

A3. If the Human Being Does Not See That He is a Semi-Demon, He Will Not be Healed

Why does the human being not want to see himself as the semi-demon that he has become? After all, his sickness arises principally because of this. The general idea is that if one does not see one's own devilishness, there will be no consequences to this. But if a human being is locked into the "feeling" of envy or is theomaniac or megalomaniac, he establishes a resonance with evil spirits. From this point forward, it is possible for him to adopt any uncontrolled attitude, for man's mind is an open channel to the world of transcendence.

In the process of group psychotherapy, we notice that clients express admiration for miscreants — as long as their delinquency is not so obvious. This tendency clarifies why very pathological human beings dedicate their lives to bothering their fellow man.

- *When I see a criminal running away from the police in a movie, I root for him to escape.*
- *What is your idea about the criminal?*
- *He's a social victim.*
- *In this case, you see yourself as a victim of society and not the victim of your own errors, and the criminal's escape attempt represents your predisposition to run away from the consciousness of your problems.*

We cannot separate the spiritual elements from the scientific ones or consider that phenomena in one field are different from another. What I am trying to say here is that a pathological process is always spiritual because any kind of attack, whether of hysteria, epilepsy, paranoia, schizophrenia or depression, echoes the identical sickness that occurs in spiritual beings.

- *This issue of eternity is terrible because we are not always doing what we should in order to act in a good way.*
- *But do you think that if you are not doing good then everything is all right?*
- *What do you mean?*
- *If you are doing nothing, you will also be collaborating with evil.*

Psychotherapy is concerned not only with analyzing the human being, but also and especially with analyzing the demons that the patient brings along with him. And the more the person is unaware of the presence of these beings, the more he will be influenced by them. Perhaps it goes without saying that angels and saints do not need this treatment; on the contrary, they offer us enormous aid in the process of recovery.

There are those who adapt themselves to analytical treatment and others who are totally resistant, but the overwhelming majority insist on a behavior of acceptance/retraction. This is pretty much the state of mankind.

- *When you give an interpretation, something within me immediately rejects it.*
- *With what do you associate this rejection?*
- *It seems that a demon inside me says no, and at the same time says bad things about you.*

A great illustration of Freud's discovery was provided by the English writer Robert Louis Stevenson, who showed in *Dr. Jekyll and Mr. Hyde* that there were two personalities inside each one of us and how hypocrisy liberated the monstrous part. Note that he assumed the same thing as Freud, and suggested that we are victims of our nature instead of, as I am showing, that our sickness arises out of our attitudes of denial, omission or distortion of goodness. At the end of the day, we must not forget that the most important thing is to see the evil that we commit.