

## **ANGELS, DEMONS AND MENTAL HEALTH**

**From Teleclass conducted April 29, 2000 by Claudia Pacheco**

In his book, *Metaphysics II*, Keppe explains why all pathologies are interconnected. You cannot have physical, mental or social pathology without having spiritual pathology. This includes not only our spirit but also the spirits of dead humans and pathological or schizophrenic angels and there is an interconnection between all these factors. The study of science has excluded this knowledge from its curriculum and scientists disregard it, and Keppe has been concerned to return this knowledge to psychological science, including the concept of the connection between spiritual pathology and mental illness.

It is very common for a mentally ill person to hear voices and see figures, often times described by them as demons. The Son of Sam killer got orders from God talking through the neighbor's dog, Mark Chapman was under "orders" to kill John Lennon, etc. I'm trying to say that there is a way to understand this scientifically because there is a theological base to these occurrences, and remember that Keppe's Trilogical science is a synthesis of the theological, the philosophical, and the scientific.

So how to understand this? Because if we consider mental disturbance to be only a spiritual possession requiring exorcism, as we believed in the not too distant past, this is only half the story. It's too radical. It is just a piece of the truth and furthermore, it does not offer any possibility of improvement for the sick person. On the other hand, if we see mental illness only as a neurological disturbance and if we "solve" the problem by drugging people to anesthetize their perceptions so they will stop seeing and hearing things, this is a partial treatment, too.

Dr. Keppe has tried to work in both areas. He has said that all mental illness has a spiritual component. It's impossible for this not to exist because as soon as you begin to resonate with envy, bad intentions and dishonesty you are resonating with other beings, visible and invisible, that also have these intentions. Our pathology causes us to make connections and tune in to them, and then we are influenced by them.

Jung also entered this area of spirits and spiritual influences, but in a dangerous way. He said that we must accept and integrate these spirits into our lives as if they were important parts of ourselves and as if we should allow them to manifest through us. Jung said that psychotherapy was a kind of exorcism to bring to the surface hidden spiritual influences and spirits that are inside people and things. We in Trilogy say something quite different: our study has shown that we must see and conscientize this influence of bad spirits in order to defend ourselves against them, to be able to make a choice. I actually think Jung became schizophrenic mostly because of his incorrect approach.

When Keppe writes about spiritual pathology, he is always careful to say that we cannot be possessed by a spirit if we are not in accordance with it. We must first be in tune with a similar intention inside ourselves in order to receive this bad influence. It is like we

must vibrate with a similar intention first. And envy, censorship and projection are very important aspects of similarity between these negative spirits and us.

It is very important to remind you that we are not alone. It is impossible for us to be bad alone. If we are evil in any thought or our intention is to hide the truth, to lie, to censor our awareness, if we feel envy and the desire to do something bad and then hide it, well we cannot do this without an immediate spiritual connection and without attracting negative energies to us. We need to pay attention to this. We are never alone. If we do good things, we are accompanied by good beings, humans, angels, by God. If we do bad things, if we censor and lie, we are also not alone. We are joined by bad beings, humans, spirits. We must at least be aware of this situation.