

## **SOLUTIONS AGAINST CRIME**

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JANUS PUBLISHING COMPANY  
London, England

First Published in Great Britain 2010  
by Janus Publishing Company Ltd,  
105-107 Gloucester Place,  
London W1U 6BY

[www.januspublishing.co.uk](http://www.januspublishing.co.uk)

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British Library Cataloguing-in-Publication Data.

A catalogue record for this book is available from the British Library.

ISBN 978-1-85756-613-0

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Cover Design: Janus Publishing

Printed and bound in England

## **SOLUTIONS AGAINST CRIME**

A treatise by  
Elske Möhlmann

This booklet is recommended to  
anyone who is interested in solving  
crime in their locality.

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## **Preface**

This book concerns crime and the solution of crime, worked out in all its facets. It is recommended to anyone that is interested in solving crime in his or her direct environment. Solving crime means solving in the sense of punishment as well as in the sense of healing the harm inflicted and in the sense of how to avoid crimes happening to the reader in the future. This book offers a treatise on every form of crime that exists; it also describes how one recognises a criminal, and it offers a solution to every form of crime.

Firstly, for inspiration, the book looks at the judicial system throughout the centuries past, and the way crime used to be dealt with. Secondly, different types of crime are addressed, together with their solutions. Thirdly, the book looks at the deplorable crimes of violence as portrayed in porn/snuff movies and in others that depict crimes of violence.

# Chapter 1

## 1.1 The Course of Law in the Past

Before the 17th century, the following rules prevailed when a crime was committed. For theft there was the punishment of expelling the perpetrator from the community where he had committed his crime. For rape and murder there was the death penalty. Punishments after laws that in my opinion worked according to the here following described rules and terms.

In those days, one had to adhere to the behavioural rules (judicial rules) governing treatment of one's fellow human beings, according to the kind of monetary coin used in commerce, and that one shared these behaviour rules with other people within this unity-of-coin group. This was an agreed rule within the whole of society; what was seen as suitable human behaviour and as unsuitable human behaviour for the individual differed in the opinions of the various groups of unity-of-coin that existed next to each other in the society. These different unity-coin-groups were in those days referred to as provinces. (Sometimes this coin was worn as jewellery.) These rules were agreed throughout the whole of society. What was seen as suitable human behaviour and as unsuitable human behaviour for the individual differed between the provinces, even those that existed next to each other. If, within one's province, one was caught committing a crime (by their own police), one was tried by the judges and procedure was set in motion, which I shall describe further along.

In some ways, currency was a symbol for the mutually agreed behavioural rules: from trade relations and the price of goods, to

family law and marital duties and unto the constitutional rules of the individual; just like the present day, such are determined by the courts of justice. But more than that: the kind of coin needed in a province gave a sense of unity because was the only legally valid means of paying. There could not be direct trade between different provinces. If one wished to trade in a province other than one's own, one first had to have visited the board office in order to exchange coins for those of the province one wished to enter (where one would be considered less worthy, receiving a poorer exchange rate for the coins than those of the Province one wished to enter).

It is known that different provinces of the citizens, the monastic orders and mariners each held and traded their own kind of coin.

By the way, one could at all times change the membership of a province, and migrate to an area where a different coin-kind ruled, if the behavioural rules there looked more appealing. This one could do by exchanging one's gold for the other kind of coin, or by freely accepting at least one coin coming from a member of the new group in order to thus be admitted to this community, with its rights and duties. One could also, at all times, found one's own province. The only requirement for this last process was that one gathered citizens who would work with each other and live under a newly chosen shared currency.

One could only firstly become a punishable member of a currency community with the arrival of adulthood (on average 21 years old). One could then find a community or province anywhere in the entire land to live, but one could also choose the group one was born into. In this latter case, the community was given from mother to daughter and from father to son, usually symbolised by the same coin that the parents had received themselves from their own parents. In this way one's trade was like a token of the people one belonged to, and accepting the birth-coin marked the start of one's adulthood – either continuing one's race or starting a new race.

Although the life of an individual was considered his own business, entrance into an established group was never seen as the accomplishment of the individual; it was assumed that an individual had already had the help of a member of the group so that he could enter this group. Therefore, the group-identification coin of an individual, when coming from the birth-group, was called a mother's coin, and when coming from a different group, a king's coin. (At sea, I believe that a crew sometimes referred to their admiral as 'mother'.)

Concluding, in my opinion the money form that one used determined – as long as one traded with it – which rules of life one had to adhere to and which principles one carried.

## **1.2. The Course of Justice for the Citizens in the Past**

Now I will describe of the judicial procedure. After a person was caught committing a crime by police and was brought before judges, he was asked there whether he still accepted the authority of his judges or his province. If he did, then the person came up for trial, where it was explained which rules he had broken and which penalty would apply. If the person accepted the sentence, and thus showed remorse to his fellow citizen, then, after that, if a serious crime was committed it was punishable by the death penalty. If, however, he refused the sentence, or had already refused the authority of his judges, then he was placed outside the group by taking away currency he possessed in exchange for the same amount of gold. With this the person could gain access to membership of a different community with a different currency and a different law, or one could also found a new province by applying directly to the courts of justice to establish a new currency. (This, to my understanding, applied if the matter had been primarily a judicial dispute.) Then one could start to attract supporters by distributing the new currency, thus establishing a new province where one's new law would be valid. (There is a Dutch saying that says 'there is coin being made.')

Also, anyone who broke the law could challenge his community (especially in case of a judicial dispute), in order to be able to rewrite their law after the sentence, or try to force the community to accept the new law favoured by the defendant. In that case, a temporary new coin was made and a new province founded, and his ex-fellow citizens had to choose sides between the old law and the new of the temporarily banished person; the city would be divided in two (including housing and all). After an agreed on amount of time (a year or such), having lived next to each other, the communities would assemble and weigh the price of grain or of gold or some such, thus measuring the balance of the old coin against the new coin. When the new turned out to be worth more than the old (turned out to be a richer province), the new law was accepted in the old group and everybody moved together again. But if the province of the temporarily banished person turned out to be less rich than the old province, then the banished person was again punishable under the old law, and this old law again ran its course.

In the case that a convicted ex-member of the community, after his banishment, wanted to return to his old community, he could only be let in (at the city gates) if he now did accept and respect his judges or the waiting punishment. If he had committed a serious crime, like rape or murder, then being welcomed back to the group could be coupled with a penalty of death on the scaffold of that community. In this way, the returnee, just like a convict who showed remorse after his crime at the judicial verdict, could also receive the same punishment, enabling him to stay part of the group where he committed his crime.

However, if a convicted ex-member tried to return to the community without accepting the banishment, judgement or penalty of the community, then the person was treated as an attacking outsider and, on his return to the community (or on leaving the judicial courts), was dealt with by military law and forcibly evicted or even possibly executed. In this way, the previously banished person still belonged to this group but was treated as a stranger. It mattered, in the past, on whose territory a person was executed.

### **1.3.1 The Course of justice, Through the Monastic Orders, in the Past**

In all cases involving punishment by police and judges of the citizenship, or when the convict had already declined his right to change provincial identity, the monastic orders (different from the citizens) had free access to the convict. The convict received an obligatory visit from the nearest priest, who would attempt to save the convict from his punishment or the death penalty by convincing him to enter the monastic order.

In those days there were some noticeable differences between the rights and duties in the citizen communities to those in the monastic orders. These I shall describe here. Firstly, there were many citizen communities in Europe, situated next to each other by coin unity, but the monastic orders served as one entirely free province, spread over the whole of Europe, with establishments in every citizen province; they were self-governed and had their own tradeable coin unity, not that used in the cities.' Secondly, fundamental to every citizen's community, was that work or talent was rewarded with an increase in possession of money and/or an increase in status. The entire monastic order, however, whatever work one practiced there (even if one did not work) from nun to cardinal, made exactly the same wages, not measured in ranks.

The provinces need to be called kingdoms, and I have read that these were grouped together under a leading emperor. And the different empires or nations were grouped together in Europe under a leading cardinal, who was like the king of the monastic order. By the way, in order to distinguish between them, a king wore, as sign of his societal position, a crown; an emperor wore two crowns (on top of each other and held together by a cloth hat); and a cardinal wore three crowns (on top of each other and held together by a cloth mitre.)

In my opinion, in those days, a priest who visited a prisoner would have said something like the following: 'Whatever kind of mistake you made within your group, you can restore the honour



and status that you lost with your family or in your profession. With us you will not have to repeat such a mistake because we all render each other equal, and live without being competitive with each other. There is, with us, no place for strife in the family because men and women live separately, and with us there is no strife in professional life because we are not paid differently, and no strife in possession because we do not collect them.'

### **1.3.2 The Course of Justice, Through the Monastic Orders, in the Past, Regarding the Devil and Criminality**

From an entirely different perspective, I might yet add that the priest may also have had a more psychological conversation with a prisoner. In particular, in the past, it was thought that there was a certain type of nightmare that arose after the denying of one's own conscience, different from the normal type of nightmare, and this nightmare was, in those times, associated with a saga about the Devil.

It was believed that a criminal accomplished his evil deed as a way of denying a present negative situation in his life wherein he himself had failed in something; he could thus pretend to have found success in an alternative field or lay some status symbol, helping to negate his previous lack of success. After the criminal had achieved his 'replacing' success, he would (the night following) first receive a nice dream about this successful activity but this dream would then change into a dream wherein he would seem to act out his replacing activity with the very person or place that he, by this replacing activity, had wanted to avoid. Thereby the dream would turn into a nightmare. In the case of a murderer it was said that if he returned to the place of his crime, in his dreams or in real life, he first experienced joy but would, after this, see the apparition of his victim change into that of his real enemy, against who he had not wanted to fight after which the dream would end with fear.

The old saga about the Devil told that, at the moment that such a bad-deed-satisfaction dream changed into the nightmare, the

Devil came to sit down next to the bed of the criminal to be able to enjoy the fear of the dreamer, which pleasure the Devil came to get as wages for, through his seductive arts, inciting people into vain behaviour. (It was said, in those days, that a person became a victim of this fictitious figure of the Devil, and of these nightmares, by 'laziness, vanity and pride', because that person too soon in his or her life had wanted to get (monetary) winnings from his or her (future) talents.

This nightmare of the bad person in no way led him to the straight path because, in this way, confronted with his first fear, he would then see more reason to have to repeat his 'replacing' behaviour. I find that more contemporary sources (psychological studies) confirm this, for example in the description of the behaviour of the criminal that follows. After falling back every time into their 'replacing' behaviour, the following dreams of glory and pleasure for the criminal become shorter every time before the nightmares set in again. Thus, over the course of time, the criminal will seek ever increasing replacing status or replacing behaviour, in attempt to regain his former sense of satisfaction, so that, over time, he falls increasingly into perpetrating wrong deeds against his fellow man.

It was believed that this type of nightmare only affected the criminal, brought on by their behaviour and making the situation worse, but that they did not affect the righteous person who did not ignore his or her own fears. That is why, in stage plays of the time, the Devil walked about whispering bad advice, inciting people with false pride; he always targeted the bad person and never the innocent person.

Interestingly, it seems to me that the description of this criminal behaviour from the olden days in my opinion corresponds with what is described on American talk-shows, as 'behavioural addiction'. This has been described as: 'Being good at a certain thing, but when needed to prove oneself on a different field, not noticing this new demand on-time, one relies too much on their other talent. They try

to compensate the new demand by means of one's sense of satisfaction in this field one was good at, other less successful fields get ignored, with the (unconscious) goal to get the sense that one's life in the present is successful. And all of this in such a way that one clings to exercising that talent still expecting to receive the former pleasure of it, long after they have lost the pleasure of that activity.'

It is interesting to look at the subject of nightmares of criminals, as they were defined in the past. In sources more up-to-date (psychological studies), I have read, concerning murderers, that, after repeatedly having tried to ignore their problem by means of a replacing behaviour, they at last start to associate their two behaviours with each other. They seek increasingly more direct ways for replacing behaviour through their victims, and expect to find, in a more direct way, a solution of their problem through their victims. Namely, just before they inflict the murder they ask the victim for example seriously whether these know something against a problem with such a person that the murderer has been trying to avoid dealing with this problem by acting out a killer, also when the victim not directly (seems to) have had dealings with this. And also, because it felt years long so good to constantly seek a victim after a problem with such a person that had first caused their nightmares, do the murderers start to mingle those two matters in their minds.

### **1.3.3 Further Details on the Course of Law, Through the Monastic Orders, Sequel in the Past**

In the past it was, at all times, possible for the ordinary citizen to enter a monastic order, as long as he accepted the order and all the rights and obligations that were connected with that. In addition to this, one could at all times, when one had committed a crime but did not (yet) want to go in front of a civilian judge, find a (temporary) room and board with the Church so as to enter the order or to ask for advice for the priest concerning one's criminal behaviour. (I think it possible that the principle of confession to the priest in the church, as we know it, seems to stem from this.) This right to seek

help or advice from the Church also applied to someone who had become a victim of crime, if he or she did not want to report the crime to his or her fellow citizens (for example, when they doubted the seriousness of the crime), because in those days it was considered an offence if one did not fulfil the civilian duty to report criminals. Furthermore, it was common that every citizen, at some point in their life, doubted the justness of their own motives or deeds, concerning family matters or professional matters; what happened is that they could find temporary (or more permanent) housing known as a retreat, in one of the monasteries nearby, so that they could reflect upon their lives before returning to the cities.

Also with a up-coming founder of a province (a king) – be it sprung from ambition or sprung from criminality – it was habitual that the monastic order would make an offer to him to enter the monastery order, in this way trying to prevent this founder of a province in the future fail to find his place within society. The monastic orders, in the shape of the priest or the cardinal, also had a similar role to offer to those approaching adulthood, of whom it was expected that they would not find suitable professions in society because their talents did not suit the existing culture. They would be offered accommodation and an income because one supposed that if the judicial sides of a new profession were not properly worked out, that when this person became adult he would be under or overpaid, which would lead to unjust money distribution among the professions, and this could result in an economic situation that would benefit no one. One might otherwise have feared that this situation would have given rise to more criminality within the provinces and that then the economy within the provinces would slowly fall apart.

I believe that the festival of Saint Nicholas, in the Netherlands every year, may have originated in those practices; there is a description associated with the feast that states: 'There was an important cardinal a long time ago, who had saved several young people from low, common jobs by offering to pay them to work for

him.’ My expectation, concerning the golden and silver chocolate coins that Dutch children enjoy, is that, in this feast especially, the image of the Dutch queen was not originally on them but that of the monastic order of olden times.

#### **1.4 Further Details on the Judicial Course in Civilian Communities in the Past**

Here I will give a further description of the city law. Gangs of criminals operated in the cities there (after having been banished); they had chosen the free life and had not again become a part of a province (they were stateless outlaws). Excluded from commerce, they only begged and stole from travellers. As soon as they were noticed in a province, they were chased away from there by the resident provincial military (or executed in the event that they were murderers). The laws of the provinces or kingdoms covered the surrounding landscape. Travellers in the kingdom were at risk of being robbed or murdered by the criminals. But members of the monastic orders were left in peace because, in the spite of the criminals’ offences in civilian society, they had not offended against the monks and nuns. And it is, in my opinion, even possible that the villains avoided the monks and nuns out of fear, for the reason I have already described concerning the general opinions, in the past, about the symbol of the Devil, about which the monastic orders were considered knowledgeable.

Concerning the opinions of the travelling gangs of criminals, I believe that I have read (but I do not remember this subject with certainty), that they despised both groups, civilians and religious orders. This was because both these groups, in the opinion of the free criminals, seemed to worship a ‘figure of authority’: The citizens through their societal patriarchal positions (the king) and the monastic orders by their belief in God. I understand that the gangs were proud not to be a ‘mother’s child’ through their free way of life. I think it possible that the stealing from and murdering of

travellers would serve as an imagined punishment to teach the travellers a life without a ‘mother’. Members of the monastic orders might have been more respected by the free criminals, because they worshipped God instead of a person (the king), but this difference was not significant as, despite their so-called spiritual way of life, many lowered themselves by using the ‘earthly’ money, which the gangs, in their province-less life, did not use.

The city’s standard punishment for stealing, or even lying, was to be thrown out of the city. I assume that this punishment meant banishment.

## **2 The Present Time**

The last time in West European history (to my knowledge) that a free man founded a new kingdom (with an entirely new shape of law and his own new coins to encourage citizens to join him) was about the year 500 AD; the last moment that a new province was founded by a ‘criminal’ from a judicial court in the Netherlands was about the 17th century (I think that the province concerned was Utrecht).

From the point of view of the state, it seems to me that from the foregoing European history it could be concluded that through various different judicial systems existing alongside each other (from which the traditional provincial and country borders have probably arisen), and through being in competition, testing systems in practice and not in theory, the most successful human rules of living and behavioural norms are likely to turn out to be the ones that provide most monetary profit for all inhabitants of society. It seems predictable that, in European history, over the course of time, perhaps with mutual migrations also copying each other, those provinces in Western Europe would turn out to be the largest, compared to other provinces, that had the richest monetary units with the richest groups among their inhabitants. These testing principles must have shaped the present system of state and of the present constitutional laws for Europe, America and the Soviet states at least.

In my opinion the former status of empire can be compared at the present time to what is now called a republic (for example, the United States of America), because this also has one leader with a number of different provinces (or 'states'), each with a different constitution of law. And what was formerly a kingdom can now be compared to a democracy and to a dictatorship because these both also have one leader or one government, as well as one singular constitution of law for all the inhabitants.

Before I go further into describing how this historical situation, in my opinion, has been the origin of current belief systems and political situations concerning crime and punishment, particularly in the countries with a (previous) civil war, I first want to investigate, on a more direct social level, what some current definitions concerning the personal freedom of the individual against criminal behaviour to fellow citizens and to state, are.

In the sections that follow I give my personal considerations regarding this subject.

### **3.1 Some Current Definitions of Righteous Behaviour as Compared to Criminal Behaviour in Society; the Will to Kill**

In my opinion, one can recognise, from the descriptions of past judicial course given above, two recurring mechanisms: first, the mechanism of competition; second the mechanism of rivalry.

1. Competition between different individuals within a group leads members to strive with each other to establish who is the best in the shared occupation or survival technique; the winner receives the most respect and reward from the group members. The loser can resign himself to his position or try a different approach as in ('go and look for another job').
2. Within rivalry, different individuals strive with each other (but are separate from each other) to establish which different occupations or survival techniques at last will

turn out to be the most sensible in life. The battling members are, thus, not in each other's neighbourhood, and the loser could disappear or be outdone by a rival without it being necessary that the two parties have ever met each other.

A good example of these mechanisms can be found in several Dutch philosophical radio talk-shows. Listening to those, I have sometimes noticed a mutual contempt between so-called 'intuitive feeling' people and so-called 'rational thinking' people. Both groups seem to be very negative towards the other group, considering the other party less able to understand life. What stood out to me in this example is that both groups, in my opinion, gave the impression of directing their comments not in the direction of listeners from their own group, but to the listeners of the other party. Thus, it seemed to me that both groups showed a hidden desire to change or to improve the other different-natured party. If I am correct, it seems to me that this situation, under current opinions, could be called a competition, since both claimed to be better at 'understanding life'. But, despite this mutual interest in each other, and aside from these criticisms, there was no agreement between the groups to measure each other under one measurement; in fact, the emphasis was criticising the other group, sometimes in a sneaky manner. This situation, under current notions, could be described as a rivalry as an outsider's measure of success is more significant here. I was left with the impression that this situation could be called: 'a confusion between two rivals (strangers) that both mean to be in competition with each other (equals)'. In this way, I intuitively categorised this situation as a typical democratic (Dutch) cultural scenario.

This subject brings me to an interesting possible definition of the word 'gossip'. Namely, I suggest here that gossip is: a critical expression of person 1, concerning person 3, mentioned in the direction of person 2, in competition with person 2, in order to gain status in the social group of person 2, but this relies on person 1

remaining a rival connection with person 3 in order to stay a stranger to person 3, so that person 1 can avoid a confrontation with person 3. But person 1 hopes that he or she has made it seem to person 2 that he, person 1, has defeated person 3 in the competition of the social group of person 2, so that, in my opinion, person 1 hopes, without any strife with anyone, to be able to remain in the social group of person 2. I think that 'gossip' is not understood generally as: 'expressing bad criticism within a competition in order to start a battle', but generally is understood as: 'expressing bad criticism in order to eliminate the other person, in a direct way (and also without the burden of proof), without confrontation, in order to be able avoid a battle'. Because I believe that a real gossip avoids at all times being open about their criticism to someone, to avoid a battle with that person.

In my opinion, there are, in our present social climate, three types of dispute that a person can get involved in with another person, which I will describe in the following. But first, I would suggest that the desire of a person to kill another person does not arise within one of the three types of dispute alone but and only when two of the three types of dispute are accidentally combined with each other. This last thing I will describe later on; first, I will describe here what are, in my opinion, the three main sources of strife in the West.

First, the competition, more or less peaceful, with which one divides winnings among each other hierarchically, with every group member getting something.

Second, rivalry. Members are more or less uninterested in each other; one gains winnings separately of any other and does not care for the other party when that party does not have anything any more.

Third, the co-dependence, mentioned in American talk-shows. This is, in my opinion, to be regarded as self-destructive and destructive to other people. In my opinion, it can be defined as follows: outwardly, apparently, there is a competition going on between two parties, but inwardly there is a hidden rivalry going on.

It seems here, with the disputes of a co-dependent nature, as if the two parties wish to communicate with each other, but actually both parties behave as strangers to each other, and are both subconsciously directing their communications to any third parties listening (in fact, their actual competitive group members). The hope is to some day gain support from that listening party against their partner in the co-dependence, with whom they disagree, to in this way try to rid themselves of this partner, as with rivalry. The important element with co-dependence is that both (or all) partners show this behaviour and feel this way, but that both (or all) do not know that the other feels this way; neither have ever noticed what measure the other party uses to judge people. In other words, both members of the co-dependence have noticed the tone of criticism coming from the other, but have not listened to the words of the other, and thus have not noticed that both of their measures to judge people and their goals in life (and thus, both of their actual competitive groups) do not coincide with those of their partner. Through their communications with the partner, they confuse uninterestedness or 'not listening' with apparent 'misunderstanding' from the other about their own 'correctness' in a matter, indicating the other's lack of ability concerning the matter. Thus, they consistently judge their partner to be less worthy in their relationship. If, for a long time, a competitive party does not arrive to encourage compromise, or if, for a long time, these individuals meet no opportunities to enlarge their circle of friends, these two parties stay in the co-dependence out of lack of choice. From lack of a more worthy friend, they keep their co-dependent partner with them, because of the chance to despise the other for always being 'wrong', in order to, even in their narrow perception of life, yet be able to feel some pride from them. From an objective viewpoint it seems the co-dependents are in (peaceful) competition, although they keep rowing, still keep hanging out with each other or keep seeing each other. But, despite appearances, both partners of the co-dependence hope, each separately, that one day their partner, by his

own 'stupidity', will disappear from their direct surroundings, just as it works with (uninterested) rivalry.

In my opinion, the will to kill arises by mistakes, when two out of these three types of dispute are mistaken with each other, namely, when a party is considered to be a rival party but is consistently behaving competitively to the other party (rival). Also, when an ex-partner in a competition desires to change the rules, thus actually becoming a rival, opposing the former competitor without having tested, in practice, the value of these new rules of rivalry. Then the recipient of this 'new' criticism gets the impression that the other wants to take over his place in life, wants to eliminate his existence on that spot, because a rival group (such as a different survival mechanism or professional occupation) threatens to place itself over the recipient. Therefore, if a rival seems to cheat by acting competitively against a rival and, with his profession, tries to replace the group of his rival instead of just being a rival, then members of the competitive group will feel threatened by the pushy outsider and they will try to stop them 'destroying' the business by themselves, striking against the first blow him. And thus, the will to kill originates.

I would also like to discuss the formation of social groups. In my opinion, a person normally only lets himself be criticised by members of his or her social circle. I think that people within a social circle expect to be knowledgeable about the same things because they share a similar goals in that circle.

I would suggest that a situation could arise whereby person 1 addresses another person 2, criticising person 2, be it to help him or be it to punish him, entirely without warning to this person 2. In this case, one can be fairly sure that this person 1 thinks himself to be (already) a member of the social group of person 2, or that this person 1, through this behaviour, is trying to gain access to the social group of person 2. In both cases, person 1 respects person 2 and trusts him, because person 1 already feels himself kindred to the social group of person 2. Also, person 1, with his interfering with

person 2, possibly feels already (naively) that he is doing what is best for person 2 because he imagines this person 2 to be like himself already.

### **3.2 The Culture of Crime**

Here I will discuss the definition of what is real criminality, further to reading that I have undertaken on the subject.

I think it is useful to quote the following from a certain old opera (Mozart, *The Magic Flute*), in which I see sense, with heroes and villains in it. As I remember, the intriguing text states that:

'A liar that lies to himself when listening, does this because he expected the heard message to be coming from a person expressing too many different kind of messages; that a thief takes something, because he expected that his victim gave too many things away to too many different kinds of people; that a rapist gives something, because he expected his victim to take too many different things.'

And my guess would be that the text could go on to say that a murderer expected that his victim wrongly worked in his profession by either taking or handing out too many different kinds of work.

Philosophising about this text I can, in my opinion, draw two interesting conclusions, that I shall try to depict in the following.

First, it seems to me that if one could take this quoted opinion to be true, this would imply that a criminal does try to behave in a righteous or suitable manner. But, to me seems a judgement made by such a criminal to be different from a so called righteous judgement, through means of checking of the judging party whether the 'suspected' party was or was not interested to (by this criminal) be judged on his behaviour. Namely, because such a criminal as it were makes a connection on the supposed behaviour of his victim, (by as in the play is mentioned 'as a thief to take from

a, by him, suspected giver; as a rapist to give to a, by him, suspected taker, etc.)' it seems to me as if this criminal does not try to improve the behaviour of the, by him, 'suspected' party. In the olden days, anyone caught committing a crime was banished or put out of the group. It seems to me that such a criminal shows himself, by his behaviour, not to feel part of the social group of his potential victim, or at least, not entirely. This gives me the impression that there must be a rival attitude with this criminal (avoiding behaviour). I suspect, judging by his distant and uninterested attitude, that such a criminal wouldn't have checked whether his opposing party was interested in being judged by him, because the criminal seems to behave as if he thinks himself to be part of a different social group than his 'victim'.

But, on the other hand, it seems to me that such a criminal behaves himself, in some ways, as if he does think himself to be part of the social group of his 'victim', because he, in his actions, does interact with them. In fact, on every conceivable human social level, from lie to murder, he exchanges with his 'victim', and in my opinion this could only be the case in a competition. Because this criminal chooses to stay with or relate to his 'victim' instead of banishing him, I think this criminal seems either hypocritical in his outspoken negative criticism of his 'victim', or is shown to behave self-destructively, in that, on the one side he disapproves of his fellow human but on the other side, he supports this behaviour. **Therefore** my second conclusion is that such a criminal, by the taking in his own hands of the punishing law outside his 'suspect', shows a will not just to punish.

This subject leads me to another point might be interesting to mention here. I have noticed that the fascistic circle in the Netherlands, mentioned earlier, seem to judge Dutch citizens; these citizens are found as guilty, by the fascists, for committing a crime as they are for letting a crime go unpunished in his or her own surroundings. The impression is that the civilian was perceived equally guilty in either one.

A further passage that I would like to mention from the opera from which I earlier quoted is as follows:

'When a criminal has once succeeded to commit a crime on someone, has the criminal after that the tendency to increase his crime on the person in the following increasing order: after having lied to himself about his victim and the victim lets this be, does the criminal try to lie to that victim. After having lied and the victim lets this be, does the criminal try to steal from the victim. After stealing comes raping, after raping comes murdering.'

Later on in the opera, it says:

'When a person with a criminal had become 'suspect' of having lied to himself about what was said to him, or if a person had himself been lied to by another, that the opinion of the criminal was that this person might as well be murdered right away by anyone that knew of this.'

My impression concerning the Dutch criminal fascistic organisation was that, even when a civilian broke out of this pattern, by banishing the criminal from his life, perhaps after worse crimes, he was still targeted by the fascists because of his earlier mistake, such as being so stupid as to have misheard another person. This citizen was considered hypocritical and still considered suicidal out of assertive weakness, and therefore still murdered by this organisation.

As a third quote from the old opera, I wish to add the following:

'When criminals meet each other they consistently judge each other from each other's age in combination with the aforementioned increasing order of the 'lying against oneself and lying to someone else' (role of the child), stealing and raping (role of a married couple), murdering by removing something and murdering by enforcing something (role of the professional person).'

My interpretation of this is as follows. Suppose that a number of 'executors' (read: murderers of the 'taking-away' type) within a criminal organisation have to interview a younger man for the job of 'buyer' (read: thief); it seems that the writer of the old opera meant, for example, that these 'executors' would inform the 'buyer' whether he succeeded in his last 'job' to, (through the theft), enforce something on his victims (rape), because the thief here is younger than the murderers and according to the writer of the old opera, criminals strictly judge in the order of the aforementioned increasing line.

It is interesting to note, incidentally, that the criminals themselves do not expect to find this behaviour from the other criminals. Therefore, to follow through this example, the thief shall, when it is his turn to speak, ask the murderers whether in their last 'job' they succeeded through the murder to enforce something on their victims (rape), because from all criminals older than himself he expects of them, when meeting him, the thief, only to possibly be one degree removed from him, in this case thus also be rapists. As a final quote from the old opera, the following seems a good one to mention: 'A liar hopes that the opposite of his statement is true'.

### **3.3 Further to 'Definitions of Righteous Against Criminal Behaviour, on a More Direct Social Level.' Or, How Does One Recognise a Criminal?**

From my foregoing discussion of the course of law in the past and competition against rivalry, I would suggest that, as a rule, someone's behaviour could contain signs that, in an intuitive way, point out whether someone has a real criminal persuasion.

The crux of the matter could be summed up in the question: 'On whose terrain does a person come to act out boss?' For example, a questioning boss gives orders but in a questioning way; seems to me to be hypocritical. I think that when a person has the role of boss and therefore gives orders but also expects his subordinate to take over the leadership by offering something, or helping, or even

giving orders this is too much. In my opinion, this is a clear sign that this boss-person has a real criminal persuasion.

An example of 'the questioning boss' can be found when there is a turn around in a give-take relationship that comes about between people. This 'turning around' behaviour also occurs, I believe, in with these following examples.

1. The Questioning Boss: someone who gives orders while also asking for an explanation concerning the other person's affairs; sometimes coupled with physical rising above the person being spoken to.
2. The Questioning Declarator: someone who thinks he is proving his declaration to a party, when the other party cannot prove the opposite of the declaration; sometimes coupled with physical rising above the party being spoken to.
3. The Most Important Stranger: someone that sets out boss to someone that he meets for the first time. When the meeting is arranged by a third party, the bossy person assumes that the new person will have the least to give in the coming relationship, because there was being spoken about this new person to The Most Important Stranger without his presence yet, through which the Most Important Stranger got the impression that he and the third party were gossiping about the new person, which gossiping the (weak) new person seems to allow because he 'still' showed up to the Most Important Stranger; sometimes coupled with physical rising above the newcomer.
4. The Ordering Subject: someone that acts as if he is boss over someone that takes care of him and in this way believes he is getting something, whereas, in fact, he is giving something. Giving orders is used as way of asking for something, or as of way of complaining to a caretaker; sometimes coupled with bowing of the Ordering Subject.



5. Asking a favour from someone he has only just met. In my opinion, possibly a combination of the Ordering Subject and the Least Important Strange; sometimes coupled with bowing.

These kinds of behaviours are, to my intuition, all signs of a real criminal persuasion; in my opinion, a person that shows these kinds of behaviours (in addition to being irritating) can certainly be suspected of having shown one of the following behaviours during their lives: lying, stealing, raping and/or murdering.

I estimate that the type of person illustrated in these examples, who tried to turn around the give-take relationship, was deliberately trying to work against the give-take relationship. It seems possible to me that the sort of give-take human relation type that is the basis of these examples gives some people a false sense of fair play, because they themselves might have had a bad experience in a give-take relationship with a third party, which leads them to think that they have a right to do the same thing with their current relationship, harmless thinking that it is to turn the positions in the relationships around.

#### **4.1 Fascism: Introduction**

I would now like to continue with an essay on the problem of porn/snuff movies and other violent movies that come from countries that are close to or actually experiencing a civil war. Although the societal behaviour in those countries, I believe, does not strike an immediate similarity with those in the Netherlands, I feel that I should describe what are, in my opinion, some analogies between the so-called civilized and less civilized countries concerning the way that personal freedom and duty to fellow citizens, to state and to the constitution that have been defined. Or, more precisely, concerning the definition of personal freedom against the definition of criminal behaviour.

In these nations where civil war has occurred recently, or where it is ongoing, there is a tendency at much smaller scale and much more frequently than we are used to exercise the death penalty used to in the West, to a consequence or continuum of the fascistic government that ruled there.

Fascism is, in my opinion, present in every time and place where people are redistributing money and incomes. Its aim is to redefine what the societal rights of the individual concerning money and income are. Fascistic ideas are continually present in every society, and they express themselves in the shape of expressed despising of certain groups in society, especially those groups that are considered, in a competitive sense, the lesser ones compared to other groups in that society. As long as this 'less worthy group' stays at the bottom end of the income scale, then there is likely not to be aggression towards this 'lesser' group. This comes about in my opinion because the lowest income in a society is considered on the one side as being just for a less worthy group, and on the other side as a natural and educational punishment for being less worthy. But in both cases it is mostly considered as a just societal order. Fascism only seeks confrontation, in my opinion, when a group within a society that has for a long time been despised and lived at the lowest income level in a society suddenly achieves an amount of income comparable to that of citizens who have enjoyed for a long time a high status in that society, especially when this happens in an inexplicable way.

We know that there have been civil wars in the less democratic nations in Eastern Europe and other areas. But I believe that there is a growing tendency to have a civil war for the first time in Western Europe, near the eastern border, which began around the 1950s. I think that this tendency has been visible in the Netherlands since the 1970s, when porn and snuff movies emerged from the clandestine circuits and were 'tolerated' by Dutch society. I will explain the connection that I see between the fascistic movement and porn and violent movies coming from clandestine sources further on.

The fascistic movement may even have been developing in the Netherlands since the Second World War and, thus, indicating a turning away from the democracy in our nation. This is possibly due to the fact that, after the Dutch surrender to the Germans, certain citizens in the Netherlands no longer dared trust the Dutch authorities. (This is not, however, rue of Dutch policy.) This reaction probably stemmed from the fact that the highest judicial authorities in the Netherlands, being the police and soldiers, the direct (physical) power over the citizen, was in the hands of the foreign nation. In my opinion, from then on, certain Dutch citizens preferred to take Dutch political power into their own hands.

I will now try to explain the, by me, suspected connection that I see between the fascistic movement and porn and violent movies coming from clandestine civilian sources.

My opinion concerning the current porn and violence movie industry throughout the world is that a number of clandestine publication-orientated movements have started to work together, and the authorities have not noticed this occurring, not realising that some manufacturers in the industry do not work singularly.

I shall try to show this in the following section, describing a number of different aims and groupings inside the porn and snuff movie industry. But first, I shall try to establish its position within the film industry as a whole.

## **4.2 Fascism and the Medium of Film**

Definition of Art. To an artist, in order to make possible the imaging of a subject, in the sense of making it believable to a viewer, there seem to be a number of rules set. I have found some mentioned in literature (for example, by James Joyce in *A Portrait of the Artist as a Young Man*), which seem worthy of discussion.

This literature stated that, as art represented people and objects, these images seem to become stilled; they lack the freedom of people and objects within the frame of the storyline (literature and theatre), or within the frame of the picture (painting and sculpting).

The artist, in order to be able to make this representation believable to the art viewer, had the task to first eliminate the need of freedom from the subject (person or object) before this subject would be fit to be depicted. Thus, the only suitable subjects would be those that radiated such perfection in life that the viewer would not feel the need to alter the storyline or picture at all. This situation would only leave three types of concepts possible for the artist to depict. These are: 1. the perfect god or the heroic part (being without fault); 2. the independent person or self-critic (already having been rewarded or punished); 3. the eternal lasting status or the still-life (already being dead). Perfect gods or heroes were not sensitive to the criticism of the viewer (this refers to the need of the viewer to peruse or criticise the depiction) because they were lifted above the level of power of the viewer. The self-critic or independent person were not sensitive to the viewer's criticism because, during the story or in the picture, they already showed guilt, remorse and modesty or were already rewarding themselves the whole time. The goal of the artist was therefore to contain or win over the weak side of mankind or of worldly nature. And the artist had to be able to recognise perfection and/or modesty and/or death.

Tragedy and comedy would, according to this literary source, have been invented precisely to fulfil these demands of art, whereby it would be elementary that the (main) character of the story is constantly surprised but the viewer, specifically, never is. When the artform was well made, the viewer, in contrast to the subjects depicted, would be able to foretell the ending or plot of the story right from the start. Thus, the ending of a tragedy would be less worthy, whereas the ending of a comedy would be more rewarding.

The definition of pornographic art is, in my literary sources, described as follows: failed art that had as its goal to depict something that was finished, but did not succeed in this and aroused in the viewer a need to change something to alert the depicted subject, or, more exactly, a need to relate to the subject. So that, although presently in the West the term porn has become to

mean a sex film, which is not etymologically correct, the real meaning is more 'failed and thus provocative art'.

Typical pornographic elements in a work of art were supposed to be mentioning of specific – existing – names of place or time.

### **4.3 Fascism and Prostitution**

Prostitution, in the original sense – pro-stitution – has had, I believe, not as much a society-reforming intent, as much as a professional intent, but always seemed to offend society. The pro-stitution (not the same as the profession of 'public lady', for travellers and unmarried people) was, in my opinion, invented for young adults that had not yet found their own place in society, in terms of relationships type or profession, but wanted to pretend to have found this. This resulted in specifically sex and power games, with a central element to the customer (and to the prostitute) being the magical superstitious belief around sex, 'sex as the connection of true love', the illusionary bringing together of different professional occupations or different societal positions, that are not to be united in the real society ('stitution'). One well-known example is the boss with the secretary. The goal of this sex-play seems to me to be that the customer, who took a job as boss but would rather be a secretary, gets the opportunity to play the role of a secretary through the session. The pro-stitution serves to enable the customer to try out a different life-role without also actually having to practice the role in real life. In the original pro-stitution, this was a way for the customer to decide after the role play, whether he is content to have worked out his problem, or wants to ditch in his real life profession or both societal positions in order to try out a third profession. The process is then repeated until the customer (or the prostitute) find their happy place in society ('stitution'), in a profession or in a family, and at last became a self-responsible adult.

By the way, in the olden days, prostitutes and their customers seem to have used their own interchangeable monetary coin unity for their business exchanges.

### **4.4 Fascism, Introduction and the Clandestine Sex Movie**

Regarding the sex movie industry I have gained the impression that every movie is mostly of criminal intent and is made by criminals. I will explain my observations on sex movies in the following.

In the sex film industry I noticed from ordinary sexual inclining films to bits from pornographic films, a story line re-occurring some morally wrong themes. I wish to sum this up (in order of declining criminality).

First; this was in hindsight, indeed, your true-love with whom you did it, so you were not a dirty, adulterous person.

Second; with hindsight it was, indeed, completely by accident that you did it with someone, so you were not a dirty, adulterous person.

Third; with hindsight it was, indeed, the normal behavioural habit in that period of time in history, so you were not a dirty, adulterous person.

If there is a number four in the storylines, then I have not noticed that yet. But, perhaps, I might add half a number five. The sex film itself, as used to show that this is indeed a righteous activity on your part because the other people always make righteous films.

Further, concerning the criminal impression that sex films make on me, in many storylines in sex films I often notice the basic criminal type of behaviour which in my opinion, seems to correspond with the behaviour of criminals in the past, as described in part 1.3.2: *the Devil and Criminality*. Most of the sex fantasies that are worked out in the sex films seem to me to be of a certain standard format of morally wrong origin, which I shall describe here. The impression that I got from society, through the media and such, is that the attitude rules with single people that you must first have your matters in order in work or in living space ('outside') before looking for a sexual partner and an intimate relationship with someone ('home'). In sex films I notice constantly a desire to put a sexual relationship before finding a stable place to live, to falsely hurry this, and through the sex fantasy falsely to make this

possible, by means of replacing a status symbol. For example: The sex film fantasy of public sex in a restaurant, to me this fantasy gives the impression that it originated from a person who finds that he can only have a partner if he first has taken her out to dinner. But he then misjudges his own solution in his quest for sex and, instead of dinner first, finds dinner during to be the solution to his quest. Or, for example, the sex film fantasy involving the outbreak of orgies. This one seems to me to originate from persons who find that they can only have a partner if they first gain the respect or acceptance of a large group of people; in other words, that they 'belong there'. Thus, through the criminal hastiness and the vanity of wanting to feel successful in life too early on, they consequently look for their solution to the quest for sex directly with the group.

A more dangerous side to the criminal sex (film) fantasy is, in my opinion, when 'outside' still is not arranged in the life of the fantasising person, but competitions or rivalries and such-like still have to be battled with people. A criminal character may use these for his replacing status, which can lead to 'fighting and lovemaking at the same time'; socially self-destructive and dangerous relationships, thus, arise between people.

#### **4.5 Fascism and the Snuff Porn Circuit, Bestiality and the Will to Kill**

The snuff porn industry (but actually also in my opinion the porn industry) has little to do with the sex film industry, but serves there especially in order with image material and/or through the magical workings of the arts, to avoid that there is no rational judicial procedure at hand in order to be able to try people that are suspected to have made a societal mistake.

Base image material is possibly meant to show that certain fellow persons are considered to be 'classless' (in matters of family or of profession); by placing these people in images of embarrassing positions it is possibly meant to make it easier to be able to let these people be eliminated by a third party. I believe that the fascistic

movements that use this are, in common with all sex and violence, mostly focused on money and on the redistribution of money. Their films always return to a battle over money. In the sex film industry one can, in my opinion, imagine what for those manufacturers is important; a constant battle over which person belongs with which person, and also who has broken whose rules and who has been the one that made a mistake. But at the moment that there appears a row about money (or about possession), I believe, in my opinion, that the film must be of fascistic origin.

This fascistic behaviour has, in my opinion, sneaked into the sex film industry, and has thus given rise to the porn industry. In the porn story often see a strife depicted, for example, who is better at loving, or who is the least hypocritical or the least selfish, etc. I perceive the storylines in porn films as coming from the fascistic industry, which, in my opinion, is focused on collecting evidence or finding a procedure, in order that people who are suspected to be classless or criminal in family matters, can be executed. As the term 'pornography' is actually etymologically incorrect as a name for a certain type of arts genre, I prefer to use the term 'sexual-fascistic films'.

Viewing porn films I notice that there is usually sex and violence on a non-procedural way, and so, in my opinion, the wrong ways have come to run mixed in with each other. My only objection against the sex film industry, the porn film, and the violent film 'snuff' industry', is the apparent lack of a (judicial) procedure between the people. In all the image material that I have seen, it seems to me that someone in there on only a feelings-based level tries to let justice happen. Which in my opinion is a criminal activity.

I believe that calling a criminal an 'animal' stems from the fascistic corner. In olden times, the term 'beast' was used to point out a criminal point, because one considered an animal not to be guilty for its ignorance but a person to be especially guilty. This was because an animal was seen as a lower creation, and a human as a higher creation. But I do not think that, in the past, an animal

comparison to a person was intended to be offensive when it was meant symbolically. The animal symbol did refer to the conscious feelings and behaviours that the person exercised in his life.

The opinions about the difference between human and animal in the past, in literal sense of the word (not in the symbolical sense of the word), can be found under the rules of warfare, for example, from 2000 years ago, concerning Roman warfare of that time.

When a war broke out, in those days, Western nations followed certain rules. A war was fought by the nobility (kings and armies) of one nation against those of another nation. The group of nobility that won (by not surrendering themselves) gained rule over the population of the overcome nobility. Following this, the conquered population could be forced to adopt certain cultural aspects from their victor's, and their professions could be changed (for example, slavery). On the territory where a war was being fought, the attacking army could encounter four types of inhabitants. Firstly, the person was asked whether he or she belonged to the population at war. If not, then the party could walk on. If yes, then they were asked about his or her civilian rank. When the rank was of nobility, then a fight ensued until the nobility bowed to the new ruler. If the person was not of nobility but belonging to its population, and was still wearing his or her professional garment (rank), then a fight ensued till the citizen bowed to the new ruler. After that his signs of civilian rank might have been removed and he might have been given a new profession. If the person was a member of the population and he already removed his signs of professional rank – a sign of surrender – then the victorious army might appoint him to a new profession.

When a person lost a fight ('the first to leak blood') but did not want to accept the new king as his lord, then the person was killed. In this case, that person was judged to have been not a man but an animal because the person apparently had not been capable of respecting the powers of the establishment. In those days it was thought that the difference between man and animal consisted of whether or not the person in question was capable of differentiating

between hierarchies of power. The difference between man and animal was, in particular, considered to be multiplicity compared with singularity. People were seen as possessing different natures and qualities from one another, in terms of being equal to each other as well 'above' each other, but an animal was considered as to possess only the same qualities his fellow animals (also seen symbolically). In the olden days, if someone claimed to be able to do what another person did, without having first tried it or practised it, they were looked upon with utmost suspicion, and they would often be challenged to a fight, as a way of testing practically whether this person should be executed. As long as a person showed awareness of difference in ability between people, and awareness of hierarchies of power, they were considered to be a human.

If a person lost in combat in war, and did accept the winner as a new master, and did surrender (into 'slavery') but the winner did not accept this and forced the loser to beg for his life (which was seen as provoking criminal behaviour: 'Offering Subject'), if this was witnessed by anyone the winner would have been regarded as a criminal. Worse, if the winner then killed the surrendering loser, this winner was considered to be like an animal because he did not recognise the power hierarchy of people. (Incidentally, it is thought that sometimes, in war situations, the corpses of people were eaten (cannibalised) but, in those days, it would have been considered that they were just eating animal flesh.)

#### **4.6 Dutch Fascism**

I have the impression that people these days who have had anything to do with fascists and their environment constantly mix up two things; they seem to lose sight of whether his or her profession is justifiable. Those who no longer listen to their own social circle but rely entirely on their own judgement, may not have learned about matters of civil rights, which makes it difficult to understand the for and against sides, so that these persons, because the situation is not clear, could let themselves be dragged to the wrong side of the issue.

Especially also in situations where persons do not in proper amount radiate to be professionally present, what in my opinion is the case with new upcoming fascists with a somewhat still too modest presentation, inclines the civilian in my opinion longer than is necessary to hold on to their own professional behaviour, which situation can render the whole to run even less fluently.

When people find themselves in situations where there are absolutely no procedural rules and regulations, in my opinion, they turn to instinctive behaviour, which results in a uniquely individual attitude. For example, in my opinion there are two related types of primary attitudes when it comes to trying to improve a random situation in life: firstly, the adding type and, secondly, the removing type.

If one did an experiment and asked people what they would want to do to improve a certain problem, then I would expect that about half would look for something to add to this situation, and the other half would look for something to remove from this situation. For example: 'How would you beautify the city?' The adder would say: 'Place some beautiful things there,' whereas the remover would say: 'Take away some ugly things.' Both groups sincerely expect to have offered a good solution.

When these different types of people meet, the judged and the judges because they are in a co-dependence with each other, for example, it seems to me what is true here counts as true in all kinds of situations. If persons do not acknowledge different professional occupations but want to measure themselves with every otherwise well-functioning member of the society as if these were competitors (as in 'competition') inside their own target group, then several human affairs can go wrong.

Appendix. Secrets of Nature Revealed: Evolution (The Will to Kill), Medicine, Astrology, Some more subjects, and Herbal Medicine.

## Chapter 2

### **1 Secrets of Nature Revealed: Evolution (The Will to Kill or to Eliminate)**

Of all human instincts is only the reason capable of correctly understanding the natural reality. The first reproductive instinct or the archaic consciousness (heart O) sees in the world a naive caretaking system. (Heads of the coin.) The second system or the logic consciousness (cross +) sees a naive scientific system. (Tails of the coin.) Only the third instinct or the highest reason or the rational consciousness (heartcross ⊕) sees the true motives and systems behind the existence. ('God be with us' side of the coin.)

The will to kill or to eliminate exist in some races and with other races it does not. In races with that will to kill (in olden days called giants or trolls) it has a purpose to eliminate competitors. There is a matter of competition because these human races have adapted themselves evolutionarily badly to their natural environment. (Evolution is over time and through the generations in animal and vegetable species forming adjustments in behaviour and in physical qualities.) Because of shortness of adjustment ability is needed that there should arise less number of humans because the environment can not feed enough exemplars. And the solution that nature found on that is to thin out the number of exemplars by mutual competitive battle and territorial behaviour to arise in the behaviour. Because with that arises a selection procedure. First the males of the species become competitors and are thus thinned out resulting in the formation of harems. Secondly the females become competitors resulting again in the sexual relationship of monogamy. The males and females

develop large belly contents and flat teeth to be better able to digest the scarce feeding.

The evolution runs constantly in two directions. Animal species that are badly adjusted to the environment develop themselves on a small territory (solitary animals), species that are well adjusted on a large territory (herd animals). Badly adjusted animal species develop extreme physical features like large body parts. Evolution-wise a badly adjusted species develops after and from a well adjusted species as branch from it on the evolutionary tree. The successful species being the centre of the tree and going upwards in time. This branching out like a fan of the evolutionary tree causes giants in respect to humans to be brothers rather than descendants in creation.

The difference between good and a badly adjusted animal and plant species is noticeable in smell and taste (bitter, sour, sharp, sweet). A poisoning substance is the influence of the badly adjusted species on the well adjusted species. On the evolutionary tree the side branching badly adjusted species becomes more poisonous along with evolutionary time.

Inheritance and races. The first born with women comes from the evolutionary more successful species (or humans), the younger born comes from the evolutionary less successful species (or giants). Where there is the matter of an exact mix of genetic material of the badly adjusted species and the better adjusted species arises with older women a child of younger evolutionary race being a Downs syndrome child.

The mouth has been of an early evolutionary origin (read: is more animal), and the hands are of a late evolutionary stage (read: more human). (That is why there is kissing with sexuality.) Earlier evolutionary races can be recognised by their pronounced lips.

Sexuality and family ties are early evolutionary. Killing and competition and destruction, occurring with the behaviour of human giants, and helping and cooperating and creating and group dynamic, occurring with our own human behaviour, and

professional ties, are late evolutionary and a more recent evolutionary adaptation in time.

On the origin of fear: helping scares giants just like competing and killing scares us, and reminds us both mistakenly of too much of early evolutionary behaviour. Giants consider people that loose the combat over life or goods to have been the stupider or weaker ones that lived. Also they consider people that do not compete or kill to be stupid and deserving to die.

To understand natural evolution fully one needs to understand astrology as well. This will become clear after one reads my chapter on astrology."

## Chapter 3

### 1 Olden Days View on Illness and Olden Days Medicinal Arts

Concerning literary sources on illnesses and medicinal art, the following was written in the past. It was believed that the first thing a person notices when an illness is developing is that they have a shifted sense of observing time. Events around him or her would, thus, seem to move as if they were either slowed down or speeded up. This would occur because the physical growth process, considered akin to the sensing process of the living being, would slow down, because the body would now use the growth energy (especially active at night when one sleeps) for healing energy and for restoring wounds. The ill person would, through his illness, slow down in aging growth and would start to run behind in age on healthy persons. And as long as a person had an illness they would stay halted in life's aging (in other words, stay 'young'). (This was also thought to be the case for persons who were in slavery; they were called immortals, according to old Greek information and 17th century European information. Also, this was thought to be the case for people that lived a boring or an unhappy life: they were also thought to not get any older.)

The second thing that would happen when illness occurred, according to old sources, was that the sufferer would have feelings and dreams connected with the disease but not fitting the patient. In the sense that the patient would in spells receive feelings and thoughts with the observation that these did not fit his character. (Information from the 17th century.)

Thirdly, if the patient was ill it was then considered to be a physical state, not fitting to the patient's inner or healthy nature or healthy physical shape (information from the 17th century).



Medicines against all this included: a diet of herbs and meals to work in opposition to the disease, until the patient was better again. And against the most general and chronic diseases stood, as standard, with meals on the table: pepper, salt, sugar, wine, oil and vinegar (information from 15th century Europe. Also, this was thought to be the case for people that lived a boring or an unhappy life: they were also thought to not get any older).

## **2 Healing with Gemstones**

In the past, the art of healing could be practised through gem stones. Rocks of different colours were thought to have different properties.

1. Stones of the colour red: against cancer and fungus infections. Give energy, increase the muscle system, raise the body temperature, strengthen the kidneys: make urine more watery. Increase hair growth, against menstruation pain and car sickness. Make active, make goal orientated; giddy, enthusiastic feelings.
2. Stones of the colour brown: improve the intake of foods, increase the fatty tissue, cool the body temperature. Strengthen the colon: against constipation. Give earthbound feelings; rest, patience, passiveness and introversion.
3. Stones of the colour orange: give energy, improve the intake of oxygen in the lungs. Make talkative, gay, active, extroverted.
4. Stones of the colour silver: strengthen the stomach, cools the body temperature. Against drying out, more liquid uptake; strengthen the memory. Make quiet, pondering, passive, introverted.
5. Stones of the colour gold: against viral infections. Cause sweating, improve heart and blood circulation, increase the muscle system, increase the body temperature. Make

- active. Give energy and willpower, makes joyful, extroverted.
6. Stones of the colour yellow: improve the digestive system, increase the fatty tissue, cool the body temperature. Make passive, patient, good at listening, detailed, organised, quiet, introverted.
7. Stones of the colour green: strengthen the kidneys: more proteins in the urine. Decrease hair growth, increases scar tissue. Give energy. Bring on harmony and balance, make active and extroverted.
8. Stones of the colour black: strengthen the colon, cool the body temperature, lessen diarrhoea, retain water. Make goal orientated, passive, quiet, patient, passionate, introverted.
9. Stones of the colour blue: strengthen the defence against bacterial infections, strengthen the muscle system, increase the body temperature, strengthen the liver, give energy. Make active, talkative and extroverted.
10. Stones of the colour grey: strengthen the bones and heal broken bones, lower the body temperature. Make quiet, passive, patient, enduring, introverted.
11. Stones of the colour white: strengthen the brain and nervous system, give energy. Make active, extroverted, reasonable, watchful.
12. Stones of the colour violet: strengthen the defence against bacterial infections, strengthen the lymphatic system, lower body temperature, retain water. Give rest, Make good at listening, patient, passive, introverted.

Stones of colours 1 to 6 were used against diseases of old age, whereas 7 to 12 were used against diseases of adulthood. Source of this table: astrology.

### 3 Astrology and Diseases

This ascendance table shows at what times the onset of diseases takes place.

Ascendant Aries, . . . . .04.00 hours.  
Ascendant Taurus, . . . . .06.00 hours.  
Ascendant Gemini, . . . . .08.00 hours.  
Ascendant Cancer, . . . . .10.00 hours.  
Ascendant Leo, . . . . .12.00 hours.  
Ascendant Virgo, . . . . .14.00 hours.  
Ascendant Libra, . . . . .16.00 hours.  
Ascendant Scorpio, . . . . .18.00 hours.  
Ascendant Sagittarius, . . .20.00 hours.  
Ascendant Capricorn, . . .22.00 hours.  
Ascendant Aquarius, . . . .00.00 hours.  
Ascendant Pisces, . . . . .02.00 hours.

## Chapter 4

### 1 Astrology

The following list details oldendays seen qualities that used to be associated with different astrological content.

1. Ascendant Aries: male; hair colour hazel; tarot card the king of swords; runic sign A; activity feeling; month March; heart (O); planet Mars (♂); thumb, mouth, smell, head; symbol dog; symbol fire; element fire; hot dry; taste bitter; symbol dot.
2. Ascendant Taurus: female; hair colour brown, tarot card the queen of staves; runic sign F; activity feeling; month April; heart (O); planet Venus (♀); thumb, mouth, neck, taste; symbol cow; symbol earth; element earth; cold dry; taste sour; symbol line.
3. Ascendant Gemini: male, hair colour light dark; tarot card king of pentagrams; runic sign E; activity thinking; month May; heart (O); planet Mercury (☿); pink, nose, shoulders, lungs; symbol rooster; symbol wind; element air; hot moist; taste sharp; symbol triangle.
4. Ascendant Cancer: female; hair colour black; tarot card the queen of circles; runic sign O; activity emotion; month June; heart (O); planet Moon (D); ring finger, eyes, stomach, elbows; symbol cat; symbol spring of water; element water; cold moist; taste sweet; symbol circle.
5. Ascendant Leo; male; hair colour black; tarot card the king of circles; runic sign K; activity emotion; month July;

heart (O); planet Sun (☉); ring finger, eyes, heart, wrists; symbol horse; symbol warmth; element fire; hot dry; taste bitter; symbol double circle.

6. Ascendant Virgo: female; hair colour light dark; tarot card the queen of pentagrams; runic sign I; activity thinking; month August; heart (O); planet Mercury (☿); pink, nose, small intestine, hands; symbol hare; symbol earth; element earth; cold dry; taste sour; symbol hexagram.

7. Ascendant Libra: male; hair colour brown; tarot card the king of staves; runic sign G; activity feeling; month September; cross (+); planet Venus (♀); thumb, mouth, kidneys; symbol dove; symbol wind; element air; hot moist; taste sharp; symbol bow.

8. Ascendant Scorpio: female; hair colour hazel; tarot card the queen of swords; runic sign S; activity feeling; month October; cross (+); planet Pluto (♇); thumb, mouth, large intestine; symbol river; element water; cold moist; taste sweet; symbol spiral.

9. Ascendant Sagittarius: male; hair colour dark blond; tarot card the king of cups; runic sign P; activity thinking; month November; cross (+), planet Jupiter (♃); index finger, nose, liver, hips; symbol peacock; symbol light; element fire; hot dry; taste bitter; symbol.

10. Ascendant Capricorn: female; hair colour blonde; runic sign R; activity emotion; month December; cross (+); planet Saturn (♄); middle finger, ears, bones, knees; symbol snake; symbol stone; element earth; cold dry; taste sour; symbol cross.

11. Ascendant Aquarius: male; hair colour blond; runic sign T; activity emotion; month January; cross (+), planet Uranus (♅), middle finger, ears, brain, ankles; symbol dragon; symbol wind; symbol snow; element air; hot moist; taste sharp; symbol ankh.

12. Ascendant Pisces: female; hair colour dark blonde; tarot card the queen of cups; runic sign L; activity thinking;

month February; cross (+), planet Neptune (♆); index finger, nose, feet; symbol sea; element water; cold moist; taste sweet; symbol.

The tarot cards here mentioned come from the Rider-Waite deck and from the Minchiate of Florence deck.

Ascendant 1 to 6 belong with the age of adulthood, ascendant 7 to 12 belong with old age (grey hair). Numbers 1 to 6 relate to dreams and 7 to 12 rational thought. Ascendant 1 to 6 ancient man living in woods, ascendants 7 to 12 ancient man living on the plains – hence the blond hair.

How birth horoscopy works. Birth horoscopy is a reading of a chart drawn at time of birth of the positions of the planets of our solar system against a fictitious band around the earth with the twelve astrological signs called the zodiac.

How horoscopy works. The evolving evolutionary stages find their casts in the birth horoscopy chronologically in time. Sexuality, for example, and family ties are early evolutionary and ‘summery’ (read: more animal) and are therefore ruled by the summer planets Mars, Venus, Mercury, Moon, and Sun. (Ascendants 1 to 6.): Killing, competition and destruction, for example occurring with giants, and helping and cooperation and creating and group dynamic, for example, occurring with us, and professional ties are late evolutionary and ‘wintry’ (read: more human) and are ruled by the winter planets Mars, Venus, Jupiter, Neptune, Saturn, Uranus. (Ascendants 7 to 12.)

On the origin of fear: helping scares giants just like competing and killing scares us, mistakenly reminding them and us of too much 1 to 6 in a sinful way.

The learning behind astrology is based on the medieval rule of the four elements of which everything is made of, being first earth or solids, second water or fluids, third air or gases, and fourth fire. In this earth is still, water turns to stillness, fire moves and air turns to movement. Earth and water are shrinking, air and fire are expanding. Earth is cold and dry, water is cold and moist, air is hot and moist and fire is hot and dry. Together with the three

astrological stages, emotion, thought, and feeling, or respectively being, essence and reality, the law of the four elements forms twelve different types being the twelve signs of the zodiac.

Astrology regards the left side of the body male and the right side female in men, and the left side female and the right side male in women.

Men have more chest than women; number 3. Women have more belly than men; number 6.

On the edge of a wound there are cells that die through drying out (10 Capricorn) and cells that begin life's growth by swelling with water (4 Cancer).

### 2 Astrological Table

5	Leo	Sun	Sun	Moon	Cancer	4
6	Virgo	Mercurius	Mercurius	Mercurius	Gemini	3
7	Libra	Venus	Venus	Venus	Taurus	2
8	Scorpio	Pluto	Mars	Mars	Aries	1
9	Sagittarius	Jupiter	Jupiter	Jupiter	Pisces	12
10	Capricorn	Saturn	Saturn	Uranus	Aquarius	11

### 3 Astrology: Days of the Week

Monday – Moon

Tuesday – Mercury

Wednesday – Venus

Thursday – Mars

Friday – Jupiter

Saturday – Saturn

Sunday – Sun

## Chapter 5

### 1 The Four Stages of Sexual Desire

There are four biological stages of sexual desire. The first stage develops at the average age of 21 and consists of the pleasure of kissing. The mouth and tongue are involved in sexual pleasure because of the evolutionary development of the human hand. Our ancestors, the apes, lapsing behind us in the evolutionary stage, still use their mouths as hands. The second stage of sexual desire also develops at the average age of 21 and involves, physically, the outside of the anatomy of the female reproductive organ named the clitoris and the upper side of the male reproductive organ, being nameless. The male species satisfies this female organ by pushing movements till this process is followed by a female orgasm, which causes the female anatomy to move and satisfy the male organ by touching. The third stage of sexual desire develops at the average age of 24 and involves the anatomy of the tube-shaped insides of the female organ called the vagina and the shaft of the male organ. For stimulation of these, the male organ is now inserted into the female organ. For this stage involves the swelling of the male organ, called the erection. The female organ also develops a swelling making the connection more tightly. Again the male species exercises pushing movements till orgasm is achieved of the female organ first, which then spasms, leading to satisfaction in the male organ, responding to these spasms. The fourth and last stage of sexual desire develops at the average age of 28 and, physically, involves the female womb and the male complete protrusion of the penis whereby the penis is inserted into the female womb. Again pushing movements follow until satisfaction is concluded for both the female and male species.

After this fourth stage has concluded the male and female change roles in reproductive activity, whereby the female organ becomes the active one and the male organ becomes the recipient. With this the female organ makes pulling movements on the male organ till satisfaction occurs, attracting from the male the semen, which is used for the process of sexual reproduction. Thus, I have explained the four stages of sexual desire.

Only when these stages of sexual desire are fully developed can a pregnancy be carried to its full term. The more pleasurable the sex is in the two partners, the more kindred the child will be unto the genes of the parents. The four (or three) stages of sexual desire involve the six astrological stages 4, 6, 2 for the female and 5, 3, 1 for the male, respectively.

For people that believe that there is something innately wrong or disturbing about the world, sex is not a pleasurable activity.

Considering the male ejaculation only takes place with the fourth and final sexual stage and not sooner, I conclude that biology meant for sex in the early years to be for the purpose of sexual pleasure only and not for the purpose of reproduction yet.

After sexual maturity has been reached (meaning all four stages), either at the age of 28 or earlier, in case of early maturation (in case of a very happy childhood), is the sexual act then to be executed as following. During the sexual act keep intact the sequence of the four stages, following up the techniques one after the other, with firstly the satisfaction without penetration, then following this with the third and fourth stage. It is my opinion that nature meant sex to be executed this way. Also I believe that in this way the sexual act is the more pleasurable to both sexes.

How to find ones True-Love. Take your birth horoscope and replace all the planets of your horoscope for the gender opposite ones: Mars(1) with Venus morning star(2), Mercury morning star(3) with Mercury evening star(6), Moon(4) with Sun(5), Venus evening star(7) with Pluto(8), Jupiter(9) with Neptune(12), Saturn(10) with Uranus(11), and reverse. Also replace all the zodiac

signs that the planets are in for the gender opposite ones. Now you have constructed the birth horoscope of your true-love, and if you like you have to extract the time of birth from it or just use it as a guide with meeting people.

Astrologically seen, a husband is like a sun to his wife who is like a moon to him, and a mother is like a sun to her children who are like a moon to her.

Power in people makes them sexually attractive to the other sex.

People that carry out or act out their sexual fantasies, do that in order to remain alone.

Because women semi-sleep during sex, do sedatives work on women's bodies as an aphrodisiac.

Fleshly lust. Fleshly lust is the sex-drive of the body separate and independent of the sex-drive of the spirit, which spirit incarnates the body and which is governed by the birth-horoscope, which has its own place for the sexual inclination in the nativity. This lust in the body is induced by the workings of natural evolution. The sex-drive has become an evolutionary goal on its own because through the prevailing sexual behaviour there are simply more offspring around in the world with an enhanced sex-drive than offspring that derive their sex-drive from their nativity and the birth-horoscope. The evolutionary advantage of increased sexual reproduction will be passed on from generation to generation and will give rise to the inhabitation of the world with people with an enhanced sex-drive. Because this natural process of evolution of fleshly lust has been conscious of within human culture, hence the myth exists in human culture that sex is stupid.

## **2 Boasting**

Men assembled in a group will boast about all the things they can do (I can do this, I can do that). Women assembled in a group will boast all about the things they cannot do (I cannot do this, I cannot do that). This is especially done by the handsome ones. This is because the men hold the active part in sexual

reproduction and the females the inactive part. (The whole of the pregnancy is actually a nine-month slowed down expulsion of the reproductive material, just as the male expels his reproductive material during sex.)

When men enter a space they will move from corner to corner in order to explore through mobility. Women entering a space will choose a point to stay at to observe the space from, in order to explore through immobility.

### **3 The Function of Sleep**

The function of sleep is to let the body grow into the daily activities done. For example, a daily activity of physical exercise means that more muscle tissue will grow in the nocturnal hours. Also aging in the body occurs every night when one sleeps, as well as the healing of wounds.

### **4 Further Information**

A child, as opposed to an adult, dares not to bring change to its environment. It is, in fact, loyal to his or her upbringing. In this way, does a child not have the 'fight or flight' reflex, but only a 'freezing from fear' reflex. The purpose of this freezing is that the child can, thus, be protected better by the mother. Incidentally, in this sense, fainting is a momentary return to this child-like stage.

Children and whores have in common that they respect everyone. A paedophile wants to be adopted by the parents of his victims. A sadist fantasises that his victim deserves to be punished.

## **Chapter 6**

### **1 Herbal Medicine: Plant Types**

Biologically seen there are three types of cellular tissue in the human body, animal body and plant body: cellular, intracellular and extracellular. Coupled with the astrological law of the four elements, this makes 12 types of cellular tissues. Each organ in the human, animal and plant body is governed by one of these 12 cell types, as detailed in the following.

1. Muscle and kidneys – extracellular and the element of fire.
2. Fatty tissue and large intestine – extracellular and earth.
3. Lungs – intracellular and air.
4. Stomach and lymphatic tissue – cellular and water.
5. Heart and muscle – cellular and fire.
6. Small intestine – intracellular and earth.
7. Kidneys – extracellular and air.
8. Large intestine and lymphatic tissue – extracellular and water.
9. Liver and muscle – intracellular and fire.
10. Bones – cellular and earth.
11. Brain and nerves – cellular and air.
12. Lymphatic tissue – intracellular and water.

A disease in the body is governed by a union of two of these 12 types. This applies to each plant that cures a disease as well.

Externally, this curative effect can be seen in the plant anatomy through the following characteristics. Cellular-type diseases are cured by slim, single-leaved plants. Intracellular-type diseases are cured by winged-leaved plants. Extracellular-type diseases are cured by broad, single-leaved plants.

Viral diseases are cured by cellular-type herbs; bacterial diseases are cured by intracellular-type herbs; fungal diseases are cured by extracellular-type herbs: in males, respectively, by a combination with the element water, water and earth; in females, respectively, by a combination with the element fire, fire and fire. Viruses, bacteria, and fungi can biologically be seen as living body parts and in case of causing infectious disease they move themselves to that body part of their hosts that mostly suit their identity.

Sweating (5) and peeing (1) serve to dry the blood (fire) to make the body more apt for the exercise required of it.

Males get cured by female medicines (cold ones); females get cured by male medicines (hot ones).

Recommended literature on the subject of medicinal herbs are: John Gerard, *The Herbal*, or *General History of Plants*, and Nicholas Culpeper, *Complete Herbal and English Physician*.

## 2 Herbal Medicine: How Medicinal Plants Work

All substances on the earth, mineral vegetal or animal, have a medicinal (or poisonous) property or influence on the recipient: they temporarily alter the physical state of the recipient's body. This influence is there for several hours till the body of the recipient antidotes it. This influence is provoked when the substance enters the body of the recipient either through feeding like with an infusion, or when it enters the body violently like with an injection.

All parts of a mineral, vegetal, or animal body have one and the same kind of medicinal or poisonous operation on its surroundings, significant to its species.

Every substance's type of medical operation cures one disease as well as causes another.

This medical operation of the substances can be perceived by taste and by smell. The more poisonous the substance the stronger its operation is and the stronger are the taste and smell. Nature is thus arranged that when you eat what tastes and smells good to you, you will not become ill or you can cure your diseases with the medical influences.

How medicine works. This medical or poisonous influence stems from a side-effect of natural evolution. Evolution always moves into two directions. The further removed the two substances become from each other, the stronger the medicinal or poisonous effect will be of the less successfully evolutionary adjusted substances on the body of the better adjusted species.

Herbal medicine. To understand herbal medicine one has to understand astrology and evolution as well. Each earthly substance as I have spoken of, can be seen to have a certain code which signifies its medical operation, its evolutionary phase, and its astrological signification all at the same time. This code is presented in the following table.

X12A-G34X-X12K-T34X-X12P-E34X	fire
X12F-S34X-X12 I-L34X-X12R-O34X	earth
X12E-P34X-X12G-A34X-X12T-K34X	air
X12O-R34X-X12S-F34X-X12L-I34X	water

All the codes in this table consist of two letters and one number. In this table the X represents an unknown factor of any of all the 12 letters in the table, and the 12 letters in the table are symbolic. The letters on the right side to the numbers in the codes are dominant over the letters on the left sides to the numbers in the codes, in four different degrees.

Astrologically seen, the codes in the above placed table, represent the 11 planets (the X) angled to the 12 planets (the letters).

Medically seen, the above codes stand for the diseases they cause or cure. The first or left sided letters in the codes stand for the inferior states or the organs afflicted or benefitted, the last or right

sided letters in the codes stand for the dominant states or the medical influences. The medical operation of the code acts in the opposite direction of the left placed letters and in the same direction as the right placed letters. In total there are derived from this table 264 diseases or cures.

The twelve symbolic letters and their medical and astrological significances can be found in chapter 4.1 of this book in the astrological table there, and are there referred to as runes. Also as a reference you may include chapter 3.2 Healing with Gemstones: the twelve numbers here correspond with the twelve astrological planets, ascendants, and the twelve runes. The twelve organs or physical states listed in chapter 3.2 are to be regarded as the dominant letter-symbols in the table, (placed on the right side in each code). When these twelve states are placed on the left sides in the codes, then the medical operation of the codes acts in the opposite direction of these states. These opposite medical states can be found on the astrological zodiac, placed in opposite position to the position of the left sided medical states on the zodiac.

Evolutionary, or genetically seen, the X represents the species and the letters represent the genera, of plants and animals.

In the table from left to right and from above to down, are the sequences that are evolutionary: from early evolutionary to latest evolutionary, and are the sequences that are astrological: from fire to earth to air to water.

The numbers in the table represent the angle between the planets and with this as well the duration of the medicinal or poisonous influence: 1 means the triangle of 60 degrees and one and a half hours duration, 2 means the conjunction of zero degrees and three hours, 3 means the square of 45 degrees and four and a half hours, and 4 means the opposition of 180 degrees and six hours. Number 1 and 3 are appointed to plants with alternate leaves, and number 2 and 4 are appointed to plants with opposite leaves.

Here follows a small list of medicinal herbs and their medical genetic astrological codes, as I discovered their uses to be. Method

of administering the herbal remedies: taken as an infusion several times a day or when the complaints start, or if necessary used as an external application. Also, all herbal remedies (that) cure diseases, prevent these as well.

Agrimony (O1P), Alkanet (K3F), Ash tree (I→K), Balm (O→P), Barberry (A→I), Beans (I3G), Beats red (R1A), Beats white (L1A), Bishop's weed (F→P), Borage (K3L), Broom (I→A), Burnet (I→K), Butter-bur (F3K), Cabbages (K→L), Comfrey (K3R), Cowslips (F→A), Crowfoot (I3A), Devil's bit (F→P), Dog Rose (I1K), Figs (G1L), Fir tree (L1K), Hemp (T2L), Honeysuckle (O→A), Hops (A2L), Houseleek (P1F), Hyssop (O2P), Ivy (R→P), Lettuce (P1O), Liquorize (I3P), Marjoram (I→A), Motherwort (G→K), Mugwort (F3P), Mustard (I3A), Orpine (K1F), Parsley (I→A), Peas (A1L), Peony (I3K), Peppermint (F→A), Plantain (A→F), Poplar tree (T1L), Poppy Opium (K1O), Radish (A→L), Rue (I→K), Sage (F2P), Soapwort (F2K), Sloe Bush (F3R), Spurge (I→A), Stone-crop (K1F), Sun-dew (O→K), Tansy (F3P), Thyme (F2A), Tormentil (I→K), Turnip (K→L), Vervain (F→P), Vine (I3K), Viper's Buglosse (K3I), Water Lily (F→O), Willow tree (K1L), Woad (A→R), Yarrow (F→P).

Here follows a list of chemical elements and their medical codes as I discovered them to be.

C(S), N(A), O(E), F(K), Si(R), P(L), S(F), Cl(O), Br(I), I(P), Cu(G), Zn(P), Ga(T), Ge(F), Ag(O), Cd(I), In(S), Sn(L), Au(K), Hg(E), Tl(A), Pb(R), Li(S), Be(A), Na(I), Mg(T), K(O), Ca(P), Rb(F), Sr(G), Cs(L), Ba(K), Fr(R), Ra(E).

Here follows a small list of diseases as I discovered their cures to be. Addiction to Chocolate: Hyssop and Agrimony.

to Hemp: Poplar tree.

to Opium poppy or Heroin: Bariumchloride.

to Wine: Peony and Tormentil.



Burn scars or itching red skin eczema (X→K): Comfrey.  
 Cancers: see Infections, fungal. In my opinion cancers are fungal infections.  
 Carious teeth or bacterial infection of the mouth in women (X→F): Sage.  
 Colds with teary eyes and running nose (X→I): (I→X).  
 Diarrhoea (X→F): (F→X).  
 Infection AIDS or HIV (X→F) in females: Butter-bur and Sun-dew. (Use these together: The first is against Aids and the second is against viruses in general).  
 In males: Waterlily and Opium Poppy or Bariumchloride. (Also, use these together: The first is against Aids, the latter two against viruses).  
 (Note: take the infusions when the diarrhoea or fatigue sets in. Also: use sleep therapy: with aids be in deep sleep between 6 and 8 am astronomical time, because then the virus is mobile in the body).  
 Infections, bacterial in females: (X→P). In males: (X→L). The first code here symbolised by the X should be derived from the organ where the infection is at.  
 Infections with diarrhoea (X→F): in females: (F→KPA), in males: (F→OL).  
 Infections, fungal or cancers in females: (X→A). In males: (X→F). All types of cancers or fungal infections in females: Peppermint, in males: Plantain.  
 Infection Gonorrhoea (A→R) in females: Ivy. In males: Leadphosphate. (Also useful: be in deep sleep from 10 to 12 pm astronomical time).  
 Infections, viral in females: (X→K). Infections, viral in males: (X→O).  
 Infections or cancer in womb: (F→KPA). In vagina: (I→KPA). At the crotch: (O→KPA).  
 Loosing weight or loosing fatness: under the skin (F→X), around the belly (I→X). Herbs can be used as plants or as foods.  
 Menstrual pain and aid in childbirth: (O→A), (I→A) and (F→A).

For more information on how to cure diseases with herbal medicine please read John Gerard – *The Herbal*, Dover publications, and *Culpeper's Complete Herbal*, Wordsworth Reference. These books were written in the seventeenth-century, but are good reading if you are looking for herbal remedies because in the seventeenth-century herbal medicine was then still prevailing or popular. And most seventeenth-century herbs and foods, I find, are still used today. In Gerard's book you will find listed all herbs and foods and their temperatures, tastes and medical virtues, in Culpeper's book you will find listed all herbs and their astrological determination and medical virtues. Most seventeenth-century diseases are easily translated to modern day diseases, except for some, like for example this: in the seventeenth-century all infectious diseases were called the plague and the pestilence.

Infectious agents or organisms effect their medical genetic astrological code onto the body of their host: the symptoms of infectious diseases are actually side effects as if the agent was a non-living substance. Also, the infectious organisms move in the body of their host towards that organ or body part, to inhabit it, which is governed by the dominant letters in their codes.

The immune system of the infected host clears the infectious agent up by sending it the message to commit suicide: the immune system 'believes' the infecting agent to be an affected part of its own host's body.

To rid your body of infectious organisms you can besides medicine also try using sleep therapy. During (deep) sleep the body is in a state of growth and the immune system is working more enhanced. Choose your time of sleep regarding the dominant letter of the organism's code if you know it or else choose it regarding the body part the organism has invaded and extract the code from that, and then use the Ascendant time table of chapter 3 part 3 to point the time of sleep.

This use of sleep to fight infection is not marked upon by current medicine because of the inclination of mankind (giants and

humans alike) to distrust the function of sleep. Because mankind is the most successful and farthest evolved creature that natural evolution has produced, man has the inclination to repress all that reminds him of simple processes or of natural processes of an ancient evolutionary state. I believe man senses it true that growth during sleep has the same function as growth in the womb, which foetal stage is the most primitive state our bodies can be in. Thus it is not easily believed that something as innocent and stupid as sleep can be used to kill organisms that have infected the body.

Also because of mankind's superior nature are despised children. This is because in the consciousness of dreams youth is symbolised by sleep. Also in this way sexuality is considered to be stupid. This is because sexuality is, as I stated in chapter two, early evolutionary, and thus more primitive than professional ties which are not despised, and which are the goal of evolution whereas sexuality is in the past of evolution. Furthermore also because of mankind's superior nature is disrespected the bodily urges that give rise to substance abuse in addictions. It is my belief however that addiction to drugs has a sound origin and serves the body in fighting diseases.

The genetic code of human beings (giants and humans alike) as a species is (X→I). (Tearfulness and eating fruits and specialisation of hands). Therefore humans are not very successful in their defence against infectious agents that are (X→I) and cause tearful eyes and running noses (Earth dominant: fluids excreted). This is because the human body is less apt to antidote those medicinal or poisonous agents which resemble its own body.

The genetic code of snakes is X12L and I34X. Snake flesh or snake poison produces oedema. (Earth inferior).

### **3 Homeopathic Poisonings**

Homeopathic drugs operate on the body in an opposite medicinal manner as the animal, vegetable or mineral material would in its undiluted or unpotentised original form. In my experience most herbs used in herbal medicine are beneficial to the body, so I do

not, generally, advise patients to use Homeopathic drugs as the opposite actions, therefore, are mostly unbeneficial to the body.

Homeopathic drugs although taken only once or twice have a permanent influence on the body. To undo the influence of these drugs on the organism there is a special method which goes as follows. Insert the original, not diluted, medicinal material similar (species) to which was used for the Homeopathic drug into the skin, in a small amount like in a manner of a splinter or thorn inserted into the skin. Remaining in the skin this material will influence the skin cells medicinally for 1.5, 3.0, 4.5 or 6 hours depending on the material used, before it may be removed again from the skin. After which time the influence of the inserted material will be antidoted or opposed to by the body whereby also the used Homeopathic drug will be opposed to and the homeopathic influence will disappear from the body. When the injection or the insertion hurts a bit then it is working properly. Do not use oils: they are of a dangerously strong operation.

By the way, also Reiki treatments help against Homeopathic poisonings, be it in this way only for a temporary duration.