seems to illustrate this.

7.7.3.b. An afterlife hell

Do we read Phyllis Atwater , *Return to the Afterlife* [223]. The author herself experienced three NDEs, after which she spent 15 years researching this phenomenon. She had met a Californian woman in Boise, Idaho, who moved there. They developed a kind of friendship. After a phone call, she learned that this woman had suffered a heart attack and was expecting her. The woman was deathly pale. What she had experienced during her clinical death was reduced to this. She exits her body, floating above it. Then she penetrates a dark corridor, a "tunnel," and reaches the end. She sees deserted hills filled with naked people who resemble some kind of zombies.

Let us note the following: Haitians claim that zombies are people who have been robbed of most of their subtle life force through black magic rites and thus transformed into mindless "automatons." This is also the image of their nakedness: they have been robbed of almost everything and possess barely any life force.

The Dutch seer Gijsbrecht Van der Zeeuw (1912/1981) , *Clairvoyance in Space and Time* [224], says that during out-of-body visits to what he calls "the very lowest realms," he also sees the deceased people there naked. We will return to such visits later in the text.

Let's listen to Atwater again : “They (the 'zombies') stood upright, shoulder to shoulder, and did nothing but stare at her. The spectacle was so horrifying that she began to scream.

[223] Atwater Ph., Retour de l'après-vie, ED. Du Rocher, 1993, 33-41.
[224] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, n.d., 208.

Immediately, she reentered her body. But she continued to scream. Only after a sedative did she finally fall asleep. Her explanation: death, she maintained, is a nightmare. She cursed all the churches that have been tricking people for centuries with stories of paradise. The woman was desolate. Then two other patients came in: an elderly woman and a woman supported by sticks. They, too, had regained consciousness after being pronounced dead. They essentially told the same story and were as horrified as the first."

Atwater discovered only one common but striking point: all three repressed the misdeeds that weighed on them, and all three felt a heightened sense of guilt due to the NDE. They confessed that, by "experiencing death," they had encountered what they most feared, and since then, they were more convinced than ever that they would have to atone for their 'sins.' These women were utterly convinced of the existence of hell.

We wanted to briefly mention the existence of such paranormal 'hell' experiences, because there is usually a strange silence in this area, with the impression that such negative experiences do not occur.

People with sufficient 'sensitivity' and 'clear vision' can interpret these 'hell' experiences Biblically. They say that these women saw the 'rephaim', as *Psalm 88 (89)* 11/13 suggests, souls without divine spirit or life force (*Genesis 6:3*). In *Psalm 88* (89) a desperate deceased person laments the helpless, lonely and dark situation in which he has found himself.

The fact that some experience their NDEs as exalted, while others experience them as frightening, can, again biblically interpreted, point to their "judgment from God." We will return to this in detail in Chapter 12: "On Causes and Consequences."

Finally, let us note that virtually all religions speak of a judgment after death. We find it not only in Christianity, but also in Judaism, among Muslims, in ancient Egypt, among the Zoroastrians of ancient Iran, in Eastern cultures: India, China, Japan, and Tibet, but also among North American Indians, and in Central American religions, such as the Incas and the Aztecs.

M. Richard , *Voyage aux limites de la mort* [225], describes the whole phenomenon of DNE or NDE as follows:

1. The subjective impression of dying.
2. The entry into a dark passage or tunnel (cf. the Bible; the Book of *Job*).
3. Meeting with beings (including the deceased)
4. Inner peace and sense of well-being.
5. The impression of being outside one's own body ('out-of-body experience').
6. Access to an unsuspected living space and to a light that radiates love.
7. The recovery,
8. The absence of any fear of dying.

Note **:** We consider this a partial definition of near-death experiences, because, as already demonstrated, there are also very frightening near-death experiences. These seem to have been pushed into the background, at least by some. Perhaps to avoid frightening those who read the reports, or for lack of completeness on the matter. Also omitted here is that many people, experiencing sudden death struggles, for example, as a result of a traffic

[225]R ichard M., Voyage aux limites de la mort, in Le Point 27.04.1996, 89/92.

accident, say they see their entire life flash before them like a panoramic image, down to the smallest detail.

So much for these testimonies regarding out-of-body experiences. It's clear that the phenomenon isn't so rare and isn't tied to any particular religion, time, or place. The phenomenon acutely raises the question of the origin of consciousness (3.2.3.f.). According to the nominalist view, it's a byproduct of optimal brain function. The centuries-old tradition sees this differently: it's not our brains that think, but we, using our brains. The tradition also sees the physical body as one kind of body, while a human possesses other, more subtle vehicles or bodies.

7.7.3.c. Many are the people who do not improve.

Van der Zeeuw, oc, 135, says that most people reside in the lower realms. During their earthly lives, they are not personally present there, but their actions and thoughts do manifest themselves there in their true form. And further, oc 169, he writes that, seen from an out-of-body state, it is darkness on earth, even during the day.

In this connection, we refer to M. Van Gestel , *My Child Sees More* [226]. Mrs. Van Gestel quotes her daughter:

"Mama, there's so much sadness here on Earth. If I could give it a color, the Earth would be brown-black. That other world is yellow, white-yellow. Yes, I get it. And now it's about bringing some of the yellow from the other world here on Earth. Passing on the yellow to the people."

- "Will it never run out?"

- "No, there is an infinite amount of yellow and you can always receive it again."

Thus said six-year-old clairvoyant Marieke, who, at her childlike level, expressed something of the Platonic world of ideas she experienced. Elsewhere, too, some people, after having left their bodies, even on a sunny day, confirm that, from their perspective, it is darkness on Earth.

Van der Zeeuw, oc, 208, adds: "On earth, I encountered many who are true demons in human form, and I know what awaits them." And further, oc, 217: "Only a few people on our earth are able to perceive the spiritual body." This opinion is confirmed by more than one biblical seer. We will return to this later.

People who have had a near-death experience say that their entire past life flashes before them in the blink of an eye. And this down to the smallest detail. And moreover, in reverse order. What was experienced most recently comes first. Childhood comes last. This is called a panoramic memory. The old catechism called this the singular or individual judgment. One gains insight into mistakes and good deeds. This panoramic judgment is not made without an ethical standard. This demonstrates that there is indeed an objective order in the cosmos. Humanity does not live without obligation, as a nominalist view suggests. All religions recognize this.

As already mentioned: those who have gone out of their bodies to the light no longer fear death. However, those who saw naked zombies in a kind of dark underworld have a completely different opinion. In those few seconds just before death, humans "see" their individual divine judgment approaching. This is not the so-called "Last Judgment" the Bible speaks of in " *The Apocalypse* ," the last book, which concerns the end of time.

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[226]Van Gestel M., My Child Sees More: A Mother Talks About Her Paranormally Gifted Child, Deventer, Ankh-Hermes, 2000, 60.

For biblical seers, this individual judgment can already be read within a person's aura during their lifetime. The biblical seer knows to which "sphere" a person belongs and where they will go after the death of their biological body. Indeed, for those who can see at that level, their fellow human beings are like an open book, even with a common thread running through their many lives. It may seem improbable, but viewed this way, the biblical seer knows their fellow human beings better than they know themselves. Simply because the seer also reveals the unconscious and subconscious depths of the soul.

7.7.4. God's judgment is written in the aura of man.

For those who can "see," their fellow human beings are like an open book, as we wrote. Anyone who, as a seer of God, considers God's judgment, says they "see" the following about a person, among other things.

The flesh soul, with its usually yellow ribbons, which acupuncturists call "meridians." These are found throughout the fleshy area and are equipped with luminous nodes or energy centers. These ribbons almost always show splits where injuries were previously sustained, and dark spots that betray the drained energies.

The bone soul. This usually appears as a collection of small cubes where the bones are located in the skeletal system. Its color can range from deep gold to a foul-smelling black. The latter "stinks" because, along with "seeing," the paranormal sense of smell also comes into play. This foul odor is a sure sign of demonic influence.

Furthermore, the divinely friendly seer "sees" the "kundalini," or serpent energy. This manifests as a fire that originates between the tailbone and the genitals. This "blossoms," indeed, as Hindus have "seen" for centuries, gradually opening in the neck in the form of some kind of flower. This fights at its root and stem with a dirty-gray mass, the life-killing "force," which hostile people or spirits "radiate" into the life center of their victims.

This energy flow also exhibits seven vortex channels. In India, they have been known for centuries as "chakras." When one lives in friendship with God, this energy flow manifests as yellow and orange flames.

- Around the entire biological body one can also 'see' the different parts:

First, there is the body-soul. It is so called because this form of "spirit" is identical to the gross physical body. After death, this can "appear" or show itself as a reflection in a mirror, a body-like "shadow." One recognizes the former earthly bearer in it. Then, the various "spheres of radiance" reveal themselves. These are rather irregular and fluid in shape. Consider, for example, the Kirlian photographs of healthy and sick plants, which also have such auras. Sexual feelings, in particular, penetrate very deeply. A divine seer, for example, clearly sees the subtle imprint of sexual intercourse.

The ability to see the life force flowing from the magnetizer's fingertips is only a first, very vague form of clairvoyance. Some people claim to see a soft, luminous, and strongly defined band a few millimeters wide around their fingers. This is easier to achieve against an evenly and softly lit background, such as a computer screen. Sensitive people who allow their eyes to adjust to the darkness in a dark room also claim to see a glimmer of light around their fingers. We ourselves have attempted to perceive something of this band through destructive light interference. Such setups require precision in adjustment, smaller than the wavelength

of light. Because approximately two thousand waves are contained in a single millimeter, such experiments are not really for someone who makes it a hobby.

Below, we provide an impression of such experiments. Due to the low light intensity—we are working with dimmed light, emitted from a 0.2 mm aperture—they are difficult to photograph. On the left is a drawing of an index finger in a reversal setup. On the right are several paintings of an index finger under destructive interference. The image at the top right shows the index finger under destructive reversal interference.

Some drawings and paintings of the index finger.

Yet such a luminous band doesn't make us much wiser. If its existence could be scientifically and unequivocally demonstrated, then the existence of a "hylic pluralism," of other, more subtle layers surrounding the aura, becomes somewhat more plausible. Nothing more. The actual seeing of good and bad, the actual religious "seeing," lies much deeper. Only there does God's judgment become tangible. This implies that Kirlian photography regarding the seeing of auras is still very superficial. It also strongly relativizes the importance of our optical experiments. Religion is simply not a superficial phenomenon, nor is seeing the aura. It requires a highly advanced degree of clairvoyance. We refer to a small painting that, according to clairvoyants, depicts the aura of a deified human being (4.2.2.c).

aura of a deified human being [227].

We further note that—according to a number of God-believing interpreters—sensing, "seeing," and especially conceptual interpretation are not safe, indeed very dangerous, outside the framework of the kingdom of God. Indeed, evil forces and authorities, once "felt," "seen," and interpreted, strike back without mercy. Therefore, those who are not equipped by God to do so should remain outside of it.

7.7.5. The Last Judgment

We begin with the words that Luke puts into Jesus' mouth (*Luke 17:26/30*). “As it was in the days of Noah , so it will be also in the days of the Son of Man (Jesus): They were eating and drinking, marrying and being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Or as it was in the days of Lot: They were eating and drinking, buying and selling, planting and marrying; but on the day that Lot went out of Sodom God rained down fire and brimstone from heaven and destroyed them all. So it will be also on the day when the Son of Man appears.”

Jesus speaks of his return in power "at the end of time." What is striking is that, according to Jesus, a very similar situation will arise that will provoke Jesus' return in power, in the form of divine judgment. Such divine judgment involves the destruction of people who lack the resilience inherent in God's Spirit. They lack a life force that transcends nature. "Some," *Matthew 25:46 states* , "will go to eternal punishment, but the others to eternal life."

Jesus emphasizes what ancient Greek tragedy exhibits: tragic irony. The people in question, as in the days of Noah and Lot, will not even be aware of what is impending. They will be so numbed and unaware of their true sacred situation. Does Jesus ' twofold example imply that in his days, the days of the Last Judgment, sexuality as experienced exclusively in the flesh will also play a major role? This is not immediately apparent from his predictions, but one can hardly escape the impression that it will be so. In other words: many people do not really change in the course of evolution. Jesus ' first "appearance" in Israel, now two millennia ago, does not seem to have brought about any significant improvement in them.

Incidentally, the days of the coming Son of Man are described in much more detail in Paul 's *second letter to the Thessalonians* (*2 Thess. 1:6/2:14*), where the great apostasy that is coming is revealed. Even at Jesus ' return—it seems—only a (small?) portion of people will continue to believe. Peter also mentions the return of the Son of Man (*2 Pet. 2:4/5*). Encapsulated in a merciless chapter on false teachers of the time, he first discusses the unscrupulous angels, then returns to Noah and Lot.

Peter writes that God did not spare the angels who acted without conscience. He placed them in Tartarus (note: the deep underworld) and delivered them to the abyss of darkness. There they remain with a view to the final judgment at the end of time. Peter means that the immoral heretics will have no better fate than the high Sons of God who behave so badly. He then discusses the days of Noah , and then the days of Lot.

[227] Title page of Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2

God did not spare the ancient world, before the Flood. He did, however, save "eight people," including Noah , a proponent of conscientious behavior, from destruction, while unleashing the Flood on a world of godless people. He reduced the cities of Sodom and Gomorrha to ashes and condemned them to destruction, but saved Lot, who suffered under the debauchery of criminals.

Once again, Peter summarizes. The Lord carries out the sifting. He knows how to save consecrated people from the test of strength. But He sets ungodly people apart for their punishment on the day of the final judgment. Primarily, these are those who, driven by desires alienated from God, follow the 'flesh,' the earthly life force, and reject the Lord. Here we face what Paul writes (*Galatians 6:7/8*): "He who sows to the flesh will from the flesh reap corruption; he who sows to the Spirit will from the Spirit reap eternal life." But with the strong emphasis on God as the author of this sifting of judgment.

If they refuse, they face divine judgment. Where they were previously neither good nor bad, they are forced to choose a position regarding Christianity. If they accept, it is a conversion. If they refuse, they strengthen their attitude and consciously become evil. Then demonism becomes satan. And they resolutely choose evil. For deep down, they know full well that Christianity is a solution. But since they sense that they would lose their position of power, they choose to refuse. However, they know that the exercise of their power "only" lasts until the Last Judgment. So they are not so innocent and ignorant. Hence their fear of the Last Judgment and eternal fire. That is also why the possessed in the Gospel ask Jesus if the end of time has arrived. That would mean the end of their power, and subsequently, their judgment.

A number of extra-Biblical gods and spirits refuse to repent. Then they no longer remain demonic but become satanic. As we wrote above. A similar process can be observed in people possessed by such beings. A confrontation with a god-friendly magician who points out their tragic occult situation and wants to turn it around is often met with persistent reluctance, frenzied and hysterical behavior, and boundless rage coupled with great physical strength. The beings that possess such a person fight with all their might to maintain their current situation. The last thing they desire is to be driven out of it. They will hold and influence their victim so tightly that they no longer have free will. It becomes very difficult to free someone from this because they fall into an unconscious form of slavery .

The themes of the seventh axiom summarized.

This chapter focuses on the existence of evil. We find it in the world, whether hidden or not. Wizards and witches bear witness to it. It also manifests itself in places where life force is stolen, where crimes are committed. The criminal doesn't always consider that they will have to answer for their wrongdoing. And those punishments can be quite severe: after death, a sojourn in the underworld, or one or more more severe incarnations to make amends for what was wrong. All of this can be read by a trained seer in the individual aura of a person.

8. The structure of the sacred

8.1. A fine matter

We've repeatedly used the terms "subtle matter" and "subtle materiality." Many religious and magical experiments involved the displacement of this extremely fine material. Let us now offer a few testimonies that tell us more about the properties and structure of this subtle matter.

8.1.1. The transfer of a thought

E. Haich, *Initiation* [228], sees it this way. I imagined the transference of a thought as if my husband would think of something and that this thought would somehow enter my mind. So I expected a thought that didn't come from myself. It didn't occur to me then that thoughts we believe are our own can also originate elsewhere. To my utter amazement, something completely different happened, for which I was truly unprepared. As I stood there with my husband, waiting for the thought, I felt very clearly—I simply "saw" it—that a current, a radius of eight to ten centimeters in diameter, flowed out from his stomach area and wound itself around my body like a lasso, also at about the level of his stomach. I felt as if this current were a very fine substance. After this current had clearly enveloped me, it pulled me in a certain direction, so that I had to take a step in that direction. Then the current pulled me ever further. If I took a step in the wrong direction, he'd clearly pull me back and push me in the right direction. That's how we got to the window. There, my husband's materialized will brought me to a halt.

Then something surprising happened again: my free arm, which had been hanging down as usual, suddenly rose and became weightless. It seemed to me as if the mass flowing from my husband's solar plexus was supporting my arm. Then this mass pushed my hand forward, so that my nose involuntarily touched the windowpane. At that same instant, the mass left my body, arm, and head, and I could move freely again. We looked at each other, both very surprised.

The new experience excited me, especially the fact that human will flows out of the solar plexus as matter and forms a specific shape on or around the other person, enveloping them like an octopus and even capable of lifting their weight. This "matter" gave the impression that it consisted of myriads of tiny grains of nebula, like the Milky Way in the sky, and that all these grains flowed in close connection with each other in one direction. My husband was also excited because he simply couldn't understand how it was possible that I would carry out everything he thought—that I would walk to the window, lift the curtain, and look out the windows—like a robot. I told him that a current was emanating from his solar plexus, which I perceived as matter.

It also happened to me that during an experiment, I couldn't consciously make someone else's will conscious, and then I was unable to realize what he had in mind. This mass would lie heavy on my chest. I would breathe with difficulty and groan and moan as if I were dying. Then I would ask my husband to concentrate more. The moment I became aware of his will and carried it out, I breathed freely again, and the pressure suddenly ceased effortlessly. What I experienced through these experiments confirmed my conviction that in many cases, asthma is nothing more than the invisible will of another, which makes itself felt like a pressing burden on the patient. This invisible, unrealized will can unconsciously cause illness. So much for Haich's testimony.

It is clear that her husband is a magician. With the power of his thoughts, he achieves a result in the material world. Haich also emphasizes in her text the importance of concentrating one's thoughts. Magical work requires constant, sharp, and rigorous logical thinking. Data and requests must be very clear to the magician. Furthermore, to the extent that one wishes to involve subtle beings, they must also grasp very clearly what is expected

[228] Idem, as 160, p. 94 et seq.

of them. If necessary, this is clarified to them through a rite in which their task is meticulously depicted. This brings us to a form of influence, of argumentation and discourse.

8.1.2. A sea of small dots

Referring to the text: "A Sea of Light" (3.2.3.c.), a person experiences a paranormal experience during sleep, sees a line of gloomy beings passing by somewhere in the depths, and is overcome with pity. He prays to heaven to take pity on these beings, after which they scatter as if they had never existed. We will reproduce only the penultimate paragraph of this unusual experience here.

1. At the same time, I notice small points of light descending from the sky. They remind me of a so-called 'fairy wand' that we light at Christmas, which then radiates many tiny sparks until it burns out. Yet it's all much finer, much more penetrating. The brightness of those many small points of light, falling like flakes of snow in the night sky, makes me realize that it's still very dark where I am. Still praying, I look up. Far above my head glows a sea of light, indescribably beautiful. I long to go there. Immediately, I hear a rustling sound, my whole body tingles (note: the result of a higher energy being supplied. Sensitive people also claim to feel this during prayer, especially in their crown chakra). A heavenly music resounds. I've never heard such beautiful and sublime melodies in my entire life. I feel my ex-body rising upward, toward the light. At the same time, The sparks increase in intensity and number. It feels like fireworks bursting. It's such an overwhelming feeling that I think it would be a shame to wake up now. Immediately afterward, everything fades, and I truly wake up in my physical body, quite disappointed. I probably shouldn't have thought about the latter, the awakening.

8.1.3. I was pushed out of my body

And then we refer to the testimony of someone who, during a jubilee celebration, read a poetic text to an audience of about one hundred and fifty. The concentrated attention of the audience, their subtle thought power, led to the speaker's subtle body suddenly being pushed out of his biological body (3.2.3.e).

He writes: “I was about two meters behind my biological body, which fortunately continued to recite the verse on a kind of autopilot. My consciousness was largely in my subtle body. I ‘saw’ myself reciting the text, but I also ‘saw’ the subtle cord connecting me to my biological body. To my utter amazement, I also noticed that a subtle cord ran from the stomach area of every person present to my stomach area. It was a most remarkable sight, an audience literally hanging on to me by threads. I knew that the climax of my text was yet to come. There, in images that deeply moved me, I expressed the high ideal of the union. And lo and behold, all the threads of those present bundled together in my stomach area, and suddenly, just like that, the world burst open high above me. My crown chakra expanded, and out came all the threads, united, bundled into what seemed to me one strong, thick rope. The ‘rope’ went straight up.”

Still reading on autopilot, I 'saw' a dazzling and brilliant light high above me, like a firework bursting. Heavenly music resounded, the likes of which I had never heard before. And lo, many, yes, myriads of luminous points descended and bundled together into an even thicker cord than the one that had ascended. This thicker cord came to me, returned through my crown chakra, and continued through my subtle body to my stomach area. From there, it didn't return to the audience, but to the founder. Quite suddenly, he had to process the entire bundle of subtle energy in his stomach area. At that moment, he was deeply moved, and it took him a moment to grit his teeth and not show any emotion to the numerous people present.

After he had received that energy in his aura, the entire image faded. I felt myself being drawn back to my biological body. A little later, I found myself back in my biological body, at my text, and just in time to say the closing words. read. The founder was then presented with flowers amid prolonged applause. Many people told me afterward that they had simply found the whole event wonderful.

Just as in the first text: "A sea of light," here too, we hear "a brilliant light," "luminous points," and "a heavenly music." Throughout history, a number of philosophers must have had similar experiences, and they lingered on them for a while.

8.1.4. 'Monads' as luminous points

The ancient Greek thinker Pythagoras of Samos (-540/-497) already spoke of groupings of a number of subtle units. More recently, the philosopher G. Leibniz (1646/1716) called these points "monads." Hence the term "monadology." These "monads" are apparently the building blocks of many subtle beings, such as nature spirits, gods, and goddesses. Much like biological cells are the building blocks of all living things on earth. The alchemist and physiologist J. van Helmont (1579/1644)—his statue stands on the Nieuwe Grainmarkt in Brussels—interpreted these units religiously and claimed that every creature, including humans, is composed of monads, which are guided by a kind of central monad. Ultimately, this monad must merge into the Monad of God.

8.2. It feels alive.

Apparently, the sacredness of something is not only perceived mantically as many luminous points, but can also be sensitively sensed. Let us give some testimonials.

8.2.1. There's something about this cross

D. Fortune, *Psychic Self-Defense* [229], writes: I remember my girlfriend and I looking at each other's jewelry. From one of the boxes, I took a beautiful amethyst cross and said, "There's something about this cross. It feels alive." "I received that cross at my First Communion," my girlfriend replied. "It came from a bishop who always wore it on his chest." Her sister was very interested and came out with her jewelry box. She asked me if I could find her Communion cross as well. Her cross had been blessed in a special way by a priest on the occasion of her First Communion. I was amazed that, out of three or four crosses, I managed to immediately pick out one that felt warm and strangely electric. It turned out to be her Communion cross, too.

8.2.2. The animal felt different.

Fortune, *Psychic Self-Defense* [230], says that in her youth she had never seen a person or animal die until she held an injured bird in her hands, which, moments later, trembled violently and died. She says no one had to tell her the crow was dead. After the vibration, the animal felt completely different than before. She compares the sensation of the still-living animal to the sensation of the magnetized cross. The dead animal had suddenly become an inanimate object, drained of all life.

8.2.3. No, Mom, Tofke has no colors anymore

[229]Fortune D., Psychic Self-Defense, A Study in Occult Pathology and Crime, p. 103.
[230]Fortune D., Psychic Self-Defense, A Study in Occult Pathology and Crime, p. 103.

M. Van Gestel , *My Child Sees More* [231], tells a similar story about her mantically gifted daughter. She writes: The time Marieke comes home with a sick duckling, she sees before we do that it's going to die. Just when I think it's starting to recover, she bursts into tears. "He's dying! He's dying!" she sobs. I tell her it doesn't seem so bad and that she shouldn't give up too quickly, whereupon she cries out: "No, Mommy, he suddenly has no colors anymore, it's getting completely dark around him." Fifteen minutes later, the duckling is dead. We buried him in the park.

They also talk about Tofke, their guinea pig. She writes: "In the summer, our guinea pigs get sick. While we're sitting with them, Marieke suddenly says, "How strange, Kaaf's aura is floating above the cage. He's come to take Tofke's aura." Kaaf is the neighbor's guinea pig who died a few months ago. He spent a lot of time with our guinea pigs and is the father of the little one.

8.3. Creating a fetish

Religious scholars don't usually dwell on the method used to create a fetish. A certain Julia Pancrazi, however, does. In what follows, we hear her speak as a seer, and also as someone who creates fetishes; someone who imbues objects with a charge.

8.3.1. Charging with life force

In *La voyance en héritage*[232] In "Secretary Julia Pancrazi" describes how fetishes (here synonymous with objects or talismans that bring good luck) were secretly made in her family. Note the book's title. Clairvoyance is passed down to the next generation like an inheritance. Julia's mother and aunt charged specific stones from Saudi Arabia and Yemen with their life force (their fluid, their subtle aura) through intense and silent concentration. These objects were intended to protect soldiers who were sent to the front during the First World War. Despite initial ridicule, the men always kept their talismans with them, and all returned safely.

The fetishes were often made of simple materials—pebbles, grains of salt, an oak leaf—and were sewn into neutral-colored cotton bags to avoid blocking the subtle energy. The effectiveness of a fetish depended on the spiritual strength, ethical conduct, and vitality of the maker. Moreover, the fetishes were not to be handled or even viewed by others. The gaze, aura, or "fluid" of these unwanted onlookers could harm the subtle charge and diminish the fetish's power and weaken its potency. The fetishes, or talismans, were made in secret at Julia's house.

She tells. When I was little, the door slammed in our faces. For hours, my mother and her sister would silently infuse their fluid (note: life force) into the objects. These were supposed to bring good luck or ward off evil. Once, as a child, I was able to see these mysterious objects. I think I was about ten years old at the time. One afternoon, I dared to open the drawer. I saw only a few gray pebbles with white veins. That didn't seem very unusual to me. Later, I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a filière (note: a 'road,' a trade route) from the sailors in the port (note: from Marseille). My mother or my aunts would give every man who went to war, whether a relative or an acquaintance, a fetish or talisman. Of course, everyone mocked it at first. Yet, none of them left their pebbles at home. All have returned safely."

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[231]Van Gestel M, My child sees more, A mother tells about her psychically gifted child, Ankh - Hermes, Deventer, 2000, 71, 82.

[232] This text is a summary of text 7.5.1.: A Healing Fetish from the book: The 'Homo Religiosus' on this website.

That Julia saw the stones as a child is wrong. Why? Because fetish material is not allowed to be seen, except by those who make fetishes and those who wear them. Fortunately, Julia was also gifted as a later seer and creator of fetishes. That saves the careless view. Incidentally: the more one shows such a "treasure" to others, the more a talisman loses its vitality. This last point is a not insignificant observation, which we will return to shortly (8.4.).

Let's give the floor back to Julia Pancrazi. “Creating a fetish required more than just concentration: it also required mantic gifts. Worried about her husband's fate at the front, her mother tried to 'foresee' the dangers he would face in the coming battles. If she 'saw' that he was in imminent danger, she would add extra energy to the fetish, and this continued until she 'saw' that the danger had passed. If he then had the fetish with him, the charged object could 'intervene,' and the charged energy could resist and avert the disaster. It is clear that this is a form of magic. ”

Julia Pancrazi continues. When Bastien, my father, went to war, his mother entrusted him with the fetish so he could carefully incorporate it into his jacket. At first, he scoffed at it. He didn't believe in seers or the so-called occult sciences. Going to war with a talisman was, for him, 'sorcellerie,' witchcraft. "I had to fight to get him to accept the talisman," his wife emphasized. She only saw him again in December 1918, a month after the armistice. She showered every letter she sent him with kisses and carried it over her heart for an entire night, charging it with her fluid. In this way, she renewed the fetish. It never left him for a single moment during those four years. Much later, he informed her that he had never released the talisman. During all those long years fighting at the front, the fetish had become an obsession for him. He would constantly finger the lapels of his jacket to... to make sure the talisman was still there. He was only injured once, and only slightly in his right foot.” So much for Julia's testimony.

8.3.2. In silent concentration

Let us note the silence in which the mother and her sister allow their fluid to seep into the objects. This form of concentration, or "mania," is a prerequisite. The person creating a fetish for someone must first mantically "see" where and when, for example, mortal danger threatens. It is a form of "foresight." Only then does the magical work begin: subtly influencing the foresight and adding energy to the materials until the course of events is altered favorably. In this way, adapted life forces penetrate the previously "foreseen" danger and neutralize it. It is a magical form of intense positive thinking. The person creating a fetish must possess unconditional and abundant life force, dunamis, virtus, "holiness." An exhausted seer sees nothing and cannot recharge an object as long as her fatigue lasts. If the seer behaves unethically, her power also weakens. For example, if she has a dog that she regularly outdoes, or if she steals from the people she works for, her powers of vision will diminish.

Charging a fetish to ensure its proper functioning is extremely difficult. If a soldier takes it to the front, the maker will at some point, mantically, confront the soldier with death, for example. Then the fetish, in this case the stone, must receive additional energy from the person charging it. This is to ward off the disaster. This process of ward off the disaster can take hours, even days. Just as the reverse process, the desire to cause harm, can take days or even weeks.

Let us refer to Witch Petra (7.3.3.a.), who performs a similar work, but in reverse. Where Madame Pancrazi works for good, Petra works for evil. She says that it takes an average of two to three weeks for a curse to take effect. Until then, one must curse the person with intense concentration. Only then is their life energy depleted and "a fate" befalls them.

In Julia's testimony, let us also note the men's ambiguous reaction: their honor prevents them from admitting that, deep down, they believe in it. No one left their fetish at home. This ambivalent approach is still found today.

As mentioned earlier, there are no beings without energy, and no energy without beings. Subtle beings are precisely its bearers. This means that such gifted women (and men) possess the ability to enclose spirits within these objects. In this respect, a magical fetish differs from what is called "fetishism" in psychology. In the latter case, it involves a purely profane veneration of an object. For example, a man in love might venerate the photo of his beloved because of its resemblance. The photo resembles his beloved. Or he might lovingly cherish an object that comes from her because of its connection. The object has a connection, is connected to his beloved.

8.3.3. Passing the buck

Let's note that the seer "sees" what's about to happen. Julia lets her mother speak. "I knew Bastien (note: her husband) was returning from the war. First, he joined his army unit in Corsica. After that, I didn't hear from him again. Before he left, I made my first fetish for him. I used two of those little stones. I always had them in stock. I didn't know the name of those little stones. I added a few grains of salt and pieces of oak leaf. Things known for their beneficial effects."

Julia later remembered her mother's advice: "Julia, sew all this into a very small bag. But above all, don't use nylon or colored fabric, because they prevent the 'waves' (note: the life force) from passing through." So I chose the simplest option, a small piece of white cotton, and entrusted it to Bastien so he could carefully incorporate it into his jacket. At first, he scoffed. He didn't believe in seers or the so-called occult sciences. Going to war with a talisman was, for him, 'sorcellerie,' witchcraft. I had to fight to get him to accept the talisman. One day, just once, he didn't find it right away. He turned his entire tank upside down, from the floor to the turret, through the shell storage. His comrades laughed at him. Then he turned his vest over to rummage through the back of his collar. The fetish was, in fact, still there. But he could only catch him a few hours later at the clinic. Because during the few minutes he had taken off his "treillis" (note: a camouflage-colored garment), several German shells had fallen. One of them hit his tank. Inside the tank, pieces of steel plate flew in all directions. One of them wounded him in the right foot, just as it had my father thirty years earlier." This last point also points to a remarkable hereditary pattern through the male line. Something that reminds us again of Szondi and his "S chicksals analysis" (4.1.3.a.).

Let us already refer here to the text "A Charged Skin Cream" (9.6.6.). In it, a witch attempts to kill her husband by black magic. A clairvoyant, a friend of the man, foresees the various steps the witch will employ and manages to stay one step ahead of her each time. She can no longer carry out her plan, but the magician also strips her of her occult powers. "I have neutralized all her evil spirits," he says, "and now they resign themselves to their fate." Not only is evil thus averted, but the witch has also brought a very negative fate upon herself, a fate for which she will have to atone. Estranged from God's supreme life force, she is thus abandoned to the elements of darkness, without Trinitarian protection.

8.3.4. The importance of rhetoric

Th. Van Baaren , *Labyrinth of the Gods,* [233]provides several examples of magical processes, possibly with a rhetorical aspect. For example, the Papuan of the Trobriand Islands devotes considerable magic to building his seaworthy canoe. On the one hand, he knows full well that a canoe must meet all natural requirements, because a poorly built canoe will not be usable even with all possible magic. But on the other hand, he performs several rituals that are intended to make the canoe "successful." For example, the boat must be spared from accidents and collisions, it must be efficient in use, and if used for fishing, it must yield a bountiful harvest.

The Inuit in Alaska perform ritual dances to ensure successful fishing. They invoke deities and spirits who can respond freely to a plea. Results are therefore not mechanically enforced.

KH De Jong , *Black Magic* [234], refers to a certain L.Frobenius , who witnessed a very characteristic incident which is related in *Das Unknown Africa.* In 1905, while exploring the Congo State, he had one evening asked hunters from a dwarf tribe to shoot an antelope. They said this could only be done the next day, because they had to make "preparations" at sunrise. Frobenius , hidden in a bush, watched them go about their business. In the early morning, one of the men drew something in the sand with his finger. As soon as the sun's rays touched the drawing, an arrow was fired at it. After the hunters had left, Frobenius discovered the drawing of an antelope on the ground, with the shot arrow lodged in its neck. Later that afternoon, the men brought back an antelope, struck in the carotid artery by an arrow, as their prize.

Attilio Gatti , *People and Animals in Africa* [235], gives a similar example, which he himself witnessed. After months of unsuccessfully trying to capture an antelope with the help of pygmies, these jungle dwellers simulated a short but successful fight, which ended with the imagined capture of a young antelope, which was placed at Gatti's feet. The pygmies expected Gatti to play along, which he did. Gatti concluded the ceremony by expressly thanking all the hunters for the successful catch. That evening, Gatti recorded in his diary: "I was certain that tomorrow everything would happen exactly as the ceremony had predicted and that our expedition would finally be crowned with success." The next day, a young antelope was indeed captured alive. Gatti concluded his diary that evening with the words: "So it indeed happened, and down to the smallest detail."

It seems that the acted representation of the hunt magically captures what one actually wants to achieve. Such practices are still common today, especially in black magic circles.

8.3.5. Some conclusions

The previous section (8.3.) first illustrated the development of a fetish. Mrs. Pancrazi focused on her husband's fate. He was called up as a soldier to fight. Clairvoyantly, she "saw" his future. If she saw that he would be in danger on a particular day, she charged his fetish with extra energy. And she did this until she "saw" that the particular danger had passed, or better yet, had been overcome. In this way, she clairvoyantly reviewed the entire time he had

[233]Van Baaren Th., Labyrinth of the Gods (Introduction to Comparative Religious Studies), Amsterdam, Quirido, 1960, 189/195.
[234] De Jong KH, The Black Magic, The Hague, Leopold Publishing House, 1955 [-2] , 10.
[235] Gatti A., People and animals in Africa, De Sikkel, Antwerp, 1953, 68-73.

to participate in the fighting. And with each new danger, she infused his fetish with extra energy. She did this until she finally saw that he would return home safe and sound after the fighting, which would last four years.

We then emphasized the importance of rhetoric in a number of tasks. For example, during the ritual building of a canoe. It had to be safe and successful in fishing. The pygmy tribe that wanted to shoot an antelope could only do so if the necessary preparations were made at sunrise. This consisted of predicting the hunt. They would ultimately wound the animal in the neck on a drawing in the sand… and then actually shoot the real animal in the neck with an arrow. Gatti was also expected to play the game of hunting with the pygmies. He had asked them to capture an antelope alive. Only then would they go hunting. Gatti concluded his diary that evening with the words: "And so it happened indeed, and in the most minute detail."

Let us note the similarity in all these testimonies. People continually review, envision, or imagine in advance what will occur in the immediate future. Difficulties that arise in this way are averted with the power of thought, or by adjusting a realistic scene. Thus, a problem is solved. We can be certain that the Inuit in Alaska, the Papuans, the dwarf tribe, and the pygmies also appealed to their gods or spirits for the success of the hunt. All such tribes have a strongly religious mindset.

Presumably, Mrs. Pancrazi also knew a number of suitable prayers to enhance her fetishes. The world was much more religious in the early twentieth century than it is today, especially in the world of clairvoyants. She herself doesn't mention it in her book, which was published in 992, but that may have been a deliberate choice. A publisher generally prefers a "neutral" book, not one with a strong religious bias. The former sells better. Let's compare the situation with that of Santa Claus and the birth of Jesus. Santa Claus is more popular because he's more neutral and universal. Jesus appeals only to the religious, and his audience is much more limited today.

Yet, we can derive a few rules of thumb from all this regarding religion. Seers tell us that it's much safer to mentally review a planned journey, preferably with a prayer, to ensure everything goes smoothly. They can also mentally review the journey of someone who requests it much more thoroughly beforehand. They consider dangerous moments that they "see" and that deserve extra attention. Just as a soldier wanted to keep his fetish with him at all times, a person can also carry a protective prayer. A proper prayer naturally also invokes protective energies, just like the blessed cross mentioned by D. Fortune (8.2.1).

We know the story of someone who took a long cycling trip through Africa, one in which a seer preemptively reviewed the entire journey. The seer told us that he should have put more effort into the passage through Egypt, a country known for its black magic. He also foresaw difficulties in the south of this continent that needed to be resolved. Magicians in these southern countries, given European colonization, didn't always have good intentions toward white people traveling through their lands. And that resentment created difficulties, much like what happened with D. Fortune's vengeance demon (3.2.2.a.). The seer also gave our cyclist a highly charged prayer. The journey was rather favorable. The seer later assured the cyclist that without the help he received, he wouldn't have returned alive. Such statements from someone deeply trusted are indeed thought-provoking... and cause for great gratitude.

Let us conclude this section with a quotation from W. Gmelig Meijling, *'The Aura'* [236]. We find there broadly confirmation of our testimonies. Gmelig writes as follows: "It is indeed possible to charge an object, for example, an amulet or a talisman, but also a geographical location, a well, a grave, or something similar, by a holy person deliberately influencing a specific location or object with their positive energy. This energy remains in place and can be experienced by others as a positive force. What the faithful do not know is that they themselves, through their faith and their positive attitude, amplify this influence, making it last as long as the veneration lasts. Here too, therefore, there is a reciprocal effect."

8.4. Relics

Belief in a relic or fetish can be described as follows: the belief that a physical object or a living being can be a carrier of soul matter and, concomitantly, of a spirit or spirits. The Portuguese "feitiço" (or the Latin "factitius") means "artificial," "made." The Portuguese learned about fetishes during their travels to Black Africa.

8.4.1. The skull of Saint Thomas Aquinas

On April 5, 2025, there was a podcast about relics on VRTN Radio [237]: The Hour of Truth, with Dennis van den Buijs.

This time it concerned Saint Thomas Aquinas (1225/1274). He was an Italian philosopher and theologian, a prominent Christian thinker, and was canonized in 1323. His works are still highly regarded in the Catholic Church. His skull has been preserved and was recently exhibited in several major cities around the world. Earlier this year, this skull was also on display at the University of Antwerp. What is striking, however, is that alongside this skull, a second copy exists. Therefore, one of the two is not the "real" one. Theologian Hans Geybels of the Catholic University of Leuven tells us that this is not uncommon with relics of saints.

The term "authenticity" can be understood in two senses. A relic can be "real" from a historical standpoint. The skull now in Antwerp could indeed be that of Saint Thomas. On the other hand, a relic can also be "real" from a religious standpoint. This means that it exudes a benevolent, "holy" aura. Sensitive people can sense this, while seers "see" that the relic is surrounded by a beautiful, luminous aura. The skull in Antwerp can be "real" in both senses. It could indeed be that of the saint, and also have a good, subtle aura. For historians, the former is important, for believers, the latter.

Let us refer to *Luke 8:43* , where Jesus heals the woman who had suffered from a hemorrhage for many years. She assumed she would be healed if she touched his garment. Jesus must have an incredibly large and powerful aura, she thought, and his garment must therefore be imbued with it. Then she would share in that power and thus be healed. The Gospel text tells us that she indeed did so and was healed. The Bible text states that Jesus felt a power emanating from him. This implies that he was a so-called sensitive person. He turned and saw the woman before him. Then he said that her faith had saved her.

We've already explained that two factors play a role: on the one hand, there's the healing power emanating from Jesus. And on the other, there's the woman's faith (6.7.3). Her faith causes her to unconsciously open her aura so that that power can enter her subtle body. If she

[236]W. Gmelig Meijling / Wim Gijsen : The aura, radiance of man, animal, plant and stone, Ankh-Hermes bv-Deventer, 1975, 32

[237] The moment of truth, season 5, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN Radio 5 April 2025.

didn't have faith, her aura would have remained closed. Jesus' power would then have been dispersed into the environment. The power would then have missed its purpose: healing. The fact that the woman was healed primarily causes her subtle body to become healthy again. And this has an impact on her biological body, which was also healed. After her death, the biological body will perish. However, she retains her subtle body. Seen. This means that in her subsequent incarnations, she will remain fundamentally free from the same ailment, the years of bleeding. Seers would also have seen a luminous stream of myriads of shining points flowing from Jesus' garment to the woman at the moment of her healing. However, the woman makes no mention of this. Apparently she is not sensitive or clairvoyant.

We can say that Jesus's garment is also a fetish. Jesus is also the giver of all life, and his life force is inexhaustible. At least, for those who open themselves to him in faith. The view that would use a relic with the thought, "If it doesn't help, it doesn't hurt," lacks the right attitude. The 'believer' who makes this assertion is more likely to demonstrate disbelief or indifference than faith. Their aura will remain closed. The life force will pass them by. We refer, for example, to *Mark 6:1ff* ., where the evangelist says that Jesus could not perform miracles in his region because people lacked faith in him.

But that's not the whole story. The skull of Thomas Aquinas is on display in many cities. This means that thousands of visitors will likely view it. Their attention, along with their will and emotion, forms a subtle cloud, which we previously called a thought-form (3.2.2.). And this cloud blends with the skull's aura. In one person, this thought-form contains admiration and reverence. Another person's thought-form may also contain disbelief and contempt. Perhaps they are dissatisfied with the church and consider religion and belief in relics simply nonsense. This thought-form, too, unites and blends with the relic's radiance. Even if the relic possessed a positive aura, it's unlikely that it would still do so after its world tour.

Let us recall the hesitation with which Julia Pancrazi created her fetishes. If they are seen by anyone other than the creator and recipient, they lose their power and effectiveness. If the creator of the fetish is Jesus himself, then that power will surely remain inexhaustible. The Bible tells us that touching the clothes of Peter and Paul also caused miracles. But whether the "copy-paste," as Geybels calls it, with other relics can continue indefinitely is questionable. Sensitives and seers claim it cannot. Clothes that have touched clothes that have in turn touched the clothes of a saint diminish in potency. The doses of subtle holiness that continually pass on become increasingly diluted unless they are recharged. But we see nothing of this with the skull of Aquinas on his world tour.

Centuries-old churches and chapels are consecrated, then further charged by the faithful who frequently come to pray there. The thought-form in and around the building thus grows in power. But here too, the "similia similibus"—like attracts like—is at play. Like-minded thoughts build a subtle form, which shoots upward like a vast energy field. This form is then able to serve as a receptacle at the culmination of the entire event. It can then receive an even higher and finer energy from everything in the totality of reality that is attuned to it and responds to it (3.2.3.e.). There is a constant interaction, especially when additional energy is added through various rituals. Consider, for example, sacramental consecrations, which, if performed correctly, have their subtle effect.

Without this interaction, fetishes can gradually lose their charge, much like a battery running out. This is especially true if they're repeatedly printed in various brochures and admired by a large and diverse audience, or if they're traded by many hands. Then they also

end up with people who radiate a less positive fluidity. Ultimately, they lose their power or even become harmful. Geybels says he even finds them at flea markets. His text doesn't mention any of this, nor any protective measures to keep the fetish pure.

8.4.2. A persistent prayer

In the following chapter on Miracles, there's the testimony of a certain Sophie. She had experienced some difficulties and met a seer who supported her through them. At the end of this testimony, there's mention of a cross. She kept it with her while praying. She had once received it from someone. A seer, who later discussed the positive outcome with her, said: "You spoke of the cross you used while praying. When you bought it, it radiated poorly because it had been in the wrong hands for a long time. But your persistent prayer has purified this. Now it radiates very well."

This testimony may illustrate that people can indeed charge objects themselves through prayer. It always revolves around the same two principles. The first is the familiar "similia similibus," or "like attracts like." Prayers attract high, like-minded spirits from the cosmos. And the second principle tells us, "Incarnatio Dei, hominis deificatio." The incarnation of God leads to the deification of humanity. This is central to Eastern Orthodox theology, for example. "Theosis," or deification, leads to an influx of subtle energy.

In Sophie's testimony, the deity, here the Holy Trinity, descends upon Sophie during her prayer, and because the cross is involved, both Sophie and the cross share in this holiness. Both undergo an energetic "upgrade." Even if you don't notice it as an ordinary believer, the result is visible to clairvoyant or clairsentient eyes. Thus, the charged cross can also be considered a relic.

The Aura," [238]W. Gmelig Meijling writes that it is indeed possible to charge an object, such as an amulet or a talisman, but also a geographical location, a well, a grave, or something similar, by a holy person deliberately influencing such a place or object with their positive energy. This energy remains in place and can be experienced by others as a positive force. What the faithful don't realize, according to Gmelig, is that they themselves, through their faith and positive attitude, amplify this influence, making the power last as long as the veneration lasts. Here too, there is a two-way effect. Because a relic radiates well and has power, people come to pray there. But these prayers, in turn, enrich the relic. And so the circle is complete.

If the faithful were to look at Thomas's skull with reverence and awe and murmur a prayer, the skull would naturally have a better appearance.

8.4.3. The tourist center

Let's take our cue from B. Tracy , *"Se protéger contre le choc en retour" (Protecting Against Chocolate on the Return [239]).* We all know the "glitz" of today's shopping and dining centers in our cities. Anyone venturing there is "bathing in the crowd" that washes over and penetrates you. It contains the fluids that the countless young and old people there radiate in concentrated concentration. Who hasn't sipped from the cup the waiter pours coffee from, perhaps containing a fluid "stronger than" yours, perhaps charged with cancer?

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[238]W. Gmelig Meijling / Wim Gijsen : The aura, radiance of man, animal, plant and stone, Ankh-Hermes bv-Deventer, 1975, 32

[239]Tracy B., Se protéger contre le choc en redactie, Paris, 1985, 12.

Gisela Graichen , *in The New Witches* [240], writes in this regard: “Take this empty cup now; you can take a Kirlian photograph of it. Then direct all your love toward that cup and take another photograph, and you will see what enormous radiating power that cup suddenly has. With the power of your thoughts you can heal, but you can also cause harm with thoughts.”

Biblical Christianity will point to the necessity of protective prayer here. One's own life force is then supplemented with Trinitarian energies, allowing the power of a prayer to be stronger than the potentially negative fluid that can be present, for example, in a cup, cutlery, plate, or even on a chair in a restaurant. This is also one of the reasons why a believer prays before eating. This prayer asks that the cutlery, plates, and food be cleansed of evil influences. Satan, as ruler of this world (10.1.3.a.), considers all food his own. With a prayer, you tell him that this is not so, but that since the "breaking of bread," your food becomes the property of heaven. This makes its radiance much brighter.

For example, when visiting a restaurant, you might wonder who sat in the chair where you are now. What fluid did they radiate? Was their aura charged with sadness due to a major life disappointment? Was that person seriously ill? Or were they a cheerful and lively person? Sensitive people say all of this is not unimportant. And those who "absorb" excessive negative energy are left to deal with the consequences afterward, perhaps without any suspicion of the cause. These consequences can manifest as fatigue, depressive thoughts, or even illness. Is that far-fetched? During the global coronavirus crisis, people wore masks to avoid being infected by the virus. If even the air they inhale can be dangerous, is all of the above far-fetched? Who would seriously dare to make that claim?

Let's also consider, for example, the great care taken to ensure surgical equipment is germ-free. If this is a given taken seriously in the material world, some wonder, why not in the subtle world as well?

8.4.3.a. Department stores

We continue our excursion in the tourist center. Visionaries tell us that adult graphic novels contain a great deal of soul-stuff. Some magazine stores often offer a shameless array of pornographic magazines. If there's anything that leaves a very strong fluidic residue, it's pornography. Visionaries and sensitives perceive the atmosphere better and, above all, much more consciously than non-sensitives. Slimy, fluidic vapors emanate from the photos of the men and women depicted. Most adult graphic novels also radiate a very negative atmosphere. They often feature evil witches and vampires. The drawings and colors are also usually somber and grim. The content of the story is often the same.

It's also troubling that a specific audience doesn't come to supermarkets to buy these stories, but rather to read them on the spot. These are people who only take, and rarely give. The aura of such readers is usually similar to the content of these books. Here, too, like attracts like. Their aura is then also present in the book. The negative fluid is repeatedly reinforced in both directions. Here, too, the circle is complete. The result is a book charged with the often far-from-noble thoughts of the author and illustrator, and of a number of non-paying readers. All of this is supplemented by the invisible beings who are drawn to the images and thoughts the readers formed during their free reading. Again, we find like attracting like. The buyer

[240]Graichen G., The New Witches, 105.

receives all of this, perhaps beautifully packaged and wrapped in a colorful ribbon. But it remains, in any case, a particularly negative, bleak, and charged purchase.

"Don't be surprised," Tracy said , "if you find yourself dejected when you return home, contaminated as you are by the thought-forms at work in the subtle material atmosphere of the city center. Unless, of course, you find the means to banish them." A biblical Christianity will also point to a protective Trinitarian prayer here.

Thus, coins and paper money pass through many hands, contaminating them with the fluid of each temporary owner. But there's more to it than that. Money is also the symbol of material prosperity, wealth, and power. It represents this all-too-profanely conceived world par excellence and is practically the antithesis of all sacred values. It is coveted by many and charged with extremely material thoughts, indeed with forms of desire and jealousy. The negative fluid is absorbed very strongly, among other things, by people who, while handling paper money, lick their fingertips repeatedly to facilitate counting. Their life force, concentrated in their saliva, is thus further mixed with all the negative fluids present in the money. This gradually leads to considerable difficulty.

8.4.3.b. Images and photographs

A photo or image of someone, just like a name, shares in their fluidity and life force. It is common knowledge that those with mantic abilities can gain impressions about the person depicted through a photo. The photo contains part of the fluidity of the person depicted. This allows the seer, metonymically, to connect with the person depicted, for the sake of coherence. The part of the fluid emanating from the photo refers to and is connected to the whole, to the entire person. This can then be explored through divination. Sensitives consider it particularly unwise to circulate photos or videos of newborn children on the internet. There, they can be viewed by anyone. The still fragile occult life force of the children suffers as a result.

Something similar can be said of nude calendars. For some people, this doesn't, to put it mildly, evoke the most sublime thoughts about human beauty. And with those thoughts, the photo, and therefore also the person depicted in it, is charged. Not every beauty depicted possesses the intense vitality of, for example, an Abishag of Shunem (5.1.10). As mentioned, the sexual organs contain the vitality in a concentrated manner, for their function is precisely to transmit life. Most primitives are aware of the sacredness of these organs and shield them, even if only with a straw skirt, so that their vitality isn't needlessly lost. In that respect, they possess considerably more sacred wisdom than those who, whether for some good cause or not, allow themselves to be depicted nude.

Once certain boundaries are crossed, this has its consequences. A number of sex symbols, including the Marilyn Monroes of the silver screen, find themselves robbed of a great deal of vitality after a while. They often end up in depression, drug use, or make various miscalculations. Especially here, it's only strong legs that can carry this luxury. The luxury of being admired requires a strong vitality, a strong occult status. Sensitive people therefore shun all publicity. As mentioned, life has a sacred side as well as a profane one.

8.4.4. A Need for Powerful Prayers.

The exorcist *J. Pearce-Higgins, who specializes in poltergeists, hauntings, and possession* [241], had extensive experience with exorcisms. In some cases, it isn't actually about

[241]J Pearce-higgins / g.st. Whitby, ed., life, death and psychical research, London, 1973, 188ff.,

possession, but about deceased people who are unaware of their condition. Completely unprepared for the subtle world, they panic and try to remain attached to this material world. They then hang around their family or friends still alive on earth. In doing so, they can cause ghostly phenomena. The exorcist tries to convince them that they have died and that they must leave this earth. This was illustrated in the text: " A Visit from One Recently Deceased " (3.2.4.b.) . But Pearce-Higgins also finds that the unconscious minds of many people who qualify for exorcism exhibit a much more primitive form of occult soul life than what he usually encounters [242].

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He says that sooner or later the church will have to respond. He refers to the increasing occultism in Great Britain and the US, which poses a much greater danger, and to the repulsive beings associated with it. He concludes that much more powerful prayers are needed. The reason: the spirits he encounters are of an extremely base kind. He even refers to fallen angels. He has therefore had to use more traditional exorcisms. Apparently, he insinuates that prayers to exorcise someone used to be more powerful than they are today. For example, the sacrament of baptism once contained an exorcizing formula. This was removed due to the current zeitgeist. We will return to this (9.7.2.).

8.5. Sacred objects

Sacred objects are objects or places that have acquired special religious significance through a blessing or consecration. Examples include a statue of a saint or a church building.

8.5.1. Dedicating an image

T. Zielinsky, *"La religion de la Grèce antique,"* [243]discusses, among other things, ancient Greek sculpture. Zielinsky argues that a statue of a deity is not an object of veneration as long as it remains in the sculptor's studio. Even if it is destroyed, he argues, this is not a crime against the deity.

The statue only becomes an object of veneration from the moment of its consecration. In this ritual, the priest or magician asks the deity in question if the statue pleases them. If the answer is affirmative, the deity will pour some of their divine energy into the statue. Sensitives claim that from then on, it feels very different than before. Seers say that the aura has suddenly become much more powerful. So, the statue is not venerated for its stone form per se, but because it has now become a link between the worshipper and the deity.

Joan Grant, *Eyes of Horus* [244], confirms what Zielinsky writes. She says: "It should be noted that in India, too, the statues of gods are enlivened by a special ritual. Until that ritual is performed, the statue cannot be an object of veneration. It is customary in church to bless objects. A rosary also appears to be more valuable to the faithful when it has been blessed."

Leadbeater, *"The Caught Place of the Chosen* [245], " says that relics of saints are also charged by the centuries-long veneration of many believers. Even if the relics are not authentic, he says, they nevertheless acquire a strong, subtle charge through the concentrated thoughts of the numerous believers.

8.5.2. The luminous aura of a church building

[242]Hieroanalysis on this website , p. 62 ff.
[243] Ziëlinsky Z., La religion de la Grèce antique.
[244] Grant J., Eyes of Horus, 107.
[245]Leadbeater Ch., Le côté caché des choses, Paris, Adyar, 1919 [-2] , 1978, 117.

C. Leadbeater , *"The Crooked Heart of Things,"* [246]writes about our churches. He says that a modern church, built of stone and according to a contract in a minimum of time, is surrounded by only a small atmosphere of holiness. This is quite different from the aura of a medieval church. He says that faith was much greater then than it is now (note: in 1919). The entire population still saw the building of a church as a form of prayer. He also says that in the beautiful medieval churches, the feeling of centuries of devotion is literally ingrained in the walls. For generations, many rich and powerful thought forms were created that still remain centuries later.

At the beginning of his book is a sketch of an old church during the height of a service, as seen by seers. The drawing shows the building not from the inside, but from the outside. The church is completely enveloped in a vast, subtle aura, which surrounds it like a gigantic bell and extends much higher. So, it's not about the ordinary radiance, but about an even larger aura, the result of both the consecration and the energy exchange with the 'higher' world. The familiar 'similia similibus'.

It is remarkable that Gizella Weigl / F. Wezel , *The Entschleierte Aura*, [247]shows similar sketches. In the first small painting, she depicts the aura during the Pentecost service in the church of Prenzlau, a municipality in the German state of Brandenburg. The second painting depicts the aura of an Eastern Orthodox church building during the singing of a hymn in honor of the resurrection of Christ. This luminous aura also surrounds the entire church building here like a gigantic bubble several dozen meters high. Moreover, all sorts of subtle, higher beings are situated within it, directing the generated energies. Even today, visionaries claim to perceive such large and luminous auras around churches during services, including the subtle beings participating in the service.

8.5.3. The dark aura of a church building

A church building, however, can also have a completely different aura. Churches built with ill-gotten gains reflect this in their appearance. They can be beautifully decorated with gold and silverwork, but if, for example, these were stolen from South and Central American Indians in a bloody battle, this weakens their appearance. Think of the conquistadors, the adventurers and conquerors of Latin America, among other places. Christopher Columbus (1459/1506) landed 1492 voeton the Central American island of Guahani. He wrote that the inhabitants were very beautiful, well-built, and very gentle. His diary records: "I gave them some worthless things, which they were very happy with. I kept a close eye on them to see if there was any gold."

Following in Columbus ' footsteps, many conquistadors sought gold, and simultaneously power. When the explorer Francisco Pizarro (1475/1541) discovered the Inca capital, he captured their king, Atahualpa, killed him, and took all the treasures to the Catholic city of Madrid. That government, in accordance with the Gospel, could have punished these crimes and refused the blood-soaked and theft-laden "treasures." But that didn't happen. Not only the Spanish, but many Europeans shed considerable blood on their voyages of discovery, always in search of gold.

Let us also consider churches founded thanks to the proceeds of the unjust trade in indulgences. This injustice is reflected in the dark colors of their aura. It will be remembered

[246]Leadbeater Ch., Le côté caché des choses, Paris, Adyar, 1919 $^{-2}$, 1978, 111-113.
[247]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 $^{-2}$, 142 and 143.

that the trade in indulgences was a practice of the Catholic Church, which stipulated that punishments resulting from sins were forgiven in exchange for payment.

And another thing: when our ancestors planned a large building, melodically gifted people were also involved. These people "listened" to the plan, even if the design only existed on paper, to check if it sounded melodious. If not, the plan was modified and listened to melodically again until it sounded melodious. Then they were ready to build it.

8.5.4. A not so healing appearance

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Let us also consider churches built thanks to the proceeds of an unjust trade in indulgences. This injustice is reflected in the dark colors of their aura. It will be remembered that the indulgence trade was a practice of the Catholic Church, which stipulated that punishments resulting from sins were forgiven for a fee. However, if such churches are visited for centuries by numerous and devout pilgrims who come to pray there, they invest more and more "holiness" in the building, and this energy literally permeates the walls. In this way, a church building that initially felt unsatisfactory can gradually acquire an ever-improving aura.

8.5.5. In the dome of St. Peter's Basilica

An anonymous person tells us [248]. In the 1980s, we went on a trip to Rome with our final year high school students. We visited, among other things, the impressive St. Peter's Basilica. Its centerpiece stands directly on the tomb of Saint Peter. *Matthew 16:18-19* records Jesus saying to Peter: "You are Peter, and on this rock I will build my church. The gates of Hades will not prevail against it. I will give you the keys of the kingdom. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

The Latin (or Greek) term 'petra' indeed means 'rock'. In other words, Peter possesses unheard-of power. One tends to forget that an answer to prayer can, if necessary, be suspended by "the heavens." Anyone who is not in harmony with the apostles, especially with Peter, who does not live conscientiously, loses the desired connection with 'the heavens'. Above his tomb stands the papal altar, 28 meters higher, covered by Bernini's

[248] This testimony was also mentioned in text 38: On the Secrets of Dr. Taverner, p. 71; The Aura of a Church Building.

world-famous baldachin and supported by four twisted pillars. Sensitive people feel an increase in energy there, just as they do at the bronze statue of Peter. "Holiness means increased power," said Bertholet (2.1).

But that's not the whole story. Right at the top, high in the dome of St. Peter's Church, there's a souvenir shop. We thought, if there's one place in the world that exudes a special aura, it must surely be here. So we bought a small icon there. It depicted an angel. Years later, we proudly showed it to a clairvoyant priest. He looked at it, took it from me, and held it up to his genitals for a few moments. In a sudden flash of inspiration, I understood that the icon wasn't radiating so well after all, and I also understood what was happening.

The sex organ is the ultimate locus of subtle life force. It is precisely the organ that can transmit that mysterious and sacred life. Placed in its proper context, it is exceptionally sublime. Almost all pagan primitive religions are aware of this. That is why a number of temples in India are decorated with copulating couples. (4.1.7.f.) . It is the life force that is glorified. One would have to be too materially minded a Western tourist to degrade such a religious act to banal sex. And one does this all the more easily if one knows next to nothing of the subtle world.

Afterwards, the icon was returned to me. And yes, it felt completely different when I took it back in my hands. It now held a sacred charge. There was something magnetic about it. I could clearly feel the tingling in my palms.

8.6. Holiness as power

Holiness as power refers to the idea that a special power emanates from the sacred.

8.6.1. Holiness as a higher power.

A. Bertholet already told us: " Holiness means increased power " – holiness means a heightened charge of power. Nathan Söderblom also wrote that, while belief in God can be important from a religious perspective, the concept of "holy," as distinguished from "profane," is even more decisive (2.1). Let us examine this with a few examples from Scripture.

In *Exodus 3:1* ff. , we read how Moses saw a burning bush that wasn't consumed. There he heard the voice of the LORD, revealing himself to him, saying, "I am he who is." Then the LORD said, "Do not come any closer. Remove your sandals from your feet, for the place where you are standing is holy ground."

Ezekiel 44:19 also emphasizes the distinction between holy and profane: “When the priests go out to the outer court to the people, they shall remove their robes and put on other garments to sanctify the people with their garments. They shall teach my people to distinguish between holy and profane, and between clean and unclean.”

8.6.2. Who touched me?

Let's delve a little deeper into one of those miracles. In *Luke 8:43* , Jesus says that someone touched him because he felt a power coming from him. It then turns out that a woman who had suffered from hemorrhages for years had held the hem of his garment behind his back (8.4.1). She believed that Jesus' garment also shared his special life force, and that if she could touch his garment, she would in turn share in it. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus added that her

faith had saved her. *Luke 6:19* also records that a large crowd wanted to touch Jesus because a power came from him and healed many.

This clearly demonstrates that Biblical religion is inextricably linked to that mysterious concept of "life force," and that sociological or psychological elements are rather subordinate to it. The Gospel text does say that Jesus felt a force emanating from him, but it fails to mention that the woman, upon receiving that force—it is precisely her faith that enables her to receive it—also noticed it in turn. This could have been the case, for example, if she confirmed that she felt tingling sensations all over her body, or that she "saw" a stream of myriads of luminous points flowing toward her. If she had mentioned this, she would have been confirming that she possessed a certain "sensitivity." "Feeling" and "seeing" such a force presupposes an empathetic attitude, a certain "sensitivity" or "clear sensibility," and this in the paranormal, even supernatural, sense of the word. This also makes it clear that not everyone possesses this ability to this degree. Although every human being is sensitive, at least in a minimal way, yet, especially in our Western culture, it is rarely acknowledged and never developed **.** The Gospel text only mentions the woman's healing, but says nothing about the required energy flow that flows from Jesus to her.

We also note that the healing of the woman requires both her faith and Jesus' power. If there is only faith, but little or no power, then this does not lead to healing. To put it in the words of the Gospel: "then in this case the salt has lost its power." If there is only power, but no faith, then there is essentially no 'salt' left. Then directing the power becomes much more difficult, because those who do not believe close off their aura, so that the power cannot penetrate it, or only with much more difficulty. The energy then disperses, even loses itself, into the surroundings without leaving a tangible result. This is why Jesus found it so difficult to perform miracles in his own region; people did not believe in him. In other words, people—literally—did not open themselves to his power.

8.6.3. A stream of 'particles'

The seers "see" this sacredness as a stream of "particles" (monads) that flow over into less charged realities and penetrate them. This process is called the "sanctification" of profane realities. What is more charged flows over into what is less charged. It's somewhat similar to the communicating vessels in physics. If two vessels containing water at different heights are connected, the water flows from higher to lower until it reaches the same height in both vessels.

Now, it's obvious that God, the giver of all life force, never runs out. The same is true for Jesus, the Holy Spirit, and the Virgin Mary. Their vessel remains, so to speak, overflowing. In her own way, a clairvoyant child, Marieke, seems to confirm this. Let us repeat what was said earlier about this (6.3.2). "Mama, there is so much sorrow here on earth; if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. And now it's about bringing some of the yellow from the other world here on earth and passing it on to people. There is an infinite amount of yellow, and you can always receive it again."

From the side of the Trinity and Mary, there is energy in abundance, but on the part of the recipient, this requires strong faith. We recall *Mark 6:1ff* , where the evangelist says that Jesus could not perform miracles in his region because people lacked faith in him. The recipient, the believer, must also have a substantial, subtle infrastructure.

8.6.4. The voice of Frau Möller

We should also mention Möller's autobiography : *Einsamer Weg zu Gott* [249]. The author claims to hear a voice of an impressive power from higher spheres, and at the same time, she is a kind of medium of a high spirit. We could also have included Frau Möller in the "hearing voices" section (2.2). However, because as a medium she offers powerful advice to souls in purgatory, we have placed her in this section, "Holiness as Power." For that reason, this text could just as easily belong in the section: God's Judgment (7.7).

She is a medium in a twofold sense. On the one hand, like every human being on this earth, she dwells in the midst of the "earthly sphere," and therefore also among immature, evil beings who live purely demonically or satanically. On the other hand, she is also the medium of a high spirit from the sphere of the heavenly "sons of God" or "saints." This spirit guides her with an inner voice that she continues to hear very clearly, even when in direct contact with souls that are very clouded and could normally deceive a medium. She is therefore a dual medium.

First the voice from the darkness speaks, then the higher power. "In my current situation, it remains a mystery to me why I have to listen to the crazy, exciting, narcissistic chatter of other spirits. They seem incredibly pathetic to me: their talk is completely pointless. Give me advice on the reason why I find myself here and cannot escape."

Then comes the answer: “To your question, the High Power wishes to give the answer; here is what he says: Without any strength, you feel at the mercy of the chatter of wretched spirits, for you cannot escape their company. Reflect on the way you lived on earth, with useless and meaningless chatter. To while away the time, you wasted your precious earthly life. After all, you found no time to ponder truly important questions. You spent your life completely immersed in the banal thought processes of the wretched, lazy person. You did not neglect your earthly duties, however; you cared for the people entrusted to you. But the orderly, empowering life of prayer, which leads to God, was neglected. Consequently, in your current situation, you miss the world of lofty ideas. You rejected the soul's method of formation; precisely for that reason, you now endure this mind-numbing, empty, and confused chatter here.”

Note: "You 're missing the world of high ideas," the woman is told. This reminds us again of Plato 's theory of ideas. According to the heavenly voice, it is also intended that humans make time for pondering important life questions and for a life of prayer that leads upward. Apparently, the precious earthly life is not meant to be a pointless and meaningless way to let one's own earthly life pass by. For someone who sets noncommittal pleasure as the highest goal in life, such a judgment can seem harsh.

8.6.4.a. Fine a substitute

In *"The Esoteric Orders and Their Work,* [250]" D. Fortune writes about such " healing by substitution" or "a vicarious expiation." In this process, the psychic healer, through profound compassion for the sick person, takes on the illness and expiates it on a higher plane of reality. This process is exceptionally dangerous because if the expiation does not proceed according to karmic laws, the healer will suffer the illness for a long time. It is also an extremely painful process, because what would have been a prolonged effect of physical suffering is now transformed into an equal portion of suffering in the higher, subtle, mental body of the healer. This occurs in a much shorter period and is therefore all the more painful. People who thus

[249]Möller H., Einsamer Weg zu Gott, Autobiography, Liestal (Switzerland) 1960, 172 .
[250]Fortune , D., The esoteric orders and their work, Aquarian press, 1982 , 52.

take on the evil of others suffer considerably. They suffer in the most literal sense of the word. Only someone with a deep sense of love for their fellow human beings is capable of such things. Their suffering is also rarely acknowledged and recognized. For example, consider the healing of the ten lepers in the Bible (*Luke 17:12*). Only one of them returned to thank Jesus for his healing. “Ten have been cleansed. Where are the other nine?” Jesus asked .

D. Fortune says that such vicarious atonement was performed in an exceptional and transcendent way by Jesus at his death on the cross. He not only took upon himself the suffering of one person, but also, on a higher plane, responded to the sins of an entire world.

8.6.4.b. I had absorbed the pain

H. Gris / W. Dick , *Les nouveaux sorciers du Kremlin (The New Sorcerers of the Kremlin)* [251], recounts how the Russian Varvara Ivanova became a healer. She says: “I wanted to heal others. I prepared myself for this task by researching the subject, through diet, and meditation. But even after years, I didn't have the courage to heal anyone. Sometimes I experienced the illness of those around me within myself. This is called 'the echo.' My friends told me that this helps in diagnosing a sick person. You can thus answer the doctor's questions if the patient is unable to do so. I followed this advice and began a career as a healer.”

Like many healers, I accidentally discovered that my hands possessed healing power. One day, I had a splitting headache, along with one of my students. I asked him where he was feeling the pain. I placed my hand on his head, right where I felt a sharp pain. He replied, "Yes, right there, right there!" Suddenly, he exclaimed, "Oh, the pain is gone, I can't feel anything anymore!" But then I had an even worse headache. I had absorbed the pain. Fortunately, the pain disappeared a little later. Then I began healing people. At first, my body absorbed the patients' pain. That made me ill. But now it's rare for me to experience any kind of pain in my work." So much for Varvara Ivanova.

8.6.4.c. A universally acting force

R. Thetter , *"Magnetismus, das Urheilmittel," quotes* [252]Goethe on the cover of his book : "Magnetism is a universally active force. Every person possesses it, though there are individual differences. Its effects encompass everything and all cases. The magnetic forces extend to all people, animals, and plants. Yes, man does not know what he is, but he also does not know what he possesses and what he is capable of. That is why he is in such a wretched state, so powerless, and so unfit."

This book refers, among other things, to Saint Louis, King of France in the 17th century , who also possessed the ability to heal people. Because the energy essentially comes from God, but is transformed in the healer so that it can be more easily absorbed by the sick person, the saying at the time was: "The king to touch, God to guerit." These healers are aware that they are merely intermediaries. The actual healing and the required energy are a gift from God. Biblically speaking, this 'magnetic force' is one of the many forms of the "Holy Spirit." Those who skillfully use it for good demonstrate a religious empathy. Through this force, a fusion occurs between the soul bodies of the healer and the recipient. The latter can be a person, but also an animal, or even an object. When using such forces, all the rules regarding the so-called 'judgment of God' apply (7.7).

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[251] Gris H., W. Dick W., Les nouveaux sorciers du Kremlin, 1978, Tcou, Fr ., 123, (In translation: New parapsychological discoveries behind the Iron Curtain, Haarlem, 1979).
[252] Thetter R., Magnetismus, das Urheilmittel, The Hague, Couvreur, sd.

Magnetizing, dowsing, and divination are not arts that one simply learns, like other techniques of a purely secular nature. Those who practice them without Trinitarian prayer place themselves in the natural world, with all its inherent dangers. As mentioned, we can compare it to surfing the internet without a virus scanner. Anyone who offers their services gains access. Sacredly minded people warn that one does not know what one is doing if one ventures into witchcraft and magic outside the realm of God.

8.7. Jesus as a unique figure

Jesus Christ is the central figure of Christianity. He lived in the first century in present-day Israel (Palestine). He served as a preacher and miracle worker. He is the Son of God, died on the cross, and descended into the underworld to redeem those of good will. He then rose from the dead. His life and message form the foundation of Christian doctrine and tradition. This gives him a unique place in religion, culture, and world history. Let us explore this further.

8.7.1. Jesus as sensitive

Let us refer to *Luke 8:43* , where a woman who had suffered from a hemorrhage for years touched Jesus. Jesus felt a power emanating from him, indicating that he was a sensitive person. The woman was healed, and Jesus added that her faith had saved her. Her healing requires both her faith and the power of Jesus. If there is only faith, but little or no power, this will not lead to healing. If there is only power, but no faith, then directing the power becomes much more difficult. There is no channel, no target to direct that power. Those who do not believe close off their aura, so that the power cannot, or only with much more difficulty, penetrate it. The energy then disperses, even loses itself, into the environment without leaving a tangible result. That was why Jesus found it so difficult to perform miracles in his own region; people did not believe in him. In other words, people—literally—did not open themselves to his power. That's why it's nonsense, as mentioned above, to want to undergo an exorcism solely because of "if it doesn't help, it doesn't hurt." As mentioned, one cannot believe and disbelieve simultaneously. Or, to put it metaphorically: to conduct electricity, you need a wire. With just electricity or just a wire, you won't achieve anything.

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8.7.2. Jesus as a seer

Jesus was also clairvoyant, as we argued. In *John 4:16/19,* the evangelist recounts a conversation between Jesus and a Samaritan woman. Jesus told her that she had already known five men and that her current partner was not her husband, to which the woman replied, “Sir, I see that you are a prophet.” The Samaritan woman’s response indicates that for her, a prophet was familiar with what we now call “clairvoyance.” Or again, *Luke 22:8/13* records that Jesus sent two apostles ahead of him to prepare the Passover meal together. Jesus said, “Look, as you enter the city, you will meet a man carrying a jar of water. Follow him until he enters the house. Then say to the owner of the house, ‘The Teacher will tell you, “Where is the guest room where I may eat the Passover with my disciples?” He will show you a large upper room. Set everything in order there.’ When they went, they found everything just as he had said. "They were preparing the Passover meal." That concludes the Bible text. Here, too, Jesus demonstrates his clairvoyance. He mantically "sees" what will happen in the immediate future.

8.7.3. Jesus as a miracle worker

During his earthly life, Jesus showed his astral body to some of the apostles. In *Luke 9:28ff.,* the evangelist describes this transfiguration: “Jesus took with him the apostles Peter , John , and James, and went up a mountain to pray. While he was praying, he was transfigured and showed his astral body, dazzling white.” In everyday life, his astral body is hidden by his

biological body. Although not physically or biologically noticeable under ordinary circumstances, such a body or aura is just as real, according to clairvoyant testimonies. In Jesus's case, his aura—his glorified body, as a divine person—must have been overwhelming.

In *John 2:1-12,* we read that Jesus turned water into wine during a wedding in Cana. It was his first public miracle. In the Gospel of *Matthew In 14:13-2* , we read about the multiplication of the loaves. A large crowd, some five thousand people, had listened to Jesus, but then it turned out that the people were hungry, and some had brought only five loaves of bread and two fish. The food was put into individual baskets and then distributed. It turned out that the months were not empty. Everyone received enough to eat. After gathering all the leftovers, it turned out that they could still fill twelve baskets. The Gospels of Mark, Luke, and John also tell this story.

Luke 24:31-35 tells the story of the two apostles on their way to Emmaus on Easter day. They were talking about all that had happened, about the suffering and death of Jesus . While they were discussing, Jesus joined them and walked with them. But the apostles didn't recognize him. When they later invited him to eat with them, Jesus sat down at the table. After they had eaten, he took bread, blessed it, broke it, and gave it to them. Their eyes were opened and they recognized him. But immediately he vanished from their sight. They said to each other, "Wasn't it heartwarming to see him talking with us on the road and opening the Scriptures to us?"

The Emmaus story takes place after Jesus' death and resurrection. So, here, Jesus materialized with the two apostles and even ate a meal. Afterward, he materialized again. Besides the immense differences, we also find some similarities in Mrs. Schwarz's testimony and that of the shadowy hitchhiker.

There are also miracles related to controlling nature: the miraculous catch of fish, walking on water, and calming the storm. He passed this miraculous power on to his apostles. We will return to this later. In *Acts 19:11-12,* we read: “God performed remarkable miracles through Paul’s hands . So much so that he simply placed the cloths and linen that had touched his body on the sick, and the diseases left him, and the evil spirits departed.” A connection is repeatedly suggested between the physical healing and evil spirits leaving the sick person.

Jesus was also adept at magical practices. This is evident from the testimonies of his many miracles. The New Testament records 32 miracles, 15 of which were physical healings. These involve the most diverse ailments, the "eternal miseries" of humanity: the lame returning to life, the mute regaining speech, the deaf regaining hearing, someone being healed of a withered hand. There are also exorcisms and resurrections of the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the daughter of Jairus , and of course, there is also Jesus ' own resurrection.

Let us not leave unmentioned here the extraordinary exit of Jesus, his "descent into hell." Authorized seers tell us that through this, he frees the souls of people "of good will" from the demonic and satanic grip in which they have been imprisoned since the Fall. With his resurrected body, he literally descends into the depths of the earth. He did not descend into "hell" to free the damned, nor to destroy hell from damnation. He descended there to literally free the righteous who resided there from the satanic grip in which they had been held since the Fall.

Such an out-of-body experience, or a "descent into hell," emphasizes the fact that Jesus, or the authorized magician or magicianess, literally descends with their "spirit" through a minimal out-of-body experience, below the ground floor, into the realm of the spirits to be summoned or contacted. This out-of-body experience encompasses the thoughts, imagination, and subtle physical body of the person who exits. The Bible speaks of "sheol," a Hebrew term referring to the depths of the earth. There, the souls of the dead descend and lead a miserable and lifeless existence as shadows. In this state, they are like zombies. But Jesus' redemption after his death on the cross, his descent into hell, went much further. He descended into the realm of the dead as a divine being. Scripture calls this place "hell," "Sheol," or "Hades." Jesus went there as a savior to proclaim his good news to the dead.

In the New Testament, too, the Bible testifies to such a subtle physical exit, followed by a materialization. We read *John 20:19ff* ., which speaks of the glorified subtle body of Jesus . Let us summarize: On the evening of that first day of the week, the disciples were together. Although the door was locked for fear of the Jews, Jesus suddenly stood among them. He showed them the wounds in his hands and his side. He said to Thomas , "Here are my hands; touch them with your finger. And feel the opening in my side with your hand." First, there is the subtle body of Jesus that passes through material objects such as a wall or a door. Then, he materializes this subtle body until it is visible and tangible to everyone . When Jesus disappears again, his body becomes subtle again.

Paul , in *1 Cor. 15:42ff.,* speaks of a new resurrection after Christ's resurrection. "It is sown a natural body, but it is raised a spiritual body." This glorified body is not located in Sheol or the underworld, but elsewhere, in the highest heavens. Jesus had already confirmed earlier, during his temptation in the desert by Satan, that this earth is bathed in the atmosphere of the underworld.

8.7.3.a. "My kingdom is not of this world."

Before Jesus descends into hell after his death on the cross to deliver the faithful from the clutches of evil, the deceased reside in the underworld. This is the occult, hidden in the depths of the soul, condition of humanity during the Old Testament era. According to qualified seers, it is also the situation of many contemporaries. They state that few "pass over" after their earthly life. This means that many have barely reached a higher ethical or religious level after their earthly life. In other words, that their radiance, their aura, has hardly grown larger or brighter. If one wants to understand the world as it actually is, with its imperfections and flaws, then, as Paul states , one must first acknowledge that it is largely controlled and inspired by all kinds of demonic and satanic influences. Such spirits and gods are, in fact, constantly working to break down lofty spiritual ideas and values.

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8.7.3.b. Yahweh does not want sacrifices

The Bible states that God is the creator and giver of all life force. Therefore, he requires no sacrifices whatsoever. However, he does ask believers to keep his Decalogue, his commandments. This was expressed positively in *Genesis 6:3* : "If a person is conscientious, he will share abundantly in that life force."

Saviors can be found in almost all religions, but they demonstrate the harmony of opposites. The real question is what life force these miracles invoke. These pagan religions possess a life force that even produces "great miracles," but their root, their foundation, is "flesh," energy generated by sexuality.

The gods of nature demand energy, sex, blood, and make their followers possessed to varying degrees. Yahweh, in the Old Testament, or the Holy Trinity in the New, wants none of this. The prophet Isaiah (*Isaiah 1:11-17*) expresses what God inspires in this matter: "What do I, Yahweh, care about the multitude of your sacrifices? I am satisfied with the burnt offerings of rams and the fat of fattened calves!

8.7.3.c. The Supernatural Finish

Those who work with the help of pagan gods achieve remarkable results. Nearly all non-Biblical religions attest to this. Yet, one can never be absolutely certain. The gods exhibit duplicity and shifts to the opposite. Sometimes they do good, sometimes evil. This is precisely what creates uncertainty and fear. Ultimately, these beings must be taught a form of ethics. They are a creature of the Creator, but to the extent that they remain demonic or satanic, they have turned away, self-willed, autonomous, and vain. They have ruled the portion of reality assigned to them like an absolute monarch. With all its inherent vagaries. But also with a possible divine judgment looming. The validity of their status lies in their continued ability to manage their territory, provided they do so ethically. That they reconnect with their Creator and act according to His commandments. Then we are no longer in the external world, but the completion of what they have begun, also and now definitively, takes place on the supernatural plane.

If the pagan gods refuse to relinquish their autonomy and adhere to their "do ut des," the people will never be certain that the intervention of their god or gods has been adequate. People will never know whether their problem has been definitively solved. These fickle beings are prone to reclaiming the invested energy if they themselves experience a shortage. Reincarnally speaking, they can later reclaim that life force, perhaps in this present life, in that other world, or in a next life, from those they have healed or saved. The extra-biblical gods, of course, never have any energy of their own. As long as they remain separated from their Creator, they lack that Trinitarian energy. But then they must seek the necessary energy elsewhere. In sacrifices, in blood, in sex. Again and again. That is precisely their weakness. They have no connection with the Holy Trinity . Therefore, they are not necessarily evil. But when people are in need, they don't always want to help because of their lack of ethics, or they can't always help because of their lack of energy. The Holy Trinity doesn't have that problem because She is thoroughly ethical and also brimming with energy.

The world of such beings can change when they begin to discover the occult energy source that is Christianity. But that means a missionary effort must come into contact with these peoples and their magic. It must engage with their methods, including their sexual magic. And it must accept, purify, and elevate them. This also means that these gods must abandon

their self-willed, autonomous, and vain attitude. It must stop picking the fruits of the tree of both good and evil (5.2.).

8.8. Miracles of Jesus

Clairvoyance, perceiving it, is one aspect, but directing the subtle material—truly magical work—is another step. The Bible also testifies to this. *Mark 6:56* also records it: "Wherever Jesus went, into villages and cities, people laid the sick in the marketplaces, and they begged him to let them touch at least the hem of his cloak. And whoever touched him was healed." And further, we read in *Luke 6:19* : "The whole crowd sought to touch Jesus, because a power, a 'dunamis,' came from him and healed them all." Let us give an inventory of this."

The New Testament records 32 miracles, 15 of which were physical healings. These involve the most diverse ailments, the 'eternal miseries' of humanity: cripples returning to life, mute people speaking again, deaf people hearing again, someone being healed of a withered hand. There are also exorcisms and resurrections of the dead. Lazarus is raised from the dead, as are the son of the widow of Naim, and the daughter of Jairus , and of course, Jesus ' own resurrection. Finally, there are the miracles related to the control of nature: the transformation of water into wine, the miraculous catch of fish, two multiplications of loaves, walking on water, and the stilling of the storm.

In *Acts 19:11-12* we read: "God performed remarkable miracles through Paul's hands . So much so that it was enough to lay the cloths and linen that had touched his body on the sick, and the diseases left him, and the evil spirits departed." A connection is repeatedly suggested between physical healing and evil spirits leaving the sick person. One can hardly read the Bible without overlooking all these powerful effects. One also notices that Jesus takes a completely different approach than medical science. We will return to this shortly. He heals the subtle body, freeing it from unsavory beings. And this has an impact on the biological body: it is healed. Medical science makes the biological body healthy as much as possible. But the subtle body is rarely, if ever, treated.

Let us read *Mark 6:56* "Wherever Jesus went, into villages or towns, people laid their sick before him. They begged him to let them touch at least the hem of his garment. And whoever touched him was healed ." We also read *Luke 6:19* : "The whole crowd sought to touch Jesus, because a power, a 'dunamis,' came from him and healed them all." " The New Testament recounts 32 miracles, 15 of which were physical healings. These involve the most diverse ailments, the 'eternal miseries' of humanity: the lame recovering their strength, the mute regaining their speech, the deaf regaining their hearing, someone being healed of a withered hand. There are also exorcisms and resurrections of the dead. Lazarus is raised from the dead, as are the son of the widow of Naim, and the daughter of Jairus , and of course, there is also Jesus ' own resurrection."

Finally, there are the miracles related to the control of nature: the transformation of water into wine, the miraculous catch of fish, two multiplications of loaves, walking on water, and the calming of the storm. In *Acts 19:11-12* we read: "God worked remarkable miracles through Paul's hands . So much so that it was enough to lay on the sick the cloths and linen that had touched his body, and the diseases left him, and the evil spirits departed." A connection is repeatedly suggested between the physical healing and evil spirits leaving the sick person. One can hardly read the Bible without overlooking all these powerful workings.

8.8.1. The Healings of Jesus: Another Viewpoint

As mentioned, Jesus takes a completely different approach than medical science. He heals the subtle body, freeing it from unsavory beings. And this has an impact on the biological body: it is healed. Medical science makes the biological body healthy as much as possible. Seers, however, say that the subtle body was barely touched in this process. Religion, understood as an experiential force, is the actual founding and sustaining life force behind the visible and tangible world. The attention of the religious person extends beyond the profane. Through numerous samples, religion, and immediately the sacred, becomes a given.

Not ordinary people, but primarily those who were possessed, recognized Jesus' divine calling. Or, to be more precise: not the possessed themselves, but the spirits possessing them. They used the voice of the possessed person to proclaim what they, the spirits, experienced in their encounter with Jesus. Let us quote the Bible on this:

Matthew 8:29 The demon-possessed ask Jesus, “What do you want, Son of God? Have you come to torment us before the appointed time?”

Mark 3:11 , Even the unclean spirits fell down before Jesus, crying out, “You are the Son of God!”

Mark 5:6 , The Healing of a Demoniac: “When the demon-possessed man saw Jesus from a distance, he ran and knelt before him, crying with a loud voice, “What do you want from me, Jesus, Son of the Most High God?” “.

Luke 4:41 , The demons also left many people, and they cried out, "You are the Son of God!" He rebuked them and wouldn't let them speak, because they knew he was the Messiah.

And finally, let us quote *Luke 8:28*, "What do you want from me, Jesus, Son of the Most High?" The spirits, who themselves lack physical bodies, are apparently less bound by the limitations of time and space and more easily see things on the other side of reality. Here, for example, they experience the impressive and brightly shining aura of Jesus. The person who has disembodied also transcends, at least partially, these material limitations and, from the level in which they are located, experiences the world around them clairvoyantly.

Let us also pay attention to what follows.

Matthew 9:1-2 , When healing the paralyzed man, Jesus says, “Take heart, friend, your sins are forgiven.”

Mark 2:3-5 , When healing the paralytic and establishing his confidence, Jesus said to the paralytic, “Friend, your sins are forgiven.”

Luke 5:20 , When healing the paralyzed man, Jesus said, “Your sins are forgiven.”

Luke 7:48, To the repentant sinner Jesus also: “Your sins are forgiven.”

Apparently, Jesus' miracles are intertwined with his teachings. Where they no longer exist, his kingdom simply ceases to exist, and his works are misunderstood. When Christ addresses the evil spirit in a sick person, he adopts a different perspective than that of a doctor or psychiatrist. He points out what lies behind the naturally observable. He recognizes God's absence through the physical and psychological torment, or as Paul puts it, through the wildness of "the elements of the world." Evil uses this to strengthen its grip on humanity.

We'd rather ask ourselves whether such a thing as "another point of view" is possible and how it might work. Consider, for example, a certain occult tradition that also adopted a completely different perspective than a strictly scientific one, and continues to adopt this different perspective today, albeit quietly.

It is completely wrong to consider the practice of paranormal healing and exorcisms as inadequate knowledge of modern medicine. Those who reason this way seriously undermine the intent of Scripture and reduce what belongs here to the extra-natural or supernatural level of reality exclusively to the natural level. This was clarified in the threefold division into nature, extra-natural, and supernatural (3).

8.8.2. To the traditional healer?

Belief in evil, and therefore also the practice of exorcism, is easily and wrongly viewed from a purely scientific standpoint. The existence of the devil and of all external nature is often denied, and possession is sometimes seen as an exclusively psychological or psychiatric problem. "Belief in demons and possession are relics from a dark past with which science has long since dealt [253]," we read in a scientific journal. Science, as mentioned, limits itself to a subset of reality, specifically that part that conforms to its presuppositions. But these are primarily material. Anyone who limits reality to this material nature will naturally find nothing that transcends it. If science does so, it exceeds the methodological limits it has imposed on itself and impoverishes itself to an ideology, a 'method' that believes itself to be the only valid one. We have already explained this (3.1.2.).

Regarding the human unconscious and subconscious, we also refer to so-called ethno-psychiatry. Our Western rationalist psychiatry, which works for us Westerners (when it does!), is hardly, if at all, applicable to other cultures. There, people much more readily turn to the traditional healers of their own culture, who attempt to help patients with traditional means, such as summoning spirits and performing incantations. In many cases, patients claim to receive much better help this way than from (some of) our psychiatrists. The latter are said to all too readily want to eliminate the consequences of a problem, for example, through pharmaceutical prescriptions for tranquilizers, without addressing the actual cause of the problem. This is argued, for example, by Daryush Shaygan , *"Le regard mutilé* ," *"Pays traditionnels face à la modernité* [254]*."*

Tobie Nathan (1948/…), *Le sperme du diable*[255] He introduces his book as follows: “Let us be clear and unequivocal: Western psychiatry has not been able to safeguard the health of members of traditional societies, both in their countries of origin and in the countries to which they have emigrated. That is an observation. But the consequences, both scientifically and economically, are considerable. As it stands now, more than eighty percent of the world's population resorts to traditional therapeutic techniques such as shamanism, exorcism, manticism, and forms of paranormal healing. And this has to do with invoking the help of healing subtle beings and forces to neutralize evil. Every religion has its prayers and rituals for this. And that simply does not belong to the domain of exact science. Let us illustrate this with the following testimony.

8.8.3. A miracle: a supply of energy

It hardly needs any explanation that Jesus, as God the Son, possesses that power in a transcendent and divine way. Such healings are process-based. This can be deduced, for example, from what follows.

In healing the man born blind (*John 9:1-14*), Jesus performs specific magical, and therefore powerful, actions. He continually prays to his Father. It goes without saying that

[253]Scientific American, November 2006, p.116.
[254]Shaygan D., Le regard mutilé, Pays traditionnels face à la modernité, Paris, 1989.
[255] Nathan T., Le sperme du diable, elements d'ethnopsychothérapie, Puf, 1988, 13.

praying, turning to, and connecting with God, the giver of all life, results in the acquisition of a high level of life force. At least, if one lives in friendship with God. As already mentioned, sensitives feel this energy through tingling sensations in their crown chakra or in the palms of their hands. Seers "see" the flow of energy as myriads of luminous points.

When healing the man who had been born blind, Jesus also spat on the ground. His saliva, like all bodily fluids, contains the very life force of its owner. Jesus rubbed the resulting mud on the blind man's eyes. Then Jesus instructed him to wash his eyes at the Pool of Siloah, whereupon the blind man regained his sight.

Mark 7:33, in turn, relates that Jesus also touched the tongue of a mute man with his saliva. Immediately, the mute man was able to speak back. Incidentally, we note that lovers who kiss deeply exchange part of each other's life force. The man gives the woman masculine energy, an energy she lacks. And she gives him the necessary feminine energy. It is a mutual exchange. Both feel enriched. It is therefore clear that when someone forces another into intimate kissing, the first person steals the second's life force. And, when religious people abuse children, this is even more true.

A supply of life force through saliva also played a role in resuscitating the already dead child in *2 Kings 4:8-37ff* . The prophet Elisha called upon Yahweh and lay down on the dead child, eye to eye, mouth to mouth, and hands to hands. The child's soul came back to life. Through these magical acts, life force repeatedly passes from the healer to the person being treated. Modern man can no longer place such a thing in its proper, magical context. A prophet caught performing a similar magical act today, as described in the Bible text above, would likely be accused of pedophilia without mercy. The ways of the magical form of religion are indeed miraculous. Here, we will only highlight the supply of energy. We will return to the process-based nature of a miracle shortly (8.7.5).

In lovemaking, married couples also exchange their energy. D. Fortune writes in her book *Occultism* [256]that married people who love each other deeply develop a "spiritual" bond, a kind of marital aura, which can gradually become very strong and withstand a great deal, such as disagreement, an escalating argument... but not adultery. Then, she writes, that aura suffers greatly and must be firmly rebuilt. In her book , *Psychic Self-Defense* [257](note: understand: occult self-defense), she mentions that at the moment of sexual union, a subtle vortex is formed. This resembles a waterspout, a funnel-shaped, spinning eddy that rises high and reaches into the otherworld. She testifies once again that life has a "foreground" that is observable to everyone, but at the same time a "background" that is not immediately apparent to everyone, yet plays a decisive role.

8.8.4. The influence of evil spirits

Let's delve into E. Haich's Initiation . [258]*She* writes about the occult cause of illness, as follows: "Initiates in Vedic philosophy also knew that myriads of invisible, tiny creatures—what we call bacteria today—are the cause of disease. But they also knew that the bacteria are cells of the invisible body of a demonic spirit. The West, with the exception of a few initiates,

[256] Fortune D., Occultism, Amsterdam, Gnosis, 1939, 83.
[257]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 113.
[258]Haich E., Initiation, Deventer, Ankh Hermes ,1978 (// Einweihung, Thielle, Fankhauser, 1960), 138.

such as Paracelsus [259], has simply never investigated this. The evil spirit then takes possession of one or more people. It penetrates the person with its (note: subtle) body, and if this person has the same vibrational frequency as the spirit, then the person becomes ill. However, there are always people who are not responsive to the demon's vibrations, and they do not become ill. These are, as the West calls them, immune."

The sacred scriptures of the Indians describe all these evil spirits of illness. They also describe their appearance. There are colored depictions of them. They are terrifying figures. Each has a characteristic appearance and color. For example, the demon of the plague is a black monster. The plague is also called the 'Black Death.' The spirit of 'yellow fever' is a yellow demon. The spirit of leprosy has the head of a lion. It is known that lepers can be recognized from a distance by the lion-like expression on their faces. Through the face of the leper, one 'sees' the lion-like face of the spirit. The leper is actually possessed by this spirit.

Pneumonia is caused by a red, gigantic demon. It looks as if it were woven from fire and flames. And so on. Every illness stems from possession by various demons. Of course, the sick often see these demons at the moment they are possessed. Often also afterward, during their illness, when they are struggling with the demon. When they talk about it, people are quick to say that they are delirious in their fever. It doesn't occur to them to consider these images as the actual appearance of the demons." The mesmerist O. Wirth , [260][whose name is unclear, possibly referring to a person who is not a doctor] confirms that "the elders" also saw the illness as the intrusion of a hostile being.

E.R. Huc [261]and Gabet (3.7.9.), members of the Lazarist religious order who penetrated Tibet at the beginning of the 19th century, [also] mention in their travel accounts that the Tatars attributed the disease to the influence of evil spirits. Babylonian physicians also fought one demon with another. They forced the gods to cure the sick person by freeing them from their invisible enemy.

Madame David-Neel, the French woman who visualized herself as a monk (3.2.2.b), confirms in her book *"A Woman Treks Through Tibet"* [262]that Tibetans believe all illnesses are caused by evil spirits, malicious demons, or nature spirits that have been angered. She writes: " Tibetans do not see illness as a result of natural causes; it is the work of invisible beings from the other world. Driven more by hunger than malice, they roam about like a hunter seeking its prey. They do this to capture the life breath of people, with which they can nourish themselves. Simply put, this popular belief seems merely bizarre. But if you study the theories of which the superstition is merely a distorted imitation, you come into contact with certain traditional teachings of Central Asia that are certainly worth exploring." So much for Madame Neel.

Belief in evil, and therefore also the practice of exorcism, is viewed rather easily, and wrongly, from a purely scientific perspective. The existence of the devil and of all external nature is often denied, and possession is sometimes seen as an exclusively psychological or psychiatric problem. "Belief in demons and possession are relics from a dark past with which

[259]The name 'Paracelsus' is the pseudonym of Theophrastus von Hohenheim (1493/1541), an alchemist, mantic seer and psychic healer.
[260]Wirth O., Healing by the laying on of hands, Amsterdam, Gnosis, 1924, 4.
[261]ER Huc , Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 et 1846.
[262]AD Neel, A woman travels through Tibet, Sirius and Siderius, 1968, p. 166.

science has long since dealt [263]," we read in an authoritative scientific journal. Science limits itself to that part of reality that conforms to its presuppositions (3.1.). But these are primarily material. Anyone who limits reality to this material nature will naturally find nothing that transcends it. If science exceeds its methodological boundaries, it becomes an ideology, a 'method' that believes itself to be the only valid one (3.1.2.).

On the other hand, a religion can also overstep its boundaries, or perhaps more accurately, it can impoverish its content and scope. It does so when it seeks to justify itself "only"—note this exclusive term—in a scientific and therefore profane manner. Then it degenerates into a matter of folklore, psychology, and sociology, but it no longer bears witness to a sacred reality.

8.8.5. Miracles as a magical process

Some experts claim that Jesus' miracles are magically process-based. In these, Jesus performs specific magical, and therefore powerful, actions: praying to his Father, spitting mud on the ground, rubbing it on the eyes of the blind man, and instructing the blind man to wash his eyes at the Siloé Pool. It should be noted that saliva, like all bodily fluids, contains the very life force of its owner.

Mark 7:33 also relates that Jesus touched his saliva to the tongue of a mute man, causing him to immediately speak. In *2 Kings 4:8/37ff* , the prophet Elisha brought the dead child back to life. “He prayed to the LORD and lay down on the dead child, eye to eye, mouth to mouth, and hands on hands. He remained on the child until his flesh was warm. Then Elisha walked back and forth in the house. He lay on the child again seven times, and the child’s soul came back, and the boy revived.” It is clear that through these actions, life force is transferred from the healer to the victim.

John 11:1/43 reports that Lazarus is raised from the dead by Jesus. J. Marques Rivière, *Tantrik Yoga, Hindu and Tibetan, [264]*discusses magical tantric practices and writes: " The resurrection of a dead man is quite a natural thing in China ," "the resurrection of a dead person is a rather common occurrence in China." He also recounts such a magical act in his book *à l'Ombre des monastères Thibétains [265]*, where he writes: "I once saw my lama Ramot'ché raise a dead person."

Mark 8:22-25 [266], we read about the healing of the man born blind. There, the experimental structure of healing is clearly depicted. We quote: “They came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. He took the blind man by the hand and led him outside the village. He spat on his eyes, laid his hands on him, and asked him, ‘Do you see anything?’ He looked up and said, ‘I see people, yes, like trees, walking.’ Then Jesus laid his hands on his eyes again. Then his eyes opened wide, became better, and could see everything clearly. Jesus sent him home with the words, ‘Don’t go into the village.’ Note the text: ‘I see them walking,’ and ‘Jesus laid his hands on him again,’ and ‘he became better.’ This beautifully demonstrates the processual nature, the phaseology in the transition of subtle sanctification.

Let us also look at the wording of this text in the authoritative *Bible de Jérusalem* “j'aperçois les gens, c'est comme si c'était des arbres que je les vois marcher” (25) Après cela,

[263]Scientific American, November 2006, p.116.
[264] Rivière JM, Tantrik Yoga, Hindu and Tibetan, Wellingborough, Aquarian Press, 1973 , 89.
[265] Rivière JM, A l'ombre des monasteres Thibétains, Paris, Attinger, 1930, 96, 205.
[266]Willibrord translation, completely revised edition, 1995.

il de nouveau ses mains sur les yeux de l'aveugle, et celui-ci vit clair et fut rétabli, et il voyait all netment, de loin.

We emphasize the following terms: "I will march," "I am with the new ones," "I will recover." From the description and the word choice, we don't get the impression at all that these healings "happen suddenly and immediately." Rather, it seems that a process is taking place in which subtle energy is transferred, and this over a certain period of time. Admittedly, a short time, but Jesus was also an exceptional and unique figure, brimming with life force. Simply touching him or being in his presence in itself leads to a transfer of a powerful life force. This force indeed flows from the one who is most "charged," Jesus, to the one who is less charged.

Jesus uses his saliva. As mentioned, every magician knows that bodily fluids are charged with life force. This is especially true in Jesus's case. With his saliva and earth, he makes mud and spreads it on the blind man's eyes. Every magician knows that "the earth" can withstand a great deal of harm. In several other healings, Jesus says that those who were healed should wash in the pool. The cleansing function of water is well known to all magicians. But none of this is a "sudden and immediate event." The same applies to the healings performed by several prophets. For example, the prophet Elisha (*2 Kings 4:8/37ff.*) laid himself on the dead child seven times, after which it revived. "Seven times" is not "sudden and immediate."

8.9. The miracles at Lourdes

In Lourdes (southern France), numerous healings have been considered "miracles" since the apparitions of Mary to Bernadette Soubirous in 1858. The Catholic Church has potential miracles investigated by the Bureau des Constatations Médicales , a strict medical committee. Only healings that are inexplicable , permanent , complete , and thoroughly medically documented can ultimately be recognized as official miracles.

8.9.1. The Museum of Miracles in Lourdes

Since 1858, 72 healings have been [267]officially recognized as 'miraculous' in Lourdes; the last dates from 2025 and involved Mrs. Antonia Raco. The Bureau of Medical Observations, founded in 1883 and currently headed by Dr. Alessandro de Franciscis, has registered more than 7,000 records of healings. What are the criteria for recognizing a healing as 'miraculous'? How does this process work? Who decides? Who are those who have been miraculously healed? You can discover all this by visiting the exhibition at the Bureau of Medical Observations. This concludes the text we found on the Lourdes website.

8.9.2. Criteria in Lourdes

Alessandro de Franciscis, the medical examiner at Lourdes, has listed the criteria that make a healing a miracle. “First, the illness must be established. It must be a serious illness with a negative prognosis. The healing must occur without prior warning. It must be sudden and immediate. Furthermore, it must be complete and permanent. And finally, there must be no explanation for it.”

In " The Hour of Truth, with Dennis van den Buijs," after discussing relics, the topic of "miracles" is addressed [268]. It is argued that canonization is achieved through scientific research. Historians examine the life of the candidate saint, and doctors assess whether

[267]Source (2025): https://www.lourdes-france.com/nl/bedevaart-voor-een-dag/de-mirakels/

[268] The moment of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN Radio 5 April 2025.

miracles are scientifically inexplicable. Dennis van den Buijs adheres to the criteria established by Alessandro de Franciscis.

But we came to the conclusion in our text above: "Miracles as a magical process" (8.7.5.) that the miracles did not happen suddenly and immediately. Doesn't all this lead to the highly remarkable conclusion that the miracles of Jesus and a number of prophets… would not be recognized by Alessandro de Franciscis, the examining physician at Lourdes, and therefore not by Rome either ? Many laying on of hands, healings, and exorcisms today also have a processual nature. They are spread out over a certain period of time. Such healings are then not recognized. But that will certainly not be the greatest concern of sick people. They have only one desire: to be healed. And whether or not that desire is officially recognized, it will be a mere formality for them.

More than one clairvoyant priest-healer says it's not wise to force a paranormal healing. According to them, you're working with the energy reserves of both the patient and the healer. Both must retain sufficient base energy, especially after the healing. If this happens too suddenly, the batteries of both are, so to speak, "empty." The healing may seem spectacular, but it's usually shorter-lived. Both healer and patient are then occultly exhausted. This takes its toll, and after a while, the same ailment, or perhaps a different one, manifests because of an energetic overload. The second, less powerful organ can collapse. Yes, it may be surprising, but someone healed in this way can relapse into the same ailment in a subsequent life. We quote a healer-exorcist: "The calmer, the more spread out the healing is over time, the better. People long for miracles, but that's not the ideal. Because with those miraculous healings, years later, you pay for them because you forced them. The quieter the better. Christ could do that, but that's a unique and divine person."

8.10. The themes of the eighth axiom summarized.

This eighth chapter explores the subtle structure of the sacred. Sensitives and seers experience it as luminous points. We can compare it to a charge that can be added to something or someone. Holiness is the power of a fetish or a relic. Holiness, added energy, is also the basis of miraculous works and miracles. That is essentially the essence of this chapter.

9. Trinitarian energy as the basis of religion

The Holy Trinity is the foundation of a dynamic religion. In this religion, the tangible power of the Father, the Son, and the Holy Spirit is at the center of life. Yet, humanity has not always paid due attention to this power.

9.1. The Ecclesiastical Inquisition

Christianity, too, has been subject to satanic intrusion throughout its history [269]. How else can one explain the clergy preaching charity on the one hand, and torturing and burning witches alive on the other, as the Inquisition did for centuries? The Latin term "inquisition" means "investigation." But the way the church went about this during its investigations in the Middle Ages (1184-1500), in Spain (1478-1834), and from Rome (1542-1908) has given this neutral word its now-familiar and sinister connotations. The first burning of witches took place in 1275 in Toulouse, France, the last in 1782 in Glarus, Switzerland. The church now deplores this practice.

[269]K17-1, 1994/1995, Elements of the Philosophy of Religion, E.RF. 302 - 317

Explorers and missionaries repeatedly testify that dynamic forces manifest themselves in non-Biblical religions (5). The supernatural, Biblical level, which claims to be able to invoke higher energies, offers little answer to this question. One might then wonder whether the essential core of religion itself, with its supernatural power, is still active, or whether the salt of faith has already lost too much of its own potency?

Since the revival of occultism in the 1960s, Satanism has also come to mean placing oneself at the service of Satan. Every country, indeed every major city, has its own association of "Satanists." Apparently, the Biblical saying that the children of darkness are far more enterprising than the children of light also applies here. The Bible speaks of the domain of "fallen angels" or "unclean spirits." They are alienated from Yahweh and the Holy Trinity and are led by Satan. These spirits, from the depths of the earth , still control the primal layer of our souls. Anyone who tries to escape this in more than the usual way must deal with them directly. Indeed, they don't hesitate to cunningly deceive, especially religious people.

A sensitive believer tells me. I had struck up a conversation with a confessor and told him there's a lot of fascinating literature on the subject of reincarnation. He gave me a stern look, told me I was mistaken, and that the church's position on this is very clear: "reincarnation doesn't exist." I replied that the church's position isn't as strict as he thought, and that many high-ranking church officials openly express their belief in reincarnation. I also told him that, following some personal and profound paranormal experiences, I was now open to it.

Displeased, even somewhat angrily, he looked at me and said condescendingly, "You're lucky the Inquisition doesn't exist anymore." I was completely unprepared for that retort. How dare this man make such a claim? The ecclesiastical Inquisition wasn't a piece of church history to be proud of at all? But at the same time, images flashed through my mind. I 'saw' a scene from several hundred years ago with a court, a judge, and a condemned person. It seemed to me like a trial from the time of the Inquisition. I examined the judge more closely and recognized in that judge from back then the confessor I now had before me. "I am indeed lucky those things no longer exist," I thought, "because if you still had that power, you would be only too happy to subject me to your 'investigation,' your inquisition."

9.1.1. Nicolas Rémi, the Grand Inquisitor

As mentioned in the introduction to this website, we inherited the legacy of Father T'Jampens. This included Pierre Mariel's book, *Magicians and Sorcerers* [270]. We noticed that at the end of a chapter, a page wasn't completely printed. And in the remaining white space, Father T'Jampens had added some text. This wasn't unusual in itself. He sometimes wrote other reflections alongside the text he read. But what we found here was different. And we were about to discover it.

We remember that during his lifetime he told us something about his medial writing. He emphasized the importance of discerning spirits in this regard. Let's compare it to hearing inner voices (2.2). Does that voice come from the darkness? Or is it a high spirit speaking to you from the world of light (8.6.4). In that case, one can protect oneself with a Trinitarian prayer, along the lines of "God, if it comes from you, let it pass, but if not, deliver us from it." The content of what is said can also provide a clue. For example, does it align with evangelical texts or not? But here, it's not at all about an inner voice making itself heard. No,

[270] Pierre Mariel, Magiciens et sorciers. Les dessous sataniques de l'histoire ; Le plus accompli des inquisitors, Paris, Dangles, 1978, pp. 35/46.

medial writing involves a motoric aspect. Some entity then takes over your pen and guides your hand so that a text appears on the paper, words and sentences that are dictated to you. That was pretty much all Father T'Jampens had ever told us about this. We hadn't paid much attention to it. But that changed dramatically when, later, some years after his death, and to our great surprise, we discovered such texts in the book cited above.

The author, Pierre Mariel, has collected twenty-seven stories that have occurred throughout history and in which evil is at the helm. The third story concerns a certain Nicolas Rémi, “The Most Accompli of the Inquisitors.” Rémi was a clerical inquisitor in Toulouse, France, in the 16th century . His task as a judge was to seek out suspected black magicians and witches and torture them until they finally “confessed” to their practices. His methods were so gruesome that the accused would much rather commit suicide than be “interrogated” by him. For fifteen years, he practiced this profession “with great love for the craft.” After killing several hundred people—some sources speak of 800, others of 1,200—he confessed that he had been inspired by a devil and that many of his victims were not black magicians or witches at all. Torture was an ideal means for him to simply liquidate people he could not stand. After his confession, he was subjected to an inquisition and condemned. He was burned at the stake.

9.2. A first medial written text

Let's return to our own time. Father T'Jampens read Nicolas Rémi's text. We don't really know what he must have been thinking at the time. We did know him for forty years, however, and we had many frank conversations with him. What follows is therefore not a report, but rather an experience. We imagine what it must have been like, given all the information we have. Let's say we've tried to reconstruct his thoughts and feelings at the time. It's a bit of a guess, but it must have been something along those lines, as we describe below. That will gradually become clearer.

Pastor T'Jampens read the testimony of Nicolas Rémi in the book cited above . He immediately felt quite uneasy about it. This is not surprising, because by reading it, you bring it to life. You bring it back to life, so to speak. And such reading doesn't exactly make you happy. Moreover, as a clairvoyant, you experience Rémi's dark and poorly radiating aura more intensely. With each new incarnation, you have a new biological body, but, as mentioned, your subtle aura contains the experiences of all previous incarnations. And if you've done some truly foolish things with it, it reveals itself to those who are sufficiently gifted. So our priest, as always with such reading, said a short Trinitarian prayer. This was to protect himself from that heavy, energy-draining aura. Then he continued the reading.

To his surprise, the heavy feeling didn't improve; on the contrary, it became much worse. He didn't understand it. He felt intense pain, and in his imagination, he saw blood flowing everywhere. Then he "saw" the reason. To his utter astonishment, he himself had not only been a contemporary of Rémi in the 16th century , but also one of his many victims. Rémi had then accused him before the Inquisition, tortured him, and ultimately killed him.

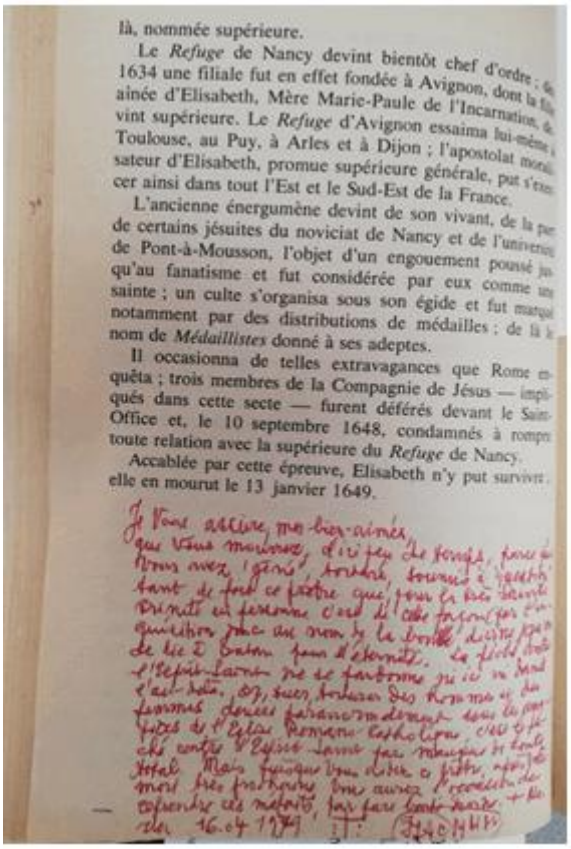
Our priest needed a moment to recover. He had read the entire story by Remy, "Le plus accompli des inquisiteurs." It began on page 35 of the book and ended on page 46. As mentioned, that last page was only a little over halfway printed. The rest of the page was blank. Our clairvoyant priest wanted to make a few comments there. In most of his books, he jotted down some remarks when he had questions about the reading. Or he added a reference to another author. These were then placed in the margins, or, as was the intention

here, in any remaining blank spaces. So he picked up his pen...

But, strangely enough, that pen didn't "listen." Something held him back. It seemed to him as if he hadn't mastered his hand. As if something or someone had made subtle grooves in the white paper. And he, or rather, his pen, only wanted to follow those grooves. He simply had to keep the pen steady. The text came naturally. He had already learned to write in the medial sense. And that manifested itself now. But to his great surprise, more intensely than usual. His hands tingled, his crown chakra opened. An intense luminous energy flowed through his entire body, focusing on his right hand and the pen. Words began to form, then entire sentences. Slowly at first, but then with a speed he could barely keep up with. A whole text appeared on the paper. In French, the language in which the book was written, and a language he himself had thoroughly mastered. The original text can be found in the footnote [271]. In translation, we get:

"I assure you, my dear, that you will die soon, for having so often embarrassed this priest, tortured him, and subjected him to an inquisition. Before the Blessed Trinity Himself, you are eternally bound to Satan by your act. A sin against the Holy Spirit is not forgiven, neither here nor in the hereafter. Now, killing and torturing psychic men and women under the guidance of the Roman Catholic Church is a sin against the Holy Spirit, and this is done through a complete lack of shame. But because you are helping this priest, you will have the opportunity after your approaching death to atone for these misdeeds, out of an abundance of love from God and the Virgin Mary."

[271] "Je vous assure, ma chère, que vous mourrez bientôt parce que vous avez si souvent embarrassé ce prêtre, que vous l'avez torturé et soumis à une inquisition. Devant la Très Sainte Trinité en personne, par votre acte, vous êtes à jamais lié à Satan. Un péché contre le Saint-Esprit n'est pardonné ni ici ni dans l'au-delà. Eh bien, tuer et torturer des hommes et des femmes psychiques sous la direction de l'Église catholique romaine est un péché contre le Saint-Esprit, et ce en raison d'un manque total de honte. Mais parce que tu aides ce prêtre, après ta mort imminente, tu auras l'occasion de réparer ces méfaits, et cela par excès d'amour de Dieu et de la Vierge Marie."



là, nommée supérieure.

Le *Refuge* de Nancy devint bientôt chef d'ordre ; de 1634 une filiale fut en effet fondée à Avignon, dont la fille aînée d'Elisabeth, Mère Marie-Paule de l'Incarnation, devint supérieure. Le *Refuge* d'Avignon essaima lui-même à Toulouse, au Puy, à Arles et à Dijon ; l'apostolat missionnaire d'Elisabeth, promue supérieure générale, put s'étendre ainsi dans tout l'Est et le Sud-Est de la France.

L'ancienne énergumène devint de son vivant, de la part de certains jésuites du noviciat de Nancy et de l'université de Pont-à-Mousson, l'objet d'un engouement poussé jusqu'au fanatisme et fut considérée par eux comme une sainte ; un culte s'organisa sous son égide et fut marqué notamment par des distributions de médailles ; de là le nom de *Médaillistes* donné à ses adeptes.

Il occasionna de telles extravagances que Rome enquêta ; trois membres de la Compagnie de Jésus — impliqués dans cette secte — furent déférés devant le Saint-Office et, le 10 septembre 1648, condamnés à rompre toute relation avec la supérieure du *Refuge* de Nancy.

Accablée par cette épreuve, Elisabeth n'y put survivre ; elle en mourut le 13 janvier 1649.

Our priest certainly needed some time to recover from this. He had been both a contemporary and a victim of that inquisitor, but apparently, Rémi had reincarnated in the present day. The text does indeed mention his impending death. And this: "Because you have embarrassed this priest 'so often,'" we read in the text above. One might wonder if this isn't the first time this priest and Nicolas Rémi have met in an earthly life, and if the priest has been tortured more than once.

"Because you help this priest," we also read. Apparently, that Rémi from back then, in his current incarnation, must have done something to benefit this priest, so that he would still have a chance to escape eternal hellfire. If that is the case, we find this, on the one hand, an indication that we can also do something to improve our occult situation after death, even if we find ourselves in a kind of underworld. But on the other hand, this also reveals God's boundless mercy. That grave mistakes must first be atoned for and only then can they be forgiven is perhaps not so strange. Suppose you have robbed someone; simply expressing regret isn't enough. You also have to return the stolen goods. Ultimately, it's about the perpetrator fully restoring the victim's vitality.

So much for this first media-written text.

9.2.1. A stream of luminous points

E. Haich recounts the stream of myriad points of light in her book , *"Initiation* [272]," which follows. She asked her husband to think intensely about something, and she would attempt to capture this thought intuitively, in a paranormal way. To her surprise, something quite different happened. As she waited for what would emerge in her imagination, she clearly

[272]Haich E., Initiation, Deventer, Ankh Hermes ,1978 (// Einweihung, Thielle, Fankhauser, 1960), 94 ff.

felt—she simply "saw" it—a stream of myriads of tiny mist grains, about ten centimeters in diameter, flowing out from his stomach area and winding around her body like a lasso at the level of her solar plexus. Then this fine matter "pulled" Haich to the window, "pushed" her arm upward, and "brought" her hand to the curtain. Finally, this matter "forced" Haich to push it aside so she could look out the window. At that very instant, the mass left her body, and she could move freely again. And then it turned out that her husband, all that time and with all his mental power, wanted her to do just that: to walk to the window, lift the curtain, and look outside. This testimony is a specific application of an energetic effect in "outdoor nature." We find no reference to the Biblical God or a protective prayer in this experiment. Is that necessary here? That's a good question. Anyone who works with such energies inevitably summons beings. After all, they are the bearers of these energies. There are no subtle beings without energy, there is no energy without subtle beings. And that the latter sometimes act more independently, as has already been demonstrated.

Also in the book *De 'Homo Religiosus'* [273]Two similar testimonies of such a stream of luminous points are mentioned. In the first case, an anonymous witness claims to have seen the tiny points descend from on high during a paranormal experience (3.2.3.c). A second witness saw them as an overwhelming and brilliant light, bursting like a firework. A celestial music also sounded, the likes of which he had never heard before (3.2.3.e.). That created reality consists of tiny particles, or so-called "monads," which combinatorially construct all of subtle reality is a basic insight that has found many proponents throughout history. Among others, the ancient Greek thinker Pythagoras (-572/-500) and the German philosopher Leibniz (1646/1716) were proponents of this idea (8.1.4.). This suggests that they themselves must have clairvoyantly perceived these energy cells to arrive at such a theory.

9.2.2. Monads: many luminous points

On the other hand, there was repeated mention of subtle beings. The question arises as to how the existence of these luminous points, on the one hand, and the many beings, on the other, can be reconciled. Let us try to clarify this.

Let's look at matter. It consists of atoms and molecules. They are the building blocks of rocks, plants, animals, and humans. Whether you're a bacterium, a mouse, an elephant, or a human, you remain a collection of myriad atoms. These have been grouped together over a long period of evolution to become what you are today: a human. Biologically speaking, a human being stands at the top of a pyramid. At the base of this pyramid are primitive plants, then higher plants, lower animals, higher animals, and finally, humans. Plants and animals can exist without humans, but humans cannot exist without them. We see a hierarchy; there is a broad base that tapers to a pointed top.

Something similar can also be said of those many luminous points. Pythagoras spoke of groupings of a number of subtle units. More recently, the thinker G. Leibniz called them monads. Hence the term "monadology." They are the building blocks of many subtle beings such as nature spirits, gods, and goddesses. J. van Helmont (1577/1644) interpreted this religiously, claiming that every creature, including humans, is composed of monads guided by the central monad. The goal remains to grow toward perfection, ultimately merging into the Monad of God. Besides a material evolution of life as Darwin envisioned it, there is also a subtle evolution (4).

[273] See: the book: the 'homo Religiosus', 6.3. A testimony An anniversary 7.2.4. A free content of consciousness

9.2.3. From bottom to top

Fr. Heiler, *Das Gebet (The Prayer)* [274]speaks of "those higher beings who are awakened in prayer," the higher beings we invoke when we pray. These include the many nature spirits, local gods, angels, demons, higher gods, and ancestral souls. For example, we refer to the elves who transform sunlight and the energy of waterfalls so that they can be absorbed by the plants (3.2.1.v.). Here too, a hierarchy is evident. In other words, God builds creation from the bottom up: the higher beings cannot build or develop themselves without the basic sacredness, without, for example, the pairs of monads and many other links. This basic truth is the ingenious truth that the so-called nature religions have bequeathed to us as a legacy. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. Powerful in itself is the lower, life with its blind emotional urge; much less powerful is the higher, the spirit.

9.2.4. The powerlessness of the mind

The German philosopher M. Scheler (1874/1928) writes in his *"Die Stellung des Menschen im Kosmos" (The Position of Man in the Cosmos* [275]) that modern humanity must contend with the impotence of the spiritual. For Scheler, the lower—matter, plant, and animal—and the animalistic in humans, are the stronger, while the higher and the spiritual are the weaker. He says that the life instinct, which originates from below, is "damonic," "demonic," blind to all higher ideas and values.

S. Freud , in his book *"The Avenir d'une illusion* [276]," saw the problem in his own way. He believed that civilization exerts pressure on our instincts, forcing us to undergo mortifications. "What if that pressure didn't exist?" Freud wonders. And his answer is: "Then one could seize every woman, every possession, and even kill every rival." He concludes: "How wonderful that would be, and what range of satisfactions would 'life' then offer us." It seems as if something in his deeper soul rejoices. Yet, every rational person wonders what satisfaction it would bring if one could possess every woman and every possession of one's neighbor, indeed, if one could kill one's rivals. Freud found, in the depths of humanity, eros and thanatos, sex and the death instinct. But his statement might lead one to think that he himself is not entirely free of these. He could hardly express the atmosphere of demonism better.

Vladimir Soloviev , *in *La justification du bien* [277]*, sees what Scheler calls "spirit" differently. Thanks to his capacity for shame, a sense of belonging, and reverence, humanity grows beyond this life urge. In his soul, he transcends Freudian life. Yet, as Scheler observes, humanity repeatedly lapses into powerlessness here. For Soloviev, this powerlessness is only overcome through direct contact with God. Soloviev sees "things" outside of us that are naturally within us, that resemble us, and that transcend us. He links this to the three basic ethical attitudes that characterize our conscience. If a person exhibits behavior that is unworthy of him, he can feel shame about it in conscience. The ability to experience a sense of shame demonstrates that something within humanity is more, different, and higher than simply possessing a material being. A second basic attitude, in which we see what resembles us, can lead to altruism and compassion. Our fellow human beings then become, in Schopenhauer's words, a "Ich-noch-einmal" (5.1.1.). And to that which transcends us, we

[274]Fr. Heiler, Das Gebet (Eine religionsgeschichtliche und religionspsychologische Untersuchung), Munich, 1921,8. 109/131,
[275]Scheler M., Die Stellung des Menschen im Kosmos, Darmstadt, 1930, 83.
[276]Freud S., l' Avenir d'une illusion, Paris, 1976, 4. (// Die Zukunft einer Illusion, London, 1948)
[277]Soloviev V. , La justification du bien (Essai de philosophie morale), Paris, 1939, 38.

can finally show respect. This is where Soloviev situates religion. Shame, tenderness, and honor— these are the three basic ethical attitudes in which a typically human sense of value is at work and in which ethics and truth can come into their own.

Scheler argues that one can place the forces inherent in the lower spheres of reality at the service of the higher. Experts tell us, however, that these lower religions are insufficiently evolved, something that ultimately proves fatal. Yet, they are a necessary and powerful energetic link in evolution. This means that the so-called higher religions act wrongly and violate God's order of creation when they fail to properly value nature spirits and other lower spirits as God intended.

9.3. The sacred seen clairvoyantly

Sensitives or seers perceive life and spirits quite easily. This is because holiness, the fluid, upon thorough analysis, itself also testifies to life and inspiration. As we have mentioned before, there is no fluid without beings, no beings without fluid. The beings are precisely the carriers of that fluid. The two always go together. As mentioned, seers "see" this fluid as a stream of "particles" (monads), which flow from charged to less charged realities and penetrate them. This process is called the "sanctification" of more profane realities.

9.3.1. Linked nature spirits

From a mantic perspective, these spirits resemble a collection of granular points. This was evident from several testimonies (8.1). But there's more. Birds of prey are known to be able to see a mouse from an incredible height. They can zoom in very well on what's happening on the ground. Now, very good seers can also zoom in on these granular points. They magnify, just like those birds, these "points," these monads, of sacredness.

What do they see then? Coupled nature spirits (9.3.4.). These resemble little head-footed creatures. They consist roughly of a head with long tendrils attached to it. Closer inspection reveals that they are constantly engaged in a kind of elementary lovemaking. The larger female encloses the male. They "make" their lovemaking in harmony with both the First Person of the Holy Trinity and the Virgin Mary. Archaic humans, far more sensitive than their distant 21st-century descendants ، always sensed reality as animated and endowed with life force. Let's compare this somewhat with ancient Greeks, who also possessed a certain intuition for the sacred. Th. Zielinsky wrote that ancient Greeks felt and saw the deity or deities in the surrounding nature, in the fields or in the fragrant groves and in the abundance of a fertile garden. He saw himself and his life surrounded by a whole host of natural deities, whether friendly or menacing, but always compassionate . And, what is far more important, he could feel at one with his deities, reflect them in the mirror of his consciousness, and have a deep awareness of them .” So much for Zielinsky (3.2.1.b.).

9.3.2. Who gets to see the ghosts?

Very reliable seers claim that when they zoom in, they no longer see these spirits as grainy dots, but as a kind of head-footed creature. Or, to be more precise: *only* very reliable seers tell us they are capable of this. And their number, to our knowledge, seems alarmingly small. We have not found a similar description anywhere in the literature as mentioned in course 5.5, *Introduction to Hieroanalysis.* [278]This course was written around 1980 and is not easy to read. It seems that Father T'Jampens tried to write too much in too short a time. He was always incredibly busy. Nevertheless, we didn't want to leave this course unmentioned; we feel that

[278] See course 5.5 on this website. Introduction to Hieroanalysis, 1981-1982, 130 ff.

his insights on this subject would otherwise be lost, while we believe they are quite worthy of serious investigation by theologians. Course 6.2 also offers an *Introduction to Hieroanalysis* . This was for the students of the subsequent three-year course. The theme of the "kopvoeters" (head-footed figures) is not addressed again in this, nor in any subsequent courses. The theme in both introductions (5.5 and 6.2) concerns the analysis of the sacred (hiero-), but then clairvoyantly perceived. It goes without saying that few can write about this from personal experience.

Pastor T'Jampens tells us that to see these creatures, one must meet several conditions. First, as he himself says, one must be a reliable seer.

Furthermore, such seers must live in close friendship with the biblical God. Anyone who fails to do so will not see these beings. They are then taboo, to be avoided. Anyone who sees them unprepared will not survive. This may sound strange, but the Bible repeatedly warns that a person cannot see God and still live. The human body cannot withstand such a high-energy radiation. For example, we refer to *Exodus 33:20* , where God tells Moses: "No man shall see Me and live." Apparently, this also applies to the perception of such nature spirits.

However, more is needed than clairvoyance and friendship with God. It also requires the seer to empathize—in Shopenhauer's words, a "not at all" empathetic attitude (5.5.1.)—with the way these spirits experience the Holy Trinity. As mentioned, they have an androgynous conception of God the Father. Such spirits therefore consider God the Father not only as a father to them, but also as a mother. God the Son is experienced as masculine-feminine, but dominantly masculine. Finally, the Holy Spirit is feminine-masculine for them, but dominantly feminine. Finally, this clear perception also requires the protection of Mary and Jesus. All in all, these are quite a few conditions.

It seems odd to give a gendered representation of the Trinity. But it's not about our representation of the Trinity or of Jesus and Mary. Rather, it concerns the way such seers experience the world of nature spirits when they empathize with them. Such beings are merely centers, not full-fledged individuals. They are infra-human, sub-human. Their minimal self-awareness is still miles away from human levels. They stand at the base of the energetic pyramid. Together, they form a powerful, yet more primitive, source of energy. Humanity itself, with its expanded consciousness, is quite close to the top. They were created to serve God, as a kind of basic energy, and they are expected to help support creation. That, at least, is the best case scenario. However, God also has renegade angels. And they want to see their vision realized on earth and to assert not God's power, but their own. So they also try to bring such energetic beings under their influence. If they succeed and fall under Satan's influence, they become disoriented. Then they become subject to him, and, practically hypnotized, they are at his service. They do what he tells them to. And these are, of course, not the most pleasant things. This brief description doesn't quite conclude the topic of "conditions for seeing the creatures." We'll continue.

9.3.3. Both were immaculately conceived

"Finally, the help of Mary and Jesus is still required," we noted. Mary and Jesus came into the world free of original sin. Jesus through Mother Mary, and Mary, of course, through her own mother. Mary and Jesus were 'immaculately conceived' in this world, free from sin. This is a subtle material fact, not a biological one. It resides on the supernatural level of reality, not the natural. Therefore, this has nothing to do with biological virginity.

Reincarnation teaches us that every human being is actually born with original sin. The evil they themselves committed in another earthly existence has not yet been undone. In other words, they have not yet learned their earthly lessons, or not yet fully learned them. Their own aura is still too heavy to withstand the radiance of that high world of light. Humanity is still on its way in evolution. They are, in Soloviev's words, not yet fully deified (4.1.2). Therefore, they continue to incarnate until they are freed from their own original sin, from the evil they themselves once created. They can travel that long path with trial and error, or they can attempt to travel it more quickly and on an ever-ascending path. When the final stage is finally reached, humanity has no more earthly lessons to learn. They no longer need to be born. Their home is then in the highest heavens.

However, it happens that God asks such a person to fulfill a specific task on earth. Such a person then wishes to live another earthly life with a special and high commission from God. This was the case for Mary. As queen of the universe, she was going to bring the savior into the world. And that savior, Jesus, had a most unusual mission: to redeem humans of good will from the demonic or satanic grip in which they found themselves. Jesus is then, we would say by definition, naturally free of original sin.

It's an intriguing question whether people who have worked through all their karma, their original sin, and, as Soloviev puts it, are deified, can still return to Earth. If so, it won't be much of a joy for them to leave that high, luminous world for, as Joan Grant puts it, another "day's journey into the land of mists" (4.1.4.a) .

We have already compared the inner height or depth of a human being to the ascent and descent of a submarine (7.3.5.c.). If it takes on more ballast, it descends. If it loses ballast, it ascends. A submarine never reaches a higher altitude than its specific gravity allows. The ballast here, of course, represents karma, the evil that a person still carries in their aura. They ascend when they lead an ethical life. Their aura becomes lighter and larger. A person descends internally when they are not at all strict with the Decalogue. Their aura darkens and becomes heavy. We called this subtle state their 'occult status'. D. Fortune spoke of 'individuality' as the hidden, subtle state, as the 'sum' of the experiences of many lives. She reserved the term 'personality' for the subtle height or depth of the personality in the current incarnation.

The Earth's surface naturally supports our biological body, and as long as our subtle body is connected to it, it remains on the Earth's surface. In sleep, in trance, under anesthesia, or in some cases, in a very conscious way, it can leave and remain near the biological body. It remains connected to this by an umbilical cord, by "the silver cord."

Depending on its occult status, the subtle body can also move further away from the body. The "silver cord" is extremely elastic. This shadow can ascend or descend. Those with a light aura can, if desired, also peer into areas or spheres lower than their own specific gravity. However, those with a dark aura cannot ascend higher than their own specific gravity allows. Witches who create evil and black sorcerers can emerge at night to participate in a witches' sabbath deeper within the earth. We refer to the sorcerer Ngema (3.2.5.e.). "We were many, and we enjoyed ourselves well with the master who 'can,'" he later told Father Trilles. The witch of Endor also visited the underworld, as did Odysseus and the poet Dante (3.2.5.d.).

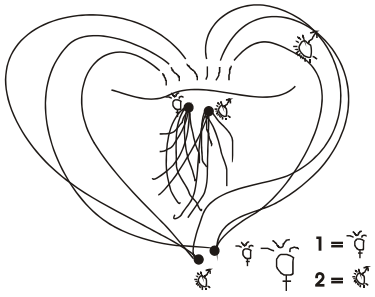
9.3.4. A hierarchical pyramid

We've mentioned the pyramid of hierarchical energies. God builds creation from the bottom up. Higher beings cannot build or develop themselves without the basic sacredness, without the energy of the pairs of monads, and without the help of other intermediary beings. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. This fundamental fact is the brilliant truth that the so-called nature religions have bequeathed to us as a legacy.

The lesser gods of a number of primitive religions and nature religions are essentially nothing more than center-worship. They can be powerful and lead to results, and are a valid stage in the development of religion, but they remain immature. This will ultimately be their downfall. Yet, the so-called higher religions act wrongly and contrary to God's order of creation when they fail to value nature spirits in the proper, divinely intended way.

9.3.5. The Androgynous Monad.

Below, we present an image of the androgynous monad as perceived by qualified seers. They see coupled nature spirits, which, as mentioned, resemble small, head-footed creatures. Roughly speaking, they consist of a head with long tendrils extending from it. Closer inspection reveals them to be constantly engaged in a kind of elementary lovemaking. The "male" sits centrally beneath the slightly wavy line. The "female" surrounds the male with long tendrils. They are constantly engaged in an elementary lovemaking. This explains why female beings are much more "sacred" (more powerful) than male beings, even among higher beings.



9.3.6. An obvious question.

We might wonder how Father T'Jampens can know all this and perceive it clairvoyantly. After all, he himself said that one [279]must meet special conditions to see this. But he sees it. Does he meet those conditions? That seems to us a particularly good and intriguing question.

That he himself lived in friendship with God is abundantly clear. He was certainly an erudite man. We refer to the many courses, totaling approximately ten thousand pages (!), that the reader will find on this website. He compiled them himself and had a library of over six thousand books on philosophical and religious topics.

He could heal people. He always emphasized that the required energy came from the Holy Trinity and that he was merely an intermediary. But the people he took under his wing were healed. He took over their pain and processed their illness more quickly. We still hear him say: "I can assure you, you're not dying and you're not sick, but it hurts terribly. In that

[279] The conditions: see on this website *course 5.5. Introduction to Hieroanalysis* , 1981-1982, p. 130 ff.

severe phase, it's terrible; you're sweating profusely" (9.6.7).

In a letter to the editor of Knack dated September 5, 1989, a certain FC testified that he had been very ill for years and that the best specialists were at their wits' end. He wrote that it was thanks to Father T'Jampens that he had gradually come through. He was particularly indignant that this pastor was so slandered in the Knack article in question (7.4.4.b.).

And one more thing. At that time—September 1989—we feared a complaint from the medical association. Our Belgian laws prohibit "unqualified" individuals from performing healings. Medical science focuses primarily on the natural level of reality. But that is only a subset of the total reality (3.1.).

In his book *Magnestiseurs, Somnabules, Bedachthezers (Magnestiseurs, Somnabules, Bedachthezers),* [280]W. Tenhaeff (7.4.2.f.) recounts that a complaint was filed with the Dutch courts against a herbalist for illegally practicing medicine. The judge agreed that the law did not apply, but immediately added that he knew the herbalist. His mother had been treated by the herbalist and was completely cured. Apparently, not every judge applies the law in all its strictness.

9.4. The special conditions.

Pastor T'Jampens lived in friendship with God. Mr. FC testified in Knack that he was healed by this priest, where medical science had failed. Let's take a closer look.

9.4.a. The 'medial writing'.

We've had many conversations with Pastor T'Jampens. He didn't mind us recording those conversations on a tape recorder. Listen to what he says on May 9, 1990. He tells us.

, I was instructed to write medially. I tried, but nothing came down on the paper. I left it there, thinking it wouldn't be for me. I did say I was willing, though. I waited for an answer. Time passed, but nothing happened. The following night, my hand suddenly began to tremble. I picked up something to write on, and it appeared clumsily on the paper: 'answer.' It was the beginning of medial writing. The contacted entity turned out to be a great saint from the Middle Ages.

Whenever we presented a problem to him over the many years that followed, we always saw him concentrate. A little later, he'd say what "his voice" had inspired. It might be good advice, or perhaps the name of a medicine or herb to treat a particular ailment. And he'd always give us a piece of paper with a new prayer on it. He'd say he'd spent hours working on it to energize it. If you accepted it, you'd immediately feel the palm of your hand tingle. It was so energetic.

9.4.b. Death threats

We present a short excerpt from the tape recording of May 20, 2002. Pastor T'Jampens is speaking.

How many times have they warned me I was going to die, and I'm still here. Some of those people have since died themselves, or they've been killed in accidents or seriously ill. They can gossip about it as far as I'm concerned—the Lord says so—but if it crosses the line,

[280]W. Tenhaeff: Magnestiseurs, somnabules, faith healers, Leopold - The Hague, 969-2

a mechanism kicks in that effectively defends me.

"How often did Mrs. X (note: a commuter from Brussels) say to me: Monsieur l'Abbé, we want your life?" I replied: "Yes, I do! But I'm powerful?" Just ask your shuttle and see if it will work". The lady tried her hand at it and said in surprise: "Ah non, it won't work". So much for this tape recording.

Pastor T'Jampens once told the caller over the phone that he had received a call from a Satanist group in a village in Flanders. They told him they were going to kill him. Pastor T'Jampens thanked the caller for telling him.

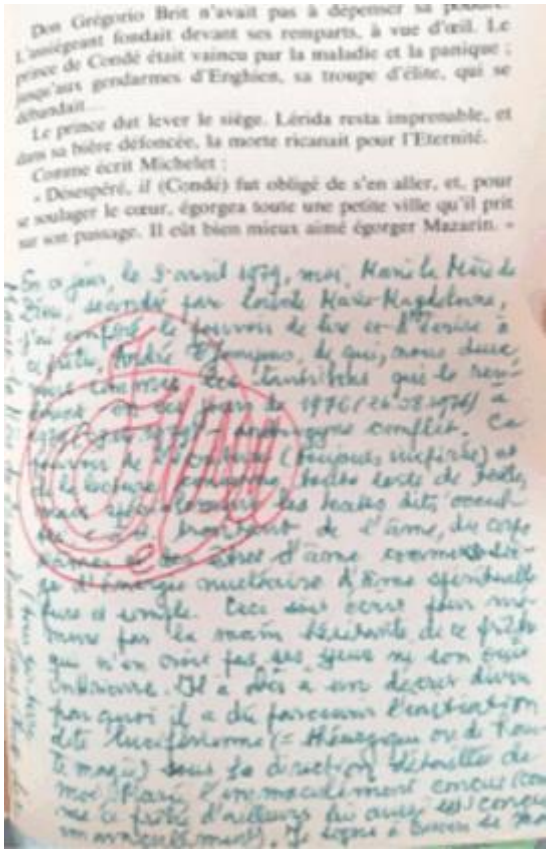
Let's sum up. Pastor T'Jampens lived in friendship with God. He could heal people. He was indeed a very solid seer. He even described the androgynous view under which nature beings viewed the Holy Trinity. He practiced medial writing and was assisted by the inner voice of a great saint from the Middle Ages. His last letter can be interpreted as meaning that he incarnated at God's behest. Like Jonas, he had to awaken people. In this context, he emphasized the importance of a prayer we received from him. The text began with a passage from *Luke 17:26* and read: "As it was in the days of Noah, so it will be in the days of the Son of Man: they ate and drank and married, until the day the flood came and destroyed them all, when Noah entered the ark. Jesus, you clearly foresee that, except for a few, people at the time of your return at the end of time will live as thoughtlessly as they did in the days of Noah—not realizing that you are returning. Please open our eyes so that we are not also caught unawares. Thank you for this great grace.

One major condition remains unaddressed. Pastor T'Jampens also mentioned that anyone who can see the associated nature spirits must be free of original sin. That person must then, to use Soloviev's words once again, be deified (4.1.2.). They must have completed their entire earthly evolution. Do we dare to say something about this as well? Perhaps the answer will become clear with what follows.

9.5. A second medial written text

Let's delve back into Pierre Mariel, *Magicians and Sorcerers.* In this book, we've already encountered the chapter " *Le plus accompli des inquisiteurs* " (9.2). But that's not the only handwritten medieval text it contains. On the last page of the chapter " *Le grand Condé vaincu par une morte* ," there's also half a page of blank space. There, we also find a text written in French medieval style [281].

[281] En ce jour, le 9 avril 1979, moi, la mère de Dieu, secondée par Sainte Marie-Magdalena, j'ai conféré le pouvoir de lire et d' écrire à ce prêtre, A.T. , ce pouvoir de l' écriture (toujours inspirée) et de la lecture comme toute sorte de texte, mais spécialement les textes dite 'occultes'. Ceci soit écrit pour mémoire par la main hésitante de ce prêtre qui, n'en croit pas ses yeux ni son ouïe intérieure. Il a obéi à un décret divin par quoi il a dû parcourir l'initiation dite de haute agie sous la direction détaillée de moi, Marie, l'immaculément conçue, comme ce prêtre d'ailleurs lui aussi est conçu immaculément. Je signe à travers sa main, Marie, la Mère du Dieu-Homme, Jésus-Christ ; de retour sur terre.



In translation this gives:

On this day, April 9, 1979, I, the Mother of God, assisted by Saint Mary Magdalene, granted this priest the gift of reading and medial writing, specifically regarding so-called "occult" texts. This was written in remembrance by the hesitant hand of this priest, who could not believe his eyes and inner hearing. He obeyed a divine decree requiring him to undergo so-called high magic under the detailed guidance of me, Mary, the Immaculately Conceived, just as this priest was also immaculately conceived. I sign by his hand, Mary, the Mother of the God-Man, Jesus Christ; back on earth.

Let us recall that his medieval writing began on July 14, 1958. The course *5.5. Introduction to Hieroanalysis* was compiled in 1981-1982. This second medieval text falls between these two dates.

What we want to emphasize here is that one, most remarkable phrase: " as this priest was also immaculately conceived." If this text corresponds to reality, then we find confirmation that he meets the listed conditions. He never spoke to us about this himself. He was far too modest for that. It is only by delving deeper into everything he left us, and especially into this second medial text, that this conclusion emerges. The last four words of the medial text are also striking: "Jesus Christ; back on earth." Is this a reference to Jesus' return and to the end times? Pastor T'Jampens repeatedly stated that he situates himself in the end times. Several of the prayers he gave also point somewhat in that direction. According to the Apocalypse, the last book of the Bible, a far-reaching apostasy is also a characteristic of the end times.

Demoniacs recognize Jesus, as we wrote (6.8.3). There, it was said of Jesus that his miracles are linked to his teachings. Where they no longer exist, his kingdom simply no longer begins, and his works are misunderstood.

We emphasize again the text: "Where they are no longer." It's about the miracles of Jesus. And it's said that they are linked to his teaching. This is clearly a dynamic view of faith. But that is precisely what Pastor T'Jampens wanted to make clear to us throughout his life. Is his teaching then linked to miraculous works? Did he actually perform such works during his lifetime? Let's explore this in what follows.

9.6. The miraculous works

Below we present a number of testimonies we know of a Biblical religion with strong dynamic elements. They are always related to Pastor T'Jampens. Yet, he so often emphasized that we must remain silent on this matter. Incidentally, it is prohibited by law in Belgium to heal people through paranormal means. He wanted to avoid any trouble. Now, almost twenty years after his death, it seems to us that they illustrate that Biblical dynamism in a unique way. And yet, he wanted to bear witness to this throughout his life. And that must not be lost. What the reader will find below is therefore only what we have learned over the years. But that is certainly not all, no, far from it…

9.6.1. Sofie's testimony

All her life, Mrs. Sofie had taught religion to high school students. Or rather, not religion, but catechesis. Catechesis is rhetoric, conveying a message to an audience. No easy task in a world increasingly alienating itself from religion. And yet, at the end of her career, she was left with many profound questions.

9.6.1.a. A special charge

What is the essence of religion? How can we talk about religion when students no longer even know the basics of the Bible? Is the human soul truly a separate reality? Is there a connection between religion and the paranormal? Is there such a thing as subtle matter? How "real" are the miracles of Christ? Many other questions preoccupied her, but she found little information on them in her lesson manuals.

Now that she was retired, she had more time to research and reflect on this topic, and when she was given the opportunity to attend an evening at a private gathering where religion was the theme, she didn't hesitate for a moment. And there she was, on that particular evening, a newcomer, feeling a bit awkward in the middle of a group of people who already knew each other. She had expected a lively discussion, or to be given a wealth of intellectual insights. But it all turned out very differently.

Pastor T'Jampens, who took charge, introduced himself and said he was some kind of magician. She knew that magicians exist in archaic cultures. But meeting someone in our time who claims this about themselves is truly astonishing. With a healthy dose of skepticism, Mrs. Sofie wondered what bizarre world she had stumbled into. The magician took the floor and said he was going to give everyone a kind of occult initiation. After everyone had gathered in a large circle, he claimed to be letting subtle energy flow through the attendees. He added that this energy didn't come from himself, but from the Holy Trinity. He considered himself merely a mediator, a mediating being. And lo and behold, a short time later, some experienced gentle tingling sensations throughout their bodies.

Others confirmed this and also reported feeling a blissful warmth rising from their kundalini (6.3). With growing amazement, Sofie heard so many things that were completely unknown to her. And no matter how she paid attention to what others were saying, or how she concentrated on her own body to see if she might sense anything, she felt nothing, absolutely nothing. She looked around in astonishment, wondering what to make of it all.

Then the magician turned his gaze on her, or rather, right next to her, and said that the subtle energy was lingering around her, but not truly penetrating her aura. He stood up, came close to her, and brought both hands just above her head. "I'll lay my hands on you," he said, "and I'll give you extra energy so that this subtle material also penetrates your aura." And a moment later, he claimed that it had indeed worked. Sofie was baffled. She felt absolutely nothing. What was she supposed to pay attention to? What was she supposed to feel? What was happening here? She was also oppressed by the thought that she might have stumbled into a dangerous experiment. If that were religion, it was a far cry from what she had understood it to be all her life. And for a moment, she wondered if she shouldn't get up and flee this bizarre ceremony. But she stayed. Somewhat confused and worried, she followed the rest of the evening. When she went home around midnight, she actually had far more questions than when she had arrived.

9.6.1.b. She doubled her prayers.

For three weeks, she didn't contact her. But then she called. She had so much to say, she said, and she asked if she could come and tell her story. A few hours later, there she was. She explained that she had been ill, very ill. She had thought she had fallen into the hands of a black magician that evening. She couldn't understand how this man had lured everyone into a trap and how no one had seen through it at the time. She feared he had brought some serious disaster upon her and everyone present.

So she wanted to undo the effect. She began praying, with the Bible on her lap and a cross in her hands. For hours, no, for days… and she felt herself getting worse and worse, until, becoming quite ill, she had to stay in bed constantly. That, she believed, was the direct result of that fateful evening and, moreover, the absolute proof that something terrible had indeed happened to her. So she redoubled her prayers, day and night, for days. Until, after about two weeks, she finally began to feel gradually better. She believed that through her persistent prayers, she had gradually undone that magical effect. But it had cost her so much anguish, sweat, and tears. She said she had never prayed as much in her entire life as she had in those last two weeks. And that for a religious education teacher.

9.6.1.c. What happened to you?

But that wasn't all. She had the habit of consulting a dowser annually, who would check her health and, if necessary, provide her with some healing herbs. Because of that particular evening, she had moved her appointment forward. And once she arrived, she kept quiet about the whole thing. She followed every movement of the dowser with extreme curiosity and anxiously awaited the dowser's diagnosis. As usual, he calmly went about his work. But then he seemed to hesitate. His face betrayed a certain surprise. He took longer than usual. Then he looked questioningly at Mrs. Sofie and started all the dowsing work over again. Sofie felt her heart pounding in her throat. Every second felt far too long for her. Finally, the man put down his pendulum, looked at her intently, and said, "I don't understand. What has happened to you? All your blood vessels have never been so open. Your health is much better than it ever was. I don't have to give you any more herbs. Such progress, and in such a short time, is something I've never experienced before."

Sofie could have shouted for joy. What a relief. So the magician had indeed helped her. She had completely misjudged him. She needed a moment to hide her boundless relief, her joy, and her emotion. "I don't think that man will believe my story," she thought silently. And so she simply told him that she had recently retired and that life had become much calmer for her. And that perhaps that was the explanation for her improved health. The man shook his head. "And yet I don't understand it," he repeated. With barely contained joy, Sofie thanked her handler.

Then she'd suddenly gone to the magician, Father T'Jampens, and expressed her deep gratitude and told him the whole story. He'd looked at her sharply for a moment and then said with a certain concern that she'd actually caused her entire problem herself. By suddenly praying far too intensely, she'd drawn so much energy, so much 'holiness' to herself in far too short a time, without her subtle material 'infrastructure' being prepared for it. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. "But," he continued, "that's no problem at all, because by experiencing that illness, you've already processed part of your purgatory here on earth. And one more thing: you spoke of the cross you used in prayer. When you bought it, it radiated poorly because it had been in the wrong hands for a long time. But your persistent prayer has purified this. Now it radiates very well."

9.6.1.d. I lay hands on you.

What hasn't yet been mentioned. The magician claimed to have mantically "seen" a past life of hers, during the time of Ancient Greek civilization. There, she had undergone an initiation in a temple by two "temple servants," "priests" of a Greek god. But he also saw that the aura of these servants was dark and that they were intent on giving Sophie an initiation that would not give her healing life force, but rather steal her existing life force. Let's call it casting a dark lot on her.

As mentioned, Sofie was a catechism teacher. She had remained unmarried because she felt she lacked the strength to raise a family. And although she loved her work, she was always glad when it was Friday evening. Then she could recover over the weekend and be better rested for the start of the new school week. Apparently, that dark fate weighed on all subsequent incarnations, and those gods continued to demand energy from her.

But lo and behold, in tonight's company, the new initiation didn't work. The extra-fine material clung to her and didn't penetrate her aura. Then the magician stood behind her and laid his hands on her. She felt nothing. But some in the group did see myriads of luminous points streaming from his hands into her aura. A moment later, the magician stopped. "There," he said, "you are freed from them." He sat back down in the armchair, looked at her, and then came the strange sentence: "You were born to meet me."

If she was indeed born to meet him in this life, is it far-fetched to assume that he came from a high world of light to take pity on people's misery? And that Sophie, at least in a minimal way from her little corner of the underworld, could still somewhat choose what would be the best incarnation for her evolution? That a person can make a minimal choice before incarnating is confirmed by several seers. Plato also stated this.

9.6.2. The leap of a predator

May we illustrate this with the following text from the correspondence with Mr. T'Jampens?

Dear, from your letter of (date) I understand that you are doing well. Except for the accident caused by a certain X. I had to wait until now to respond to that. But first an adapted prayer because 'things' are evolving quickly and thoroughly. The basic text is *Luke 18: 18 27* (the rich young man). I am thinking of you Jesus crucified but risen as the Lord of the living and the dead.

Sometimes we ask the same question as the crowd gathered around Jesus: "Who then can be saved?" The rich young man had kept the commandments, but he couldn't part with his vast wealth. When the young man left, Jesus said that for the rich, the kingdom of heaven was "very difficult to enter, like a camel struggling through the eye of a needle." In response to the crowd's fearful question, you, Jesus, said, "What is impossible with men is impossible with God."

If we look into the rich young man's lineage after the above prayer, we 'see' that in a previous life he committed another ritual death as a follower of Satan in order to henceforth have earthly happiness.

In other words, what Jesus accuses most Pharisees of being whitewashed tombs, with a conscious exterior and a profoundly different unconscious and subconscious interior that is repressed, even consciously suppressed at times, but constitutes the core personality, also applies to the rich young man. He is suffocated in terms of "perfection," a typically Pharisaic concern, by his deeper soul.

Now, repeat the above prayer, especially the last part: “Jesus, you said: what among men...” and open with your vision (to be sure, identify yourself with Jesus who sees right through the outward behavior) that X when it surprises you and jumps on your back. What do we see? A kind of prey animal, lion-like, and with within ourselves a bitter impression of 'emptiness'.

She is a "dead person" in the above-mentioned sense, just like the rich young man who covers his emptiness with an outward behavior that, when confronted with you, suddenly becomes unconscious and subconscious instead of conscious, and causes great damage, especially to your aura. Fortunately, you prayed; otherwise, your happiness in life would have been shattered from then on in her favor, for she emptied you with that predatory leap, in such a way that attention is focused on the... (note: the damage that led to surgery), while the occult (the word is aptly apt) side is obscured.
This concludes the extract from the letter.

Let us also note the following. One sometimes reads that some Gospel stories are not historical. However, after reading this letter, the opposite appears to be true. The young man committed murder in a previous incarnation and gave the victim's blood soul to Satan. In return, he asked for and received material wealth in his life, as a contemporary of Jesus.

It reminds us of Alice Cooper (3.2.6.e.) who sold his soul for worldly success, or of Catherine who made a pact with Barraban (7.3.4.) to get revenge. Or of the sorcerer Ngema (3.2.5.e.), who said after a night of witches' sabbath: "We were many and we enjoyed ourselves." We also refer to the text about the royal sins (5.1.9.), where a girl was sacrificed

on the peak of the Andes so that her father could be promoted, or so much more...

When the rich young man—somewhat hypocritically—asked what he must do to get to heaven, Jesus replied that he must keep the commandments. “I have kept all these from my youth,” the young man replied. “There remains one thing for you,” Jesus replied: “Sell all you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” When the young man heard this, he was deeply grieved, for he was extremely wealthy.

This concludes the Gospel text.

The young man not only missed the opportunity of a lifetime, but it will take many incarnations before he atones for his mistake. Let's compare it a bit to the fate of the inquisitor Nicolas Rémi (9.1.1). When does someone get the chance to correct such mistakes, and will they recognize that opportunity and seize it? That's not at all self-evident. One can be so imbued with evil for centuries that Satan makes it extremely difficult to allow someone to choose freely. Not to mention the time they spend between incarnations. It's unlikely that this will be in a high heavenly world. The rich young man was given the unique opportunity to be a contemporary of Jesus and to meet him, and yet he made the wrong choice in that life.

We have mentioned this story, "The Leap of a Predator," to highlight, on the one hand, the clairvoyance of Father T'Jampens, who even sees through the lines of the Gospel, the plight of the rich young man (apocalyptic), but also the religious emptiness of the girl who harmed someone by leaping. He also gave the victim appropriate prayers to heal the subtle physical damage and promote medical recovery.

9.6.3. A nocturnal crocodile

We refer to text 34, *Die seekoei* [282], and briefly summarize that longer text below.

Sister Marie-Madeleine works as a teacher at a small mission school in Eswatini (Swaziland), along with several other sisters. Marie-Madeleine isn't very pleased with the Sister Superior, though she can't quite put her finger on why. However, she is happy when Father Henry visits her and her class. Father Henry is a superior of several convents, including the one she belongs to. He is also quite knowledgeable about philosophy and religion. Moreover, he has the third eye, which means he is clairvoyant.

One night, Marie-Madeleine has a particularly restless night. She feels like she's being watched. Two green eyes are watching her. She doesn't understand it but doesn't dare talk about it with the other sisters or Mother Superior. They wouldn't understand anyway, she thinks. One night, she has a clearer vision of those eyes. To her horror, she believes a lifelike crocodile is beginning to materialize on her bed. She thinks it's a hallucination, but clearly sees the blanket being flattened by the weight of the incipient materialization. This isn't a dream anymore, she decides. She doesn't dare tell the sisters anything about it. But with Father Henry, she's willing to take that risk.

While waiting for his visit to her classroom, she diligently searches the Bible. There she also reads a great deal about apparitions, angels, and the Holy Spirit appearing as tongues of fire on Pentecost. But she finds nothing about animals materializing in the small monastery library. Suddenly, her eye falls on a book by Father Trilles. In it, she reads about the existence of out-of-body experiences. In another book, she reads about an Indian being punished by a

[282] See text 34 on this website: “Just those eartjies from that seekoei”

priest for a serious offense. When the priest later heard that a dying Indian had asked if he could still confess, the priest immediately rode his horse toward him. While fording a river, however, his horse was grabbed by the tail by a crocodile. He gave the horse the reins, and the animal managed to pull the crocodile out of the water. A few blows with a stick from the priest and a few other Indians left the crocodile mortally wounded.

When the priest heard the dying man's confession, he received news that the Indian being punished had died suddenly. It later turned out that the Indian had wounds similar to those of the dead crocodile. The resentful Indian must have been familiar with the out-of-body technique. He must have possessed the crocodile and imbued it with thoughts of revenge—the will to kill the priest. However, the horse's strength and the priest's prayers had decided otherwise . Marie-Madeleine silently wondered if her nocturnal crocodile might also be the out-of-body soul of someone who couldn't have her, but who?

When Father Henry finally showed up, she dared to tell him her horrific experiences. The priest thought long and silently. Then he began to pray. Then he concentrated. He examined the images that presented themselves in his mind's eye. When he had finished, he said the situation was clear. He had discovered who this thought-form came from. And it was none other than Mother Superior herself. He gave Marie-Madeleine some Trinitarian prayers and said he would ensure that the apparition would not recur. He explained that it concerned Mother Superior's deeper nature. The crocodile was a thought-form of hers, but she wasn't really aware of it. Father Henry had absorbed that thought-form. He advised Marie-Madeleine not to be in Mother Superior's presence more than necessary, believing that the situation would thus proceed peacefully. Time proved him right. A few months later, Mother Superior decided to retire to a convent somewhere in the Low Countries. With that, life at the small school in Eswatini suddenly became much more peaceful for Marie-Madeleine.

Some attentive readers may have understood that this story does not refer to a situation far away in Eswatini, but somewhere much closer, say somewhere in the Low Countries by the sea, and that Father Henry is none other than Father T'Jampens himself.

9.6.4. Sister Marie-Madeleine's descent into hell.

what was left unsaid in the original story of *Die Seekoei* . Father Henry (the reader knows who he is by now) promised to help Marie-Madeleine. He tells her that Sister Superior is possessed by three demons from the underworld. The only way to make things more bearable for Sister Marie-Madeleine is to eliminate the strongest of the three demons.

She must descend into the underworld under his guidance and protection, but naturally also under that of the Holy Trinity. This means that she must descend with him and the Holy Trinity, in imagination, in thought, and with sufficient willpower, all the way to "hell." Once there, she must imagine an exceptionally strong spear and, with all her willpower, throw it into the heart of the targeted demon. Once this is done, when the strongest of the three demons has become powerless, she must, still in her imagination, return to the surface of the earth.

Marie-Madeleine expresses her fear and says she doesn't dare kill such a devil. But then she hears Father Henry's voice, telling her with authority: "Yes, you must do that, you must let evil live! That will surely solve the problem!"

Marie-Madeleine understands that he means the opposite of what he says. She gathers herself, descends into hell, and throws the spear with all her might into the demon's heart.

Blood immediately spurts out. Then, with all her strength, she thinks herself back to the surface of the earth.

"You've brought that to a successful conclusion," Father Henry reassures her a moment later. "Mother Superior will certainly bother you, but she's no longer capable of materializing like you experienced with the crocodile." Marie-Madeleine indeed notes that her sinister nocturnal visitor has never shown up again, and that her nights have been much more peaceful since then.

This concludes this addition.

Such practices may seem surprising, but they are not so unusual. We have already explained this. Refer to Homer 's *Odyssey* [283], *Chapter VII: Into the Underworld* . We quote. After Odysseus had sacrificed a black ram, the souls of the dead gathered around the sacrificed blood. Odysseus recounts: “Young women, young men full of life, old men scarred by suffering, gentle virgins, their hearts brimming with recent sorrows, soldiers once pierced by bronze spears, with weapons still stained with blood. All crowd in great numbers around the sacrificial pit, with horrifying murmurs. Yet, sword in hand, I will not allow the lifeless dead to approach the blood until I have consulted the seer Teiresias and he can reveal true things to me.”

Pagan antiquity was indeed convinced that spirits in the underworld, or even the apparent out-of-body experiences of living beings there, would retreat if threatened with a "ritual sword." Even if that sword were nothing more than a highly concentrated thought form. Marie-Madeleine, for example, had to imagine a lance. The power of thought, if intense enough, forms the object of thought in the subtle world. Incidentally, we have already encountered repeatedly in this text that thoughts can materialize.

And one more thing. It's clear that Odysseus was a mantic seer, something a king in his time required. This allowed him to protect his people from impending dangers. Such a sacred conception of kingship is still found in some places around the world today. We witnessed this in the text on the Kumari religion (5.1.7) and Emperor Akihito and the Sun Goddess (5.1.8).

The Westerner who dismisses or denies this sacredness is closing themselves off to the meaning of the customs of such peoples. They then appear utterly absurd. As mentioned, anyone who wants to understand religious people must share not their own axiomatics, but their presuppositions. Not a detached judgment as an outsider, but a "I never once" empathy with their fellow human beings, as Schopenhauer puts it.

And one more thing. Our contemporary spiritualists also summon the deceased. But they don't always observe the meticulous, magical precautions. It seems unlikely that Odysseus was unaware of these laws for contacting the dead. Such precautions have only one purpose: to preserve the vitality of both the summoned and the summoner. If this is not respected, one will sooner or later become exhausted and, in medical terms, experience all sorts of psychological ailments. In subtle language, it sounds like one falls under the spell of all sorts of subtle influences and spirits. Archaic cultures apparently possess a genuine understanding of occult phenomena.

[283] Aafjes B., Homer 's Odyssey, Amsterdam, Meulenhof, 1983, 1 13.

9.6.5. The story of Father Jan

The tape recorder plays a conversation recorded in March 1977. Pastor T'Jampens is speaking .

"I will now say my prayer. Holy Trinity, please allow me to say this, for it is ultimately instructive. You are therefore entitled to eternal gratitude, Father."

A few decades ago, I received a visit from a lady from a small parish. She asked me if I knew Father Jan. I replied that I'd heard of the priest, but had never met him myself. I told her that I did know he had been a missionary in Zaire, and that he was now spending his old age in Flanders in a small parish with a beautiful old church and an old rectory. Every day at 7:30 p.m., he celebrated his evening mass. His rectory was always filled with women who wanted to assist him in his duties. And that lady said to me, "Look," she says, "Father Jan is a very good and distinguished man, but when I'm there, I always have strong erotic thoughts."

And I don't understand that. I don't know what it is, but I have the impression that something dark emanates from him. Is that possible? I say, yes, ma'am, that's possible. A person's surface soul can sometimes contradict their deeper soul. I gave that person advice and referred her to some protective prayers. But look, a little later, I was visited by a young woman from A. with the same story about Father Jan. And the two women didn't know each other. I tell that young woman the same thing. A person's deeper soul can be in contradiction with their conscious behavior. And a little later, I hear largely the same story, this time from a couple who go to church there every Sunday. And they both tell me: that's not pleasant at all; if we go to his high mass and receive communion, we'll be feeling down all day. How is that possible? I tell the story of the foreground and the background again and refer to some prayers.

9.6.5.a. A missionary in Zaire.

But when my visitors have left, I decide to call that Father Jan. I tell him I want to talk to him anyway. I tell him about the three or four people who came to me with their problems. I tell him they don't dare talk about it with him, and that I don't want to do it behind his back either. So I suggest I take their place. He agreed. And I went there, on a beautiful, sunny afternoon, and I tell him. "Look," he says, "I was a missionary in Zaire for 28 years, and those Black women from my parish over there told me the same thing." "So it's not just here?" I asked. "No," he said, "they told me the same thing over there." I ask him what he did about it, because something like that is quite annoying. He shrugged his shoulders, disinterested. “There were even blacks,” he continued, “whom he knew would go to their sorcerers or sorceresses after they had been in contact with me, for example at a baptism or I don't know what, to neutralize that imagined negative of mine.”

I asked his clerical superiors what they thought about this. He replied that they attributed it to Black nervousness and remnants of primitivism and such. I heard him explain this personally, and he openly said it was the same here in Flanders. He didn't have any problem with it. How could a missionary be so careless? He could have questioned those Black people. But he did nothing about it. To him, it was all primitive superstition. And he knew they went to their sorcerers to do something about it. Because that's exactly what their sorcerers saw: in his deepest soul, Father Jan was someone who appropriated the energy of his faithful. Apocalyptically speaking, he did nothing but steal and drain the energy of his parishioners, both in Africa and in Belgium. And that's why they felt their energy was being

robbed in his presence, in his Eucharist and his communion. Then I said: "Now I understand why those missionaries have no hold on those people; they don't respond to what they say. Among Black people, there are many sensitive people who sense that vampirism, that stealing of energy, very strongly . " The tragedy is that someone who steals energy from others can have the best intentions, yet remain dangerous, 'harmful,' and still cause disaster around them.

9.6.5.b. In the Deepest of Hell

Father Trilles served as a missionary in West Africa from 1892 onwards, where he was the first white person to stay with the Jungle Pygmies. He did seek contact with the black magicians and the people, and he established a good relationship. There he met the Fang, a people from Gabon, and wrote a book [284]about them. Another priest, Father Tempels, spent thirteen years as a missionary in the Belgian Congo. In his book *"Bantu Philosophy* [285]," he writes: "All of us, missionaries, judges, rulers, all those who are leaders of the Bantu, or should be, had not penetrated the 'soul' of the black man, at least not as far as we would have liked. Not even the specialists." But Father Jan was not interested in any of this. In all those years, he made no effort to question the people and the magicians about the cause of his evil aura.

I told him that if he wants, I can help him get rid of this. But he categorically refused... and that was his death. My "voice" says that God wants to help him through an abundance of mercy. God shouldn't do it, but he does anyway. My voice says it's unfair that Father Jan doesn't want my help. But imagine, for twenty-eight years, simply ignoring what the believers there said about vampirization. How can you live on good terms with those people if you don't take them seriously? How can you expect them to accept the biblical message? But if you suspect that, in your deeper being, you're actually robbing people of their energy, then you might be afraid of the truth. And indeed, he remained arrogant. He died shortly afterward. And my inner voice later told me that he is now in the depths of hell; he didn't want to "convert."

So much for this testimony.

Note: "If he wishes, I can help him get rid of this," says Father T'Jampens. This is an improbable and incredibly great service that this priest, guided by the voice of a very great saint from the early Middle Ages, offers to Father Jan. It means that this priest, like a true 'Ebed Yahweh' (*Isaiah 40:66*), as a suffering servant, wishes to take upon himself the evil of one or more of Father Jan's previous lives and atone for it—vicariously.

Father Jan's refusal to be helped and his will to continue stealing energy, the divine life force, from the faithful cannot be accepted by heaven. Therefore, he suffers God's judgment. Someone can be superficially inspired with the best intentions, yet still be "nefarious" in their unconscious and deeper soul. They then radiate evil around them. Their appearance, the "foreground," seems good, but the hidden and fundamental depth, the "background," is essentially not. In French, someone who brings evil is said to be a "porte-poisse," someone who carries poison within and radiates it. Elsewhere, [286]they are called, among other things, "evoe" (Trilles), "kumo [287]" (Sterley), or a "Lorelei" (5.1.10.) (German Romantics). The names vary in many cultures, but the phenomenon is the same.

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[284] Trilles P., Chez les Fang (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.
[285]Tempels P., Bantu philosophy, Antwerp, De Sikkel, 1946, 17.
[286]See the book: The 'Homo religiosus', 7.5. A life force that causes disaster
[287] Sterley J., Kumo, Hexer und hexen in Neu - Guinea, Munich, 1987, 183.

And therefore, he or she undergoes God's judgment. Someone can be superficially inspired with the best intentions, yet be "nefarious" in their unconscious and deeper soul, as occultists say in French. They then radiate evil around them. The appearance, the "foreground," seems good, but the hidden and fundamental depth, the "background," is essentially not. In French, someone who brings evil is said to be a "porte-poisse," someone who carries poison within and radiates it. Elsewhere, [288]they are called, among other things, "evoe" (Trilles), "kumo" (Sterley), or a "Lorelei" (German Romantics). The names vary across cultures, but the phenomenon is the same.

9.6.5.c. Animal energies

Let us summarize what was mentioned earlier (4.1.7). The story was published there under the title "Nahualism," but we wanted to summarize it here.

It testifies to magic in Africa, and it also belongs under the heading of "miraculous works." Here too, the seer-magician is Pastor T'Jampens. So, here is the text, abbreviated.

A healer tells of an African woman who, after being banished by her president, ended up in Belgium and had been suffering from severe headaches for a long time. Doctors could find no cause and considered her pain imaginary, which she vehemently denied. She saw her suffering as God's will.

The healer stated that pain cannot be God's will and that he could not help her as long as she continued to believe this. Although she was a third-generation Christian, the healer felt this was insufficient to heal her with Christian (Trinitarian) energies. He believed he had to return to the religion of her ancestors, which was connected to Nahualism: the spiritual bond between humans and animals.

He guided her into an inner perception of animal souls (lions, tigers, and snakes) that were still present within her. By symbolically connecting these energies to her body, her headaches gradually disappeared completely.

The woman was grateful to have found someone in Belgium who was familiar with these traditional practices and emphasized that African healers possess powers that the West doesn't understand and often dismisses as demonic. The healer confirmed that Westerners have lost insight into the healing powers of the animal kingdom. He reiterated that pain can never be God's will.

So much for this summary of a previous story that was recorded on tape.

9.6.6. A charged skin cream.

A visionary from Paris called me. She needed to see me urgently. So I went for a consultation. When I got there, she told me that "her voice" had told her to bring me a white ointment. It looked like an ordinary skin cream. However, when I accepted the jar, I felt a slight tingling in my hands. So it wasn't an ordinary skin cream. I asked her what it was. She laughed and replied laconically, "Skin cream." Seeing my surprise, she continued, "But I've worked on it for hours and I've prayed intensely. Think of it as a fetish." I'd known for a long time that this visionary, one of the few I know, almost constantly prayed to the Holy Trinity for strength in all her work related to her visionary powers. That's also what she expects from

[288]See the book: The 'Homo religiosus', 7.5. A life force that causes disaster

her clients. At every consultation, you're given Trinitarian prayers. If you don't pray them—and she senses that—she simply says she can't help you any further and kindly requests you to take your problem elsewhere. But we'd known each other for a while. I had complete confidence in her ability, she in my obedience. She gave me new prayers and told me to make a sign of the cross on both my wrists with the ointment three times a day, repeating the prayers each time.

I'd known for a long time that I shouldn't ask for explanations about such things. I also knew—and this might surprise a nominalist—that if you really want to understand everything about it, you largely negate its magical effect. It's a bit like love: any excessive reasoning about it, as the Russian writer N. Tolstoy said , destroys it. And the Dutch author G. Bomans expressed this idea in his own way: "Never exhaust happiness; the last bucket tastes like the bottom." Similarly, Wa Na, a healer among the San [289], a people living in the Kalahari Desert in South Africa, doubts whether she should simply share her tribe's secrets with anyone who asks. She fears her guiding spirits would abandon her. "If I do that, it weakens my power as a healer," she says. "How will I still heal people tomorrow?" she wonders. The power of a prayer, accompanied by a strictly personal intention, is also diminished if you share it prematurely, especially with people who are skeptical. Then the thoughts of others interfere, and that can be a significant disruptive factor in that world.

Without further ado, I thanked the visionary from Paris and accepted ointment and prayers. Every day, I diligently followed her instructions, unaware of what lay ahead.

9.6.6.a. I couldn't move anymore.

A week later, friends called to ask if my wife and I were going to the Paris Opera that day. Coincidentally, two friends had fallen ill and they still had two tickets left. That worked out well, and a few hours later we were sitting in comfortable chairs listening to the overture to Bizet's "Carmen." Gradually, however, I began to feel very uncomfortable. I could hardly breathe and felt an unusual pressure all over my body. And, strangely enough, my wrists began to ache, precisely where I daily applied the ointment to a small cross. I desperately needed fresh air. I apologized to my companions, left the auditorium, and walked laboriously to the opera house cafeteria. Every step and every breath was too much for me. Fortunately, there was still one table available. I just made it and collapsed into the chair. I was suddenly so tired that I rested my right arm on the table and my head on that arm. That was the last thing I could do. I couldn’t move at all, not even blink.

The people next to me saw this unusual behavior but didn't react. Perhaps they thought I was drunk. I wanted to cry out: "People, can't you see that I'm not well?" But I couldn't do anything. An icy cold gripped my toes and fingers. And, strangely enough, the cold gradually spread: from my toes to my entire foot, and slowly climbed up my legs. The same went for my arms: the cold flowed from my fingers to my hand and up my arm to my shoulder. I knew with an inner certainty that no one needs to tell you that I wouldn't survive if this cold reached my heart. Strange, to have to die like this, without a goodbye. In my mind, I asked heaven for help, and as much as I could, I mumbled the fragments of prayers I'd received. The pain in my wrists had increased significantly. But I couldn't scream. The freezing cold was approaching my heart. I felt it: I was dying.

9.6.6.b. It was about the chakras.

[289]Katz R. , Num, Heilen in Ekstase. Spiritualität und uraltes Heilwissen: Die faszinierende Welt der San im sudlichen Afrika, Ansata-Verlag, Interlaken, Schweiz, 1985, 240-241.

And suddenly, miraculously, it stopped. My heart kept beating. And slowly, with great difficulty, but little by little, that icy cold began to recede. I felt the warmth from my heart returning to my entire body and limbs. And after a while, I could move my hands and fingers again. I stood up. Tired, terribly tired, fully aware that I had fought a life-and-death battle. And that I had won. The pain in my wrists faded. People suddenly poured into the cafeteria. The performance was over. My wife and friends found me slumped in the chair, bewildered and half-drowsy. I could barely say a few words. It gradually improved, and a little later, I could even stand a little unsteadily on my legs. Driving was no longer possible. But my wife saw to that. I didn't get out of bed for the next two days. But by the third day, everything seemed normal again. I wanted to know more and requested an appointment with the visionary. She opened the door laughing. "I was confident you'd make it," she said. "I worked on the ointment until I 'saw' you were going to survive." Somewhat irritated, I replied, "Do you even know what I went through?" Her reply was convincing: "Yes, because I took the biggest shock for you." I still didn't fully grasp it, and with an attitude of "look what you did to me," I held up both wrists and said, "But those wrists, what was wrong with those wrists?" She laughed again: "It wasn't really about those wrists, it was about the chakras in that area. You withstood a dark magic attack, and the fight was concentrated right there. If evil had managed to penetrate those chakras, your aura would have been shattered, and you wouldn't have been able to defend yourself. That was why you felt the pain there. And if evil had had that chance, you wouldn't be standing here now." She looked at me meaningfully for a moment. I had to swallow hard.

9.6.6.c. The occult status

"Where does this evil come from then?" I pressed, surprised. She knew me and my life quite well. With an almost pitying look, she looked at me with some concern and then said, "Just try to guess for yourself who would want to do this to you and why." Now everything became clear to me: the perpetrator, and also the motive. There was someone who couldn't stand me, and who owed me a lot of money. And who must have thought of me with a great deal of resentment. Nothing more is needed. D. Fortune taught us this with the creation of her vengeance demon (7.4.1.). And that person's unconscious, or should we say "the occult status" of that person, was quite powerful. Certainly powerful enough to bring several 'vengeance demons' or 'larvae' to life. I called out the name of that person slowly and measuredly, with a questioning look. The seer nodded meaningfully. Only then, only then, did it dawn on me that she had done me a very great service.

The next time I had to see a doctor, I told him I'd become quite unwell during an opera performance, felt an intense cold all over, couldn't move, and had difficulty breathing. "Hyperventilation," he said immediately and confidently. "That was hyperventilation." Quite surprised, I asked, "And what if I'd lost consciousness at that table?" "Then your parasympathetic nervous system would have taken over, and you would have started breathing like you do during sleep. You would have regained consciousness in no time. You see, there's no reason to worry. Nothing serious happened at all. And if you want to avoid these things in the future, always carry a plastic bag with you. Breathe in and out a few times into that bag. The oxygen level in the air you breathe will drop, and you'll feel better immediately ."

I looked at the doctor for a long second. A plastic bag. I couldn't believe I hadn't thought of that before. Life can be so simple. As we said goodbye, I thanked him for his quick diagnosis, his concern, and his good advice.

This story illustrates the medical world's lack of understanding of the consequences of the paranormal.

Note: We set this testimony in Paris. But that, too, was a disguise. Here too, the "visionary" is merely a fictitious name for Father T'Jampens.

9.6.7. And yet… even in our time! Kortrijk

The tape recorder is playing. Father T'Jampens is talking. “One day, an acquaintance comes to visit. That was back when priests wore those long robes. Coincidentally, he tells me that his wife has had sciatica for fifteen years. And I knew from my contacts that he was a religious man, not a naive one, but a religious man. I say, ‘Look, you know what, you know Our Lady of Flanders in Kortrijk.’ “Ah yes,” he says, “that’s an annex of the Jesuit church in the center of Kortrijk.” That statue of Our Lady of Flanders has been there since the 1200s, and that place is still a true shrine for many people. A Flemish countess went to visit the Pope in Rome, and he gave her a small statue of Our Lady. The countess had it placed in a side chapel of the Jesuit church.”

To find a suitable fiancé, young people used to make a pilgrimage to Our Lady of Flanders. And if that's the case, if there's a shrine where people in centuries past went for marital affairs, then you can rest assured, there are powers there, very powerful powers. Now, my acquaintance, like a good West Fleming, knew that shrine. I tell him: "Look, don't tell your wife anything, absolutely nothing, because otherwise you'll start being suggestive." "Yes, but," he says, "don't be afraid, she doesn't believe in anything anymore. She's had sciatica for fifteen years. I have to get up first thing in the morning to make coffee because it takes her twenty minutes to get out of bed."

I tell him: "Go to Kortrijk in the morning, to the Jesuit church in the side chapel. Then look for a chair in that sanctuary, take your time, and if a chair attracts you, sit on it. Look at that image, pray at most 'Our Father,' not the whole prayer, but rather 'Father' or 'Heavenly Father,' and suddenly you'll feel a little shock in your body. Then go outside and go into a restaurant as quickly as possible. Have a hot drink—milk, coffee—it doesn't matter to me, but it has to be hot. Tell me the result afterward. Why all this? From that image, if you do it in faith, a green energy comes that heals, and it settles in the pilgrim, in my experience, in and around them, and that forms a thick cloud."

That's why some ancient Greek thinkers, like Thales and others, tell us that this thin, fine substance is airy. They rely on a kind of perception, not on figments of their imagination. Those people knew what they were talking about. I say: if you now leave the sanctuary, and then you get stuck in front of a shop and so on, that energetic cloud will be drawn into the shop window, into the people passing by, and into the trees there. And you will then have visited that sanctuary in vain. But go to a restaurant as soon as possible and have a hot drink. Because that whole cloud will be drawn into that hot drink, and then you'll have it inside you, because you'll need it when you get home .

The next day, because you're naturally curious how that ended, he makes coffee again, as always. And his wife comes in. "That's curious," she says, "I'm not in pain anymore." She couldn't believe it. Then he'd told her everything. Now she wanted to contact me immediately. I say, "No, ma'am, you won't contact me for at least two years. Because I've absorbed the worst of your illness. That's why, in all those ancient Greek sanctuaries, there's a kind of special being present who can handle this."

Note: The healer is referring here to the sanctuaries of Olympia, Delphi, and Eleusis in Greece, where paranormal healings also took place and where priests or priestesses could absorb and process the patient's illness. We still find evidence of this, for example, in healers who lay hands on the sick or in so-called "magnetizers" who, with specific stroking movements, can transmit healing energies to sick people and absorb the negative energies with their hands. You often see them pause for a moment and "shake" their hands, like shaking off drops of water. They do this to purify themselves. Another way to rid themselves of these negative energies is to repeatedly hold their hands under running water. The negative energy then flows through the water to "Mother Earth," who can process that "evil." Prayers to the Trinity are essential for such healings. This is not only for protection against evil, but also to request new strength. After this brief explanation we give the floor back to Pastor T'Jampens.

I say: "I have to process this anger, because if you come to me too soon, you'll have it again. And maybe even worse." And after two and a half years, one evening I was invited there. I was received like a king because that little lady hadn't had any pain since then, and she was infinitely grateful. But she didn't understand why it had to take two years before she could contact me again, and the reason isn't hard to find. Whoever heals people like that takes full responsibility and draws the sick, subtle matter and the sick energy of that ailment into themselves. They are then surrounded by black spots, for those who can see it, and they have to absorb and process it. Some people call that a miracle, yes and no, that is miraculous for those unfamiliar with that world, but for someone at home, it is a matter of mastering those subtle processes. I had severe sciatica for three months, and I can assure you, you're not going to die and you're not sick, but it's incredibly painful. In that severe stage, it's excruciating; you're sweating profusely.

Note: We would like to add the following to this testimony. The statue of Our Lady stood for centuries in the chapel where pious pilgrims continually came to pray. It represents the Virgin Mary. Therefore, it shares in her energy, the well-known "similia similibus"; like attracts like. The statue was a gift from the Pope. The Pope, as the vicar of Peter and seated on the "Holy See," also has a good energetic radiance. This is not to say that every individual pope radiates well. History knows exceptions. But as a rule, through the prayers of the pilgrims, the statue has been charged with subtle energy for centuries and has radiated increasingly better. The modest healer is silent here, but his three months of pain were precisely the result of inheriting the woman's ailment.

And one more thing: Due to fear of theft, the original statue of Our Lady was safely stored away a few decades ago and replaced with a copy. This copy, of course, lacks the powerful aura of the original, making it unsuitable for such magical purposes. Presumably, the Jesuit community of Kortrijk is unaware of the statue's magical power as described here, and their religious beliefs may not be of the dynamic type. Anyone who does further and thorough research will learn that such healers can still be found today. Not through official channels, of course. But those who listen carefully and remain extremely discreet will still find them. Sporadically.

9.6.8. I see that you suffer from diabetes.

We should also mention this remarkable healing. It dates back to 1980. The speaker (yes, Father T'Jampens) had just finished his weekly lecture. Theme: Hylic Pluralism (3.2). Maria, an acquaintance of mine, and I stayed behind to chat. Suddenly, we saw that the speaker had come over to us. A little confused, we nodded hello. He nodded back and then looked at

Maria's long black pants. "You have diabetes," he said softly. "How on earth does he know that?" I wondered. "I can help you," he continued. Maria and I looked at each other. We could barely suppress a smile. He kept looking at Maria and said, "Look, I want to help you, and you're laughing with me." Only then did we understand that he meant it. Bored, we apologized. "I do have diabetes," she admitted, "and that's why I never wear a skirt."

"May I see your legs?" he asked. Maria glanced around. We were the only ones in the room. Slowly, she pulled up both trouser legs, just below her knees. Her legs showed several bloody wounds, covered with a thin layer of skin. I didn't know this, but it turns out it's typical of diabetic wounds. They haven't healed beneath the skin. "Listen," the man said, "you're going to think this ailment is caused by 'an entity,' a being, deep within you. And you're going to make a very intense effort to pass it on to me." He then unbuttoned his shirt and undershirt and turned a chair so he could rest his hands on the seat. He placed both palms on them and stood there, bent over, with his feet on the floor, both hands flat on the chair. Then he told Maria to place both palms on his bare back. She hesitated. He insisted. She complied. What an unusual situation: a small room with three other people: myself, a man leaning slightly on a chair with his bare back, and Maria who pressed both her palms firmly on his back.

The man continued in a somewhat commanding voice. "Now think very intently that whatever is causing your ailment flows through your arms to your hands, and then into my back." Maria did as she was asked, hesitantly at first, then with more concentration. As if the man sensed it with her, he confirmed that she was doing it right. "Yes, you're on the right track, just hang in there." A moment later came a decisive "Yes, that's right," and then, as if by reflex, he involuntarily jumped up about eight inches. His hands remained pressed to the chair for a moment, perhaps to keep himself from falling. He straightened. Maria removed her hands from his back. He adjusted his shirt and undershirt. "You did well," he concluded. "I want to see you back here next week." We parted somewhat surprised, unsure what to make of all this.

A week later, I saw Maria sitting a few rows ahead of me. I'd arrived a little late and hadn't had a chance to greet her. After the lecture, I did. The room emptied. The man came over, smiled briefly, and pointed to her legs. "Ready?" he asked. Maria pulled both trouser legs up to just below her knees. And lo and behold, the wounds were still there, but to my great surprise, they had shrunk to about a third of what they had been the week before. I could hardly believe my eyes. "I owe you a great debt of gratitude," Maria said softly. "I'm just a mediator," came the modest reply. He pointed his index finger upward and continued, "It's Our Lord who takes care of this." He paused, then continued, "But don't tell your doctor about this. If he asks you about it, just tell him it's because of his medication and his good care." So much for this testimony.

9.6.9. What should definitely be mentioned here.

It cannot have escaped the reader's notice that all the miraculous works mentioned under number 9.6 were accomplished with the help of Father T'Jampens. All of this, of course, with the energy of the Holy Trinity, and, according to him, under the guidance of his voice, a great saint from the early Middle Ages. But that's not all...

9.7. Intruding Creatures

Let us refer to the chapter on Thought Forms (3.2.2.). There we learned how D. Fortune brought her vengeance demon to life and then absorbed him back into her. Mrs. David-Neel recounted how Zen brought a monk to life through months of concentrating her thoughts, and

how this thought form had materialized to the point that others noticed it. Mrs. Neel said that the monk began to escape her control, and that is why, after considerable effort, she absorbed him back into her. Dr. George Owen and his group also brought "Philip," a ghost, back to life in this way.

D. Fortune, David-Neel, and George Owen consistently believe they create such an artificial elemental on their own. But here too, the principle of "similia similibus" applies: like attracts like. Like-minded entities and energies from the cosmos are attracted and contribute their share. However, they don't always do so with the most exalted intentions. The result is that these artificial elementals can gradually become more and more demonic or even satanic. We saw this most notably with Mrs. David-Neel's monk.

Seers observe that increasingly "intruding" beings interfere. Such a thought-form is therefore always more than the mere product of its creator. Add to this that, once such a thought-form becomes an independent entity, it stands out and comes to the attention of invisible, very powerful beings. These also contribute their own share. This explains why such thought-creations can sometimes turn against their creator. Mrs. Neel says that there are known cases where the creature turned against its creator and killed him.

But even the creator of such artificial elementals can be deeply intertwined with demonic beings, so that their creations carry evil within them from their very inception. In *John 8:41,* Jesus says that the Pharisees are carrying out the works of their father. *John 8:44* adds: “You live by your father, the devil, and it is the desires of your father that you want to do.” In other words, in the depths of their souls, a voice, someone who inspires them, their—“father”—is at work. Despite the law and the prophets, the Jews are subject to the intrusion of Satan and his unclean spirits. Consciously, they believe they serve God. In fact, they unconsciously and subconsciously carry out Satan's will, thus co-creating this world with him, not the kingdom of Jesus.

9.7.1. What clerics rarely see

Let us refer to baptism. In his time, centuries ago, a certain Theodotus said [290]: “It is proper to approach baptism with joy. But, since unclean spirits often descend into the sacrament and immediately acquire the sacramental mark—something that makes such spirits uncontrollable in the future—our joy becomes entangled in fear, out of concern that unclean beings might also descend into the baptismal water.”

So much for the text, which is very important to us. The author expresses his concern about the intrusion of unclean spirits, about gaining access to the baptized person, if baptism is not administered with the utmost care. The author exposes something—apocalypticism—that a large portion of contemporary clergy apparently fails to see. The older baptismal rite also contained a prayer that had an exorcistic, evil-fighting effect. However, a certain secularizing tendency in the church today minimizes the existence of evil and the devil. And so, the exorcism formula was removed from baptism. But if the devil doesn't exist, well-meaning believers wonder, why do we still allow ourselves to be baptized, and from what or from whom has Jesus redeemed us? What, then, is the further meaning of his death on the cross, his descent into hell, and his resurrection? And by extension, of Christianity as a whole?

[290]See on this website, course: 9.5. Elements of the Philosophy of Religion 1994/1995, Sample 56. Penetration.

We refer to *1 Peter 3:18–22* "He went to the spirits in prison and preached to them... He ascended into heaven and is seated at the right hand of God, while angels and authorities and powers were made subject to Him." Or do we think of *Colossians 2:15*, where Paul says: "Having disarmed the rulers and authorities, he made a show of them openly, triumphing over them through the cross." These texts about Jesus' reckoning with those dark powers from the cosmos then have no meaning at all. What remains is only a kind of edifying morality: 'love one another,' as horizontally as possible, nothing more. Thus, we get a 'natural' religion, reduced to a few psychological and sociological concepts, stripped of all supernatural elements, and thus, like powerless salt, it becomes manipulable. That cannot be the intention. Nor can it be the intention to diminish or undo the powerful effect of the sacraments.

9.7.2. The day of baptism

We mention the following anonymous testimony that took place a few years ago in West Flanders. A couple, the woman of which was a teacher and already had three children, welcomed a fourth child, a beautiful baby girl, a perfectly healthy child. She slept soundly at night. After a while, the mother was even able to resume her teaching duties. Then came the day of the baptism. The priest's uncle was given the honor. From that day on, the child cried as soon as night fell... until morning. The general practitioner, and later a pediatric specialist, were called in: "The child heard too much noise at the family baptism." Medication was given, but to no avail.

Until, in desperation, they consult a seer. This woman, somewhat suspicious because she sees a priest getting into trouble, finally speaks her mind. She states: "You mustn't believe me, but I firmly maintain my position. When I concentrate on the rite of pouring the baptismal water, I see a number of sinister spirits, black figures, who, along with the baptismal water, enter the child. So let someone who can master such a thing work it, 'exorcise' it, perhaps. But, I emphasize, work it 'in that precise sense.' The couple fell for a priest who was performing a rite 'in that precise sense.' From that day on, the girl slept normally again."

Anyone who, based on all this, decides against baptizing a child is clearly making the wrong choice. Baptism should not be phased out, but rather revalued. To be effective against evil influences, it seems appropriate to reinstate this ritual with an exorcizing formula.

Since this text comes from the course *9.5. Elements of Philosophy of Religion* , we assume that Pastor T'Jampens was either involved, or at least followed up on it to ensure a positive outcome.

9.8. An exorcism

As already mentioned, Jesus ' miracles are linked to his teaching. Where they no longer exist, his kingdom simply no longer begins, and his works are misunderstood. Let us recall that his miracles, including the healing of the paralyzed man (*Mark 2:5*) and the sinful woman (*Luke 7:48*), are accompanied by the forgiveness of sins. When Christ addresses the evil spirit in a sick person, he adopts a different perspective than a doctor or psychiatrist. He points out what lies behind the naturally observable. He acknowledges God's absence through physical and psychological torment or through the wildness of natural elements. Evil uses this to strengthen its grip.

Let us read *Luke 13:11/16* : “And behold, there was a woman there who for eighteen years had been paralyzed by a spirit; she was bent over, and could not lift herself up. When Jesus saw her, he called her and said to her, ‘Woman, behold, you are freed from your

infirmity!’ And he laid his hands on her. And immediately she arose and glorified God. But the ruler of the synagogue was indignant because Jesus had healed her on the Sabbath. He said to the crowd, “There are six days on which work ought to be done, and healing is permitted, but not on the Sabbath!” But the Lord answered him, “You hypocrites! Does not each one of you on the Sabbath loose his ox or his donkey from its stall and give it to water? And this daughter of Abraham, who eighteen years ago was bound by Satan, should not be loosed from these bonds on the Sabbath!”

Healing at that higher level of reality then entails undoing the grip of evil. A well-executed exorcism is therefore much more than a biological or psychological healing and reaches into our deepest soul, or in other words, into our highest and most subtle physical vehicles. Anyone who sees an exorcism as merely a treatment that demonstrates a lack of modern medical knowledge fails to respect the purpose of Scripture and that higher reality. Moreover, both healing methods can perfectly complement each other. One can undergo medical and psychological treatment, but nothing prevents one from praying for powerful energies to perpetuate that healing. Anyone who relies solely on prayer and neglects medical laws commits a similar error as someone who views healing as a solely biological or psychological matter, ignoring all higher energies. God also works through natural means.

Regarding the subtle side of disease, we refer to E. Haich (8.7.4), who states that initiates of Vedic philosophy assert that bacteria are cells of the invisible body of a demonic spirit. Wörth also confirms that "the ancients" viewed disease as the intrusion of a hostile being. And Huc and Gabet also mention that the Tatars, like the Tibetans, attribute disease to the influence of evil spirits.

Although expelling demons isn't a practice for everyone, it can be seen as a heightened form of prayer and a greater confrontation with evil. Anyone who attempts an exorcism as a demon exorcist will need an exceptional amount of subtle life force, because here too, the strongest wins the battle. " I know Jesus and Paul . But who are you?" the spirit asked the Jewish exorcists, and it overpowered and wounded them, as we read in *Acts 19:13* . Such an evil spirit enters the soul of the person it possesses and strengthens their life force, but in a negative way, so that the possessed person can also become much stronger physically.

9.8.1. Formulas, but also intuition

A number of exorcists adhere to the "Rituale Romanum," the prescribed Roman ritual for exorcising demons. The first edition dates from 1614 and remained unchanged until 1952. Other exorcists, however, believe the formulas described here are too rigid. They believe that this gives many evil beings the opportunity to harden themselves against it and, so to speak, become immune to it. They thus penetrate the ritual and turn it into a powerless caricature. We found something similar with prayer. There, too, variety is required because beings constantly try to undermine the magical prayer formulas. Exorcists who take this into account will naturally make relentless appeals to the Trinity and adapt the prayer formulas according to their intuition, their inspirations, and the images that come to mind, to the specific circumstances of each individual exorcism. Something similar also occurs in the recitation of prayers. On the one hand, the prayers have a fixed Trinitarian structure, but on the other hand, they leave room for individual formulation, adapted to specific and individual needs.

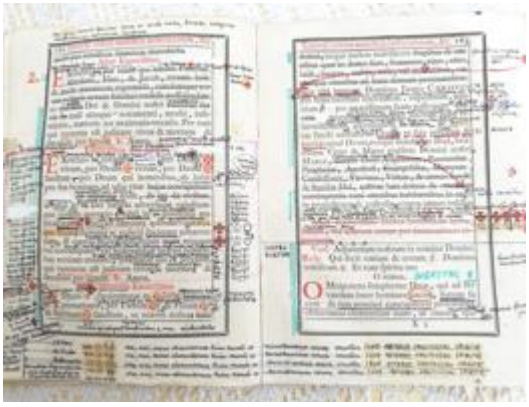
Some "possessions" are caused by deceased people who haven't yet grasped their new situation and cling to people they knew during their lifetime (3.2.4.g.). Such deceased people

are often panicked, so a harsh and aggressive exorcism, as prescribed by the Church's exorcism, is actually inappropriate here. Exorcists achieve more by making the deceased victim aware of their actual condition. When they realize they are dead, but still earthbound and must make their way to the other world, their hold on the living relative can be lifted.

Pastor T'Jampens had the following to say about this: “I tried the Rituale Romanum, keeping in mind the question of why failures occur so regularly and what explains those failures.

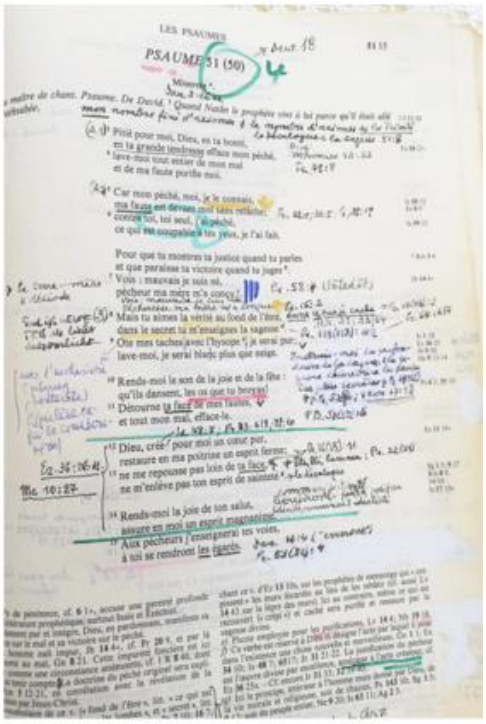
In the summer of 1967, a woman died in southern Germany during an exorcism performed by two Jesuits. In England, an Anglican priest exorcised someone, and then murdered his wife.

The Rituale Romanum resembles an unchanging text book. Evil beings know it by heart and know what to do to nullify its effectiveness. Satan, so to speak, adds his own cards to the system, allowing him to control the rules. This makes it difficult for exorcists to work with it. What should be considered divine guidance is sometimes straightforward, but at other times resembles a deck of cards disrupted by demonic or satanic spirits. Working with the Rituale Romanum requires a sense of touch. Perhaps it's best to set it aside and rely on one's own intuition.



A photograph of a page from his ritale romanum.

Pastor T'Jampens's Rituale Romanum has been modified and annotated in several places. Perhaps a team of specialists would benefit from a thorough examination of his copy. We believe it would be a good idea to digitize his copy so that anyone who wishes to consult it can consult it.



Two pages from his Bible

The same can be said of his Bible, which also contains many notes and references. Here too, thorough research by biblical specialists could be enriching. The copy shown here is a " *Bible de Jérusalem* ," Les Editions du cerf, 1978. This too can be digitized, so that anyone can consult it.

9.8.2. Utter despair, utter distrust

In 1974, the weekly magazine *De Post published* [291]an article about exorcisms, following the then-success of the film "The Exorcist." This article also features several exorcists, including Pastor T'Jampens. He himself recounted the great difficulties he faced. He writes what follows.

I 've had personal experiences with demons. Mostly in the form of psychological conditions. I was plunged into utter despair, utter despair toward fellow human beings, utter pessimism, and utter distrust of God and his saints. These spells arose unexpectedly and vanished just as suddenly. It was even so that afterward, I would laugh and whistle and conclude: "There, I've lost that again." I always felt so intensely that this was the grip of another evil and deceptive spirit. And I knew and felt that a person cannot master that temptation with their normal psychological resistance. I felt it; it flashed through me: that condition isn't from within me. I simply couldn't respond out of psychological powerlessness. I felt seized. If that grip now takes over, then you speak of possession. That's why I find the bondage so important, which is often much more obscure and less visible, because possession is an acute and recognizable case. I am absolutely convinced, especially because of my personal experiences, that only Jesus Christ is able to overcome that evil.

[291]De Post, no. 1334, 29 09 1974, 7.

Before I begin an exorcism, I consult that inner voice. As *John 1:9* says, "Everyone who comes into the world is enlightened by the word." Every person has this ability. I have consciously drawn it to a paranormal practice. Because of that voice, I have become a rabid enemy of the devil. I know that Satan is humanity's number one enemy. But humanity doesn't realize this, because it is systematically misled by an ideological form of modern science that laughs away the existence of the devil (and, for that matter, of God) with mockery and scorn. Similarly, a non-dynamistic form of modern Christianity denies what it itself has asserted throughout the centuries: we are threatened by spirits that we, as simple creatures, cannot control. Unless we appeal to a Higher Power, to Jesus .

That is precisely one of the main purposes of the incarnation of Christ . His appearance at that particular moment in history was no coincidence. The ancient world was then primarily Greek-intellectually formed and simultaneously delighted in magic and mysticism as never before. In my opinion, Christianity will advance more intensely in all times precisely when magic and mysticism are linked to a vain and arrogant intellectualism. Thus, we now find ourselves in a time that parallels that late phase of antiquity. We are once again living in a time like that of the first Christians. So much for this testimony.

9.8.3. The film: The Entity

Are we basing ourselves on J. Degas , *L'emprise* [292]. In early 1983, after its immense success in the US, the film "The Entity" was released in French cinemas. It bears some resemblance to "The Exorcist." The main story of "The Entity" is that a girl, played by Barbara Hershey , who won an award for her performance, is both tormented ("bullied") and raped by an invisible being ("the entity").

The film is the work of Franck de Felitta . In 1977, he met Carla Moran in California. She had been experiencing mantic visits from an "entity" for years, in an aggressive, erotic way. As a rational and enlightened man, de Felitta was convinced that "such nonsense" did not exist. The so-called religious or paranormal explanations were simply "illusions" to him. However, de Felitta gradually changed his mind. He met Howard Long, an American specialist in the field.

Along with other researchers from the University of California, he witnesses the manifestations of such an entity. They note a multicolored light in Carla's aura . In the laboratory itself, a creepy shadow is seen forming and throwing itself at the young woman. Those present film the incident. This shows both the multicolored light phenomena and the shadow. The medical report is formal: Carla is physically tormented. She has nail scratches on her chest, an injured shoulder, and wounds between her thighs. Carla has also been raped. Under different circumstances, and after identical scenes, Carla has become pregnant three times. According to these facts, there is apparently much more going on than just a Freudian "sexual neurosis." Extensive experience shows that such "sexy harassment" occurs far more frequently in our pornographically permissive culture than "posh people" suspect. And to magically master such an erotic penetration, one needs, according to experts, much more than the traditionally known incantations.

According to C. Rager , *Dictionnaire* [293], a succube—literally, a "below-sister"—is a female demon who has sexual intercourse with a man at night. Medieval texts testify that

[292] Degas J., L'emprise, in Nostra 563 (27.3.83, 12.
[293]Rager C., Dictionnaire des fées et du peuple invisible dans l'occident païen, Turnhout, 2003, 883s.

noblemen, for example, would see very beautiful women enter their rooms with sexual intentions through closed doors and windows. According to the same dictionary, an incube, literally, a "top-sister," is a demon who has sexual intercourse with women at night. In medieval texts, such a being is referred to by a variety of terms: dusius, faunus, ficarius, homo silvestris, larva, pilosus, satyrus, silenus, sylvanus. These are Latin terms that emphasize an aspect. For example, sexually incapacitated (ficarius, satyrus), nature spirit (faunus), or forest dweller (homo silvestris, sylvanus).

9.8.3.a. Asmodeus, the worst of the demons

The Bible testifies that demons can also be erotically active in *Tobit 3:8.* Sarah married seven times, and each time her husband was killed in the bridal chamber by Asmodeus, the "wickedest of the demons," on the night the bridegroom entered Sarah's chamber. Asmodeus does no harm to Sarah because he "loves" them (note: he wants to "possess" them), but as soon as a man approaches them erotically, he kills him. The Bible further tells us that God sent his high angel Raphael to free Sarah from this and find her a suitable husband.

9. 8.3.b. The alluring daughters of men

Let us read *Genesis 6:1-4.* "When men began to multiply on the face of the earth and had daughters, the sons of God (meaning: high beings) saw the daughters of men, how desirable they were, and they each took wives from them. But the LORD said, 'Let not my spirit be in charge of man, seeing he is flesh ' (*Gen. 6:3*)." Meaning: since his life force is insufficient. This dichotomy of spirit/flesh dominates biblical thinking until the very last pages of the New Testament.

We continue: (*Gen. 6:4* .) "There were giants, the Nephilim, on the earth in those days; and also afterward, because the sons of God had intercourse with the daughters of men. They were heroes of old, men of renown."

Here, one clearly sees the same underlying structure that corrupted Sarah's life. But with this difference: these angels—in biblical language: impure spirits or demons alienated from God—influence the fertilization process so that the children share in the demonic nature of the sons of God. During fertilization, the sons of God inserted a kind of soul-body, representing their element, into the child.

As the biblical author describes the situation, it is clear that the sons of God possess extraordinary vitality and thus came across as infamous heroes. Yet their morals remained substandard. This moral decline, due to the lack of God's supernatural vitality, provoked divine judgment and a flood. Once again, dynamism plays a key role here. Asmodeus is evidently such a son of God.

These two examples, the sons of God and Sarah, clearly demonstrate that Yahweh does not tolerate such behavior from his sons of God. *2 Peter 2:4 also* condemns it: "God did not spare the angels who acted unconscionably, but cast them into the deepest pit and committed them to darkness, where he reserved them for judgment."

9.8.3.c. Merlin the Wizard

Tradition tells us that Merlin's mother had intercourse with a 'god's son', which led to Merlin's birth and which could also explain his magical powers.

C. Rager , *Dict. the fees and the invisible people of the incident*[294] sees in Merlin the magician a child born after an incubus has intercourse with a woman. Rager provides a lengthy explanation, part of which is reproduced here. Merlin's mother, according to the Breton romance, was very beautiful but refused to marry, convinced that if she slept with a man, she would die. In a text dating from 1215/1230, it is said that she finally slept with a stranger after convincing him that she would enjoy his body but never see him. They became the parents of a child who was unpredictable and depraved.

Satan hopes to make him his servant, but fails. Merlin's mother feels remorse, and in her repentance, she frees him from the demon. Yet, according to the text, Merlin retains some of the bestiality of the nocturnal visitor. For instance, at birth, he is so hairy that it frightens his mother. Because of his "divine" origins, Merlin possesses the ability to be omnipresent, to change shape, and to share in the paranormal knowledge of his subtle father, an incubus. From childhood, God bestows upon him gifts such as wisdom and prophecy. In other words, Merlin remains an ancipital being.

9.8.4. The film: The Exorcist.

This film, one of the most successful horror films of its time (1973) and nominated for ten Oscars, is based on the novel of the same name, *The Possessed* [295], by P. Blatty , who was in turn inspired by a true story. Here's a brief summary of the film.

One day, archaeologist Father Merrin finds an ancient statue of a devil and fears he has made contact with the demon. Elsewhere, Chris's daughter, Regan, begins to behave unusually. She becomes increasingly vicious and uses vulgar insults. Chris thinks her daughter is ill, but nothing medically reveals anything. A psychiatric examination also provides no clarity. Because several frightening paranormal phenomena also appear, Chris begins to believe Regan is possessed. The daughter's voice also changes dramatically. In desperation, Chris calls upon the priest-exorcist, Karras. However, Karras is suffering from depression. He feels somewhat guilty about his mother's death because he left her alone for too long. Then Father Merrin is called in. The two priests now attempt to exorcise the demon from Regan, who is lying in bed. When Karras, after a short break, returns to Regan's room, he finds Father Merrin lying dead next to her. Merrin died of a heart attack. Unable to control his emotions, Karras tries to strangle the girl and dares the demon to possess him. The demon is only too happy to oblige. However, Karras reconsiders, and to avoid becoming a plaything in the hands of evil, he commits suicide by jumping out of a window. This returns Regan to being a normal child.

9.8.4.a. No misleading talk, but prayers

In the film "The Exorcist," for example, it becomes clear that the devil is terrified of Father Merrin. He stated that for such a work, you don't have to deal with the humanities, doctors, or psychiatrists. You have to deal with the word of God , with prayer. He therefore doesn't listen to all the talk the demon spouts through the possessed girl Regan. The devil is afraid of him. Karras, however, is a modern theologian unfamiliar with the dynamic and occult aspects of religion. He even confesses that he has lost his faith. Therefore, the devil has nothing to fear from him; indeed, the demon mocks him. Karras's weaknesses are, on the one hand, his wavering faith and, on the other, his guilt towards his deceased mother. His wavering faith makes him much less able to rely on Trinitarian energies. In this respect, he

[294]Rager C., Dictionnaire des fées et du peuple invisible dans l'occident païen, Turnhout, 2003, 489, 648.
[295]Blatty P., The Possessed, Amsterdam, Triton Pers, 1971.

is somewhat similar to the exorcists in *Acts 19:13* (8.1.1), where Jewish exorcists wanted to exorcise a possessed person. exorcise with the formula: "I adjure you by the Jesus whom Paul preaches." The man, gripped by the evil spirit, overpowered them all. In the film, the devil can also ask Karras: "Who are you, that you command me to leave here?" Guilt towards his mother also plays tricks on him. The demon assumes the form and voice of Karras' mother, so that the priest cannot resist the temptation to heed "her" deceptive complaint. "Satan" in Hebrew actually means "opponent" in matters of guilt and therefore "accuser." He instills guilt in those who are tempted.

It seems that satanic spirits control people's intellectual mechanisms, without them even realizing it. The devil takes them by their prejudices, by their unconscious and subconscious axiomatics. And so you see where he's at work: where the lie begins, in the brutal sex, in the violence. Every spiral of violence, every armed conflict in the world demonstrates that demonic forces are at work, albeit very subtly. They undermine our world in a devilish way. In the traditional cases of possession, as the film shows us, the devil is actually naive. That's where he reveals himself. He is the victim of his own violence and allows himself to be incited to take possession of a person's body and soul. In everyday life, he usually operates much more subtly. His great victory is to make us believe he doesn't exist. Then he can go about his business unnoticed.

For example, he is at work in the many "phrases" that Ellis and Sagarin call basic judgments (6.4.1.e.). In their "ABC theory," A is the given, and the letter B represents someone's reaction to that given, a reaction based on the preconceptions they hold. C represents the final outcome. A healthy B states that with given A, for example, a serious setback, one gradually processes it. This results in the result C that one emerges strengthened. A less healthy B allows negative phrases to emerge from the deeper soul, from the subconscious or unconscious. Many of these phrases boil down to: "all that is practically impossible." This is hammered deep into the soul, so that one believes one was "born to be unlucky."

9.8.4.b. A flyer in the cinema.

In 1974, the film "The Exorcist" was shown at the Calypso 1 cinema at Quellinstraat 1 in Antwerp. Before the film began, attendees heard a short speech from Father T'Jampens. He said he too was an exorcist and recounted his experiences convincingly. The packed auditorium was hushed. A flyer titled "Background Information" was placed on every seat. The full text is reproduced below.

Background information

From the time humans began to believe in demons, they were also convinced that these evil spirits could possess them. And from the time humans felt they could influence their fate, they created all sorts of exorcism rites to free those possessed from the devil's power.

The art of exorcism (the banishing of demons) dates back to very early times and flourished enormously in Christianity. Because pagan customs distorted the ceremony, its practice and technique were restricted by the Catholic Church in 1614 in its "Rituale Romanum." Since then, exorcisms have generally been performed in silence, and recent examples are scarce.

Perhaps the most widely reported case of exorcism in modern America occurred in 1949. A 14-year-old boy from Mount Rainier, Maryland, was freed from the devil by a Jesuit priest.

On August 20, 1949, editor Bill Brinkley wrote in the Washington Post that it was—in its "d" form—perhaps one of the most remarkable events in recent religious history.

The boy's possession was initially characterized by a series of mysterious manifestations—scrawling and stumbling sounds under his bed, furniture sliding across the room, the spontaneous overturning of a chair he was sitting on, and the floating of objects around him. When these confirmed events were accompanied by red rashes on the boy's body, his parents consulted numerous medical and religious authorities, but it was impossible to find an explanation or cure for the increasingly unsettling symptoms.

After asking his archbishop for permission, a priest performed 30 exorcism ceremonies within a two-month period. During these religious ceremonies, the boy cursed violently, fought, and kicked. During several of these violent attacks, he shouted Latin phrases, a language he did not understand. After studying a similar case that had occurred 75 years earlier in Wisconsin, the priest forced the boy—during the exorcism—to wear a chain of religious medallions and hold a crucifix. The boy now reacted more violently than ever, and five brothers were called in to control the boy's superhuman powers. After a violent spasm, the demon announced itself through the lips and disappeared shortly afterward.

That same boy is now a happily married man of 39 who shows no signs of having ever been possessed by demonic forces for three months, which, in fact, controlled his body. The priest's report, still found in the official Roman Catholic archives, leaves no doubt about this demonic possession. Modern science, however, has a whole range of possible causes and solutions for this boy's suffering.

As early as 1583, the church acknowledged that most cases of possession could possibly have a psychiatric explanation, and the Ritual of Rome therefore warns against misinterpreting psychotic and neurotic symptoms. Although much speculation exists, science has yet to provide a plausible explanation for the Maryland possession case.

While still a student at Georgetown University, William Peter Blatty read about this unusual case and was captivated by the diabolical events. Twenty years later, he used the case-49 as the basis for his book "The Exorcist," which quickly sold more than 6 million copies in 18 languages. Directed by William Friedkin, "The Exorcist" is now available as a film.

Attention: The film "The Exorcist" is provoking strong reactions from many people everywhere. We witness a case of possession: dark forces have taken possession of the 13-haired girl. In this film, various phenomena, rarely seen in real-life cases of possession, are concentrated in the girl Regan. Usually, the symptoms are less sensational. The only solution is to banish the demonic intruders. In other countries, many filmgoers have expressed need for help and advice. If this is the case with you, you can, for example, call

Pastor A.T'Jampens,
9761 Ouwegem tel. 091/ ……..
Father J. Biesbrouck
8790 Waregem tel. 056/ ……..

They are happy to assist you
Calypso, Quellinstraat 1 Antwerp

So much for what this flyer tells us. Although only half a century has passed, our mentality has changed profoundly. We no longer see a public screening of a horror film accompanied by a presentation that highlights its seriousness and background. And that offers us help if we need it.

Years later, we went to see the film again in Antwerp. There were no flyers left. The audience was much younger. All seriousness about the subject had vanished. The audience repeatedly roared with laughter. They kept it as a fictional and entertaining story. Perhaps this was to be expected. When we mentioned this rather casually to Father T'Jampens in August 2002, he sighed and said: “We live in a time when faith is in a great crisis. Christian education is no longer what it used to be. What's left of Christianity? Hardly anything, eh? People have the impression that Our Lord doesn't exist. That's impossible. Culturally and historically, Christianity is a solid fact. How can you imagine the history of Europe and the West without it?”

9.9. The themes of the ninth axiom summarized.

In the introduction, we stated that we wanted to focus not on individual facts, but on the entire collection and the whole, on the generalization and generalization of the data that give us a better picture of what religion actually is. We illustrated this with numerous samples. The reader will, precisely through this generalization and generalization, be able to form a better picture of religion. But also that he or she will gradually become aware of the enormous importance, indeed the necessity, that religious people attach to religion: religion works. An immense subtle power emanates from the Holy Trinity. We wanted to clarify this through a number of axioms. The first eight can be seen as a prelude to the ninth and tenth. Without that prelude, without that framework, their importance might escape us. The believer is convinced that Jesus has a will. For them, clairvoyance is a fact. They are aware not only of nature, but also of an external nature and a supernatural. He is aware of both profane and sacred evolution and discovers dynamic forces in both pagan and biblical religion. He knows that evil is present in the world, but is equally aware of the sacred that reveals itself to those who see it.

With all of this as a foundation, a solid and necessary pedestal, we were able to begin this ninth axiom. It began with a discovery: Pierre Mariel's book in question, in which, years after the death of Father T'Jampens, we discovered the first mediatized texts. How should we understand this? What is holiness, seen from the perspective of clear observation? Who can "see" it? Only people who meet very special conditions, as we read in a hieroanalysis course dating from 1984.

But then the big question arises: how does he know all this? Who is he then? It was clear he was a special person. But how special? We had no idea. And then we discovered that second medial text. In it, we read that he had apparently already fully worked off his original sin, his karma, over many lives. And yet, he incarnated again… thus immaculately conceived, as the second medial text puts it. But if that's true, then shouldn't we find many clues to his miraculous works? And that search was like a well of clear water. Much from his courses, the conversations we had with him, the recordings, the many letters, the various exorcisms we knew about, and the miracles we had learned about—all of that came to mind. And we've written all of that down in this ninth chapter. This enriched picture of a dynamic religion will in turn lead to the tenth and final axiom: religion becomes more individual, more internalized, and also emphasizes the forgiving nature of God the Father.

10. Religion: individual, internalized, and forgiving

10.1. The Book of Genesis.

Already in the first book of the Bible, *Genesis* , God establishes a covenant with humanity. In *Genesis 6:3,* he says, "That my Spirit will not remain unlimitedly responsible for man if he is merely 'flesh.'" This means that he possesses no spirit, no higher life force. Then his life is not sustained by the mystical factor, by a supernatural life. Throughout the Bible, we find the contrast between spirit and flesh. If a person behaves unconscionably, then God no longer considers himself responsible for that person. In his positive rewriting, this Genesis text could read: if a person is not solely flesh, but also possesses spirit, and therefore strives for conscientiousness, then he shares in God's supreme life force. For such a person, God therefore feels responsible.

10.2. God makes a covenant with man.

God established a covenant with humanity from the earliest times. Unlike pagan religions, he promised to give life strength , but he expected humanity to live conscientiously.

The story of Noah and the Flood, the destruction of Sodom and Gomorrah, taught us that this was not always the case. Not even when Moses ended the exile of the Israelites and journeyed with them through the desert for years, on their way to the promised land, did the Israelites serve pagan gods. We learned that Moses received God's commandments on Mount Sinai. The people promised to live by them once again. This covenant became known as the " old covenant." God promised to protect his people, but God required them to keep his commandments. Moses is an intermediary between God and the people here.

give the popular formulation of the Decalogue, as the older ones among us still remember it from their youth: “1. Above all, love the Triune Godhead. 2. Do not swear in vain, curse, or mock. 3. Always sanctify the Lord's Liturgy. 4. Honor your parents and children. 5. Do not kill. Do not give offense. 6. Never commit impurity. 7. Flee from stealing and cheating. 8. Also from backbiting and lying. 9. Be always chaste in your mind. 10. And never covet anyone's property.”

We previously wrote [296]that the Baluba, although they did not know the biblical God, nevertheless had a similar code of conduct. What the Bible explicitly states is specific to all peoples. While their wording may differ, the content is the same. Even within the Bible, there are two versions: *Exodus 20:1/17* and *Deuteronomy 5:6/21* . This confirms that it is the content that counts, not the variety of wording.

10.2.1.The old covenant is broken.

However, the many nations did not keep God's commandments, so God sent numerous prophets to the Israelites to rebuke them. Many of them were persecuted and killed precisely because they stood up for the truth. The old covenant, the "Old Testament," between God and his people did not hold. In the 8th [century] BC, the voice of the prophet Isaiah resounded . As a seer, he looked into the distant future of the earth. In his mind's eye, he saw that Yahweh was destroying the earth ; it had been desecrated because its inhabitants had violated the Decalogue. Therefore, its inhabitants suffered the penalty. Isaiah said that only a few would escape this.

In *Psalm 50 (49):16,* God addresses the unscrupulous: “Why do you recite my

[296]Van Caenghem R., Om het concept of God der Baluba, Institut royal colonial Belge 1956, 76.

commandments? Why do you keep my covenant in your mouth? You who despise the rule of conduct and throw my words away from you—If you meet a thief (7:10), you join him. You are at home with adulterers (6:9). Your tongue serves evil, and your speech devises deceit (8). You sit down and accuse your brother; you accuse your mother's son (4:8). See what you do, and I am silent? Do you imagine that I am like you? I accuse you." So much for this psalm. Above, we have indicated the number of the commandment from the Decalogue that was broken.

10.2.2. The New and Eternal Covenant

According to the prophet Isaiah , the Old Covenant is followed by an eternal and universal covenant that encompasses not only Israel, but all peoples and all inhabitants of the earth . This covenant transcends biblical religion and applies to all of humanity.

In *Isaiah 24:5,* the prophet spoke of the earth and its inhabitants. And in *Isaiah 34:1* , we read: " Come, O peoples, and listen; hearken, O nations. Listen, earth and all that is upon it, world and all its inhabitants." Both texts open what Bible scholars call "the great and small Apocalypse ." It is not just about the people of Israel, but concerns all nations, all "inhabitants of the earth," and "the world and all its inhabitants." Hence the comprehensive importance of these two fundamental texts.

We've emphasized before that those who live conscientiously, who intuitively sense the difference between good and evil, already live in friendship with the biblical God, even if they don't know Him. Ethnologists confirm that almost all cultures, even those without contact with Christianity, share similar ethical principles , such as respect for life.

The Bible, *Rom 2:14* , expresses this broad view this way: "When Gentiles, who do not have the law of God, of themselves If anyone does what the law requires, they are a law to themselves." Not all Isaiah, but also the prophets Jeremiah and Ezekiel announce a new covenant , characterized by direct and inner contact with God , and this without the traditional mediators. *Acts 10:34,* records that Peter was visiting a certain Cornelius. He was not yet a Christian, nor had he been baptized. Yet the Holy Spirit descended upon him. *Acts 10:47* states: "Indeed I observe that God is no respecter of persons, but in every nation the one who reveres him and lives conscientiously is well pleased with him."

This new covenant was ratified by Jesus at the Last Supper when he said, " This is the chalice of my blood, the new and everlasting covenant, which is poured out for you and for many for the forgiveness of sins. "

Let us read *1 Cor. 11:23ff* . -- "The Lord Jesus, on the night he was betrayed, took bread; and when he had given thanks, he broke it and said, "This is my body which is for many. Do this in remembrance of me." In the same way, after supper, he took the cup, saying, "This cup is the new covenant in my blood. As often as you drink it, do it in remembrance of me."

1 Corinthians 11:27-30, however, warns us against eating the bread and drinking the chalice unworthily, because "Whoever eats and drinks judgment on himself if he does not value the Eucharist" (7:4-5). After the chapter on vampirism (7:4), we now understand Jesus' language more clearly. Whoever eats the life force of the flesh and drinks the blood shares in its life force and only then will find true eternal life, without ebb and flow.

For example, one can unite oneself with Jesus in thought every day and look forward to the celebration of the Eucharist, or identify oneself with Jesus at the Last Supper.

10.3. Religion: individual, internalized, and particularly forgiving.

In the eternal covenant, religion shifts to the individual and inner level . The role of traditional mediators and hierarchical structures becomes less important, because every person of good will can have direct contact with God. God's promise to forgive sins is particularly striking. In *Numbers 12:7-8,* we read , "I, God, speak to Moses face to face." Apparently, there are degrees of friendship and cooperation with God. Hence Moses' lament in *Numbers 11:29:* "Oh, that all the people of Yahweh could be prophets, and that he would put his Spirit in them!" Then the word of Yahweh would indeed be directly accessible to everyone. Thus, religion acquires three new characteristics: individual, internalized, and exceptionally forgiving .

10.4. Freedom, and Judgment: What you sow, you shall reap

The Bible assumes that there is life after death. But not just any way. God gave humanity freedom of will at creation . This freedom, however, is not without obligation . It is accompanied by a fixed law: as you sow, so shall you reap (*Gal. 6:7*). Those who live without God's spirit ultimately reap destruction. Those who live by God's spirit reap life. God allows humanity to act autonomously, but humans also bear the consequences of their choices. The Decalogue remains a guideline for salvation, but it does not compel humanity. Humans can choose, even evil. It is not God who causes evil or incites humanity to unscrupulous actions. Freedom and judgment are inextricably linked. God forgives those who live in friendship with him, but not without reparation for past mistakes.

However, to the extent that a person chooses to be unscrupulous, the text from *Genesis 6:3 remains* valid. God withholds His saving life force from such a person. That person is left unprotected. Then evil gradually gains more and more opportunities to take hold of that person.

"There will be few people left," says Isaiah. This was the case in the days of Noah, Sodom and Gomorrah, and Moses. The duality of the vast majority who do not know God and are unconcerned with people, versus the small remnant who do want to live in friendship with God and are considerate of their fellow human beings, recurs repeatedly in the Bible.

In Luke 18:1-8, we read how Jesus uses a parable to illustrate the necessity of prayer, yes, persistent prayer. There was a judge in a certain town who did not know God and did not care about people. In this town there was also a widow. She sought him out and said, “Give me justice from my adversaries.” The judge refused for a long time. Then he said to himself, “Although I do not know God and do not care about my fellow man, this widow continues to trouble me. I will give her justice so that she will not bother me anymore.” Thus says the Lord: “If even this cynical judge gives justice to the widow, how much more will God give justice to those who call on him all day long? I tell you, he will give justice to them immediately. But when the Son of Man returns, will he find faith on earth? ”

However severe, God does not merely condemn evil, but also offers instructional and compassionate support to those who perpetrate it. *In Wisdom 11:15/12:22,* we read: "You turn a blind eye to the unscrupulousness of men, so that they may repent." This applies to both pagans and Bible believers .

John 5:29: “The hour is coming in which all who are in the tombs will hear the voice of Jesus, the Son of Man, and will be raised. The conscientious will be raised during their lifetime, resulting in a resurrection that is life (note: from God's spirit); the unscrupulous will

be raised during their lifetime, resulting in a resurrection that is judgment (note: condemnation because of the flesh)."

10.5. Jesus' Commission and the Contradiction

Let us recall *Luke 2:22* . "Jesus, as a child, is brought to the temple by Mary and Joseph for his presentation, as all children are. Simeon is brought to the temple under God's guidance, sees the child, takes him in his arms, and inspired by God says, 'Behold, this child is destined for the fall and rising again of many, and to be a sign of contradiction'" (7.5.1.).

Anyone confronted with Jesus and his immense God-given life force faces a choice. This choice isn't always conscious, but is primarily inspired by the depths of one's own soul, by one's occult status. We previously spoke of individuality as the sum of many incarnations, not from "the personality" that refers to the current incarnation.
If this status is dark, and therefore the person's aura is not good, they will reject Jesus. Otherwise, they will feel drawn to Jesus. Of course, this is also directly related to the beings who guide such a person. Are they demonic, possibly satanic, or do they live in friendship with God? Here, too, like has sought like. Throughout their long evolution, humanity has attracted like beings through their way of life and their actions. Has they lived ethically and in friendship with God, or has they done much harm to their fellow human beings? All of this can be read in the individual aura for those who can see it.

We ourselves remember once giving a presentation on the theme of "Comparing Words." As an introduction, we referred to the first verse of the Gospel of John, which reads: "In the beginning was the Word, and the Word was with God, and the Word was God." With this, we situated our theme of "words" within a religious context. We immediately realized that some listeners didn't appreciate this at all. You could practically feel them sending clouds of anger your way. You could even clearly sense which individual each cloud came from. For others, it was the opposite. They, perhaps also unconsciously, radiated an energy that radiated goodwill and contentment, making it easier to deliver your presentation. These are two contradictory reactions.

It is precisely that "contradiction," on the one hand the rejection, on the other the desire for rapprochement, or, to use Simeon's words, that "fall and resurrection" that we mean; the various unconscious and subconscious reactions. We see them illustrated here in a lecture, but you encounter them in various areas of life. For example, you might wish everyone a peaceful Christmas, but if you associate it with the birth of the Savior, you sense that some emanate a sense of unease. They are silent, giving no outward sign, but you sense a resistance, sometimes even anger. Simeon must have experienced this too when, as if inspired by God, he said that this child is destined for the fall and resurrection of many and as a sign of contradiction.

We also found this contradiction, albeit less strikingly, in statements like "if it doesn't help, it doesn't hurt." We read them in Smeyers' text (7.4.5.) regarding belief, or disbelief, in the efficacy of a relic. He also questioned whether belief in the objective existence of evil involves reality or not. He himself left the question unanswered. The "if it doesn't help, it doesn't hurt" is not a convincing or logical choice at all. It doesn't even testify to faith, but rather to an irrational belief. One cannot believe and disbelieve simultaneously. That is the contradiction.

Let us also refer to the testimony of the black woman with her headache (4.1.7.j.). The doctors found nothing and then simply said she was imagining it. It might have been much more honest if they had admitted that they couldn't find the cause of the pain, because their methods were inadequate. Then they could have considered other opinions about the causes of the pain and then verified the results. If the woman is freed from her headache, then it's fascinating to study that method of healing. Otherwise, obviously not. But the woman testified that her pain was gone afterward; she was cured.

We remember that Father T'Jampens asked her what she thought of her pain. She said she believed it was God's will. Father T'Jampens replied that as long as she truly believed that, he could not help her. He agreed that God tolerates such evil because creation is, to a certain extent, self-sufficient. God does not create automatons, but beings who freely choose how to act. They can do good, but also evil. If they choose the latter, there will ultimately be a reckoning, and judgment from God.

Subtle beings have, in any case, caused this woman this pain. Pastor T'Jampens emphasized that it cannot possibly be God's will for people to experience pain. The contradiction here lies somewhat hidden in her belief in God. In her view, God is causing her pain, but at the same time, she expects healing from him. We see a fall and a resurrection. And this refers to the familiar "harmony of opposites." The black woman had a demonic conception of God, a god who creates both evil and good. But because of this, she closed herself and her aura to the healing energies of the biblical God. That is why Pastor T'Jampens said he could not heal her. He could, however, if she changed her attitude toward the biblical God—in other words, if she repented.

Let us refer here to the woman suffering from a hemorrhage (6.7.3.) who touched the hem of Jesus' garment. She did so precisely because she believed that his garment shared that power. If she had not done so, Jesus would never have said to her, "Your faith has saved you," because she would not have been healed. For then she lacked faith. Let us remember that not only power is required, but also faith. It was precisely that faith that opened her aura to that healing power. Let us also note *Mark 6:1ff* . There the evangelist says that Jesus could not perform miracles in his region because people lacked faith in him.

10.6. A conversation, a final letter

10.6.1. “Please give me some time to think about it.”

On April 20, 2002, we were on a book tour at "Le Furet du Nord" in Lille. It's said to be the largest bookstore in Western Europe. Afterward, we had dinner at "Le Président," a restaurant in the city center. We were allowed to tape-record the conversation. We're sharing an excerpt from this conversation. Father T'Jampens is speaking.

My phone keeps ringing, and there are still forty letters I need to answer... but the churches are empty. And yet I can't find the time to answer my mail. And it hurts that I can't help those people.

But indeed, if I were to start over (note: a new incarnation) with everything I know now, I would ask Our Lord for some more time to think about it. I never imagined my task would be so difficult. I didn't know this world was so bizarre. How often have I wondered how I would solve that problem?

"And if possible, let other religious also begin this work. Let them also do such a work." And with his juicy humor, he added: "Yes, one becomes communicative, social, and allows his fellow priests to share some of this work as well."

That's it for this bit of the conversation.

We hear Pastor T'Jampens repeat on another occasion: "If I were to start again now, I would certainly ask God for a few days' reflection." After such a statement, it's difficult to shake the impression that he was indeed incarnated with a commission from God. This impression is further reinforced by what follows.

10.6.2. A final letter

Below are some excerpts from the extensive correspondence we had with him. The letter cited here is dated November 20, 2007. He died on December 24.

Dear friend,

"To a question of mine: 'What is the main idea, Heavenly Father, of my sacred activity?' the answer was: 'Jonah.' (...). This story underscores the universality of the Bible. (...). Jonah had to awaken people with his message, which was only a warning to bring them to wisdom. (...). Unlike most of my fellow priests, I have acted very dynamically. God's 'dunamis,' God's power, 'works' if one only asks for the favors associated with it. (...). Whoever forgets to pray misses direct contact with God. He is always gracious and brimming with life force."

I helped humanists, believers in Islam, and non-believers within a broad ecumenism. I helped people with their problems, regardless of their beliefs. I always said, however, that the energy to heal them came from the Holy Trinity. I was merely an intermediary. In everything I did, I recognized God's benevolence. What our times fail to grasp is that God is essentially life force, which he bestows out of benevolence after prayer to him and faith (…). However, I encountered considerable incomprehension from clerical colleagues and received fierce criticism from theologians who were more secular in their thinking and hardly truly religious anymore. I asked several colleagues why they didn't do the same as I did. They received the necessary ordinations for it: the deanery and the presbyterate. But it meant nothing to them.

So far some sentences from this letter.

The parish church in Nazareth and the nameplate of Pastor T'Jampens on the rear of the church.

10.7. As it was in the days of Noah..

Let us read *Luke 17:26* : “As it was in the days of Noah, so it will be in the days of the Son of Man (Jesus): they ate and drank, married and gave in marriage, until the day the flood came and swallowed them all up.” In short, one leads a secular life without considering its sacred dimension. Secularly, one can have a successful life and have achieved many worldly goals. But if it doesn't serve sacred evolution, it has been a virtually meaningless life for St. Augustine. And then we are no better off without religion. Quite the opposite.

Vladimir Soloviev (1853/1900), a Russian Christian-Orthodox philosopher, argued that the ultimate goal of life must lead to the deification of humanity. In that respect, a biblical, dynamic religion can significantly accelerate this evolution, and it is abundantly clear that a life with religion and Trinitarian energies strengthens us against many dangers that lurk and threaten us from nature and the natural world.

In the text from Luke cited above, the biblical author draws a connection between, on the one hand, a life that emphasizes too exclusively the "flesh," without enriching it with "spirit," and, on the other hand, and as a result, the occurrence of natural disasters that affect humanity, as has been the case with meteorology in recent years. As Christian faith declines, the power vacuum is taken over by the unpredictable beings of nature. According to the evangelist, only such a degeneration can be a possibility. In *Matthew 24:12* , we also read that with the increase of injustice, the love of many will grow cold. Other texts also point in this direction, such as *Daniel 12:4* and *2 Timothy 3:1-9* .

Luke doesn't describe all this so much from a physical perspective: he interprets it from an experience of God. God is experienced there as a deity who establishes order and punishes disorder. The Bible doesn't conflate natural phenomena with divine intervention and has no scientific pretensions. Rather, it does explain scientifically explainable processes from a non-physical perspective. So that "science" and "faith," though not separate, are nevertheless distinguished! The modern biblical person doesn't "prove" his opinion solely through scientific models: he has his own!

10.8. Love for all creation.

As mentioned, the Gospel doesn't begin with preaching but with service, and it demands an empathetic attitude from the church authorities and society as a whole, towards all people, regardless of their religious beliefs. We are deeply convinced that Father T'Jampens embarked on that path. His entire life was dedicated to his fellow man. He faced many difficulties, including those from his fellow priests. He endured it all, because he wanted to bear witness to God's infinite love for humanity.

Vladimir Soloviev (1853/1900), a Russian Christian-Orthodox philosopher, provides a wonderful example of an empathetic attitude in *his "La justification du bien" (The Justification of Good) , which he himself borrows from* [297]Isaac the Syrian. It seems to us that this attitude applies perfectly to Father T'Jampens. Let us conclude our entire text with this.

[297] Soloviev V., la justification du bien (essai de phil. mor.), Moscou, 1898-1; Paris, 1939, 72.

The human heart overflows with love for all of creation, for all living things: for people, for birds, for animals, for subtle beings. When a person's attentive gaze turns toward creation, they are moved to tears, and an all-encompassing and deeply felt tenderness takes possession of them. A keen sympathy with the suffering of that creation penetrates deeply into the human heart. They cannot bear to see or tolerate that any creature has to endure the slightest evil, the slightest sadness. Therefore, they pray, moved to tears, even for the wordless beings, for the enemies of truth, for those who harm them. In prayer, they ask that God preserve them and grant them forgiveness. Even for the creeping things, they pray with all-embracing tenderness.

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