DEFEATING WITCHCRAFT

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FORWORD

Since the encounter of Africa with the West in the 15th century, in the Kongo Kingdom, the black African mystery (the initiatory teachings and the power it confers) has been demonized. The wrong paradigm, introduced by Whites among the Bakongo, which likened the spirituality of Blacks to witchcraft, was then applied as such in Angola, in Mozambique and in all of black Africa.

The great bad result of this misconception of the black African mystery (called the kindoki by the Bakongo of the DRC, lemba by the Douala in Cameroon, Buanga among the Bomitaba of Congo, etc..) has been the rise of witchcraft, and the inability of the Church to curb the scourge.

In this booklet the author, thanks to the ethnolinguistic, restores the difference between the black African mystery (the kindoki) and witchcraft. He then shows the way for an effective fight against the scourge of witchcraft, for this struggle is essential to the true development of black Africa.

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THE ILLUSORY NATURE OF WITCHCRAFT

More than one person, walking the night, took a stock of tree for a malefic appearance. The ignorance of the area has, may be, constrained people in front of such a situation to find safety only in taking flight. However in daylight we all realize that the demon was only a visual illusion. To scold and tackle what appeared as a night threat can indicate only fear and will give a “reality” to an illusion.

The only true remedy is to become aware of the nothingness of the illusion, to refuse in us to give a reality to the belief in a devil really present and powerful.

This illustrates what must be our attitude against witchcraft. Rather than to attack an illusion (the witch and his fetishes), we must bar the access of our thought to any belief in a power, a presence and a reality in witchcraft.

I had reached a point in my academic studies where all seemed to stagnate. I had the clear conviction that a witch was handling me and compromising any success. Yielding to this belief, I made an effort, through prayer, to destroy the
fetishes and alleged “power” of this witch-cousin, that did nothing but worsen the situation.

I then turned sincerely and humbly to God to be enlightened. At this point I realized that by attacking an illusion, I had made a reality of it. I had yielded to the belief that it is my cousin who had to change. Whereas actually I had to change my way of seeing the situation and start from the perfection man (my cousin and me) as the image and likeness of God.

Divine science shows us that God is Mind, the only true source of our thoughts. It is the divine Mind that acts in any man “to will and to do of His good pleasure”. (Philippians 2: 13). Thus I understood, that as an image and likeness of God, my cousin could do only the good. I understood that I had neither to hate my cousin, nor to believe that he hates me. Because to believe that somebody hates you is to belief in hatred and thus to expose yourselves to its venom. This comprehension enabled me to cure what seemed to be a situation escaping any effort of prayer.

Whatever its appearances, evil is only a suggestion trying to reach our thought. The solution to the problem of witchcraft is not thus to mentally handle our environment, nor even to handle
ourselves, but to refuse the access to our own thought to any malevolent suggestion.

Witchcraft has only the power that we grant to it and not the power it assumes. It is on the basis of this understanding that we can fight efficiently against this plague. Forgetting this reality, humanity is mislaid in its fight against this malefic plague and seeks solutions elsewhere than in oneself.

Darkness cannot remain in a consciousness filled with light. God expresses in each one of us of the illumination of the Verb. To become aware of this constant presence of God in us and around us closes the door to any stupidity of the evil and allows us to triumph over all the claims of the malignant one.
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The belief in witchcraft is one of the great difficulties the church faces in Africa. The praiseworthy efforts carried out in order to dame up this plague have remained without notable success. Today many researchers realize that the simple stereotype in answer to the question of the existence of witchcraft in terms of a categorical yes or no is not anymore enough.¹ the victory over witchery thus rests on a balanced understanding of the claims of witchcraft and the nothingness of these claims.

For a greater efficiency in the fight against witchcraft, we must initially restore the truth concerning this malefic practice: what is witchcraft and in what is it different from the African mystery (called by the Bakôngo kindoki²)? We will explore two approaches, which are the current ways of understanding the problem of the kindoki (wrongfully called witchcraft): the rational demonstration and the pragmatic approach. We will then expose the approach that we recommend for this problem.

The problem of witchcraft in Congo (as everywhere in Africa) is as old as the modern history
of the Democratic republic of Congo. J. de Munk in its book *Kinkulu kia nsieto ya Kôngo* quotes the case of King Henrique whose clan (Nimi a Vuzi) was driven out of Mbanza Kôngo by Kiowa who accused its members of witchery. For the Bakôngo thus witchcraft has always been a problem to be solved and they imagined for this a whole panoply of solutions including the famous test of poison.

However the requirements of the academic knowledge, changed the data. Because nothing can be accepted in the learned milieus that reason does not grasp. Thus one of the steps taken by a certain number of researchers is to prove the existence of witchcraft rationally. It is in this context that we can situate, for example, the approach of Prof Buakasa who in *Discours sur la kindoki ou sorcellerie*, on the basis of the examples drawn from daily life, seeks to prove the existence of witchcraft rationally. This approach had the advantage of bringing the problems of the kindoki in the curriculums of modern learned societies, but it didn’t advance us in the direction of the resolution of the basic problem: how to overcome witchcraft?

Concurrently to this approach is the pragmatic one, which, on the basis of the recognition that the problem is a social fact, seeks to find the solution of it. Here one can quote, for instance,
Prof. Kimpianga who in his book *la Problème crocodilienne à Luozi*, after having explored the *kôngo* deep thought relating to the *kindoki* and witchcraft, tries to give a solution to a formerly current practice of witchcraft in the *manianga* area (in DRC): the phenomenon of crocodiles tamed for malefic uses.⁵

Though we don’t reject the approach of the rational demonstration used by Prof Buakasa, we prefer the pragmatic approach to it, but not without bringing a complement of light to it. Because the difficulty that these two approaches present is that they don’t care about the existence of two ways of thinking in the world: the rational thinking, based on the reason, and a second way of thinking anchored in the soul thus we will call it the *amimic* thinking. Didn’t Senghor say: “reason is Hellenic, while emotion is black?”

In our book entitled: *Vaincre la sorcellerie en Afrique*⁶, we showed that the West and Africa present two different forms of thinking, fruits of centuries-old heritages, one is based on the reason, while the other is anchored in the soul. These
two ways of thinking are curiously reflected by natures of these two milieus.

The West is the milieu of the man who is the direct heir to the tribes which fled the icy climate of the polar regions of the North. The climatic context of the West is characteristically cold, whereby all tends to crystallize, to take a definite form. It is thus the world of the visible, the tangible, the palpable where intellect plays a paramount role.

The African, on the other hand, lives in a torrid climate and is heir to the tribes which lived the areas then torrid of the South and the East of the Mediterranean. In this climatic context, constantly “burned” by the sun, things tend to expand, to evaporate. It is the universe of the invisible, the intangible, the impalpable, of the animic, where the soul plays a central role.

The rational thought perceives the phenomena in a physical approach via the reason. All that eludes the reason is rejected and qualified as superstitious. It accepts the revelation only insofar as this one is verified by the reason.

For the animic thought the phenomena are inseparable from the mental, the physical universe is only the consequence of the activity of the ethereal plans. The animic thinking, the field of the intuition and the illumination, where the
kindoki (properly called in French mystery) plays a central role, accepts the reason only insofar as it yields to the supremacy of the revelation.

The rational thinking and the animic thinking are two human ways of thinking which excludes each other on the human level; each one accepting the other only insofar as it yields to its supremacy.

Consequently, to require of the scientific rational thinking to accept the existence of witchcraft, an animic phenomenon, is to require of it to recognize its limits and to accept the animic thinking and thus to start yielding ground to him. This difficulty summarizes the limit of the rational demonstration approach.

Pragmatism thus invites the African to observe the phenomenon of witchcraft as an animic fact and to bring in solutions on the basis of the animic considerations.

Considered under the angle of the animic thinking, the kindoki and witchcraft present two different natures:

- The kindoki is a knowledge and a power while witchcraft is the malefic use of a knowledge and/or a power
- The kindoki in the time of our ancestors was a factor of development, because, it is among
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- the *ndoki* (the one who has the knowledge of *kindoki*) that was sought, for example, the elite of the *kôngo* nation. Speaking about the Lemba initiatory academy, Fukiau wrote in *le Mukongo et le monde qui l’entourait*: “All those who had attended Lemba became important men, very known; they became leaders: governors, judges, healers; etc.” But witchcraft is always a factor of underdevelopment because, it destroys social fabric.

- The objective of witchcraft is primarily to destroy, dominate or steal; while the *kindoki* was initially a knowledge related to the religious practice, an instrument for maintaining order, for protection and progress of society. The *bandoki* (plural of *ndoki*) formed the elite of the *kôngo* society.

- The *kindoki* had official settings of teaching (initiatory schools), while sorcery was always a deviation condemned by society.

The difference between *kindoki* and witchcraft can be elucidated by replacing the term *kindoki* in its true etymological context. Witchcraft is defined as the use of malefic spirits for the purpose of harming, while the words *kindoki* and *ndoki* deals with the product of the African pre-colonial education system.

Contrary to the general belief, the word
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*ndoki*, does not derive from the verb *loka* - which, by the way, should not be translated by cursing (*sînga* in *kikôngo*) but rather by “warning in prayer”.

We show in: *Vaincre la sorcellerie en Afrique* that the word *ndoki* comes from the verb *doka* which, as the meanings of the words of the same family indicate it, refers to the educational system of our ancestors, whose three stages were symbolized by: death, life among the spirits, and resurrection. In *kikôngo* one forms the word which designates the person performing the action of the verb by adding n’ before the infinitive and by substituting the termination a by i, except for the monosyllabic verbs and those starting with f, v, w, p, and b.

According to this rule from the verb *loka* comes the word *n’loki*, and the word *ndoki* must come from the verb *doka*. Thus one can still find the true meaning of the word *ndoki* by referring to the words of the same family and by examining the pre-colonial educational system. Education in pre-colonial Africa, as in the Egypt of the Pharaohs, comprised 3 phases symbolizing: death, life among the “spirits”, and resurrection.

- The first phase consisted in subjecting negative emotions and human will. Now one finds in the family of *ndoki* words related to submission:
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- *Dokisa* = to subject,
- *Dokama* = to bend oneself,
- *Doka* = to stoop down, from where one draws *n’doki* = the one who is subjected.

In this phase the initiate was sometimes subjected to painful tests, like circumcision. One was then exhorted to show courage, endurance and heroism. One finds in the family of *ndoki* the following words related to exhortation:

- *Dodikila* = to exhort.
- *Dokalala* = exhorted.
- *Doka* = persuaded.

“In the second phase, symbolizing life among the spirits, the initiate learned the secret teachings, it is the phase of instruction expressed by the following words:

- *Kindokila* = slapping of two fingers by asking the word; the one who raises questions. A *kôngo* proverb says: “*Kindokila mumbuesa diela.*” (He who raises questions increases the intelligence of several people.)

- *Dokidika* = to instruct. From which one draws:
  - *kidokidika* = to learn; and
  - *kidokidiki*, an synonym of *ndoki* in the meaning “the one who learns.” One finds several pairs of this kind in *kikôngo*. Example:
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- To block = *kaka; kakidika*.
- To deposit = *lumba; lumbidika*. From which one draws:
  - *N’kaki = kikakidiki = the one who blocks*;
  - *Nlumbi = kilumbidiki = the one who deposits*;
  - *Doki = kidokidiki = the one who learns*;
- *Doka = to inculcate; whereby one draws n’doki = the teacher*.

“In the third phase, symbolizing resurrection, the initiate having given up a vile personality was now born again; his knowledge extended and his ethereal faculties awaked or extended. The following words of the family of *ndoki* evoke this phase:

- *Doka = to extend*.
- *Makutu ma doka = sharp ears (hearing)*.

It should be noted that the owl, a symbol of the *kindoki*, has a very sharp hearing.

All this development shows that the *kindoki* is only a knowledge which allows one to improve his spiritual and intellectual faculties. The ultimate goal of education has always been the perception of what is invisible to the uneducated. For the *animic* thinking, this perception of invisible is called the *kindoki* and can be acquired apparently in three ways:
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- Through the purification of the thought, divine method.
- Through human means.
- Through the means of the malefic spirits, demonic method.

Due to the confusion maintained between the African mystery and witchcraft, in the majority of the African languages there are two words to designate witchcraft. Actually one of these two words means mystery and it has an ambivalent nature; because the African, deep in his heart, feels that this word refers to a positive concept. And the other word is a completely negative one and it means witchcraft.

Example:
- Among the Bakôngo of Congo: kindoki (mystery) and n’soki (witchcraft).
- Among the Luba-Kasai of the Democratic republic of Congo: buloji (mystery) and bumpongo (witchcraft).
- For the Douala of Cameroun: lemba (mystery) and ewusu (witchcraft).
- For the Bomitaba of the Republic of Congo: buanga (mystery) and bolemba (witchcraft).
- For the Babindja of DRC: Mabôka (mystery) and buanga (witchcraft).
- Etc.
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The kindoki acquired by the divine way can be used only positively. In the second case the kindoki can be used positively or negatively. In the demonic way the kindoki can be used only negatively i.e. in witchcraft.

It is here that the pragmatism of the Institute of Animic Sciences (IAS)\(^9\) which we direct offer a singular solution to the problem of the kindoki and witchcraft, solution inspired from the afro-centric spiritual tradition. The IAS shows that the problem of witchcraft and that of the kindoki must be approached in two different ways.

About the kindoki we must know that in any animic society the majority is recruited in the camp of the kindoki acquired by human means. Thus, the progress or the decline of African societies depends on the nature of the influence which this majority undergoes. The influence of the divine kindoki brings development, while the influence of the demonic kindoki leads to decline. Thus we must work to fight the demonic kindoki, insofar as it can lead only to witchcraft, therefore to decline; as for the human kindoki, we must work for its elevation, i.e., we must work so as those who possess it may use it only for good purposes. And the manner of obliging them to use this potential only in good ways is the prayer of warning that we show further.
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To fight witchcraft, we must know that its alleged power is intrinsic and extrinsic:
• Extrinsic: the victim lends power to witchcraft by his fear and his hatred of the witch and his ignorance of witchcraft.
• Intrinsic: the witch believes that he is animated by spirits and believes he acts as a spirit.

We must also know that witchcraft always acts through suggestion. But these suggestions can be made in three ways: through thinking, through words, or through acts. In all the three cases, the important thing is to know how to close the door to these suggestions; because it is the victim himself who gives the power to these suggestions.

Thus the work against witchcraft includes primarily five steps:
• Purification of oneself.
• Negation of the belief in spiritualism.
• Negation of the possibilities of the malefic suggestions.
• Negation of witchcraft.
• Warning.

Purification: we can fight more efficiently witchcraft only insofar as we are based on the divine mystery, on the power that the divine Verb confers to man; hence the need for purification. Because this one is a precondition for
the one who, like on the mountain of transfiguration, wants to attract to himself the succor of the celestial army of the saints, the army “the spirits of just men made perfect”\textsuperscript{10}. To purify oneself is to understand that sin actually never has done us good, that it can never do us good. Thus on this basis we must separate ourselves from sin and determine to walk in purity.

**Negation of spiritualism:** the devil claims to be a spirit, but we also know that he is a liar, and that there is no truth in him.\textsuperscript{11} Hence we must realize (or affirm) that God is the only true Esprit which controls us and controls actually the so-called witch. Such a conviction strips witchcraft of all alleged power, because if God is the Spirit which acts in the so-called witch, then this one can do only what is good.\textsuperscript{12}

**Negation of the possibilities of the malefic suggestions:** we must realize (or affirm) that God is the only true source of our thoughts and the thoughts of the so-called witch, consequently there is no other mind from which malefic suggestions can proceed against us or against anyone. The importance of this affirmation is that witchcraft always acts through suggestions, as underlined above. Thus as long as we do not accept the suggestions, witchcraft does not have an influence on us, but since the acceptance of
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the suggestions can be done in the unconsciousness, it is thus important to deny the possibility of the malefic suggestions consciously.

Negation of sorcery: on the basis of what precedes we must affirm the nothingness of witchcraft by understanding that it has neither power, neither reality, nor presence because God is all-in-all, thus all in the universe of God, expresses His power and His presence.

Warning: we make the warning through God. For that we ask Him: “Lord, opens the eyes of the so-called witch that he may know that the evil he does to others returns violently towards himself and that witchcraft leads him even now to death.” Contrary to the current practice of the New-born Churches, the warning is not a request made to God to destroy the sinners, who actually are also a sons of God, but unaware of their true condition. The warning is based on love and aims at forcing the witch to choose between life (by shunning evil) and death.

The victory against witchcraft is a precondition for the true development of Africa; but to fight this plague efficiently, it is necessary for us first of all to distinguish it from the kindoki (the African mystery), because the confusion of these two concepts is a great factor of failure. A
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rationalistic attitude which limits itself to the denial of the existence of witchcraft cannot help Africa in its fight against the claims of witchcraft. Witchcraft can and must be overcome by an approach which strips it of its alleged power and forces the witch to choose between reforms and the boomerang effect which leads to death.
AN EFFICIENT PRAYER AGAINST WITCHCRAFT

Witchcraft is one of the beliefs that man has to face daily in Africa; to know how to fight efficiently against this plague is thus a pressing need there.

During one of my lecture tours, I went to Haiti in the city of Désarmes to publicly speak about the nothingness of witchcraft. A great crowd came to listen to me on the manner of efficiently fighting witchcraft through prayer. When one speaks publicly against this dark practice, one always exposes himself to the attacks of those which cling to it.

Everything went well, but after the lecture, I started to feel pains in my belly. I had, the following day, to take again my road by a flight on Boston via Miami. While I was at the airport of Miami, the aching of belly had been accentuated. I was victim of an attack of witchcraft. The mental atmosphere in Haiti is very similar to that which one finds in African milieus; witchcraft is also confused there with spirituality in the voodoo. I had there an opportunity to prove that the ideas that I had shared with my Haitian brothers
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were practical and efficient in the fight against witchcraft.

My first step was to become aware of my purity as a child of God. Purification has always been the prelude to any efficient prayer in the high African spirituality. I always understand purification as an assertion of one’s purity in the present, the past, and the future starting on the base that man is even now the image and likeness of God and that sin never had the real power to do one good. This understanding always enables me to see more clearly that sin does not have the power to separate me from God, because the power of sin and its influence on the man lies only in the belief that it has a real power to afford good.

To affirm our purity of a child of God, it is also a way of affirming the presence of Christ (the divine Verb) in us. Divine science shows us that the divine Verb is the perfect presence, activity and manifestation of God in man and around man. The efficient prayer thus requires of man that he becomes aware of his purity and approach the Christ, but to approach the Christ is to approach his army of the saints; thus to pray implies the fact of approaching the
saints-ancestors through the way of the purification of the thought. I also knew that nothing can resist the army of Christ, the army of the saints.

After having affirmed my purity and became aware of the presence of the army of the saints around me, I exposed to the court of heavens, to the court of the saints, my desire to see be released of this alleged influence of witchcraft on my being. Bantus have always perceived prayer as the fact of pleading one’s cause in front of the celestial court; in several bantu languages the same word is used to say “to pray” and to say "to plead in front of a judge". The Bible shows us the same vision of prayer when Christ enjoins us: “Come now, and let us plead together, saith the Lord.” (Isaiah 1: 18, Louis Segond version).

Having exposed my cause to the celestial court of Christ, i.e., having made my petition to the “the spirits of just men made perfect” (Hebrew 12: 23), I started to affirm the nothingness of witchcraft.

The power of witchcraft is first of all the belief in the spirits. The witch claims to act as a spirit or he claims to be controlled by spirits.

But, there is only one true Spirit: God. And I knew that He alone controls me and controls
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everyone, including those who pretend to attack me. Only the spirit of Truth and divine Love controls man; thus, nobody has the real power to harm his next.

Armed with this understanding, I then became aware of the fact that God is the only real source of every true thought. The Bible says: “it is God which worketh in you both to will and to do of his good pleasure.” (Phil. 2: 13) Thus, I could be neither a transmitter, nor a receiver of aggressive suggestions. I affirmed that this was known in all the city of Désarmes, because God knows it in each one of us that the evil which one does to others reacts violently against himself and that nobody can attack me, because witchcraft leads the witch surely and even now to death; consequently, the witches have no other alternatives but only to give up.

This realization was the activity of the divine grace in me operating for the salvation of those who let themselves be involved in the practice of evil. It was therefore, above all, an act of love.

The efficient prayer does not consist in attacking the witch, but witchcraft; however witchcraft will be overcome only insofar as we help the witches to shun the dark practice, and the means
of doing this is to ask the Father to show them the consequence of their action: death.

Equipped with this conviction of the nothingness of witchcraft, I maintained in my consciousness, during all this night that I spent at the airport of Miami, that the suggestion of the aching belly (because whatever its nature and duration, evil is always a suggestion, it is never a presence nor a thought in us) did not have any influence on me, nor on anyone else, because God has all power and He is ever present; all that exists really manifest His power and His presence. I also realized that this suggestion could not even actually exist, because God is the only Mind.

The rays of the sun announcing a new day through the large windows panes of the airport, brought also the joy of realizing that day that my lecture on the nothingness of witchcraft at Désarmes was practical, because I was completely free of this aching of the belly which claimed to embank me.

The prayer which realizes the purity of man and the inseparability of man with Christ, i.e., with his army of the saints, is an efficient asset to overcome witchcraft, insofar as it enables us to realize that God is the only Spirit which controls us and which thinks in us and
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that nobody can practice witchcraft with impunity.

1. Phil. 2 : 13.
7. Voir Matthieu 5 :8.
8. Voir notre blog : www.animiques.wordpress.com
10. Jean 8 : 44.
WHAT IS THE L’INSTITUT OF ANIMIC SCIENCES?

The IAS is a research center on afrocentric spirituality and philosophy established by Dr Kiatezua Lubanzadio Luyaluka (Ph.D. Hon. In Theology). The IAS aims to understand:

- the true and high afrocentric spirituality, its Egyptian origins and its convergence with Christianity.
- The need and the relevance of an afrocentric epistemology for scientific the technological, culture and political development of the black man.
- The efficiency of the fight against witchcraft.

Dr Kiatezua shares his 34 years experience in divine metaphysics by giving seminars on spirituality and the fight against witchcraft. For more information visit our blog:

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TO BE READ: KEMETIC THOUGHTS

Quarterly journal of Afrocentric spirituality, Kemetic Thoughts presents Black African religion by exposing its high theology and its practical significance. This paper of the IAS also shows to the Black Africans the necessity of an epistemological revolution which must lead to the supremacy of the solar thought over the Western lunar one.
From the same author
Published by l’Harttan in Paris

• Vaincre la sorcellerie en Afrique, Paris, l’Harmattan, 154 pages. This book deepens, in an anthropological perspective, the problematic dealt with in this booklet.

• La Religion kôngo, Paris, l’Harmattan, 158 pages. This book exposes the kôngo theology, its Egyptian origins and its convergence with Christian and Egyptian religion.

• L’Inefficacité de l’Eglise face à la sorcellerie africaine, Paris, l’Harmattan, 196 pages. This book on theology deepens the problematic dealt with in this booklet.

Published by IAS at Kinshasa
1.Les Bases épistémologiques du savoir négro-africain, the Black-African thought rests on more scientific bases than the Weston thought, hence its necessity.

2.La spiritualité afrocentrique, an exposition of the Black-African practical and efficient spirituality.

3.Sorcellerie et développement en milieu négro-africain, a demonstration of the necessity and the possibility of an efficient fight against witchcraft as a preliminary to the true development of Africa.

4.L’Enigme de la résurrection de Jésus, this book set the resurrection of Jesus back to its true context which far from the scholastic theological view.

5.Le mythe de Nzala Mpanda, an hypothesis of the imminent advent of the solar thought, a way of thinking dear to the Black, according to the myth of Nzala Mpanda.