

ANALYTICAL TRILOGY

(Integral Psychoanalysis)

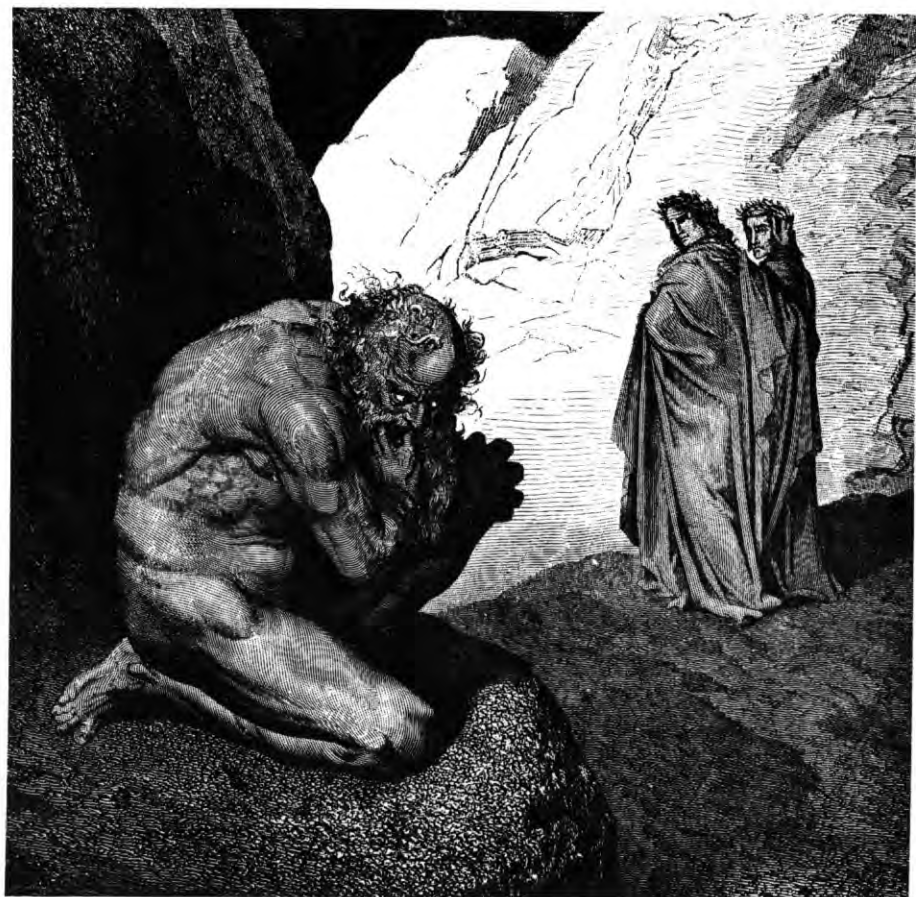
VOL. 7,

N.º 15,

A BI-ANNUAL PUBLICATION,

1984

2nd INTERNATIONAL SYMPOSIUM ON DEMONOLOGY



Gustave Doré

ANALYTICAL TRILOGY

(Integral Psychoanalysis)

VOL. 7, N.º 15, A BI-ANUAL PUBLICATION, 1984

INTERNATIONAL SOCIETY OF ANALYTICAL TRILOGY

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ART

Denise Maria Hiss

TRANSLATION

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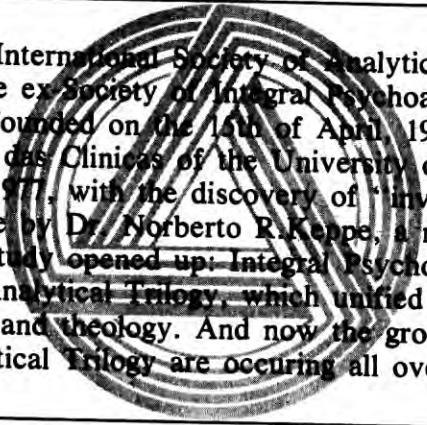
Marc André R. Keppe

Published by:

Proton Editora Ltda.
Av. Rebouças 3.115
São Paulo - Brasil
(011) 210.3616 - 853.5551

Printed by:

Centrais
Impressoras
Brasileiras



The International Society of Analytical Trilogy (the ex Society of Integral Psychoanalysis) was founded on the 15th of April, 1970, at the Hospital das Clínicas of the University of São Paulo. In 1977, with the discovery of "inversion", made by Dr. Norberto R. Keppe, a new field of study opened up: Integral Psychoanalysis or Analytical Trilogy, which unified science, philosophy and theology. And now the growth and spread of Analytical Trilogy are occurring all over the world.

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The International Society of Analytical Trilogy (Integral Psychoanalysis) is a non-profit scientific-cultural organization of international scope, open to public. It sponsors research and clinical treatment of emotional and psychosomatic problems, in addition to promoting deeper study of all aspects of humanistic culture: art, religion, economics, philosophy, morality, and so forth.

Integral Psychoanalysis is called Analytical Trilogy because it is neither science alone, nor philosophy or religion in the traditional sense, but a fourth element that results from the union of these three areas. Of universal ambit, encompassing all aspects of human life, Analytical Trilogy is an entirely new Weltanschauung — a new philosophy of life.

"Both of us use the method of Analytical Trilogy in family groups and between ourselves more and more. It's like a way of living and being. We even began to apply the method in the national organization of health and medical care — where we are employed — my wife as a teacher and trainer of health personnel in a country school. I in treatment of alcoholics in public health on the national level."

Kerstin and Swend Roepstorff, M.D.
Sennan — Sweden

"Keppe's theory contains very profound and original aspects which represented new inroads into psychoanalytic research and the psychotherapeutic process, as well as an integral comprehension of man."

Omar Lazarte
Psychiatrist, Professor at the
Universities of Cuyo and Mendoza,
Argentina

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3. PSYCHOPATHOLOGY AND DEMONOLOGY
4. PARANORMALITY AND SPIRITUAL INFLUENCES
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FOREWORD

The studies included in these annals were presented in October, 1984, at the 2nd International Symposium on Demonology, in New York City.

The aim of these international symposiums on demonology, sponsored by the International Society of Analytical Trilogy, is the scientific analysis of spiritual phenomena, especially the question of the devil. Is the devil simply a myth created to frighten people — or does he really exist? Are spiritual beings merely the product of hallucination — or are they in fact real? Although the immediate replies to such questions will vary according to the beliefs of the individual, any definite, conclusive answer must have fact, reality, and scientific experimentation to back it up.

Is it, perhaps, a matter of superstition or fanatocism to even be speaking of the

devil in the twentieth century? It is our belief that the subject itself is neither ridiculous nor superstitious, and that the problem lies in the way in which the topic has been dealt with through the centuries. In the Middle Ages the question of malevolent spiritual influence served as a pretext for torture and murder, war and persecution, and the enforcement of absurd, inflexible laws. That explains why so many people today sneer at the very mention of the devil. Thus by treating the question in a different spirit, we are confident that it will be possible to break the taboo that surrounds it, and also that we will thereby succeed in bringing important enlightenment to people in all walks of life.

Gustave Doré

TRUE SPIRITUALITY

Norberto R. Keppe

President

International Society of Analytical Trilogy

Superstitions Attitudes:	{	Medieval Religious Political Social
Dangerous Attitudes:	{	Positivistic Atheistic
Trilogical Considerations:	{	Existence of Spirits Human Free Will

1. Superstitious attitudes:

Mankind has always acted in a superstitious manner with respect to what is called the spiritual world; that is, man has always believed that he is possessed by evil spirits (or good ones), without having any liberty whatsoever to decide his destiny. Gemelli, founder of the famed Institute of Experimental Psychology in Italy said that if this was true, all of science would be invalidated since, having no control over our volition, we would not have the slightest chance of succeeding at anything.

The Middle Ages was witness to the greatest persecution of witches and sorcerers in all history. Some historians think that as many as 600,000 people were sacrificed as a result. However,

we must not forget that behind this persecution was an enormous interest in the land and riches which belonged to those who were murdered and which passed into the hands of their executioners.

2. Positivist or dangerous attitudes:

Augusto Comte was the creator of positivism, which only accepts as real that which can be seen; an idea which is clearly theomantic — an attempt to subject everything that exists to our domination. Not to be forgotten is the fact that Brazil and Latin America are the regions which more readily accepted such sick ideas from those who were suffering psychological crises. Comte, who at 28 had delusions of persecution to the point of trying to commit suicide by jumping into the Rhine River, attempted to found a new religion in which man himself was placed on the altar to be worshipped.

Freud pursued a different scientific direction, accepting elements far removed from sensitive observation: he categorized all existing phenomena in the human psyche, including the spiritual world, as being projection and hallucination.

3. Trilogical discoveries:

In psychopathology generally, any phenomenon of extra-sensory perception is considered a hallucination. W. R. Bion, in his book **Learning From Experience**, said that hallucination was not merely seeing that which does not exist, but **not** seeing what does exist as well — which opened up an enormous field for experimentation.

Analytical Trilogical constructed a new concept of psychopathology within which we demonstrate that a) there is an external universe which is much larger than anything we could imagine; b) we are subordinate to it, even if we do not recognize it; c) we are in direct contact not only with the physical world, but with the spiritual world as well — and this contact is broadened through intuition and consciousness; that is, with feelings, thereby considering the intellect to be a virtual hindrance.

There is a strong similarity between the behavior of people who are very pathological and that of demons in that both seek

out others only in an effort to release their tensions, thereby creating a restrictive relationship. In time, they find themselves alone since, despite everything, human society is still saner than these individuals.

For example, a patient at our clinic, Mrs. L. P., was in a state of despair because she believed she would be destroyed by her economic and social problems. Her husband wanted to move closer to his job, and she saw this as the end of her well being. Then, her psychiatrist prohibited her from continuing our psychoanalytic treatment and, three months later, we learned she had committed suicide.

4. Demoniaca attitudes:

The spiritual world is beyond our understanding and thus outside of our intellectual capacity. Through our feelings, however, we are in direct contact with that world whether it be through angels, malefic beings, or God himself. I am saying that demons have a direct influence on the lives of all individuals who inhabit this planet, but in a negative sense. Their behavior is to attack man, drain off his inner light, and destroy him.

These conclusions were reached as a result of our study of gravely ill psychopaths. We were able to identify the same diabolic behavior in the paranoid schizophrenic, who is characterized by the follow attitudes: 1) total projection — seeing in others his own feelings of hatred and envy; 2) absolute lack of charity; and 3) an intention to prevent other human beings from being happy and taking advantage of the Kingdom of God, which he denies as does the devil himself.

SIGN OF GOOD SPIRITS	SIGN OF EVIL SPIRITS
	In the Intellect
Truthful attitude	False attitude
Does not involve himself with useless tasks	Seeks uselessness
Enlightened intellect	Darkened intellect, with illusory light in the imagination
Intellectually flexible	Opinionated
Discretion	Excess and Exaggeration
Humble thoughts	Proud and Vain

Of the Will

Inner Tranquility	Restlessness
True Humility	False Humility
Faith in God	Arrogance and Despair
Good Intentions	Distorted Intentions
Patient in suffering	Impatience in suffering
Emotional self-discipline	Uncontrolled passions
Simplicity and Sincerity	Duplicity and Dissimulation
Freedom of Spirit	Earthbound soul
Zeal in imitation of Christ	Estrangement from Christ
Charity and Compassion	Bitterly Uncharitable

St. Ciprian enumerated the effects that demons had on the well-being of human beings:

- 1) They disturb your life;
- 2) They perturb your sleep;
- 3) They secretly take over your body and terrorize your mind;
- 4) They twist your limbs;
- 5) They destroy your happiness;
- 6) They cause you to become ill, forcing man to become egocentric;
- 7) They can give relief to those whom they have afflicted, thereby seeming to have effected a cure.

The devil is pure fury; he is not in a situation chosen by God, against whom he rebelled when he was the prince of light to avoid having to serve Him. At this moment he is filled with rancor against everything that is related to the Creator, but especially man, who lives in the Kingdom of God.

It is just as much a delusion to think that everything that happens is directed by spirits as to believe that is no interchange between us and spirit beings. In truth, all of our thoughts can be influenced by malefic spirits (as well as good ones, obviously), and they can dominate through suggestions the whole existence of a person.

The signs of demoniacal possession are easily identified. They are: 1) uncontrollable fury; 2) serious illness; 3) frequent accidents; and 4) extreme arrogance.

Examples of diabolic influence in our lives:

1) Each time the patient C. S. met with his father, whom he liked very much, he was taken with the idea to attack him

physically. The patient analyzed this from all angles, seeing his father as a) the goodness in himself which he wanted to attack; b) the consciousness of his own errors; and c) his own censorship. Nevertheless, only the perception that there was a direct telepathic influence in his mind from evil spirits calmed him down.

2) In a conversation with Dr. Peck in New York, I was asked to tell him how to identify "diabolic possession". I advanced the idea that such phenomena occur in psychoses such as schizophrenia, paranoia, depression, mania, and epilepsy (which is called morbus sacer: the spiritual disease).

3) F. A., a patient who was diagnosed a paranoid schizophrenic and who had been hospitalized on a number of occasions, harranged not only the psychiatrists but his own psychoanalyst, who had been responsible for his release from the hospital. After having undergone 12 years of analysis without ever having touched on spiritual questions, he continued to be aggressive and disagreeable to his psychoanalyst, and he constantly threatened to sue him (he was a practicing lawyer). After being warned that there were demons who had a direct influence on his mind, he completely changed his behavior and began to watch out for such suggestions.

4) In a group session in August, 1982, patient N. A. revealed that many of the things she had thought came from consciousness, from God, actually came from the devil — and she warned the group that they must be aware of such a fact.

The Devil and the libido:

As we know, Satan is a spirit, and thus without sex. He can never, therefore, be accused of any problem of libidinousness, at least in his own existence. This is why he has attempted to put a primordial emphasis on the question of sex throughout the history of civilization. At the same times, all of his attitudes of hate, envy, indolence, jealousy, arrogance, megalomania and theomania are hidden from consciousness. In other words, he is able to present himself as a "god" of perfection before men. In my opinion, this has been his clever strategy; the artifice that has permitted him to remain in the human community. From this point of view, Christianity has, in a general way, supported the angel of darkness with remarkable dexterity.

Even Christ's Apostles preached the unseemliness of the flesh, like Paul in his Letter to the Galatians (Cap. 5: 16-26) where he said that all things having to do with the physical

body were to be avoided. We can also see that soon after the death of Christ, the devil was able to prevent God's teaching. This continued throughout the Middle and Modern Ages, affecting science itself — psychoanalysis, all modern psychology, as well as the arts and society.

In their confessions, the clergymen of the Catholic Church are preoccupied solely with the sexual question — alienating the faithful from their awareness of their main problems — megalomania and envy. Protestant pastors also continue to place too much emphasis on the question of the libido, and the Rabbis are not far behind in this area.

Consequences of this attitude:

One of the consequences is an increase in homosexuality: Patient J. P., an engineer, became interested in other men in a sexual way after his 17th birthday. In free association, he linked homosexuality with the idea of pleasure. Through this he began to imagine that his greatest problem was the question of sex — not immaturity or flight from reality (through the seeking of pleasure), or a withdrawal from what is truly necessary to life, the spiritual, etc. In fact, the area of homosexuality is a fertile ground for all sorts of fantasies, which is the thing that must be examined.

2) Patient C. J., a doctor, spent hours and hours thinking about sex, reading about it and looking at obscene pictures. All through medical school, he spent his time thinking about things that had to do with sex. He associated sex with fantasy. It is not difficult to see that he diverted his full attention from his really basic problems such as extreme megalomania, having always thought of himself as capable, despite the great difficulty he was having with his studies.

3) Sigmund Freud wrote eighteen books. We can say that 90% of what is in them is total fantasy, a total deviation from reality and science — allowing all those who underwent psychoanalysis and all the peoples of the countries influenced by his ideas to give free reign to the demons, who were left inviolate, as though they were gods of perfection.

Hypnosis, dreams and lapses (slips of the tongue):

Freud claimed that hypnosis was a form of direct contact with the unconscious. Analytical Trilogy, however, has discovered that the unconscious does not exist. How then do we

explain hypnosis? The father of psychoanalysis claimed that he stopped using the process (hypnosis) because he had not taken the question resistance into consideration and not all patients allowed themselves to be hypnotized.

What really happens? According to Analytical Trilogy, hypnosis liberates consciousness; that is, it increases one's reach in such a way that one is receptive to other knowledge and made aware of a new dimension. Through hypnosis, as through dreams and lapses, we see the effort we make to hide what refuses to be hidden.

The parapsychologist N. N. hypnotized Miss M. N. and asked her to describe the brother of someone present (the brother had been dead for two years). All of the details she gave while in a hypnotic trance were confirmed as being correct. For example, she told them his height, the color of his eyes, his profession, the number of children he had had, etc. Furthermore, some of what she said was impossible for her to have known, since she spoke about the deceased's current anxieties: what his wife and son were to do with the estate he had left.

For the parapsychologist, all of this information came from the unconscious of the dead man, that of his brother, or even from the unconscious of distant relatives. We of Analytical Trilogy believe, however, that this information can be obtained directly from the mind of the dead man, that of his brother or distant relatives, or from other spiritual beings.

Here we must point out a contradiction: consciousness can only grasp reality in another consciousness (Bewusstsein — not in something that is a negation of it; in other words, an unconscious).

A significant thing happened to Miss M. N., who could easily put herself into a trance (hypnotic state) at will: some children who were near her (while she was in this state) touched her foot with a kite, which brought her immediately out of the trance.

Dreams, however, are bearers of an incredible message. For example, Mrs. J. N. dreamed she was walking in her garden when she saw a bandit armed with a machine gun, and he wanted to kill her. In psychoanalysis, she associated the garden with life, and the bandit with her intentions to end her life, due to the fact that she was always sick and had accidents almost daily. It is not hard to see that consciousness manifested itself in this dream to warn of the danger she faced if she did not change her behavior.

Carl Gustav Jung told of a mountain climber who described a dream in which he lost his grip and fell from a mountain. Two weeks later, he died in exactly that way. The famous Swiss psychoanalyst suggested that the dream was a message, a warning of imminent danger which came directly from the unconscious. Analytical Trilogy sees it as a message from consciousness itself, but repressed by censorship.

In fact, the "un" in unconscious means "no", and a "no" (something which does not exist) cannot be the cause of a "yes" (something which does exist).

In the third dream, patient B. R. dreamed that he was in a car with a girlfriend and an armed man. He said to the latter "do anything you like." At that, his girlfriend got out of the car and walked away. In analysis, he associated the armed man with aggression and his companion with pretense and falseness. The interpretation of the dream is evident: B. R. caters to his aggressiveness, but pretends that it does not exist. However, he will have to make a decision — if he admits to his aggression, he will have to give up pretending.

Dreams clearly demonstrate what happens in the psychopathological process, especially that of inversion, which is fundamental. It goes without saying that fantasy, megalomania, theomania and inconscientization also show up clearly in dreams.

Fourth dream: patient L. P., seeing a beautiful, carefully made-up woman in her dream, imagined her to be a prostitute, a superficial type of person. In analysis, she associated the woman with love, beauty, and gentleness. The interpretation was that the patient saw love as prostitution and beauty and gentility as superficiality.

Fifth dream: S. A., another patient, dreamt that a woman was squeezing her breast and that pus spurted out. She associated the breast with motherhood and love and the pus with sickness. Interpretation: the patient saw motherhood and love as sicknesses.

These last two dreams directly demonstrate the process of inversion and indirectly, the rejection of reality; the rejection of love and beauty; the enormous envy of wanting to defile what is really good; the problem of fantasy — seeing "beauty" in the mask (make-up).

Thus we can say that dreams are messages that come directly from consciousness (*Bewusstsein*), warnings from God about the dangers we face, the advantages we reject, and the

malign suggestions which lead us to oppose life itself, goodness, truth and beauty.

An example of a lapse, or slip of the tongue, is as follows: school director, J. L., when being introduced to a new teacher with the words: "Have you already met so-and-so, Sir?" replied "I was never pleased to meet her" — really demonstrating his opposition to the introduction.

Freud would say that director showed what was in his unconscious, but we say he showed what was in his consciousness. Obviously, the teacher, who had never before met the director, could not have been the cause of any prior opposition, so that the director's reaction was an attitude of rejection of a new acquaintance which arose at the moment.

PART II

THE KINGDOM OF MAN

The following text is an outline of Dr. Norberto R. Keppe's book "The Kingdom of Man".

To arrive at true spirituality, it is necessary to analyze all of the major errors that man has committed throughout the history of civilization. I am saying that the only reason we are not yet living in the "Kingdom of God" is because we do not permit goodness, beauty and truth to flourish in this world. From this viewpoint, the saints themselves were, at times, dupes of malefic spirits, who used them to spread error.

1. Oriental philosophy

A. Hinduism

The influence of demons in the Hindu philosophy of life: by and large, we can state that all of the remote influences of Christianity have shown themselves to be prejudicial to the human being. It is sufficient to look at the civilizations of the

Chinese, Hindu, and all the countries located outside the Christian world (south of Asia and the African countries). The cause of this phenomenon is not difficult to recognize: the way of thinking (and feeling), which is strongly pathological, which causes their people to live a life that is contrary to true life and well being.

B. Brahminism

Brahminism looks upon the physical world as though it were an illusion, something unworthy of us divine beings, the goal being to free oneself from pain; that is, from the material world through the inversion of Atman — which gave rise to the philosophies of Mimânsâ-Purvâ, the Vedanta, the Sampluya, yoga, the Nyaya, Vaisheshita.

Brahminism encourages megalomania and theomania by attempting to deny that man is formed by both spirit and matter. The result is the backwardness of India and all other countries and groups who follow this philosophy

C. Buddhism

Based on Brahminism, Buddhism teaches that all suffering comes from passions and desires, and that the human being evolves or, better yet, that the human being passes through stages of deification. By and large, the Hindu philosophy encourages the basic psychopathology of man — megalomania at its highest level; and it is for this reason that people who associate with these practices demonstrate accentuated social and even physical decadence.

2. Chinese philosophy

Confucianism

The ultimate goal of the human being is to perfect himself. In their view, we should love one another and scorn riches and honors. Lao-Tse demonstrated the existence of a Supreme Being, Creator of all beings and of ethics.

Criticism: Chinese philosophy has always sought the road to perfection without ever having paid attention to the importance of knowing one's own problems. That is why they have

stagnated, after having given the world incredible discoveries such as the compass, paper, and table delicacies.

3. Greek philosophy

A. Pre-Socratic

The Greek philosophy forms the basis of all civilizations, yet it has never been analyzed from a pathological point of view. Thales of Miletus based his philosophy on mathematics, as did Newton, Descartes and Russell more recently; Anaximander, Pythagoras of Samos, and Plato found the explanation for everything in dialecticism exactly as did Hegel, Feurbach and Marx; Empedocles saw good and evil as two separate entities, as do people who are possessed even now, believing that the devil is as important and powerful as God: Keyserling, Freud, Darwin.

B. Socrates

Socrates was never given full credit because he spoke the truth; 1) he humiliated his interlocutors through dialog; 2) later, he awoke whatever was dormant in them: the truths with which they could not make contact due to their megalomania; 3) ideas of inversion: riches do not bring virtue; it is virtue that produces riches. He was condemned to death, like Christ.

C. Plato

Plato initiated the reign of dialecticism: the belief in yes and no; opinion (doxology) and science (epistemology); darkness and light — giving malefic spirits the same value as the Creator. It was for this reason that the Middle Ages were extremely demoniacal.

D. Aristotle

1) megalomania predominates: teach the human being to reason, as if it were we who designed the truth; 2) thought that reason could rule everything, as if the human being had exceptional powers (theomania). That approach influenced Thomas Aquinas and Scholasticism at the end of the Middle Ages and has influenced the Catholic Church until today.

E. Epicure

Epicure came in the period of the decadence of Greece proclaiming that happiness was to be found in pleasure. The same happened during the decadence of the Austro-Hungarian Empire, when Freud attributed well-being to the libido.

4. Christian philosophy of life

The Early Days

A. During the first four centuries there was complete freedom of thought in relation to the gospel. For this reason, the Christian philosophy of life unfolded completely. We can even say that it was the most genuine period in all of Christianity.

1) Interiorization: **Ignacio of Antioch** — “We should perform all acts with the thought that God lives within us; 2) A time of opposition to social hypocrisy; 3) Incredible perceptions: **Taciano**: “**Omne bonum a Deo, omne malum ab Honrine**; 4) **Athenagoras**: resurrection of the body. a) do not disregard either science or God; b) resurrection is necessary: man was created to live forever, with his soul and his body, and final judgment will be made on both; the final goal cannot be achieved in the circumstances of this life.

B. In the 4th century, the Edict of Milan led Christianity from the psychological to the social, from the interior to the exterior: 1) Cesar papism: the clergy governed; the bishop was governor, the Pope was king; 2) religion as a social interest.

C. St. Augustine 1) Civilization as the city of evil opposing the city of God; from this came the struggle against all that was human; 2) The soul was created to rule the body (the latter being seen as something evil); 3) doctrine of predestination, condemning the majority of men to perdition.

Fundamental errors: 1) man's dialogue with himself is the dialogue he has with God (theomania); 2) man is the intermediary between God and nature (the latter seen as eternal); 3) life in this world is a test and not an end in itself, so that we finally return to the paradisaical world — Plato's world of ideas. 4) some truths are eternal — as though others were demoniacal. 5) Adam was deserted by God after his sin (not that the sin itself was Adam's desertion of God, truth, etc.)

Fatal consequence: The Romans did not defend themselves against invasion by the Barbarians: 1) It was God who did it; 2) Civilization should be destroyed because it was the work of the devil; 3) the only important element is the soul.

Positive Aspects: 1) human soul: a reflection of divinity (Trinity); 2) inner life: direct communication with God; 3) to know the truth is not enough, one must be able to love it also; 4) consciousness of doubt is absolute certainty — no one can doubt anything that is not certain; 5) the soul has everything in abundance; 6) Corruption is not an evil in itself, since only what is good can be corrupted; 7) consciousness of imperfection is only inherent in the higher creatures.

Platonism

St. Augustine placed Platonism above Christianity
The Middle Ages
(430 - 543)

Cirilo of Alexandria: We cannot transform ourselves into divine nature, but we receive something that is divine — an obvious attitude of theomania; **Denio o Aeropagita:** only the soul can become enlightened (Platonism); **Leo the Great** (5th century Pope). Humanity has fallen into concupisense; in the 6th Century, **Gelario:** the Pope is infallible in questions of faith; **Vincent de Lerins:** All activity which is not religious is diabolical; **Lucido:** the elected ones are chosen for heaven, and the sinners condemned to hell.

INSPIRED BY ST. AUGUSTINE

1) humanity seen as a mass of perdition; 2) the necessity of doing as one wants to; 3) the graces of God are given to us absolutely free; 4) we are predestined to faith, sanctity and eternal glory; 5) the consequent desire will save the rest.

2) **Analytical Trilogy:** a) human decadence: inversion — by our rejection of goodness, truth and beauty; b) everyone is imbued with sufficient grace; c) original sin: the erroneous use of free will. 3) Original sin is transmitted in the act of procreation (sex).

Caesar of Arles: the capital sins are: sacrilege, killing, adultery, false witness, theft and plunder — in second place are: pride, envy and avarice; The Council of Trent: concupisence is a sin (in itself).

4) **Boethius**: evil can be victorious and the world will be irretrievably lost; **Cassiodoro**: Protect the spirituality of the soul, disdaining the body.

5) **Bento**: Platonism in social practice; that is, the convents and monasteries dividing humanity into good and bad, chosen and condemned, reinforced the idea of running away from the consciousness of errors, thinking it possible to live without error.

(553 - 800)

Pope Gregory: preached the contemplative life in which only religious work was admirable; he advised the world of death.

THE PENITENTS

In the 7th century, there was a great deal of attention given to sin and the manner of forgiving it — in trilogical terms, we can only say that what arose was a great fear of seeing sin; that is, they always sought to create the perfect mask of hypocrisy as through they were able to become free of all error; the priestly confession: the confessional.

Christ spoke clearly of two sacraments: baptism and communion. The other sacraments were deduced from what Christ said: confession, extreme unction; the orders; confirmation and marriage.

As the Middle Ages progressed, there was a vast poverty of ideas, of accomplishment: if that had continued, the entire civilization might have perished in total alienation. In the 8th century there were only theologians. For this reason, Islamism entered and dominated a large segment of the population, principally where Christianity had been born — the Middle East and North Africa.

5. Islamic philosophy

A) The beginning of Islamism was in the 7th century (622) — Syria, Persia, India, Constantinople, Egypt and Spain a) were less intransigent; b) were not against commerce, and c) were not against new methods of reasoning; for example, the great interest in Aristotle, contrary to the whole medieval Platonic structure.

B) Islamic philosophy was encyclopaedic, they accepted alchemy, astrology, astronomy and geology. b) **Avicenna** accepted reality better after he became interested in Aristotle, who was more practical than Plato. b) **Averroes** claimed that the existence of God could also be dealt with through reason and not only by theology, as the later medieval thinkers believed.

C) The Islamites later concluded that any knowledge not contained in the Koran was useless and even prejudicial, leading them to set fire to the famous Alexandria Library, mankind's greatest cultural monument. Note that they arrived at the same intransigence as did St. Augustine when he declared that all knowledge not contained in the Bible was fallacious; for this reason, the Islamic civilization also went into decline.

6. The middle ages

(The Final Period)

(500 - 1450)

A. The elaboration of the Scholastic philosophy based on Aristotle, or better still, the passing of an idealized society into a society based on reason.

a) **Anselm**: the Supreme Being of whom it is impossible to think anything greater cannot exist only in the mind and, if I deceive myself, I am, since that which does not exist cannot be deceived.)

b) **Pierre Abelard** Rationalist: Faith can be understood through reasoning and the Greek philosophers anticipated many aspects of the Christian revelation. Culture: philosophy.

c) **Bernard of Clervaux**: humility: a person cannot be perfect if he does not want to be more perfect; Pride: 1) curiosity 2) frivolity 3) delirious joy 4) artificiality 5) eccentricity 6) obstinacy 7) arrogance 8) effrontery 9) hypocrisy 10) revolt 11) licentiousness 12) habitual sinfulness. Supremacy of the will over the intellect, inspiring John Duns Scott and Guillelmerme D'Ockam (Protestantism). Culture: theology.

d) **Albertus Magnus**: Plato and Aristotle can be used in the service of Christ, putting faith in control of reason.

e) **Roger Bacon**: Greater interest through science and philosophy, calling theologians ignorant.

f) **Boaventura:** True knowledge is achieved through a kind of intuition; the natural aspiration of the human being is turned toward good; we know God not through his creatures nor through our souls, but through the enlightenment that is stamped within our minds. Conclusion: one basically either gave value to the intellect or to faith — there was no union of the two, as Analytical Trilogy now demonstrates is possible.

B. Thomas Aquinas — rationalist: Beatitude is to detach oneself progressively from affective elements in order to become essential and is exclusively an act of intelligence, a knowledge (Sum. Th. books I and II, Questions 2 to 6); only the forces of reason can fathom the relationship between the natural and the supernatural; reason and faith (Sum. Th. page 43); man's happiness lies in the contemplation of God (Book III, pages 125 to 137); Exercise of the intellect is more important than the will (Contra Gentes III, page 26).

C. John Duns Scot — voluntarist supremacy of the idea of goodness (love) and of will; a) unity between essence and existence in the Creator; b) certainty of being; hierarchy of the real, where God sits at the apex; c) psychological intuitionism: intelligence has intuition of what exists; d) voluntarism: the active character of the soul, idea of activity: God is; intellectual exercises and will — the latter free.

Analytical Trilogy: God is: feeling (love), intellect: (logos, the word) and awareness (actino)

D. Roger Bacon: The three sources of knowledge: a) authority, b) reason, c) experimental science.

E. Guilherme D'Ockam: a) substance becomes confused with accident; b) identified essence with existence; c) will: self-determination is the essence of the soul.

F. Eckart: We can transform ourselves into God — as in the Eucharist, the bread becomes the body of Christ.

7. Modern philosophy

(Renaissance, Reform, Counter-Reform and Counter-Renaissance)

1. **Renaissance:** tolerance of error. a) **Machiavelli:** men are selfish and ambitious, retreating from the practice of evil only when compelled to by the forces of law.

His errors: 1) theomania: man can mold reality; 2) Platonism: conceded the same strength to virtue as to error.

b) **Erasmus** — 1) The world is not where sin lives; 2) man chooses madness (In Praise of Madness) because he thinks he will be happy that way. His error: madness: happiness.

c) **More** — 1) great tolerance; 2) optimism — believing it possible to live well; 3) inspired Tomaso Campanella (City of the Sun) and Francis Bacon (The New Atlantic).

2. **Reform:** The Modern Age was born under the sign of freedom (Scot and D'Ockam). a) Luther: 1) religiosity: interior process 2) we are totally corrupted by sin and deprived of liberty. corrupted by sin and deprived of liberty.

Error: Platonism and new institutionalization of religion (Protestantism).

b) **Melanchton and Bohme:** Both good and evil have their origin in God.

Error: Platonism

c) **Zwingle:** 1) Faith seen as something internal; 2) to reform civil society bringing it great progress.

d) **Calvin:** 1) the world is not corruption and sin but an object of conquest; 2) man can achieve a divine-like government; 3) God is the only aim.

3. **Counter-Reform:** 1) maintained certain countries in a medieval structure (meridional countries like Portugal, Spain, Italy and part of France); b) defense of the political and economic interests.

a) **Ignacio le Loyola:** Wanted to save the institution and The Council of Trent, which he organized with that goal in mind. Error: to give value to the institution rather than to the Creator.

b) **Šuarez:** God is composed of three elements which are at the same time relative and absolute; 2) social power is conferred by the people, who can take it back if it becomes tyranny.

Error: Wanting to make God relative.

c) **Molina:** The essence of will is turned toward universal good, private good. Error: the will can refute the universal good (God) and does.

d) **Teresa d'Avila:** 1) the human being should marry God; 2) the vision of divine greatness shows the sacrifices that are to be made; 3) the three divine persons speak directly to the soul;

4) contemplation of God through the soul. Errors: 1) Platonism, in valorizing the soul to the detriment of the body; 2) God wants man to suffer; 3) theomania: marriage to God — a saint himself could be in the service of the devil.

e) **João da Cruz:** 1) eliminate the compassionate life in order to arrive at good (the Hindu Karma); 2) fundamental element: contemplation; 3) disassociation from feelings (affections). Errors: 1) Platonic: against the compassionate; 2) rationalist: contemplation of God as an objective; 3) alienating: detachment from feelings.

f) **Francisco de Sales:** 1) absolute predestination: only those by God will go to heaven; 2) choice of penitence; 3) inversion: chastity as fundamental. Errors: 1) unilaterality, predestination; 2) God as castigator; 3) chastity as fundamental.

4. **Counter-Renaissance:** or better, the struggle against feeling which began to flourish in the same countries which had been against the Reform — Italy, Portugal, Spain and France.

a) **Telesio:** 1) to know is to feel; 2) awareness is sensation.

b) **Campanella:** To feel is to have awareness of oneself.

c) **Giordano Bruno:** 1) accepted heliocentrism; 2) refuted rationalism.

d) **Montaigne:** 1) refuted rationalism; 2) revealed man's theomania for thinking himself to be the ruler of the universe.

e) **Galileo:** 1) against Aristotle for using mathematics in the study of physical phenomena; 2) heliocentrism; 3) the spots on the sun show that the idea of earthly perfection was erroneous.

Two Groups:

1. Nordic Interested in awareness and science
2. Latin: Reactionary

1) The Nordics:

A. **Francis Bacon:** 1) introduced the inductive method, characteristic of the sciences; 2) against Aristotelianism (rationalistic) calling it sterile; New Atlantic: a world governed by science with a just economic and social system.

B. **Thomas Hobbes:** 1) man is the wolf of man (pessimist); 2) selfishness and the desire for pleasure and power are natural; 3) a social pact for preservation and not a natural pact.

Errors: 1) nature as erroneous and dangerous; 2) society is dangerous for man.

C. **John Locke:** 1) against innate ideas; 2) the human soul: a clean slate at birth; 3) the source of knowledge is compassionate experience and reflection; 4) the source of truth: mathematics and experimentation; 5) the origin and basis of ownership: work. Errors: 1) there is an inner intuition (or what are called monads) which leads us to knowledge; 2) source of truth: reality (which can be used by mathematics and by experimentation).

D. **Newton:** 1) united mathematics with experimentation; 2) developed the binomial theorem; 3) systematized Galileo's mechanics with Kepler's astronomy.

Error: Assessed mathematics as the basis of everything, even philosophy, in an attempt to invalidate discoveries in other areas like that of philosophy.

2. The Latins: Reactionaries

A. **Descartes:** 1) the beginning of knowledge lies in intuition, which ins the grasp of fundamental elements; 2) established methodical doubt as a starting point for knowledge; 3) taught how to combat passion.

Error: Opposed to any feeling whatsoever, the same as all medieval rationalist.

B. **Malebranche:** 1) the human being is formed from two complete elements; 2) knowledge is a result of a direct spiritual relationship with God.

Errors: 1) the human being is formed from two complete elements; 2) the pretention of thinking that the Creator is at our service.

C. **Pascal:** 1) Jansenist (against all reasoning); 2) God conceals himself from man.

Error: Exaggerated fideism (exclusive reliance on faith).

D. **Spinoza:** 1) there is no relation between body and soul; 2) Pantheist; 3) feeling: something subjective (imaginary); 4) liberation of the passions.

Errors: 1) absolute dualism (body and soul independent); 2) theomantic: everything is God; 3) against feelings (awareness).

E. **Vico:** 1) even the ignorant have consciousness, but not science; 2) inverted: the primitive and the divine.

Errors: arrogance in demeaning consciousness and inversion through an erroneous concept of God — this attitude led Italy into decadence.

18th Century: The Apogee of Consciousness

Voltaire: Man's progress comes from the awareness of his erroneous and correct attitudes.

A. Berkley: 1) Knowledge: merely a mass of sensations; 2) all that exists depends on human perception.

Errors: 1) megalomania: what exists depends on man; 2) exaggerated sensitivity: ignore reason.

B. Hume: 1) words only have meaning to the extent that they refer to concrete facts (metaphysics is a word game); the basis of morality lies in feeling and not in reason; 3) saw mathematics as a concept of causality — inspiring Comte, Bentham, Stuart Mill, and awakening Kant from his "dogmatic sleep".

Errors: 1) unilaterality: only what is concrete; 2) over-evaluation of mathematics.

C. Montesquieu: 1) sought the human (and not divine) causes of social acts; 2) placed the responsibility for the backwardness of his country on the Scholastic philosophy; 3) created the theory of separation of powers.

Error: very superficial attitude; did not delve deeply enough into the true causes of human problems.

D. Voltaire: 1) inspired by the liberal environment that he saw in the English Court (Young, Pope, Swift, Berkeley, Clarke); 2) claimed that we were not nearly so evil nor so unhappy as Pascal had asserted; 3) placed the blame for problems in the social sphere.

Error: man is a victim of society.

E. Diderot: 1) the basis of science: mathematics; 2) social conventions restrict the physiological bases of human behavior.

Error: Mathematics as a basis; happiness seen in biological behavior.

F. Rousseau: 1) happiness in the primitive state; 2) life in society is what causes the loss of consciousness (we are born good, but damaged by society); 3) legislators have divine powers.

Errors: 1) inversion; seeing good in primitivism; 2) the human being as a victim of society (a paranoid philosophy); 3) theomania: claiming that legislators have divine powers.

G. La Mettrie: 1) man: a machine; 2) feeling: instinct; 3) religion contravenes happiness.

Errors: materialism, rejection of feelings and inversion; a confusion between religious institution and spirituality.

H. Baron de Holbach: only saw the material; strongly theomantic.

I. Helvetius: 1) the mind only registers impressions; 2) the psyche: formed by the exterior world; 3) education to be social; 4) Christianity: enemy of happiness.

Errors: Total materialism and inversion.

J. Condillac: 1) the origin of ideas is in sensitivity, carried Aristotelianism to its final consequences; 2) rejected reflection. Error: crass materialism.

K. Destutt de Tracy: 1) sensations can become ideas as a result of signs; 2) if the signs were perfect, the thought would be also; 3) perfection of the signs would bring about perfection in the sciences, etc.

Fundamental error: exaggerated rationalism.

L. DeGerando: 1) the spirit does not need signs; 2) even perfect signs do not guarantee perfection in science, etc.

Error: continued with rationalism.

The United States of America

A. Thomas Paine: The government is necessary in order to prevent man from enslaving his fellow man; 2) the government does not create values but it prevents the greedy from destroying them; 3) the function of a politician is to urge the people to rebel against tyrants.

B. Hamilton: 1) total liberty of the people; 2) keep those who govern at a distance from the pressure of the masses, who want to turn them into dictators.

C. John Adams: Separation of the three powers: executive, legislative and judicial (Montesquieu).

D. Thomas Jefferson: 1) all men have a right to life, liberty and the pursuit of happiness; 2) fought against the selfishness of the monarchs, clergy and noblemen; 3) preferred error to inaction; 4) mistrusted all government in which there was no balance between the powers.

France

A. Tocqueville: 1) visited the U.S. and saw the equalitarianism; 2) attitude of uniformization.

17th century — Apogee of English thought

18th century — Apogee of French thought

19th century — Apogee of German thought

a. **Liebniz:** 1) God calculates the various possible worlds and makes the best one exist; 2) there is nothing in the intellect which has not first passed through the senses, except the intellect itself; 3) the universe is formed by units of force: monads; 4) he constructed a bridge between the intellect (agent) and the patient (passive).

b. **Kant:** 1) not all knowledge comes from the senses (mathematics); 2) in addition to sensation and ideas, there is the spirit; 3) idealism does not deny the existence of things, it subordinates things to our ideas; 4) rejected theology and philosophy as bases of religion, approaching the religious behavior of the affection; 5) the categorical imperative which exists in feelings — for example: we are immortal; we should do good without ulterior motives; 6) the idea that those who govern are dangerous and not that they represent the consensus of those whom they govern.

Errors: 1) subordination of things to ideas (megalomania); 2) man as a victim of social organization (paranoid life philosophy).
Note: a much more complete philosophy and superior to that of other people.

Antinomy of Kant: 1) the world does not have a beginning in time, nor does it have limits in space; 2) all complex substance is and is not formed of simple parts; 3) two causalities: one which is in harmony with the laws of nature and the other which is totally free; 4) there is and is not and absolutely necessary Being.

Error: it appears that the devil himself is speaking.

c. **Fichte:** 1) The I is the only and final reality; 2) the non-I is a subordinate reality; 2) he spoke of the existence of the unconscious.
Errors: 1) erroneous dialectic; 2) total theomania; the I is only and final reality; 3) causes come from the unconscious.

d. **Schelling:** 1) nature is as real as the I; 2) purpose of science: interpretation of nature as a unified whole; 3) the finite world exists as something separate from the absolute, to which it wants to return.

Error: the finite is not separated from the absolute; it merely denies awareness of it.

e. **Echleiermacher:** 1) the absolute can only be reached through feelings; 2) sentiment: self-awareness.
Error: unilaterality, total abandonment of reason.

f. **Hegel:** 1) philosophy as though it were politics; 2) ingenuousness of experience in thinking that he could reach the truth;

3) error of empiricism: denial of the supersensitive; 4) thought is immediate before its object; 5) that which is, is reason; 6) being and nothing are one and the same thing.
Errors: he only has errors: 1) identified philosophy with politics, encouraging projection (paranoia); 2) total megalomania in considering knowledge as dependent upon ideas (reason); 3) disdain for sensation; 4) attitude of all-powerfulness: yes and no are the same thing; 5) everything is organized by reason; 6) man has unimaginable powers.

Civilization (Nordic): Two directions

- a) Anglo-Saxonian: Liberal and optimistic
 - b) Germanic: Idealistic and theomantic
- In the south — totally psychopathological

1. The Anglo-Saxon Countries:

A. **Adam Smith:** 1) True wealth: In the value of use or, better, in consumption; 2) the riches of a nation depend on its productivity; 3) natural order: based on liberty. No one can take better care of an individual than he himself can.

Errors: 1) the human being as subordinate to profit; 2) the value of work (in itself) was replaced by the quantity of profit; 3) incentive to theomania of the owner and the worker (the producers of wealth); 4) the industrial revolution was halted because it sought profit above all else.

B. **David Ricard:** 1) The profit is not always in proportion to the amount of capital invested; 2) the economy moves toward a stationary state.

Error: 1) over-valuation of profit; 2) exaggerated capitalism.

C. **Bentham:** 1) each man is the best judge of his profit; 2) believed in the natural goodness of the human being; 3) the human being must be obedient to the state; 4) the good individual must harmonize his personal interests with those of the collective.

Errors: 1) no person can be the judge of his own cause; 2) the human being generally acts out of goodness; 3) exaggerated naivety.

D. **Stuart Mill:** 1) contrary to Bentham, he was of the opinion that obsolete ideas did not have to be put aside; 2) psychological philosophy: induction is the way to discover the truth; for example: when we say that all men are mortal, it is necessary that we have a great number of experiences to know this.

Error: exaggerated empiricism: all knowledge comes from experience.

E. **Feuerbach:** 1) the spirit: a combination of historic phenomena, the universe, and nature; 2) the finite is equal to the infinite; 3) man is what he eats.

Errors: 1) Pantheism; 2) total theomania; 3) crass materialism.

F. **Karl Marx:** 1) society: a place of alienation; 2) the worker, that is, he who works, is cheated; 3) capital: capitalistic production; accumulation of goods, which is the hours of works; 4) money: goods.

Errors: 1) wealth lies in profit, subordinating the human being to money; 2) work as an exploitation of the worker, wanting to destroy the value of work itself; 3) over-valuation of both the owner and the worker; 4) an incentive to paranoia.

G. **Herbert:** 1) philosophy should begin with experience but go beyond it, because it is contradictory; 2) experience is necessary, but we cannot remain at that point.

Error: inversion: seeing as contradictory that which is real rather than that which man does.

H. **Strauss:** 1) identity between the philosophical concept and the religious one; 2) what is not in accordance with history and philosophy is legend; 3) veneration of the universe, as though it were divine.

Error: unilaterality; philosophical: religious; history and philosophy: real.

I. **Schopenhauer:** 1) the metaphysical root of all reality: will; 2) consciousness is an outer crust, and the unconscious is the nucleus; 3) at the center of life is pain (to live is to suffer); 4) wanted the quietist renunciation of worldly possessions.

Errors: 1) inversion: the metaphysical root of reality is the thing itself and not the will; 2) the unconscious is not, in itself, a reality; 3) the center of life is power, happiness; 4) pronounced Hinduism (Platonism) in wanting to forsake the world.

2. The Latin Countries

A. **Comte:** 1) philosophy of history; 2) first state: theological; that is, imaginative; second state: metaphysical: explanation of the natural intimacy of things, and third state: positive, subordination of the imagination to observation.

Error: total theomania in wanting to subordinate God to the

human being. (he was a schizophrenic, attempted suicide, attempted to organize a religion in order to worship man,

B. **Nietzsche:** 1) Hegelian dialectic developed to the maximum: health is illness and vice-versa, physiology and pathology; 2) good and evil, right and wrong: superficial games; 3) madness: a mask; 4) a yearning for power, sensuality and the growth of the id: diabolic; 5) passions: madness.

8. Contemporary civilization

A. **Durkheim:** 1) social fact: the basis of all occurrence; 2) prepare the individual: make him a member of social groups; 3) environment produces psychopathology.

Errors: projected all psychological problems on society.

B. **Bergson:** 1) disentanglement from external constructions: the immediate data appear; 2) the intellect prevents one from grasping the essential; 3) familiarity with reality: intuition; 4) the real problem is to forget that which keeps one whole; 4) there is both a profound self and a superficial one. Accuracies: Opened the door for Analytical Trilogy to better understand reality.

C. **Bachelard:** 1) respect all the contradictions without taking a position; 2) rationalist: freedom of reason and experimental reason.

Errors: wrong dialecticism

D. **Darwin:** The animal species are possessed of a progressive diversification (evolutionism).

Errors: 1) what should be most abundant among the fossils (species in evolution) has never been found; 2) total arrogance in not wanting to see anything wrong with man.

E. **Spencer:** 1) evolution and progress: six fundamental principles; 2) matter goes from an indefinable and incoherent homogeneity to a defined and coherent heterogeneity.

Errors: 1) evolutionism; 2) a passing from the homogenous to the heterogeneous

F. **Russel:** 1) extremely unstable, never settled on any principle; 2) opposed to idealism, he went back to mathematics... later to epistemology and metaphysics, still later to logical atomism (Wittgenstein); 2) reduced philosophy to logic.

Errors: 1) rationalism based on mathematics; 2) put thought into logic.

G. Kierkegaard: 1) life cannot be the object of knowledge; 2) the nucleus of life: choice; 3) 3 levels of existence: esthetic, ethical and religious — only the last gives peace.

Errors: 1) it is not the will which determines existence (Sartre saw this idea); 2) total denial of rationalism.

H. Pavlov: attempted to reduce the human being to a conditioned reflex, as though man were an animal — without psychism.

I. Pierce: 1) things are what they can do; 2) base: feeling; 3) relationship through dialectic, and 4) phenomena excluding the actions of the Creator.

Error: accentuated theomania in wanting to exclude God from his creation.

J. William James: 1) system of hypotheses which function (but are not necessarily true); 2) the truth as something variable, linked verification; 3) the truth as not merely scientific but moral and religious as well.

Error: the truth is something variable.

K. John Dewey: 1) Consciousness is not contemplation; 2) knowledge is activity (the emotional part of experience); 3) thought is a result of action; 4) activity shows if the ideas are true.

Errors: 1) identification of knowledge with activity; 2) thought as a result of action. Trilogy: They are different (thought and action are different) but linked.

L. Verblen: 1) predatory and constructive forces are innate in man; 2) opposed the Hegelian dialectic; 3) capitalism: the proletariat is very simplistic (and the psychological and sociological aspect?).

Error: 1) saw nature as dangerous; predatory forces; 2) megalomania: criticized everything without offering anything constructive to replace it.

M. Weber: 1) sought to grasp the meaning of human action; 2) placed the rational and emotional in the actions of man; 3) connection between action, capitalism, and Protestantism.

Error: did not explore the emotional element deeply enough; that is, his fundamental error was in not studying more profoundly the factors which he discovered about human action, reducing capitalism only as far as Protestantism (Calvin).

N. Freud: 1) traumatic experiences due to a deviation from normal consciousness elaboration; 2) sex as the cause of neuroses;

3) notion of the unconscious; 4) Oedipus complex; 5) evolutionist: oral, anal, sadistic, latency and genital phases; 6) consciousness formed through interiorization of social norms; 7) penis envy; 8) censorship of the unconscious rather than of consciousness; 9) the ego is formed by perception and the superego (alterego) is a consequence of the rules imposed by parents and educators; 10) the death instinct; 11) defense mechanisms of the id: a) regression b) repression c) conversion d) self-aggression e) identification f) overcompensation g) sublimation h) rationalization i) substitution and transference j) projection.

Error: His first discovery was correct; that is, that neurosis comes about through deviation of the normal elaboration of the consciousness; the rest is inaccurate.

O. Husserl: 1) opposed to the study of psychology; 2) the laws of logic are not based on psychology; 3) psychism is a phenomenon and not a thing; that is, consciousness; 4) immediate grasp of the essence; 5) thought has original eidetic intuition of things; 6) life has meaning; 7) knowledge does not only exist in the ontological sense; 8) to comprehend signifies discovery of the essence of each aspect of reality.

Errors: 1) identification of psychism with its performance; 2) introduced a neo-Kantism: value lies in the perception of a thing and not in the thing itself.

Contemporary thought

A. Santayana: 1) the world of the essence: infinite; and the world of existence: finite; 2) evolutionism of matter; 3) religion as poverty.

Errors: 1) Platonism: the finite and the infinite, spurning the material; Calvinism and inversion: religion (Creator) = poverty.

B. Croce: 1) utility is equal to goodness, beauty and truth; 2) the modern philosopher is equivalent to the medieval theologian; 3) esthetics is a substitute for religion; 4) art is governed by the imagination.

Errors: Hegelian dialectic: a mixture of reality with fantasy; 2) inversion: the basis of life in the imagination.

C. Neo-Kantism: 1) Cassirer: the human spirit creates language, science, art, philosophies and new categories.

Error: theomania, as though the human being were the Creator.

D. Voluntarism: 1) Hartman: the absolute principle is formed by the intellect and will; 2) Wundt: the soul is activity; 3) Sorel: history is action, liberty.

Error: Inversion: 1) the intellect and the will are the fruits of absolute principle; 2) the soul is activity, thought and feeling; 3) history is the result of action and liberty.

E. Historicism and Relativism: 1) Dilthey: every generation has its structures; 2) Simmel: the relative truth aspires to the absolute; 3) Vaihinger: all that bypasses experience is fiction.

F. Unamuno: 1) the individual is the fundamental problem; 2) life affirms; reason denies.

Errors: 1) the fundamental problem is inverted will (and not the individual himself); 2) inverted reason denies (not reason itself).

G. Ortega Y Gasset: 1) I am myself and what is around me; 2) life is not being, but what one does; 3) reality is history.

Errors: 1) megalomania and theomania; 2) life exists in and for itself; 3) reality exists in and for itself.

H. Coleridge: Romanticism; 1) the intellect arranges experience; 2) reason, endowed with mystic intuition, grasps the absolute.

Error: Experience is a consequence of intellect and emotions.

I. Neo-Hegelism: Green: reality is a group of perceptions.

Error: perception does not make reality, but it shows it to us.

J. Bradley: the life of the absolute is integral experience.

Error: integral experience is what comes from the life of the absolute.

K. MacTaggart: the plurality of individuals is in the absolute.

L. Royce: absolute consciousness is individual totality.

Error: individual totality is what comes from absolute consciousness.

Idealism

A. Rorainou: the spirit is liberty and live the creator act. of experience.

Error: the spirit is creative only within truth, beauty and goodness.

B. Vacherot: The infinite is an ideal.

Error: denial of the existence of reality.

C. Revouvier: Nothing exists in itself.

Error: denial of the existence of reality.

D. Boutroux: Reality is always a new creation.

Error: denial of the thing in itself.

E. Meyssout: to "make" science is to reduce the varied to the identical.

Error: to "make" science is onlk to discover what already exists.

F. Poincaré: a priori principles do not exist.

Error: existence depends upon our knowledge.

Spiritualism

A. Gantry: God is within us through feeling, the intellect and the will.

Error: God is within us through all things.

B. Ollé Laprunce: man aspires to God and religion, and will become complete through reasoning and faith.

Error: absolute idea.

C. Bloudel: All thought, action and being is directed toward reality.

Italy

Neo-Hegelism

A. Spaventa: the idea develops after the awareness of it.

B. Bonatelli: the activity of good sense is a priori.

C. Tarozzi: determinism is an instrument of logic.

D. Guastella: reality is phenomenical.

E. Masei: the a priori forms (Kant) are formed from personal experiences (our own experiences).

F. Martinetti: philosophy and metaphysics.

G. Varisco: reality is an assemblage of multiple subjects

H. Gentile: nothing can be assumed to be thought

I. Vailati and Calderani: utilitarianism, with the elimination of useless questions.

J. Aliotta: Experience determines point of view.

K. Malinowski: 1) created the concept of fieldwork; 2) primitive culture: a totality; 3) institution: a true synthesis of its structure; 4) primitive society: prenuptial chastity was unknown and fidelity was not rigorously pursued. His scientific integrity gave Analytical Trilogy corroborative elements.

L. Merleau-Ponty: 1) philosophy must discover a source: the sentient world; 2) philosophy is not politics; 3) philosophy looks for idealism, making reality less real; 4) consciousness

could do the same; 5) language permits human coexistence.
Errors: 1) the source of philosophy is not only the sentient world; it is principally the spiritual world; 2) philosophy must see reality as it is; 3) it is not language which permits coexistence.

M. Sartre: there is the man-in-himself and the man-for-himself; that is, that which is and consciousness (that which is not); the maximum is the insuperable philosophy.

Errors: 1) Hegelian dialectic (yes with no); 2) the human being creating his life; 3) envy, in denying feelings for life; 4) identification of Marxism with philosophy.

N. Moore: 1) the postulates of common sense must be accepted, since they can neither be proven nor contested; 2) he wanted to understand all things by way of their parts (language).

Errors: acceptance of language as the forming element of everything (influenced by structuralism).

O. Keynes: 1) strengthened borderline theses: for example, hoard one's money, not spend it; 2) was in favor of consumption through expanded public spending.

Errors: 1) his neo-capitalism permeated his accomplishments, over-valuing money; 2) put politics in control of the economy; 3) developed the idea that money is more important than human accomplishment.

P. Kalecki: 1) the working class spends what it earns and the capitalists earn what they spend; 2) Marxist, he over-valued money.
Error: the countries within the Marxist sphere of influence (like the Capitalists) came to over-value money and fell heavily into debt.

Q. Joan Robinson: 1) noted that the economists had become Marxists; 2) sought to put economics within the category of human sciences.

Errors: 1) believing that the traditional economists were correct (Smith, Ricard); 2) placing economy in the human sciences and not verifying its fundamental errors.

R. Sraff: 1) set an invariable yardstick of values; 2) the standard of merchandise as secondary and the true value in work;

3) goods are produced by goods, and the salary and profits are determined by the time spent at work.

Error: he did not put the quality of work as the main element.

S. Hayeck: 1) against the State's intervention in the economy; 2) against the pretension of the sociologists, economists, and psychologists to organize the world; 3) liberty as a determining element in all human progress

Error: confiding too greatly in the total freedom of the human being — without subjugating it to that which is good, true and beautiful.

Structuralism

A. Saussure: 1) structure explains the arrangement of everything in parts; 2) an independent language and another secondary one (power of speech); 3) there is no link between that which is significant and that which is meant.

Errors: 1) speech is independent of the meaning of language; 2) saw what was dependent as fundamental.

B. Jakobson: 1) the process is more important than the content; 2) the deterioration of language is only the deterioration of its arrangements.

Error: he wanted to make thought into a word game.

C. Hjelmsler: 1) against metaphysics; 2) dedicated himself only to the methodology of linguistics.

Errors: total inversion in putting the consequent as fundamental (language above its origins: thought).

D. Chomsky: 1) language has an open character and creativity; 2) it is spontaneous and unconscious; 3) it is capable of response to all questions.

Error: Theomania at its highest level in giving language supernatural powers.

The Oxford Group

A. Ryle: 1) to philosophize is to remove confusions from concepts; 2) man is responsible for his acts and his conduct is the result of method and physiology.

Error: 1) wanting to teach reasoning and not seeing the errors of reasoning in himself; 2) accepting rationalism (Hegelian) and dialectic (Hegelian) while turning his back on empiricism, the basis of English civilization.

B. Austin: 1) there is a dimension of performance: verbal and non-verbal realities produce connected languages; 2) the birth of mathematical logic to replace other philosophies.

Error: total inversion: language creating philosophy.

C. Quine: Made a distinction between the truth of reason and the truth of fact: for example, no unmarried man is married.

Error: thought it was possible to have two truths; imitation of Structuralism.

D. Strawson: Metalinguistic theory of the truth: for example, it is true that it is raining or the King of France is bald; the term "it is true" is redundant in the same way that it is incorrect to speak of the King of France.
Error: a simple game of words.

Germany

A. Max Scheler: 1) there is a real and objective world in which values and unchanging essences are intuitively grasped; 2) There is a rational **a priori** and another which is emotional; 3) anthropology is metaphysics and theology; 4) love is a transcendence; 5) metaphysics is feeling and God is affection. These concepts are very similar to those of Analytical Trilogy with the additional proviso that God is feeling, reason and consciousness.

B. Wittgenstein: 1) many things can be said, while others can only be shown; 2) genuine propositions tell how things are (and not how they should be); 3) everything in life is accidental; 4) what exists is neither good nor bad; 5) intuition **sub specie a eternitatis** is the perception of limitation; 6) language engenders superstition; 7) philosophical problems do not exist, only confusion.

Errors: 1) denies the essential; 2) honors the Hegelian dialectic.

The Vienna Circle

A. Schilk: 1) denies **a priori** the existence of synthetic judgments (Kant); 2) all knowledge is a description of experience.
Error: a return to English empiricism and Aristotlianism-Tomism.

B. Carnap: 1) identified psychology with physics; 2) thought the resolution of all problems lay in the attitude of the ego (*ipsó*).
Errors: reduction of the psychological to the physical and accentuated megalomania: solipsism.

C. Popper: 1) the distinction between the scientific and the pseudo-scientific is not in the fact of its verifiability, but rather in its refutability; 2) many scientific theories come from myths; example: corpuscular theory of light; 3) phylogenetic evolution confirms autogenetics. He developed a valuable critique for thinkers and scientists, but he did not offer anything new.

D. Heidegger: 1) his preoccupation: problems with the self; 2) the scholars treated this question as triviality; 3) metaphysics

put distance between philosophy and the true understanding (of the king); 4) phenomenology (method) gives immediate knowledge; 5) man's life consists of 3 aspects: factual (to be in the world without choice), existentialistic and transcendent (to appropriate things), and decadent (deviate from the essential plan); to move toward the self, disclose authentic existence.

Critique: The only thing Heidegger missed was making consciousness see its own errors — but not wanting to disclose their existence (theomania).

E. Jaspers: 1) all seeking is limited; 2) we are on the borderline between the finite and the infinite; 3) it isn't not a question of believing in God but rather of feeling close to him; 4) knowledge does not escape us, it enlightens the world; 5) the exterior being continues to be unknowable, and the inner being a cipher.

Karl Jaspers, together with Heidegger, Kierkegaard and Husserl constitute brilliant lights for humanity; we can add to these Bergson, Scheler, Kant, Duns Scot and Socrates (and, obviously, Christ).

The Frankfurt School

A. Benjamin: 1) film is a reproduction of works of art, impoverishing its condition of rarity; 2) the cameras show a world which is different from reality.

Errors: Marxist, put all problems in the exterior world.

B. Adorno: 1) Radio and film techniques are not arts; they are businesses; 2) Capitalism is the cause of this.
Errors: 1) superficial analysis, exempting man from responsibility; 2) inversion: seeing the human being as a victim of know-how and Capitalism.

C. Horkheimer: 1) traditional science, in its effort to be exact, becomes abstract; 2) a Marxist. he thought that perceptible facts were rationally pre-formed; 3) the truth depends on man's consideration.

Errors: total theomania and inversion in seeing man as formed by society and the truth as dependent on man (incongruity).

D. Habermas: 1) negative ideas about positivism and technology, due to the necessity scientific knowledge; 2) a Marxist, he felt that theory should be critical and revolutionary.

Error: narrow conception, seeing merely the socio-economic interests, and inversion in seeing technology, as unfavorable.

E. Marcuse: 1) Freudian and Marxist, he saw civilization as being based on repression and abnegation; 2) advocated a social order based on sexual liberation; 3) 2 stages: one of repercussion and then total sexual liberty, since abundance would already have been reached; 4) modern technology: death instinct; 5) social order: the result of alienation!

Errors: 1) claimed and denied that: civilization was formed by repression and that repression is harmful to it; 2) progress is the result of a death instinct. He seems totally possessed by demons.

F. Lévi-Strauss: 1) quite well-defined on apparent structure, more difficult to understand in depth; 2) in primitive cultures: the only opposition was to incest; 3) primitive thinking is distinct from archaic thinking, but the same as that of civilized man; 4) nature is inimical to civilization.

Error: He demonstrated one contradiction: he saw a similarity between the primitive and civilized dialectic and inversion.

G. Spengler: 1) evolutionist (all civilizations have spring, summer and autumn); 2) decadence = the appearance of the machine; 3) the intellect is brilliance, and the soul (feeling) moribund; 4) the press (journalists) destroyed the aristocracy and democracy.

Errors: 1) exaggerated pessimism and inversion; 2) the machine (technology) as dangerous and consciousness (journalism) as destructive.

H. Piaget: 1) super-intellectualized: the basis of everything is in the intellect; 2) organic (physiology); 3) organized a system of development which was totally intellectual; 4) infancy: egocentrism.

Error: theomaniac, believing himself to be the creator of equilibrium and maturity; thinking he could create a new way of living.

I. Skinner: 1) the only outwardly-observable behavior is psychological; 2) he wanted a functional conditioning on which to model human behavior; 3) teaching by means of machines; 4) a perfect society (Walden Two); without violence, class distinctions, authority, or privilege — totally alienated.

Error: The ideal of total alienation; he closes his eyes to the problems and imagines... imagines... imagines — like every psychologist, completely out of touch with reality.

DEMONOLOGY IN EVERYDAY LIFE

Dr. Cláudia Bernhardt Pacheco

Through science (psychopathology) we have found evidence that leads us to conclude that the spiritual world — although we are unable to perceive it with our five senses — is in direct contact with the human being in the same way as are the air, the water, and the plants.

God, angels, and benign spirits are not fiction or fantasy — nor are demons and other malign spirits: they are all reality. In the same way that telepathy and divination have been undeniably confirmed as fact, the direct influence of the invisible world upon us can now be proved through psychopathology. Dr. Norberto R. Keppe observes in his book **Contemplation and Action**, that the attitudes of the mentally ill are identical to the attitudes of demons, who are usually depicted as ferocious, animal-like creatures with cloven hooves, horns, pointed teeth, and claws. In fact, there is an extraordinary similarity between these beings and the schizophrenic, paranoid or epileptic patients in the psychiatric hospitals.

The Devil's influence on man, however, is not limited to psychotics alone. In San Francisco there is a large Church of Satan where the Devil is worshipped directly. The Satanic bible states that Lucifer has "inverted" the thinking and the ideas in the minds of human beings, an assertion that coincides with the discoveries of Dr. Keppe in *Analytical Trilogy*, in which he observed that men oppose consciousness because they see it as an enemy.

In this way the Devil has succeeded in making men see everything contrary to the way it really is, thereby leading them to invert all of their true values and to create an equally inverted society that acts against them and against their own best interests.

The Devil has gained entry into our philosophy of life, into our social and religious institutions, into our systems of psychotherapy and communications and, especially, into our everyday lives. The demons, and even Lucifer himself, are not somewhere far away in the "fires of hell". They are present in our environment, influencing us and luring us by telepathy (direct mental contact) into temptations that inevitably lead to decadence and disaster.

In the same way that God is to be found, not at some remote distance seated upon a throne of clouds in heaven, but in our midst and in contact with our inner I self, together with many other spiritual beings, the demons are also continually watching us and insistently and tirelessly attempting to lure us into making pacts with them which will enable them to establish their kingdom here on earth.

We must become aware of the fact that the Devil and his followers are monstrously envious, and that they use all kinds of incredible forces and tricks to destroy man. The Devil has succeeded in gaining a great deal of power over men precisely because he is clever, intelligent and illusive.

Look at the evidence. Mankind is indisputably be-deviled, for are we not but one step away from a third world war that would surely mean total destruction? We have produced enough war materials to explode in seconds a planet twenty times larger than Earth. And even if such a war should be avoided or postponed, our diabolical pacts are reflected in other things. The ecological conditions of the planet have become catastrophic; all of the political, economic, and financial systems are nearing collapse; hunger, unemployment, and social inequality continue to reign. Minor wars (Libya, Israel, Afghanistan), guerilla warfare and revolutions have already claimed more lives than the two world wars combined. In addition, the objectives of both the religious and the social institutions have proven to be totally impracticable. Everyone knows, for example, that marriage is largely a social farce. Those who subject themselves to it degenerate progressively; rarely do they achieve true happiness.

The church would not be in the critical situation it is if its members had understood the message of Christ and had lived according to Christ's philosophy of life. Churches that close their doors, the contention among Christians, the waning of religion as a vocation, the poor image that religious "functionaries" convey to the people — all of this shows clearly that Lucifer has succeeded in working his way into the house of God. In addition, there is the strong Marxist current that day by day infiltrates deeper into the church, replacing the true Christ and His message with an orientation based on envy and paranoia which incites the people to revolution and fighting. (In Latin America this movement is called "Theology of Liberation").

In view of all of this, it is imperative that each human being stop and become conscious of the subterfuge in his life; for in this tragic, demonic play, we humans are the principal victims. We have entered into a pact with the Devil. Now we ourselves must banish him from our midst; not wait for "miracles" to happen.

Many of you are thinking that what I am saying is an exaggeration, but the very idea that the Devil wants to instill in us is that he does not exist. This is the technique that he has used most often in this past century, passing as a mere symbol or goading some individuals into speaking of him in such a fanatic or ridiculous way (as is done in certain religious sects) that those who listen react negatively and give no credit at all to what they hear. No religious fanatic who tries to frighten people by screaming threats about the punishments that await them in hell is considered to be in his right mind.

We are led to the conclusion that Christ came to the world and spoke intensely of demons (as have other religions, including the oriental ones) because He was referring to something concrete and very real — not something symbolic or fantastic.

As an initial orientation I would like to point out that because demons are enormously envious of man, everything they propose is designed to confuse, destroy and sabotage our development and to lead us into suffering, anguish, pain and loneliness; that is, into the worst sort of existence, devoid of goodness, happiness, joy and God. Their major intention is to turn us against God. The Devil places himself between God and man in order to deface God's image before man, and viceversa.

Of course, he does not do this in an obvious way; if he did, his intentions would easily be perceived and he would be rejected, his plans frustrated. Instead, he uses all of his cunning and intelligence to mask his intentions. Nevertheless, what has so greatly facilitated our acceptance of the Devil — what has led mankind to elect him “Prince of the world” — is our own pathology.

Human pathology: the door through which the Devil gains access to Earth. The Devil acquires followers because he knows that by tempting man through megalomania, theomania, vanity, and envy, he will be successful. The original technique that was used on the first human beings, Adam and Eve, is exactly the same as the one that is used today. By nourishing men's vanity and megalomania and making them feel like gods, the Devil wins full acceptance. Thus original sin is not something that occurred solely at the beginning of human existence, from which we suffer until today. Original sin causes us to suffer because we continue to commit it daily, taken in as we are by the Devil's lies.

God is the God of “yes”: “yes” to love, life, light, beauty and goodness. He is the god of acceptance, of dialogue, of tolerance, of infinity. The Devil is the god of “no”: the one who refuses to dialogue, who contradicts and opposes all that God stands for, which is the only reality. Kant, then, was mistaken when he said that freedom is the possibility of saying “no” (free will). As Dr. Keppe clearly points out in his book, **Liberation**, man is free only if he chooses “yes”; that is, only if he chooses goodness, beauty and truth, which is reality. All else is nothingness (i.e.; “no”), in which man enslaves and imprisons himself. We see, then, that Platonic, Hegelian or Marxist dialectic (yes + no = reality; thesis + antithesis = equilibrium, synthesis) is dialectic of the impossible.

How the Devil influences our lives

The science of psychopathology (Freudian orientation especially) holds that ideas that cause human suffering, or those that lead to hetero- or auto-aggressive attitudes, come from the unconscious (the death instinct). According to this way of thinking, natural instincts are to be blamed for all insane ideas and thoughts (delirium, hallucination, irrational ideas, etc.), implying that all human beings are victims of uncontrollable impulses.

However, having delved deeper into this question, the research carried out through Analytical Trilogly has demonstrated that most of the compulsive thoughts which insistently filter their way into our minds (and which cause deep suffering in the form of distrust, jealousy, defeatism, and depression) do not originate in the unconscious. All of the evidence indicates that such thoughts are telepathic messages (similar to those transmitted by one person to another) sent to us by demons, and that it is by way of these ideas, which reflect the intentions of evil spirits, that such spirits succeed in interfering in our lives, causing us serious harm.

The great danger is that we humans are not properly prepared to distinguish true thoughts (true consciousness) from demonic ideas. All thoughts that bring depression, sadness, hopelessness, hatred, envy, suspicion, or insecurity are diabolic. In contrast, consciousness always brings relief, peace, hope, joy, understanding and happiness.

In the paragraphs that follow I have described some of the illusive techniques that the Devil uses to achieve his objectives. The reader will note that many of his own “thoughts” — to a greater or lesser degree, depending on the intensity of the pact he has with the Devil — are not true ideas at all, but purely diabolical lies.

Jealous thoughts

The Devil tries to separate two people whose relationship is good, loving and affectionate. Where there is happiness, the Devil tries to introduce discord. That is why all sorts of doubts which cause misunderstanding and eventual pain arise in the minds of those who are susceptible to diabolic influence. This occurs among the members of a family and between couples, friends and others.

Envious thoughts

Why does he have what I don't? He doesn't deserve it as much as I do. This and similar ideas, with which the individual believes that he is unjustly treated in comparison to others, lead him to try to destroy the good things that his fellow men possess. (For example, the Marxist philosophy of liberation, based on the idea of making all levels of society equal to the lowest level, so that everyone is poor.)

Ideas of persecution

Ideas that one is being belittled, censured, disliked, etc., give rise to resentment and revolt; thoughts like *Don't let anyone push you around* foster megalomania and aggressiveness. Such attitudes are common between parents and children, leaders and followers, employers and employees, etc.

Ideas of self-censorship

You're wrong. How could you have made such a mistake? You don't deserve what you have. Just wait and see what is going to happen to you! God is going to punish you. He will send you to hell. Censorship is the opposite of consciousness; it is the denial of consciousness. Thus, censorship is the "voice of the Devil"; consciousness, the voice of God.

Fantasies of grandeur and possession

All ideas that suggest that travel, material possessions, money, women and sex afford great happiness inevitably lead to ever-increasing anguish and emptiness.

Thoughts that come to mind during devotion

During Mass, communion or worship, the absurd ideas, blasphemies or thoughts of sex, perversion and superficialities (clothing, fashion, food) that commonly occur to us serve to interrupt our contact with God — the Devil's main objective.

Ideas that lead to addiction

These are thoughts that suggest that addictive habits, such as gambling, taking drugs, drinking, smoking and such, are enjoyable and can do no harm. The media and advertising in general are involved exclusively in doing just this. Their aim is to convince us that poison is healthy, laziness is the ideal in life, and perversion brings happiness. In fact, the World Health Organization, having refuted the idea that homosexuality is a disease, now considers it to be an option made by the individual. Indeed, although every homosexual knows full well that the cause of his profound unhappiness is his conduct, he chooses

to blame society for the discomfort he causes himself in trying to invert his sex.

Destructive and perverse impulses

These include stealing, abuse of children and animals, assault, rape, meanness, self-aggression (stabbing oneself, throwing oneself in front of a car or a train, jumping from a building or other high place), blinding a person, and all similarly absurd, destructive ideas.

Sleepiness or uncontrollable laughter on important occasions

When a person becomes sleepy or is moved to uncontrollable laughter at a time when he is to benefit from a certain perception or learn something beneficial to him, it is generally the influence of the Devil, who does this to prevent the person from having contact with God, with great joy, or with something of importance. This occurs most commonly during lectures, classes, ceremonies and such.

Fear of heights, elevators and airplanes, and all phobias in general

All of these represent attempts to stop or inhibit the development of the individual.

Manias and compulsions

Examples include obsessive counting of objects (bricks, license plates, etc.), taking care not to step on cracks, avoiding certain places, washing oneself repeatedly, following rituals, returning home to make sure the door is locked or the iron unplugged, fearing that failure to do a certain thing will bring on disaster (i.e., if I don't slam the car door, my mother will die). The individual who becomes obsessed with such ideas is prevented from living a normal life.

Fear of impending danger, punishment, or calamity

when everything is going along well. Some examples are given below.

- a) At the theater during the presentation of a lovely ballet comes the thought: *If this theater catches fire, I won't*

beable to escape. Anguish sets in and the person is unable to continue enjoying the spectacle.

- b) Although everything is going along normally at work, the individual begins to think he might be fired.
- c) During a trip: *What if the plane crashes?*
- d) When one's life is going along well: *How long can this last?*
- e) When appearing in public: *I'm going to make a fool of myself. The audience isn't going to like me.*
- f) When we like someone: *He isn't being sincere. She's not the friend I thought she was. I mustn't be too trusting, etc.*

Dishonesty

By being led to think that it is possible to be a "wall of his time looking for dishonest short cuts instead of using that time to build something of value.

Negative, pessimistic ideas

The world is going to end. Reality is bad. There is nothing to gain by being good. Some great catastrophe is coming. Ruin is near. These and other ideas of impending loss, poverty, harm, or fear of the future discourage the individual from working to preserve and develop the goodness that exists in mankind. This is exactly what the Devil wants: for us to cease struggling for justice and happiness and give the world and our souls into his hands. *Why should we make an effort for something that is a lost cause from the very start?*

The idea that passionate love is the source of happiness

By falling in love obsessively and wildly in the belief that an affective-sexual relationship will bring happiness, the individual turns his attention and focus away from his work, his friends and his studies, in great detriment to himself. Eventually he becomes disillusioned, seeing that the object of his passion is not the perfect, godlike creature he imagined. By turning the individual away from the true source of happiness, which lies in the inner self, and by turning him from true affection, true love, ideas of this sort lead to mediocrity.

Fear of death and "the unknown"

Human beings mistakenly believe that God punishes men and sends them to hell. In reality, it is the Devil who takes possession of our souls if we have a pact with him. All punishment — in life as well as after death — comes from the Devil, never from God. Moreover, no one can fear "the unknown". We can be afraid only of something we know, even though we may know it only by intuition. Therefore, we can say that fear of death is actually fear of meeting the Devil.

The idea that strong emotions (passions) are harmful

Intellectualism must be our guide in life. Objectivity is more important than feeling. Ideas such as these stimulate rationalism, which dries up the person's zest for life. The Devil's aim is to put an end to our love for life and for our fellow man. *Passion is insanity. He who is impassioned by life, by achievement, by truth, is miserable and unhappy.* There is a great deal of difference between being impassioned by life and being impassioned by fantasy: the one is healthy; the other extremely pathological.

Thinking of the Devil as a tolerant, permissive being, and God as a censorious enemy.

By not believing that God understands us, we fail to think of Him as a friend to whom we can confide our secrets and confidences.

Insensibility

Reactions of coldness and indifference to problems and suffering — nothing is all bad; nothing is totally lost; good sometimes comes of bad — result from ideas that confuse objectivity with indifference and lack of feeling.

The idea of trusting no one

The only person I can trust is myself. Never put your trust in friends or others. Trust with distrust. Ideas of this kind make us distrust the help that others try to give us when they warn us of possible dangers and consequences, with the result that we pay no attention to them.

Diabolic sayings

Nothing good lasts forever, nor is any evil endless. Every cloud has a silver lining. Never trust anyone completely.

Believing in the power of evil and the weakness of good

Ideas that God is illusory, goodness is temporary, and evil is an everlasting, fundamental part of life, give rise to attitudes of hopelessness and resignation. Based as they are on the belief that evil and dishonesty always prevail, such attitudes lead first to connivance with the worst sort of individuals and the worst injustices and later to direct collaboration with evil itself.

A note of warning

The Devil's principal ruse, which he has used in this century especially, is the suggestion that he does not exist. He insinuates that the very idea of his existing is absurd, a figment of our imagination. This tactic enables him to act more freely and unconditionally than ever before. Very few people today believe in his existence; fewer still are familiar with his techniques.

Another extremely efficient tool that the Devil uses is fanaticism. This applies not only to the fanatic groups and sects that preach war against Satan (such as that of the Reverend Moon), but also to those who worship the Devil openly or indirectly and promise their followers great riches (the Satanic churches and sects).

PSYCHOPATHOLOGY AND DEMONOLOGY

**Marc André R. Keppe*

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“On the subject of demonology, we must be careful of the extremes. On one side are the fanatical sects who tell us that all evil comes from the devil; on the other are the positivists who claim that evil comes only from man himself. To be accurate, we must take the middle ground. We must realize that there is both a spiritual influence on a person and the individual's own psychopathology.”

When we began Analytical Trilogies, or Integral Psychoanalysis, we did not believe in the existence of the devil. However, practice and experience have forced us to completely revise our thinking.

Our research with mentally-ill people is what originally prompted us to hold this symposium. It was through them that we first discovered the fine line that exists between demonology and the mentally ill.

As a result of observing mentally ill people in our clinics, we know that all of them have had what psychiatrists call **hallucinations**, in the form of voices, visions, corporeal, olfactory or gustatory sensations. They have also had, through ideas or inspirations, what are conventionally called **delusions**. Such patients have all had contact with the spiritual world.

I will give you an example of hallucination. This is the case of a young girl in Bahia, Brazil, who had had experiences with candomble⁽¹⁾ since infancy. She constantly "saw" two small beings whose advice she followed, and she insisted that these beings were good, because her religion had taught her that this was so. She has been hospitalized five times and has attempted homicide and suicide on various occasions.

Another case is that of a mentally ill individual who related the following. Her first experience with spirits, through spiritism, was at the age of 12, and all of her subsequent problems began then. She had subjected herself to 18 exorcisms in the Catholic Church without satisfactory results. In addition, she had been treated by the most famous parapsychologists in São Paulo, also without satisfactory results. The spirits told her that she could not be saved; that her life was over; that her only option was to jump out of a window. She had twice attempted suicide as a result.

I would, however, like to call your attention to the fact that hallucinations and visions from the spirit world are not confined to the mentally ill. In addition to treating those who are gravely mentally ill, we normally treat ordinary people, and they, too, have told of spiritual incidents (either through personal experiences or those of their families).

For example, a young girl was almost asleep in her home when she heard a noise at the front door which startled her. She heard footsteps coming in the direction of her room and then she heard the door to her room being opened. She covered her face in abject fear. Then she heard a drumming sound at the door. She was in a state of panic and tried to call for her mother, but could not. After a few minutes, she did control her fear enough to call her mother, who, at that exact moment was dreaming about Africans and hearing the sound of drums. From this we can see that even in our dreams there is an interesting spiritual involvement.

Freud did not have contact with the mentally ill. His only experience in this area was in the "Schreber" case, but he dealt with him only through correspondence. Experience with the mentally ill shows a completely different reality, as can be seen from the papers on research done in psychiatric hospitals, which also appear in this book.

For those who doubt the existence of a spiritual world, Dr. Raymond J. Moody, Jr. did a study of people who had been

(1) a form of voodoo ritual of African origin which is practiced in Brazil

considered clinically dead but had returned to life. It included individuals who had been clinically dead for up to twenty minutes (an impossibility according to present-day medical hypothesis).

What did these people say? Not one of them spoke about the end of the spiritual life. They all told of a continuity and of a series of spiritual experiences, both good and bad. Some spoke of seeing relatives who were dead, and lights, or a very bright light which they associated with God. Others saw important historical figures; still others, Christ himself. In attempted suicide cases, Dr. Moody's researchers recorded the following: those who had committed suicide found themselves in a terrible place which they described as being a place of suffering and pain, and which was populated by deformed beings. Hell, therefore, is not a myth invented to frighten people, but a place which actually exists as it has been described in the Bible.

What this means is that science today — the most advanced science (we cannot consider only positivism as a science), trilogical science — is beginning to open the minds of people to such spiritual phenomena.

A researcher named Dr. Sabon tried to do exactly the same studies as Dr. Moody, in an effort to prove the contrary — that such research was a fraud. What was the result? He reached the same conclusions as the other researcher, proving that spiritual life actually exists and is not a myth. The same holds true of the question of heaven and hell. Most people today consider those to be biblical legends. We, ourselves, when beginning our work did not believe in spirits and demons. We thought those ideas were extremely naive; that they eliminated man's responsibility for his own errors; that it would be like putting the blame on the devil. However, it is not quite that way, and we will explain why later on.

Anyone who has worked with the mentally ill and seen a psychotic episode will have great difficulty in ignoring the perception of spiritual influence. These days such mentally ill people are put away in hospitals. Or, in other words, a reality is incarcerated in the world — the mentally ill are kept at a distance from the population, and the only ones who see them are the psychiatrists, relatives, and some exorcist priests. Thus, on one side there is a theory about the mentally ill (the theory of paranoia; of schizophrenia), and on the other, there is practical observation. In fact, when sick people have these visions or relate the spiritual contacts they have had, they

are immediately doped or given electric shock treatments by the psychiatrists to keep them from revealing these spiritual matters.

Lobotomy, one of the greatest absurdities of the so-called science of psychiatry (I do not know if we can call such practices scientific), has also been used. This practice has now been prohibited by WHO, the World Health Organization of the United Nations. Lobotomy — what does it do? When a person is extremely aggressive, an incision is made in his frontal lobe, and the individual who was aggressive is left insensible or, in other words, incapacitated for life; mentally retarded. Other such practices exist and are commented on in the paper on psychiatric hospitals (in these annals).

When a mentally ill person has one of these episodes, it has been our observation that he throws every object he can find at the walls or at anything made of glass. He acquires a superhuman force, and it generally requires 4, 5, or 6 nurses to hold him. When I read about this in books, I used to think: "But is it possible that a person can acquire such strength?" I thought it was exaggeration; I thought that the researchers had become overly-impressed with their patients, with what was happening, and out of fear had called in several people to hold them — Until one day when I had a personal experience with a woman in such a state. After she had thrown every object she saw (we finally had to remove everything from the room), she found a stone on the floor and began beating herself on the head with it. Realizing that she could kill herself that way, I approached her and tried to take the stone from her hand, but I could not. In a normal state, this woman would have been unable to prevent me from doing so, but now I could not succeed. Her fist was so tightly clenched that I could not open it. When I backed away from her, she threw the stone.

We also observed that during a violent outburst such as this, the person's voice becomes completely different, acquiring a metallic tone, an asexual quality. In the case of this girl, she was totally changed and, although her eyes remained fixed in a particular direction, she appeared to see absolutely nothing.

We can see from this that there is no difference between what throughout the history of humanity has been called possession by theologians, and what psychiatrists now call mental illness. The problem is the same.

I will mention some other interesting characteristics of this girl's violent episode: she tore the leaves off an ornamental plant

in the room and began to eat them; she used her hands as claws; she wore images of Mary and of Christ around her neck, and she tore them off and hurled them at the floor in a fury, with hatred. When she spoke, she used the plural to refer to herself, saying things like "We can really cause trouble, can't we?", "This girl is ours." and "Let's get rid of this God". At one point a young man entered the room asking who she was. She responded by kicking the tape recorder out of his hands in a rage.

The first time we saw this kind of outburst we were very impressed. It is this type of manifestation that attracts people to fanatical sects in which collective exorcisms are practiced with a great deal of theatricality. In the case of this girl, however, there was no need for exorcism.

On the subject of demonology, we must be careful of the extremes. On one side are the fanatical sects who tell us that all evil comes from the devil. In the Middle Ages, when similar beliefs were held, all such manifestations were considered demoniacal. All human evil was thought to come from the devil. On the other side are the positivists who claim that evil comes from man himself and who are unable to explain the series of phenomena which occur. So what happens? If this mentally ill person lands in a psychiatric hospital because of such an episode, he will be kept drugged the whole time, without any solution being found to the problem. If he turns to religion, for example, he will take part in some exorcistic rituals which are totally useless. The rituals of exorcism have only a momentary effect and, at times, not even that. To be correct, we must take the middle road: there is both a spiritual influence and the person's own psychopathology.

Another interesting thing we have observed is that people who are involved in spiritism, macumba, umbanda and candomble⁽²⁾ they usually see two types of beings in their spiritual experiences. One has animal form and features (the face of a goat, horns, etc.) as the devil was described in the Middle Ages. The other type does not look like an animal, but it is generally darker, with an ochre coloring. It is also difficult to see the eyes of such beings, according to what we were told by a person who attended these spiritists sessions. While the entire body can be seen, the eyes remain covered, hidden.

What have we learned? Even if the devil had an army of mentally ill soldiers (people such as those described having

⁽²⁾ various spiritist practices found in Brazil.

violent fits, outbursts), he would still have absolutely no influence over humanity. What could he do with an army of the mentally ill? Nothing! An army of drunks or drug addicts could do nothing. We have, therefore, developed the following hypothesis, which is accepted even by those involved in spiritism.

Human beings, when they are transformed into demons, undergo tremendous physical decadence, assuming the characteristics of animals. These human beings turn themselves into human demons. As a matter of fact, a spiritist told us she felt pity for one such being who appeared to her. His face was practically normal, but his body was that of an animal. The spiritist said, "I feel sorry for them because everyone tells them to go to hell; but I pity them and talk to them."

There are also spiritual demons such as the first demons in history: Lucifer and the other decadent angels described in the Bible. In other words, some spiritual beings do not undergo a great physical transformation when they become demons, it is these who are the most dangerous ones. They are the ones who are influencing humanity in the most perilous way — in secret societies and in command of nations of nations.

What I am trying to say is: that type of exorcism which banishes human demons in such a theatrical way really has little effect on humanity and is not valid in terms of any broader change. However it is necessary that we become aware of this other type of demon, the spiritual demon, who is more cunning and subtle.

To illustrate, we will cite another research project. Wilson van Dusen, a psychiatrist at the Mendocino State Hospital in California, who studied mentally ill people for 16 years, showed that what they say is not babbling nonsense, without meaning. What they say is actually an account of the spiritual world, and it comes from two types of beings: from the "horned" ones, as in the case of the girl who had a fit and gesticulated with hands that looked like claws, and from the spiritual demons who cause confusion by appearing to be good. The spiritual demons give advice. They say, for example, that the animalistic demons serve to point out the failings or errors of man; as if demons were good for humanity.

In this manner they create a very subtle philosophy which strongly influences humanity. One example of this is the idea that "suffering is necessary", an artful device for

letting demons command nations and do evil. Even the Catholic church adopted this idea. When Marx said that the church was the opiate of the people, he was correct. The system Marx developed was not the right one; Communism is not the answer. When he said that the church was the opiate of the people though, he was right, because the people should not suffer, should not accept this type of spiritual influence.

Here is another example: a boy (this is quite common among mediums. When you interview them, they differentiate between the two types of beings quite naturally) said the following: "At times I see demons — sometimes a small being and at other times a horned being — who are unable to speak directly to us. I say a prayer, and he goes away. However, sometimes he does not. At other times, good beings appear, and they converse and give advice." In sessions of spiritism as well, it is normal to differentiate between the good spirits and the suffering spirits. With one type (the animalistic spirits) the spiritists give advice; try to help. From those considered good, they accept counsel.

This latter is the most dangerous kind of demon, and until now they have not been denounced. During the Middle Ages the church dealt only with the first type of manifestation. But the true evil — the root of all that is bad — what Christ in the time of the Pharisees called the "prince of this world", the more subtle influence, has yet to be contended with. In other words, we must stop being ingenuous; stop believing in those sects that think themselves to be expelling demons under the supposition that they are doing a great service to humanity. Those cases have no importance whatsoever and are extremely easy to deal with. What we must do now is become careful about the subtle spiritual influences, which psychopathology calls delusion. Traditional psychiatry has identified two main types of delusion in the mentally ill.

In sanitariums it is quite common to see patients who think of themselves as important people; who identify themselves with historical personages. This is known as a delusion of grandeur, or what we in Analytical Trilogy call theomania. The second type, delusions of persecution, are also frequently observed, and delusions of jealousy can be included in the same category. A person suffering from delusions of persecution imagines that he is being harassed or pursued by other people and begins to develop paranoia. With sly rationalization, he begins to be convinced that everyone is against him and he gradually becomes very aggressive. That is, delusions of grandeur or

persecution are subtle ideas inspired by demons and the person's own psychopathology, which provoke arrogance and feelings of persecution.

What I mean is that there is no such thing as a completely sane person. The people who think themselves the sanest are interned because they do not doubt the validity of the ideas which come to them. All of us have such ideas (delusions); the difference is that the more unbalanced people believe in them.

Question from the audience: Do you only believe in influence from evil spirits? What about the good spirits?

This point is fundamental. A demon, or malefic spirit, will never represent himself as such since he does not see himself as evil. (If a person can recognize the evil in himself, it is a sign that he is good.) In spiritist sessions, or in other practices which take place around us, beings appear who believe themselves to be good — and they **do** appear! Parapsychologists say they do not; that such spiritual beings do not exist; that they are merely the psychic manifestations of the mediums.

Yet if that were true, how is it possible for a medium using only her mind to cause a phenomenon like spontaneous combustion (in which a curtain or other object suddenly begins to burn)? Or to cause the poltergeist phenomenon in a house? Parapsychologists do not believe in this from the spiritual point of view; and they give such occurrences a very naive explanation, as though human beings possessed incredible powers.

As I was saying, these spiritual beings call themselves good because they judge themselves to be good; but the effects they cause is what really shows us who they are. The Bible, in Deuteronomy, tells us to avoid magic and practices which invoke spirits. Why? Because the spirits, those spirits who accept this type of practice, are not evolved spirits. Angels, the spirits of God, exist, but they are not at our disposition; they do not serve man, but God. They do not appear inside of glasses nor do they whirl around, first this way then the other, making appearances at spiritist sessions, saying this and that. No! These beings do not subject themselves to that kind of thing. Good beings give instruction to man, assist man. They really exist, but they will not subject themselves to such rituals. Magic, please note, magic is something that exists today, principally in secret societies. It really does exist, and through it, an individual believes himself to be very powerful and actually does have such powers. If, for example, you were to go to fortune

tellers and card readers, they would be able to tell you about your past quite correctly, which impresses many people. An individual thinks "He has phenomenal powers; he is powerful, and I will follow his advice." This is where man begins to jeopardize himself, because the spirits have a number of powers and use them to impress people. Anyone who follows this type of magic — not only black magic, but white magic, occult powers, etc. — is in grave danger of adopting an attitude which is very destructive for himself and all humanity, and which can also lead to mental illness.

Question from the audience: Is hallucination a demonic influence? What are your philosophical, trilogical, theological and demonological explanations for the cause of these demoniacal influences?

I will repeat something that I said at the First International Congress of Analytical Trilogical in Portugal. An individual is not sick because he has seen these spiritual beings. Many people have seen spiritual beings; this is not the disease. The problem stems from the individual's following the ideas of these beings. And why does a person follow them? Because he also has his own pathology, his own sickness.

In the Middle Ages, for example, it was believed that an individual was a victim of demons. It was thought that despite the fact that a person was very good, behaved in a healthy way, a demon could suddenly appear and ruin his life. This idea is incorrect. What actually happens is due to a combination of the individual's psychopathology and the link that he establishes with these beings. In other words, an individual who seeks out these beings already has a tendency toward this kind of sickness.

Now I am going to alert you to another thing: many people are deceived. As a matter of fact on one of our television programs Dr. Keppe said that "many good people are deceived." An example of this is the case of Chico Xavier, who is a very good person, and like him, there are many good people who have involved themselves with esoterica, occultism and certain oriental practices, in the belief that this will help them to develop in their lives. They are mistaken, however, and we must warn them against these practices.

Question from the Audience: Did Christ die because of Lucifer? This was merely announced, not justified.

What occurred at the time of Christ was this: Christ was one of the only men to confront Lucifer directly.

And how did he confront him? When he found a person who was possessed, he simply expelled the demons with ease, without any problem. What he really battled were the hypocrites, the Pharisees, the "lawmakers", the people who commanded the world, the rulers of the time. These were the dangerous ones and He was persecuted because he denounced them. He was not persecuted because he expelled demons from possessed people, but because he went against Lucifer directly. If we accepted the theory of hallucination, we would be forced to conclude that Christ was insane, a mentally ill individual who was having a hallucination out in the desert when He saw the devil. Yet he was not insane. Therefore, we know the following: of all the spiritual influences, the worst is pride, arrogance, theomania; it is the most subtle. It is this which is found in the philosophies, in occult powers, in magic, and in the command of nations. Let us look at the situation of certain nations in the world. Are they being governed by God by any chance? Then, too, there are many secret doctrines which want to do away with mankind by provoking a terrible crisis so they can take over, as was the case with Nazism. And this kind of situation is not too far removed from reality at the present time either.

(The foregoing was transcribed from a recording of the lecture which was presented at the 1st Symposium on Demonology held in São Paulo, Brazil, in September, 1983.)

Historical Background

Throughout the history of mankind, the claims of the simplest (and wisest) men regarding the causes of illness have always been disregarded. Let us look at the way psychopathology has been looked upon through the millennia.

The ancient races — Paleolithic (cavemen), Babylonians, Hebrews, Egyptians, Persians, Chinese, Japanese, Indians, American Indians, Latins and Africans — in fact, all people without exception, thought that illness (both physical and mental) had spiritual causes; that evil spirits took possession of human beings or animals.

In the Greek civilization, Pythagoras thought that the diseases which attacked men and animals were caused by demons in the air. Hippocrates, the father of medicine, on the other hand rejected the idea of demonology and considered

mental illness to be a cerebral disturbance. Humanity's greatest thinker, Socrates, in his injunction to "know thyself", showed that man had to become aware of himself, since an enlightened man cannot be anything but good. However, Plato, Socrates' disciple, did not follow his teachings. He created theories which were totally contradictory. Aristotle, a disciple of Plato, said that illness was caused by vapors from the body — an idea which gained acceptance during the 17th century, when such illness was called "the vapors". The theories of the Greeks (with the exception of Socrates) carried over until the 18th century. They maintained that mental illness was incurable and gave doctors the moral right to refuse to treat it.

Roman civilization believed in demonic possession, and the Alexandrians, Arcaxiagato and Asclepiades, introduced the Hippocratic theories to Rome, where they were well received in an era of psychopaths, such as Caligula and Heliogabalus, as well as the depraved, such as Tiberius and Nero. For the Romans, the Latin word which indicated insanity was *folis*, which meant a "bellows to fan the fire".

At the beginning of Christianity, the practice of magic was condemned as the work of impure spirits (demons). For Christ there was no difference between paralytics, lunatics, the mentally ill or lepers — all were curable when they were rid of the demons. Christ said that illness, ennui and insanity came from the heart of man.

In his book, *A Short History of Psychology*, Michael Wertheimer says that during the first 500 years after the birth of Christ, Aristotle was forgotten and religious teaching took over as the center of the intellectual scene. Aristotle was rediscovered by the Arabs in 700 a.d., but several centuries passed before his theories had any influence over the writings of the church fathers. Note here that the author did not "realize" that the philosophy of Christ, the Son of God, was more important.

After the 7th century the Arabs followed the ideas of Aristotle and refused to recognize diabolic possession. In the Middle Ages, the Hebrews and Christians used exorcism as a method of treatment (often with rites of torture). This period in the history of humanity is marked by war, hunger, epidemics, torture, witch craft, witch hunting, and sects (mass psychosis) such as the flagellants who in 1348 spread terror wherever they passed. In the 13th century theologians created the Inquisition. All of these manifestations were called "benevolent", and

these institutions committed the most inhuman acts, causing confusion among the people, killing people indiscriminately, and even "murdering the dead" — that is, the dead were mistreated, hung, dragged through iron bars, etc., because it was thought that this form of punishing the "sick" (in accordance with their criteria of illness) would also punish the spirit (demon) who possessed that body. Some even believed that the only way to treat possession was by fire, and for this reason, witches and the mentally ill were burned at the stake. The Middle Ages were an era of almost pure intrigue, with people attacking each other without any idea of why they were doing so. Some fought with others just to prove whether the devil existed or not. It is clear that the causative agent of all this intrigue, pitting man against man, did what could be expected to bring about maximum destruction and yet remain "non-existent" in people's minds — the technique most favored by demons today.

In the Renaissance, an insane person was seen as an inverted image of man. Medicine and magic had begun to grow, and the first "psychiatric revolution" began when doctor such as Cornelius Agrippa, Paracelsus and others claimed they could cure mental illness through the medical methods of the time, considering that possession and exorcism were no longer looked upon favorably. As a result of these claims, those who followed possession and exorcism launched a brutal attack on witches and the mentally ill, as well as all who committed even the slightest deviation according to the arbitrary criteria of the inquisitors. For example, the simple fact of being a woman was reason enough to be suspected of sorcery or witchcraft (the misogyny of the inquisitors). Farmers whose crop went bad would be considered possessed, and so on. Martin Luther said that God's worst punishment for a wicked person is that he gives himself to Satan who, with the permission of God, takes his life or makes him suffer great calamities. This shows that uther held God responsible for demonic influence.

A doctor, Juan Weyer, was the first to defend sorcerers, but was strongly opposed by psychiatry. In his book, **De Praestigis Daemonum**, he said that the power of the devil (and sorcerers) was limited by God and since demons were not material beings, they could not do what material beings could (have carnal relations, etc.), as the devil only inspired "illusions" in people. Observe here that the doctor rated the devil as "inoffensive", which is still another technique used

by demons today. Weyer said that in their treatment of the possessed, the clergy perverted religion, transforming it into magic. He also claimed that those who were possessed were either in a state of depression or faking.

Sixteenth century thinkers gave a great deal of thought to the question of "suggestion" and supernatural causes of mental illness and other phenomena, inasmuch as they had many doubts about the true nature of suggestion. This reveals that those thinkers had an idea of the existence of the spiritual world. Paracelsus, the most important doctor of his time, wrote books about the devil's influence in mental illness and the fact that possessed people could only be treated through the power of God, by way of fasting and prayer. He also said that it was better to redeem sorcerers than to burn them. And psychiatry said, "This is beautiful and humane, but it is not psychiatric medicine." Modern medicine was born at this time.

In the 17th century, the mentally ill lived in total abandonment in hospitals (they were considered by doctors to be incurable), or they were burned as sorcerers. Jean Denis, a Parisian doctor, treated the mentally ill with transfusions of great quantities of sheep's arterial blood, with catastrophic results. In this era, the doctors began to assert the existence of psychological disease.

The laws in existence in the 18th century were more concerned with the material possessions of the mentally ill than with the individual. Erasmus Darwin (Charles Darwin's grandfather) invented the "Darwin Chair" in which the patient was spun around until he bled from his mouth, nose, and ears. They also castrated and starved the mentally ill. Battie states that care (management) and companionship of the patient accomplished more than the medical methods of that era. Mesmer used hypnosis and suggestion, which were also later used by Charcot, Breuer and Freud. The idea of diabolic possession was passed over during the Era of Enlightenment (it was considered to be superstition), except by the romantic German doctors of the first half of the 19th century.

From the most primitive times until the end of the 18th century (Enlightenment), the tendency to neglect the spiritual world is easily seen. It is in this way that, as the years pass, the most profound ideas are always put aside while the less worthy ones are followed — which is a plan worked out by demons so that, discredited, they can have their way on earth. God's will, however, is stronger by far than demonical shackles.

In the 19th century, with the positivism of Auguste Comte, the only things considered real were those which could be perceived by the five senses (touch, smell, hearing, taste and vision). The exact sciences (of the physical world) developed side-by-side with psychology; psychic science followed the same path, trying to treat psychism as though it depended on the physical world.

Taine, for example, said that a chemical in the brain produced the structure of the spirit. Wertheimer, Koelher and Koffka said that psychic facts were forms (future Gestalt therapy); Benedict Morel said that mental illness had external causes; and Lombroso held heredity responsible for mental illness. For Charcot, hysteria was, in part, mental; and Bernheim (The Salpêtrière School) believed that suggestion controls hypnosis, making hysteria an emotive phenomenon. Durkheim in a study made on suicide (1897), and Puysegur emphasized the role of volition in mental illness, but the prize goes to Deleuze who explained it as a "particular aura". Pinel considered possession and exorcism frauds. The mentally ill in this period were kept massed together and chained, signalling the beginning of chronic mental illness in psychiatric hospitals.

The doctors known as "romantics" appeared in Germany during the first half of the 19th century. They were so called because they dealt with psychopathology in a very profound manner. J. Heiroth claimed that mental illness was a loss of spiritual liberty which resulted from sin, and he rejected hereditary factors, since he felt each individual was born with a new soul of his own. Windischmann, Leupolt and Ringseis (who were considered romantics of the first order) considered all disease to be the consequence of sin. Friedrich Gross said that impediment of the natural forces operating in man, the denial of nature and liberty (which are innate in man), were what brought on illness. Justinus Kerner and K. K. Eschenmeyer believed in possession and recommended exorcism. For Emil Kraepelin, the thought process and not the content was of most interest, and he felt the sick person was a collection of symptoms. Feuschterleben urged psychotherapeutic treatment, which he called a "second education". These German doctors, who were called "psychists", eventually faded from the scene and were followed by the organicists (Pinel and Griesinger).

Pavlov (1849-1936) believed that the psychic life was completely controlled by conditioning. A psychiatrist and psychologist, he followed the ideas of the positivists and the

organicists in a new attempt at denying the existence of a spiritual world.

The psychoanalytic movement, along with psychosomatic medicine, chemotherapy, child psychology, behaviorism, reflexology, gestalt therapy and phenomenology, emerged in the 20th century. Bergson became aware of the difference between intelligence (logic and quantification) and intuition (which permits a direct grasp of an idea) and thus provided weapons against positivism and intellectualistic psychology, which distort psychic reality.

At the 4th International Congress of Psychology (1900) the transcendence of the psychic life began to be understood: that perception can be distorted by occultists, spiritists, theosophists and parapsychologists. Disturbances in mental health were, for Freud, the result of unconscious tendencies (of a sexual nature, above all). Bleuler followed Kraepelin and Freud and created the term "schizophrenia". Eugene Hinkowski, a disciple of Bleuler and Bergson, declared that in schizophrenia the contact with reality is nullified. Still later, treatment by electric shock was created. Egas Moniz, a Portuguese (1936), and later Freeman and Watts (1942) created the technique of lobotomy, which causes the mentally ill person to become passive and vegetative, and which has since been performed on thousands of people.

The word "psychiatrist" (doctor of the soul) began to be used in the 19th century. It is interesting to note that this occurred during a period in which the spiritual aspect of such illness was being ignored and insanity was looked upon as something strictly physical.

Psychiatric and psychological treatment, sects, and the question of the unconscious have again led mankind away from the perception that the psychic life takes precedence over our thoughts.

Everything that was claimed about the devil during these centuries was speculative: theologians, psychiatrists and doctors either did not examine the question of scientific form at all, or they distorted it.

Man cannot grasp something which does not exist (he does not have only the five senses described by Comte, as Bergson has shown). Also, an important aspect is that the devil does not have influence only over the possessed, but over all human beings depending on the degree of envy in the individual.

We have verified through trilogical science that man is surrounded by the spiritual world, and he must become aware of the fact.

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PARANORMALITY AND SPIRITUAL INFLUENCES

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Introduction

Man grasps the essence of the physical universe through his senses. Sensory perception keeps him in contact with a reality filled with beauty and magnificence. That which is conventionally called paranormality permits the human being to expand this capacity not by means of perceptions that are grasped by his senses, ones that occur parallel to them. The paranormal phenomenon occurs on a path that is parallel to that of sensory normality. Said phenomena have been present throughout all of human history and are present in all regions and countries of the planet. They are universal.

Research of these phenomena through truly scientific and mathematical methods was begun by Joseph Banks Rhine, professor of psychology at Duke University, Durham, N.C., in 1930. Afterwards, in Utrech. Holland, the expression parapsychology was officially adopted to designate this science.

Among the many attempts to group and label the great variety of paranormal phenomena, we find in Wiesner and Thouless the most accepted classification to date. All of the manifestations were put together under the expression "psi phenomena", taken from the 23rd letter of the Greek alphabet which begins the word "psyche" (soul). The psi phenomena were divided in two basic categories: "psigramma" and "psi-kappa",

the former using the letter gamma, from the word gnosis (knowledge) and the latter using the letter kappa from the word kinesis (movement).

Psi-gamma, also known as ESP (extra-sensory perception), covers the subjective phenomena, among which we point out:

Telepathy — ability to pick up other peoples thought;

Clairvoyance — capacity to know information not necessarily known by other people, through extra-sensory perception.

Precognition — ability to have supernormal knowledge of future events. **Psi-kappa**, known simply as PK, for psychokinesis, or more popularly known as mind-over-matter. It encompasses physical phenomena and refers to the individual's act of trying to exert influence over objects through thought or wish.

Such phenomena have been investigated extensively in diverse research centers in various countries. The increasing use of modern and sophisticated laboratory equipment has proved the veracity of such phenomena. The research confirms amply that ESP is not limited to the traditional concepts of space and time. Experiments on ESP have been performed with researchers on land while others were in submarines, sometimes even under the polar ice cap, or in space ships around the earth. Nothing has ever been found that indicates there is a physical way of transmitting these communications. Thus, all evidence points to extra-physical communication; i.e., that the human being possesses something within him that is capable of transmitting and receiving information. There is also increasing evidence that shows that this capacity does not disappear, does not cease to exist, with the death of the physical body.

Besides the phenomena that are normally investigated by parapsychology, we are seeing an increasing interest in the phenomena that also belong to the field of paranormality, such as altered states of consciousness, ecstasy, out-of-body experiences, cases of near death, memory regression, levitation, visions, automatic writing, diabolic possession and others. In this paper we will discuss some of these themes searching for evidence of benign or malignant spiritual influences in human paranormality.

Psi-kappa and poltergeist phenomena

An interesting characteristic of these phenomena is the radical difference between the laboratory occurrences and the spontaneous ones, generally known as poltergeists. The laboratory experiments reveal that the human capacity for exerting extra-physical influence over matter (Psi-kappa capacity) is very limited. Research with the more gifted paranormals in this field shows that they can levitate small objects whose weight does not exceed 1.75 ounces (50 grams). Nina Kulagina, a famous Russian paranormal who is considered exceptional in psi-kappa, suffered severe organic alterations characteristic of extreme stress, so great was her physical exhaustion after trying to levitate a ping-pong ball during a thirty-minute test. Her symptoms were the following: loss of from 28oz to 35oz of weight; ECG showing imperceptible beats; EEG showing intense emotional excitement; motor dysfunction; disturbed sleep; muscular aches in arms and legs; fainting spells during and after the tests; blood sugar levels; facial expression showing general depression; internal and external burns on her body.

These facts seem to indicate that the oft-cited mental powers of man, such as the ability to deviate ballistic missiles from their course by interfering in electronic commands, belong more to fantasy than to reality. On the other hand, the spontaneous occurrences presented very different characteristics. In these, the occurrences are not restricted to the human capacity of psi-kappa. Heavy objects are levitated or moved, such as pans, books, furniture, etc. Researchers have tried to attribute these movements to one person, an epicenter. The reason for this is that the investigations reveal that when these phenomena occur there is a person, generally an adolescent, present. The phenomena tend not to be produced in this person's absence.

However, when many of these epicenters are tested in laboratories, they do not reveal any psi-kappa capacity. Besides, in poltergeist phenomena, the supposed epicenters never showed the above mentioned symptomatology, pointing out once more that such cases require a much more expressive amount of energy. Therefore, the hypothesis that poltergeist phenomena are produced by the epicenters is not valid scientifically, especially when we take into consideration that these epicenters are not always present when these phenomena occur.

The investigations reveal situations in which people received cuts apparently by claws, to have been pursued by sharp

or caused incandescent objects, to have been slapped and stoned by invisible hands. This can lead to despair, and as in one officially known case, to suicide.

There are inexplicable cases of spontaneous combustion, in which objects catch fire and then after having been totally extinguished, catch fire again. Even more serious is self-combustion, in which the human being is almost completely incinerated, without the fire spreading to surrounding objects.

When we consider that for such incineration 2,500 degrees centigrade are necessary, it becomes clear that these phenomena do not result from human psi-kappa capacity.

When we look at the violence of such facts and their sinister consequences, a well-founded hypothesis is established as to the origin of these manifestations coming from extra-physical and malignant intelligences, also known as demons.

Altered states of consciousness

The cases of poltergeist are rare. The human being keeps away from these occurrences naturally because his consciousness warns him that he is facing a danger that he should avoid. However, we can observe the proliferation of a series of practices that, by the subtle characteristics of the explanations they receive, sometimes apparently even scientific, are much more pernicious to man. Such is the case of altered states of consciousness, which has attracted millions of people in the U.S.A. and in Europe, purported to be privileged states which put man in contact with cosmic forces, with heightened levels of consciousness, with creative intelligence, with the divine spark inside man, etc. Its followers believe that this state provides a more acute perception, as well as greater creativity, development, and well-being.

Electroencephalography classifies the weak energy emitted by the cerebral cortex into four levels of activity according to the frequency of cycling (cycles per second):

1 — Beta level (14 CPS and over) — is the predominant state of awakens. In it we perform our activities, we work, study and achieve.

2 — Alpha level (7 to 14 CPS.) — is the state of pre-drowsiness and passive awareness. We are in this state naturally right before we fall asleep or right after we wake up.

It is at this level in which hypnosis and meditation occur. It is considered a passive state. When the brain, while in a state of awakens, emits predominantly Alpha waves, there is an altered state of consciousness.

3 — Theta level (4 to 7 CPS.) — is the level of drowsiness, of hypnosis and of deep meditation.

4 — Delta level (less than 4 CPS.) — is the level of deep sleep.

The development of the Alpha level during awakens is encouraged through techniques of meditation, relaxation, mental control, respiratory exercises, hypnosis and others. This state is produced through the suppression of senses. Its principal characteristics are: passivity, deep relaxation of body and mind, physical numbness and a sensation of "pleasant" indifference to anything happening around. "...the mind and consciousness turn inward and the identity of the external universe is dissolved"⁽¹⁾.

Dick Sutphen, a researcher of the Alpha state, cites a case of a friend, a dentist, who became involved in meditation as an effective way of coping with the stress in his life. He used meditation techniques for forty minutes every morning and every evening. After a couple of years, his wife complained that he was becoming dull, and he agreed that he didn't seem to have as much to say to people as he did in the past. A medical friend checked him on an EEG machine and found that he was in alpha state when apparently wide awake."⁽²⁾

Clinical evidence shows that the return to the Beta level when we open our eyes is a natural and unconditional phenomenon. Not diminishing the predominant emission of Alpha waves by opening our eyes is considered to be an indication of cerebral dysfunction.⁽³⁾

An abundance of Alpha rhythm is associated with passive and dependent personalities. When we think of the⁽⁴⁾ large number of persons that seek these practices we perceive the danger that this can represent to a nation by making its inhabitants listless, indifferent and passive.

It is important to point out that in the Trilogical discoveries it has become clear that action, diligence and achievement

1) Editors of The World Almanac, *Book of the Strange*, N. York, Signet, 1977.

2) SUTPHEN, D., *Unseen Influences*, N. York, Pocket Books, 1982.

3) DELAMONICA, E.A., *Eletro encefalografia*, B. Aires, Ateneo, 1977.

4) Idem.

are inherent in the human being, they are part of his essence. Passivity is hold a tremendous effort to back all natural action of the individual, and by means of the above-mentioned practices it is considerably reinforced.

Relaxation, meditation and the altering of brain waves are also normal; they are part of human nature, and in themselves are good providing us with the necessary rest and contemplation when they occur naturally. It is the forced search for said practices that is harmful, because people seek to develop Alpha waves in order to incontinentize their problems, or better, to remove the symptoms without dealing with the cause.

In the beginning this practice seems to make the person more tranquil, more of an achiever and more creative as its followers claim. However, little by little, anguish begins to set in and in many cases the individual becomes more prone to accidents, which is the price one pays for incontinentization. for severing the link with internal and external reality. This has been verified with numerous patients of Analytical Trilogy who followed these practices.

What is seen as contact with the internal world — creativity — is in reality nothing but an escape from it, by means of a constantly increasing reinforcement of the fantasy.

With respect to stress it is important to point out that the human being is endowed with a consciousness of a dialectic nature. Consciousness is the link being that connects the human to the beauty, the greatness and the magnificence that exist. On the other hand, consciousness is also these to warm us of our erroneous attitudes. If the person is humble and accepts the message, he changes his attitude and feels well. This is the true cure for stress. However, if consciousness of the error is rejected, the person feels nervous. Nervousness shows that we are not accepting consciousness, that something is wrong. It is very important to perceive that nervousness is derived from the denial of consciousness; it is the acceptance of consciousness that enables us to enjoy sanity and equilibrium.

Another aspect to consider about the altered states of consciousness is that many methods and organizations that deal with mental development advise people to look for a spiritual counselor during the Alpha state to guide them in everything they do in life. These people do not imagine that they may be surrendering their lives to malign intelligences which, out of envy, only desire the destruction of man.

Dick Sutphen said he opened a channel of direct communication with his own higher mind (sic!). He sent out questions and listened quietly as answers, and often visions, came back to him. He said "I do not know exactly where the information is coming from, but it is often phrased differently from the way I would express it."

When asked about the nonphysical reality after death the "higher self" explained that "All is mind. Each person experiences or glimpses his totality in a way that relates only to himself. . . There is no such thing as truth with a capital T. . . Truth exists only as it relates to yourself. . . You ask whom to listen to and whom to believe. The only answers is: 'Yourself'. If you see the other side as five levels which you must work your way through, then that is what you will find at death. If you see it as a burning hell, your mind can also arrange for that. How about a mountain environment with creeks stocked with trout? All is mind."

This is most certainly a diabolic concept resulting from a great amount of envy and megalomania. The desire to put oneself in the place of the Creator, to be the center of the universe from which all reality emanates, becomes clearly evident. Persons who search for these contacts easily become caught up in this type of influence which foments their inversion, envy and theomania even more. They give themselves up to the company of spiritual beings that live these attitudes to the utmost, causing enormous harm to their lives.

Out-of-body experiences

A practice that has been generating increasing interest as if it were something good and beneficial to man are the so called out-of-body experiences, also known as astral body projections. Those who experience them believe that they are able to leave their physical body, to visit places and regions that are known or unknown, raise themselves to such great heights that they can make out the contours of the planet, meet with spiritual beings, persons that have already died, etc.

Shirley MacLaine, the famous actress, when telling of an out-of-body experience said that the higher she went, the more integrated she became, that her body contracted and expanded at the same time. She had the feeling that this was really happening, that her body was irrelevant and that this was

part of the experience. Her true self was floating about, free and unimpeded, imbued with peace and integrated with everything that exists.

When we read this account we get the impression that it deals with something fascinating that provides great internal peace. However, it really deals with a sensation of apparent serenity that alienates the person, giving him an idea of absolute power without the characteristic limitations of the human being.

The sensations described are common in this type of experience and represent a great danger to the individual's sanity, since loss of one's limitations, of one's identity, is considered a symptom of psychosis by psychiatry.

It is important for us to perceive that only through reality can the human being enjoy true happiness and consequently feel at peace.

The idea of expansion of the self, on the other hand, is an incentive to megalomania since it separates us from the consciousness of our human nature. It is for this reason that the human body, this marvelous creation, is viewed as irrelevant. Scientific research into cases of near death has uncovered no reference to the expansion of the self and the integration or fusion with all that exists. Persons who have had near-death experiences always perceive themselves as individualized beings, and see others in the same way. Also, the physical body is seen with very much affection and is not considered irrelevant.

Robert A. Monroe, author of **Journeys Out of the Body**, states that he has experiences of this type systematically, and that they have become habitual in his life. He also affirms that he is aided in these experiences by invisible beings. He describes these beings, which cannot be seen but whose presence he can feel, as being rarely friendly. Another reference that he makes about these experiences is that he had the clear impression that he was permanently connected to a force-intelligence by loyalty and that he had a mission to accomplish here on earth for which he was designated.

The reference to the force-intelligence can also be found in the book, **Out on a Limb**, by Shirley MacLaine in the answer to a question made by her to the instructor who led her to these experiences, who said that he takes astral trips daily. When she asked him if he really believed that the soul was a physical force, he answered that of course it was. However, he stated that it is a kind of force that is essentially different from the physical, atomic and molecular forces that make up the

human body. He said that it is a sub-atomic force, an intelligent energy that organizes life. He went on to say it is part of each cell, part of DNA, that is within us; that it is us and everything that exists: it is what we call God.

This thought subtly implies that we are God, thereby incentivating our theomania which is the core of our psychopathology. To an even greater degree, on the other hand, in yet another subtle way, it denies the existence of God as a being by leading us to believe that He is a force, an energy, an intelligence. Another detail to point out is that the being described as a force-intelligence does not seem to be the same being that was described by John the Evangelist as the Light of the World, whose true name is Love. This may explain Monroe's perception that these spiritual beings that aided him in these experiences were not friendly.

The research that we have conducted with persons that experienced these situations reveals that these sensations are not always pleasant; it is also common to meet up with threatening beings, unpleasant occurrences, etc. When confronted with the imminence of an experience of this nature many people feel fear (a sign of sanity, since consciousness warns of danger) and turn away from it.

Scientific proof of the veracity of these experiences; that is, of a person truly leaving his body, does not exist. Nevertheless, there are many reports of it happening. It is interesting to point out that Malachi Martin, in his book **Hostage to the Devil**, narrates an exorcism in which the possessed was a parapsychologist who had had innumerable out-of-body experiences. Near the end of the exorcism the devil confesses that the experiences were not real, that he had projected them in the mind of the parapsychologist. Possession was established as a result of experiences of this type.

The use of paranormality for bellicose and espionage purposes

The information that enormous sums of money have been spent by the USSR as well as by the USA on research that aims at utilizing paranormality for bellicose or espionage purposes has been widely divulged. It is deplorable that the spiritual capacity of the human being be used for destructive purposes. There are no reports of any significant success in this field,

which is an object of megalomaniacal speculation. Man insists on seeing himself as gifted with great powers and capacities as if he were a God capable of changing reality at will. Such is also the case of information about the supposed capacity of the Russians to extraphysically influence the gigantic computers of the financial organizations, in this way being able to destabilize the American banking system. There is even talk about building a psychic net to impede the penetration of ballistic missiles by deviating their course. What theomania!

Some things could be possible, such as localizing submarines or even identifying secret documents. However it is important to point out that as far as paranormality goes, the results are only probable. The margin of error that has been verified in scientific research is considerable. As we said before, we are dealing with the limited capacities of the human being.

As far as the supposed capacity of psi-kappa in jeopardizing other people's health, or even in influencing their behavior is concerned it is necessary to make it clear that based on the discoveries of Analytical Trilogy, the true threat to the psychic equilibrium of the human being does not come from outside of him, but from within, from his inverted attitudes, his envy and megalomania, from his refusal to conscientize them.

It is a pity that those who are responsible for these programs, as well as those who work on them do not worry about what kind of spiritual influence they are exposing themselves to. There is no doubt that such a discovery would be an unpleasant surprise to them.

Spiritual influences in prophecies and predictions

Now a days there is a real avalanche of pessimistic predictions that announce imminent catastrophes as well as the inevitability of a third world war. Mystics, seers and astrologers seem to be caught up in a dispute in their attempt to determine the year in which this fatal conflict will occur. However, the close we get to the predicted date, the sooner they will be unmasked.

An indication of the diabolic inspiration behind these predictions is that the greatest catastrophes are predicted for the more developed regions and people. Edgar Cayce (1877-1945), the famous North American seer, predicted floods in northern

Europe, alterations of the coast of the United States and partial destruction of Japan. Recently the North-American geologist, Jeffrey Goodman gathered a group of seers to obtain details of these prophecies. Let's take a look at some of the conclusions of this meeting.

All of the seers said that the new coast will extend from the Gulf of California inward. Aron Abrahamsen saw California submerged below the sea. Strong earthquakes that will jolt the American continent were predicted. According to these seers the Pacific Ocean will penetrate to the Rocky Mountains and reach all the way to El Paso, Texas, destroying all of these areas. Parts of Washington, Idaho, Wyoming, Nebraska, Kansas, Oklahoma, Texas and Arizona will be affected. California, Oregon, Utah, and Colorado will be completely inundated. The hatred that the devil has for the United States is incredible!

The research done by Analytical Trilogy leads to the perception that these malignant spiritual beings are schizophrenic angels, imbued with incredible theomania. It is for this reason that the devil wants to be accepted and adored. The people who reject the devil more strongly, who are less envious and more connected to reality, are the ones the devil claims "rejected God" and are therefore deserving of castigation and punishment. These false predictions are aimed at the more developed populations, especially the North American, because of the deep envy that all malign beings have of God and of those that accept God the most.

The research that has been conducted worldwide in universities ever since J.B. Rhine began the scientific phase of extrasensory investigations in 1930 has been confirming systematically Man's precognitive capacity. There has not been any scientific research throughout this half century that has not confirmed this fact. The research reveals the human capacity to predict events of a restricted nature in a short period of time. The evidence is not sufficient to prove that the human being is capable of predicting events that refer to all of humanity, much less to the end of our world.

Precognition, although limited, is an ability that originates from our spiritual nature. Contrary to what many people believe, it does not need to be developed, since it exists in itself. The greater the acceptance of consciousness, the greater the naturalness of its occurrence with beneficial effects for man. The number of times that a type of providential warning has avoided a tragedy is very high. An example of this

is what happened to a mother who woke up with a profound sensation that her son was in danger. This sensation led her to remove her son from his crib. A little later, part of the roof fell in and would have killed the child if he had not been removed from there.

Research on persons who suffered accidents reveals that many times they felt that something bad was about to happen. Consciousness always points out to the human being that his attitude is wrong; it warns him of the danger he is running because of these attitudes. If a person accepts this consciousness he will change his attitude and avoid danger. We must always be alert for these warnings that occur spontaneously since the inherent mutability of these predictions is of great help to the human being.

Although the extra-sensory capacity of predicting is limited, history has registered the occurrence of true prophecies made by benign spiritual beings (angels) or by the Creator himself, to persons who sincerely accept God, thereby making them the bearers of genuine warnings to humanity of events that will affect it. These prophecies, in spite of the warnings they contain about the consequences of rejecting God (not as punishment but as a consequence) always contain a message of hope.

Humanity is going through a crucial period, and another world war could mean its end. However, the human being has the means of avoiding this. We must perceive that the devil exists, that he has made our world his kingdom, and that this has been happening because we have permitted him to act through our theomania, envy and inversion, by our rejection of consciousness, of goodness, of affection and of God. In this way, we will be able to banish the devil from earth, thereby initiating the golden era of which all true prophets spoke. The psychopathological discoveries of Dr. Keppe unveil this horizon for humanity. "In a short period of time, those that follow these discoveries will renew the face of the earth by neutralizing that which disturbs us (including the devils) and by accepting the incredible reality in which we live". (1)

Paranormality in near-death experiences

The studies carried out by Dr. Raymond A. Moody and Dr. Elizabeth Kubler-Ross with hundred of patients who were

1) Keppe, N.R., *O Reino do Homem*, S. Paulo, Proton, 1983.

considered clinically dead, but who returned to life, brought a valuable contribution to the understanding of spiritual phenomena.

When interviewed, these individuals reported incredible facts which had occurred during the period of their "death". A comparison of these reports reveals a great similarity among them, showing that such individuals shared a common experience. Such experiences, which have been extensively documented by physicians and other researchers all over the world, have happened to Christians, Hindus, Buddhists and even atheists. It is a universal phenomenon that is independent of culture or other social factors.

Dr. Michael B. Sabom (1) carried out a five-year scientific study of 116 individuals who had had near-death experiences. Skeptic at first, Dr. Sabom gathered data that refuted, one by one, the hypotheses which denied the veracity of the phenomenon.

What actually does happen to people when they are raving an NDE? In their reports they mention, among other things, passing through a dark tunnel, seeing themselves out of their bodies, observing the efforts of physicians and nurses to save their lives and hearing their comments as they did so (later confirmed), and encountering a glorious being who was pure love and acceptance and with whom they reviewed their lives.

However, it is important to point out that not everyone has good experiences such as contact with God. Some people have negative experiences in which they relive erroneous situations that were committed during their lives, and thus they are obliged to feel the consequences of these attitudes as well as the harm caused to other persons. Such situations bring on strong feelings of guilt, as in the following declarations: "When I got back from this, I had decided I'd better change. I was very repentant. I hadn't been satisfied with the life I had led up to then, so I wanted to start doing better." Or: "That's the part that has stuck with me, because it showed me not only what I had done but even how what I had done affected other people. And it wasn't like I was looking at the movie projector because I could feel these things..."

In suicide cases in which the persons were brought back to life the reports are impressive, as in the case of a woman who sought to escape from a specific situation through this means: "...Well, the thing was, it was still around, even when I was

1) SABOM, M.B., *Recollections of Death, A Medical Investigation*, Wallaby, New York, 1983.

'dead'. And it was like it was repeating itself, a rerun. I would go through it once and at the end I would think, 'Oh, I'm glad that's over' and then it would start all over again and I would think, 'Oh, no, not this again!'

What really stands out in the reports of near-death-experiences is the emphasis given by the Being of Light as to love and consciousness. Here are some of the comments made by those who were interviewed: "(About love) Now, he asked me about love. How far had I learned to love? . . . He wanted me to understand that it was the kind of love that has nothing to do with downgrading people. Could I love people, even when I knew them really well, even their faults, was what he was asking. (About knowledge). The knowledge that I had gained. . . knowledge of basic things, causes of things, the basic universal principles. . . of things that hold the universe together. . ." (1)

The individuals who came back to life retain a pleasant memory of the moments they were out of their bodies in company with the Being of Light, whom they identified with God. They feel grateful to him and to the physicians who worked to save their lives. They feel they were given a new chance to live and be useful, and they develop a genuine interest in love, which is the most important thing in life, according to the Being who welcomed them. All of them state that the experience originated a great change in their lives, making them much more interested in life, in nature, and in other people. They attribute much more value to everything that is related to spirituality, to God.

Dr. Moody's comment in this respect is very enlightening: "However, far from being obsessed with death, I want to live. The persons I have interviewed would agree. The focus of their attention, as a result of having been through this experience, is on living." (1)

Dr. George G. Ritchie, a North American psychiatrist who at the age of twenty had the most extraordinary near-death experience ever registered (he was clinically dead for nine minutes) declared that God is occupied building a race of men who know who to love. He said that he believed that the destiny of Earth depended on the progress we made, and that time now was very short. With regard to what we would encounter in the other world, Ritchie said that he also believed that this would depend on how successful we are in putting love into action, here and now.

1) MOODY, R.A., *Reflections on Life After Life*. New York, Bantam, 1983.

Conclusion

As Dr. Keppe says, "The human being is the link between the material and the immaterial world; therefore, he bears elements from both worlds in a totally identical way" (1). By means of his body, of his animal nature, man is connected to the immense and fantastic material world. His feelings permit him to grasp and to scrutinize this marvel. By means of his spirit, his spiritual nature, man is linked not only to the spiritual world, which is much more extensive and beautiful than the other, but also to the Creator himself.

What we call paranormality, that is, telepathy, clairvoyance, precognition as well as some influence over matter, is part of the spiritual aspect of the human being which permits us to have contact with the immaterial world which surrounds us. It deals with abilities limited to man which do not need to be developed. They exist in themselves and do not depend on our will for them to exist. But their beneficial aspects come from a fuller acceptance of consciousness. A person who strives for work, for achievement, who is interested in helping others, who is submissive to God, intuitively picks up many of the things he seeks to know. This occurs naturally, and many times we do not even perceive it. The popular proverb that says that a genius is made up of 1% inspiration and 99% perspiration is well known.

The people who become interested in paranormal phenomena generally do so because they have an interest in the spiritual aspect, because they are searching for something good. However, it is important to point out that the interest in developing these 'powers', as we like to call them, is a pathological attitude, an incentive to megalomania and alienation. To pay attention to inner voices in search of warnings, to scrutinize the future, to impress others with premonitions and telepathy, to behold oneself as a superior being, a chosen one, gifted with special talents, leads a person to alienation, separating him from reality, from his family and professional life. When a person acts in this way it is because he does not want to see nor to deal with the great difficulties he has in life that are caused by his own attitudes, by the inverted use he makes of his will.

Those that follow methods of mind control let their theomania overflow instead of conscientizing it, and consider

1) KEPPE, N.R., *Liberation*, S. Paulo, Proton, 1983.

themselves capable of controlling reality according to their own desires. They want to be great enough to be able to have influence over their own bodies and minds as well as those of others, to manipulate them at will. In this way as those of others, to manipulate them at will. In this way they detach themselves more and more from their essence, which, like the Creator, is only beautiful and good. They attach themselves to the spiritual being which denies and rejects God out of envy, and try to put themselves in God's place.

Through paranormality we are in contact with the spiritual world and with the beings that inhabit it. The types of beings with which we have contact, angels or devils, is determined by our attitude, by our action. By this we mean that it is not the existence or inexistence of a specific psychic ability that determines our spiritual company. The malignant spiritual beings are always in wait trying to intensify our theomania, envy and inversion, which unite us to them. Humility in the acceptance of consciousness of our errors, and its natural result, which is the desire to serve one another, humanity and God, detach these beings from us and unite us with the true spiritual world. When the human being takes one step in the direction of the Creator, the Creator in turn takes one thousand steps in his direction. The message that Trilogy brings to the world is a message of hope, of encouragement, of regeneration.

Thus, those who give themselves up to paranormal practices must be aware not only of the reasons that keep them attached to such practices, but also of what they are trying to hide from themselves by means of these practices, as well as the harm that these attitudes have brought into their lives. Consciousness is the only path back to sanity.

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THE ALIENATING INFLUENCE OF EDUCATIONAL ORIENTATIONS

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The purpose of this paper

Our purpose in writing a paper on children and adolescents for this Symposium on Demonology is to warn parents and teachers of the problems which exist in schools and in families, because the most serious causes have as yet not been perceived, and since they have not been studied, have become worse, without anyone worrying about what is happening. We observe that present-day society is suffering tremendous decadence and the solutions are not found or are not looked for. This results in an ever-increasing number of problems, and creates an enormous vicious circle.

Our paper purports to identify the causes of each problem and then show the spiritual influence on these problems, after which we will propose a solution.

First of all we will take a global look at the world which is being offered to each new being who is born. The situation presents itself in the following way:

Current Problems

Education the United States

• After one and a half years of work, the National Commission on Excellence in Education affirmed in its final

report that: "The educational fundamentals of our society are presently being eroded by a rising tide of mediocrity which is threatening our very future as a Nation and a people."

• 40% of 17-year-old youths are not capable of making a conclusion on a written text, and only one third of these youths are able to solve a mathematical equation which requires several operations.

• The Navy affirms that one fourth of its recruits are unable to read well enough to understand basic rescue instructions.

• Paul Copperman, an education researcher, presented a conclusive analysis: "Each generation of Americans has superseded that of its parents in educational levels, erudition and economic conquests. For the first time in the history of the country the educational abilities of a generation will not supersede, nor equal, nor even come close to those of their parents." (Education: The New American Challenge — Maria Costa Pinta — *O Estado de S. Paulo*).

Violence

Child abuse has been increasingly recognized as a serious problem in America. Statistics now clearly indicate that there are more than just a few isolated cases. "A two-year study suggests that two to three children under 6 years of age are dying each week in New York City as a result of parental abuse or chronic neglect and the failure of private and city agencies to intervene." Most of the children were in poor health and had "cumulative injuries from earlier abuses". (*The New York Times*).

In 1977, in England, there were at least 7,700 cases of child abuse in which 110 children were killed. In 1981, it was estimated that there were 4,600 cases, with 700 deaths. In the United States it was estimated that there were one million such cases in 1978. In the Federal Republic of Germany it is estimated that there are 15,000 to 18,000 cases each year. In France it is estimated that there are 30,000 cases annually. (*Violencia de Pais contra Filhos: Procuram-se Vítimas*, Viviane M. de Azevedo Guerra).

The International Amnesty Movement dedicated a special report to children. The most recent and outstanding case is the slaughter of convicted children by the dictatorial regime of Jean Bedeck Bokassa, the ex-emperor of the present-day Central Republic of Africa. The children, all students between the ages of 8 and 16, had protested against the

requirement to wear a uniform which was imposed by the regime, and they went on strike after four of their colleagues had been imprisoned. More than one hundred of these students were imprisoned and confined in cells without ventilation, which caused the death of a great number of them. Others were beaten to death, or wounded with bayonets and whipped.

On the night of the 29th of April of 1977, in the Capital of Ethiopia, the marxist government of Colonel Mengistu Haile Mariam ordered the assassination of approximately one thousand students, most between the ages of 11 and 13, who were accused of organizing a protest against the regime. (*O Estado de S. Paulo* — 10/14/1979).

Increase in Drug Use

In New York City the greatest cause of death between the ages of 15 and 35 is narcotics. (Government of the State of São Paulo — **The Problem of Drug Abuse** — Murillo M. Pereira and Vera K. M. Pereira).

Heroin addiction is the principal cause of death in New York for those between the ages of 15 and 35, according to the Bulletin of New York Academy of Medicine — January/1973.

Professor Ayush Morad Amar, director of Latin American affairs with the World Health Organization, affirms from research that has been conducted that there was an almost 300% increase in the consumption of drugs by young people between 1976 and 1981. (*Jornal da Tarde* — April 19, 1983).

Increase in Suicide

In the United States, the increase in the incidence of suicide by young people between the ages of 15 and 24 was 250% in the last 20 years. (**Basic Pediatrics** (Vol. 2) Haim Grunspun, *Adolescent Suicide*, 1978 — 4th edition).

In the United States, suicide is the third greatest cause of death in youths between the ages of 15 and 24. Suicide is also increasing rapidly among adolescents in England. (*O Estado de S. Paulo* — October 18, 1981).

School officials are alarmed over a skyrocketing increase in the number of teen students who try to commit suicide in New York City. As many as one in 10 of the city's million students

are walking "time bombs" — ready to explode against themselves in a suicide attempt — according to Dr. Peter Mollo, director of Family Counseling Programs for the Board of Education. Many victims are as young as 10, but most are in their late teens. The number of cases has increased tenfold in just five years. (*New York Post*, March 5, 1984).

Increase in Juvenile Crime

Silently, but with the same anguish as the Americans, the Soviet citizens are facing ever-increasing crime in the streets, adolescent gangs and juvenile delinquency.

Deaths, rapes, beatings, assaults and break-ins are now occurring in Moscow with such frequency that it is calling the attention of authorities as well as common citizens. The violence is rarely reported in the papers and therefore the level of fear is far below that of New York. Most of this violence is the work of youths between the ages of 14 and 18. Many of these youths ran away from school, do not work, drink too much, come from troubled homes, change from one gang to another and are led by older youths with criminal backgrounds. Yet others go to school, live an apparently normal life, and their crimes are a real shock to their teachers, parents and friends. One of the directors of the government newspaper, *Izvestia*, declared that if they wrote about the crimes which occur in Moscow each day, there would be as much fear as in New York. American jurists who visited the country were officially informed that 80% of the assassinations were committed in a state of drunkenness and generally against relatives, neighbors or friends of the aggressors. (*Jornal do Brasil* — March 23, 1978, David K. Shieler, *The New York Times*).

The Influence of Television

In the book **The TV Drug**, Mary Winn affirms that one out of every two American children of just two years of age sings songs from commercials. At the age of three, 90% of the children repeat jingles from television commercials, while at the age of 12, they spend more time in front of the television than they do at school.

By the age of 16, an American child will have watched 640,000 commercials and 16,000 TV programs. (*O Estado de São Paulo* — November 11, 1979).

There are many cases on register in the United States in which an act of violence shown on television was later repeated in real life. Near the end of 1973, for example, a film on TV showed a group of youths setting fire to a delinquent whom they had soaked with gasoline. A few days afterward, a woman was burned to death under similar circumstances in Boston. (*Jornal do Brasil*).

Problems of the Adolescent

Behavior

The adolescent dates and has illegitimate children at an increasingly earlier age; he commits crimes and consumes drugs at an increasingly earlier age as well. At the same time there is an ever-increasing detachment from the past and from politics. (*Jornal da Tarde* — August 7, 1980 — from the *New York Times*).

In the United States the number of pregnancies in young women between the ages of 15 and 19 is around one million. In other words, of every ten adolescents, one becomes pregnant, and of every four sexually active adolescents, one gives birth. (*O Estado de São Paulo* — September 28, 1979).

With certain astonishment, the Vietnam generation in the United States observes the apathy of those under the age of twenty today who seek an escape through drugs, alcohol, or even suicide. (*Manchete*, May 29, 1982).

Relationships

Frequently, youths think that the world is all confused and that people like their parents are to blame. According to research conducted by the School Council Moral Education Curriculum Project, many of the adolescents today believe that adults are absurd, unjust and hostile, and that the adults lie to them and spy on them. (*Jornal da Tarde* — July, 22, 1974).

Their Vision of the World

The revolutionary youths of 1968 clamored for a change in mentality, values and ideas as well as the "humanization of institutions". (*Manchete* — May 29, 1982)

The most significant thing for youths is the firm belief they have that this world is so complicated and difficult

that it is impossible to exert any kind of influence over it — be it the government, the unions or even their own organizations. (*Jornal da Tarde* — August 7, 1980 — *New York Times*).

In an international survey conducted by McCann Erickson in ten nations, it was verified that from 32% to 57% of youths between the ages of 15 and 25 expected "a major catastrophe which would destroy a great part of the world's population". From 22% to 45% expected a nuclear war. Only 5% (almost all of them from Sweden) foresaw world peace. (*Jornal da Tarde* — August 7, 1980 — *New York Times*).

8. Conclusion

The data presented shows a progressive increase in world problems. Children are educated in a very unbalanced way which causes serious damage in the future. The youths believe that wars, an unjust social system, hunger, poverty, unemployment and principally the atomic bomb, are reality. As a consequence, they reveal accentuated apathy and a lack of idealism.

This is all a result of the erroneous philosophy of life which rules society, and which comes from the influence of a few scientists who started out from erroneous premises to study the human being.

Therefore, we propose a re-evaluation of everything that has been done up to now, so that the errors that have been committed can be corrected and then, as a result, the world will once again become a place filled with peace and happiness.

The Philosophy of Education and its Influence on Educational Problems

Behind all progress and achievement lies a correct philosophy of life, just as behind all destruction lies an erroneous philosophy of life. In this section we will make a critical analysis of the work of some scientists who studied children. They are all deserving of our respect, for they are highly dedicated persons who tried to help the child and the adolescent. However, it is important for us to perceive their errors in order to better educate our children.

The origins of present-day philosophies of education

Present-day education is characterized by a variety of existing methods.

The Latin countries first opted for medieval ideas which inhibited all initiative, impeded spontaneity, and hindered freedom of thought and expression. Later on, in opposition to these repressive ideas, they oriented themselves according to Rousseau, who advocated excessive freedom and the unleashing of all of the individual's desires.

The Anglo-Saxon peoples followed the ideals of the reformation movement, by which the educational institutions detached themselves from the Catholic Church. The ideals defended by the reformists were those of freedom, valorization of work and the freedom to question, opening the way for educational experiments aimed at bringing the individual closer to reality. As a consequence, these civilizations have stood out for their great human and social progress. However, Rousseau's educational proposal eventually had some influence in these same countries through Neill and Rogers.

Freud's Ideas

Before Freud, education was very repressive and censoring. To Daniel Schreber, the most influential German educator in the 19th Century, the education of a child was as arduous a job as that of taming a wild animal. The objectives of education were unconditional obedience and rigorous discipline, beginning from the first months of life. The essence of the educational process consisted of complete domination by the parents, paralysis of the child's will, absolute submission. In order to do this, they used the following methods:

- After corporal punishment (which was applied for any infraction no matter how small), the child was supposed to shake hands with his punisher. Schreber thought that in this way the possibility of the child developing feelings of hurt or bitterness would be lessened.

- Dr. Schreber invented and built orthopedic apparatuses that operated like straight jackets for body posture. While walking, the person's head was held high by a leather strap which was tied to the hair and at the waist. While lying down, the child was strapped down with a leather belt and bracelets that buckled to the bed, which impeded the child from sleeping on his side, on his stomach, or in any

assymetrical position. Its purpose was to prevent sexual excitement and masturbation.

- Dr. Schreber applied his methods of education to his own children. His oldest son committed suicide and another became psychotic.

Freud learned of the Schreber case and based his theory of psychosis on a study of the case. Therefore, we raise the hypothesis that from this Freud saw repression of sexuality as one of the principal causes of psychological problems, an idea which led him to another extreme in affirming that the liberation of a person's sexuality would lead him to sanity. He did not conduct deeper research of the human being because he limited man's life to the forces of libido, as in his principle of pleasure and of reality, for example. The objective of the principle of pleasure is to avoid pain, and the best way to achieve this is through sexual stimulation. The principle of reality operates in the sense of delaying pleasure, which is frustrating and thereby causes displeasure.

According to Freud, a child possesses sexual impulses and activity from the time of his birth; and the mother's breast is the first source of this pleasure. During childhood, the individual goes through diverse phases. In each of these phases there is predomination of an erogenous zone of the body which gives pleasure. The phases are: oral, anal, phallic, latency, and genital.

According to Freud, one of the principal causes of neurosis was the non-solution of the Oedipus Complex: the boy sees his father as a rival since he wants his mother all for himself and desires an incestuous relationship. The same applies to the girl in relation to her father.

There are two instincts according to Freud: Eros and the Death Instinct. The former corresponds to the libido, whose objective is to preserve, unite and neutralize the destructive tendencies that are contained in the latter.

Application of these Ideas in Education

The Only Child — "The Oedipus phase is lived intensely by these children. The desire to share the conjugal bed is very great. Because of this, the child devises favorable situations which enable its return to the parents' bedroom. Nightmares, night terrors, bedwetting, sicknesses and maladies, which are real only in the disturbed mind of their parents, are some of the situations used. The fear of darkness and of thieves is intimately linked to the Oedipus complex."

Children's Lies — "If we consider a lie as an intentional alteration, as willful, then we can say that during its first infancy a child does not exactly lie, but in general the child distorts the facts due to an excess of imagination."

"Children feel crushed by reality, and as yet do not have the strength to accept it. Therefore they lie as a means of protection, or maybe as if the lying were a compensation." (Adrados, Isabel, *Orientação Infantil*, Rio de Janeiro, Editôra Vozes Ltd., 1977)

Theories of the 20th Century

Below we show the errors committed by the principal educators of our time. In conclusion we will point out the reasons for these errors.

• A.S. Neill

— Unhappiness is acquired at home, from strict discipline by adults and by institutions in general, which have rules, religious orientation and moral principles that result in a lack of freedom for the child. Neill founded the Summerhill school on the basis of this thought and on Freud's psychoanalytical treatment.

— Neill had absolute faith in children's natural goodness and believed that they were unhappy because of traditional education which did not offer them freedom.

— Neil tried to prove that "all interference and orientation on the part of the parents only produced a generation of robots".

— Neill did away with discipline, guilt feelings, frustration and effort, and considered work as something disagreeable and useless.

— Neill felt that children should choose only the subjects which they found interesting and that books should be the least important of materials, to be used only to learn how to read, write and do arithmetic. The rest of the child's education should consist of tools, clay, sports, theater, painting and freedom.

— With respect to children's anguish and worries, Neil alleged that in the majority of cases such feelings were the result of letters or phone calls from home. For a more permanent solution, the child should leave the parents' home upon reaching an age which would permit him to do so.

— Neill used to say that they did not point out difficulties at Summerhill and that there was nothing that could be done when an essential truth had to be kept in darkness.

• B.F. Skinner

— According to Skinner, education is a profession in which people work in exchange for economic, social and ethic reinforcement.

— The school maintains, conserves and in part modifies those behavior standards which are accepted as useful and desirable by the culture.

— Student behavior is instituted and maintained through reinforcement techniques such as: grades, degrees, points, praise, recognition by teachers and colleagues, and prestige.

— Freedom is escape from the primitive aspects of the environment. Thus, what should be changed is the environment and not the attitudes of the individuals. There should be some kind of social control so as to avoid any adverse consequences.

— Skinner planned a perfect society in which the affective link between parents and children would be cut. The children would be taken away from their parents at birth, and in this way there would be no orphans nor childless homes: everyone would be considered a parent and every child would have a family.

• Carl Rogers

— Rogers affirmed that the human being is good by nature and that he has a propensity to grow, in the sense of aggrandizing his existence. However, this growth could be distorted or hindered if the individual's notions of reality were not in accordance with reality. Thus, the individual should be placed in a favorable environment where he can experiment with various modes of behavior.

— The individual should express all of his emotions, including anger, in order to improve himself; if he does not, he is acting hypocritically.

— The need to receive affection guides the person's actions; therefore, the person often honors values which are not his so as not to deprive himself of affection, thereby acting hypocritically.

— Education should facilitate learning. The classroom environment should be as free as possible, without controls on the students, such as grades and evaluations made by others. What should exist is self-evaluation, because the student is intrinsically self-motivated, and should choose what he will study as well as prepare his own curriculum.

— Rogers advises the abolition of teaching: those who want to learn would join together.

Aspects of Present-Day Psychology

In this section we will present some of the orientations which have been espoused by present-day psychology in educational and family areas. In order to do this, we searched through various psychology magazines and selected the topics which are presently being reflected upon and studied by specialists as well as lay persons.

• Aggressiveness in the Child

Modern psychologists affirm that the child should use his aggressiveness to achieve whatever he wants; if not, the child may become a timid person with problems of initiative and personal relationship. Thus, biting and cussing may be considered indicators of a child's development, since modern psychologists believe that violence and a destructive instinct are part of the individual, that they are necessary.

"It is fundamental for the child to know that it can fight for what it wants. When parents recriminate him, the child feels guilty in relation to his will, to his desire for things.

"Through the individual's capacity for aggression he can relate to the environment and fight against the difficulties in the world. This is the only way the individual will survive physically and psychologically. It is fundamental for the child to possess this aggressive capacity in order for him to channel it in the proper way." (Goldenberg, Ruth, "Porque o Jovem é Violento?" *Revista Pais e Filhos*, n.º 11, July 1973, p. 103).

• Orientation for Other Problems

— It is necessary for parents whose children have a long list of activities and responsibilities besides those at school, to see that these extracurricular activities do not overburden the child.

— The child should be constantly praised, because "a child who is praised constructs a positive image of himself. The child begins to see himself as good and adequate and thus begins to act according to the image which he has of himself." (Montoro, Gilda, "Relacionamento Pais e Filhos," *Psicologia e Comportamento*, March-April 1984, pp. 22-25).

Conclusion

Humanity has become increasingly decadent the last few years. A look at our youth is desolating. The quality of education is falling; suicide and criminality rates are increasing startlingly; the amount of violence against children is much higher than ever imagined before; the media transmit messages which are prejudicial to youth, numbing their capacities. Ideals no longer exist with respect to seeking solutions for problems. The adolescent runs away from reality and seeks escape through drugs and suicide. This apathy and running away result from the notion that one's reality is one's problems and difficulties. If such were the case nothing could be done to change the course of events.

There is a distinction between reality and pseudo-reality. The former was created by God and is self-existent, whereas the latter is that which human beings try to construct through attitudes of opposition to reality. For example: love, goodness, beauty, truth, happiness, sanity, etc., are all part of reality; whereas hate, war, destruction, hunger, corruption, misery, etc., represent pseudo-reality.

The main problem of the human being lies in the fact that he does not accept reality, because to accept it he would have to admit that he is not the creator of life; and this he does not do because of his theomania, inversion and envy.

Theomania — the attitude of not accepting life, affection, reality, as superior to us.

Envy — the attitude of not seeing the good things which life offers us.

Inversion — the attitude of thinking that work, affection, dedication, etc., cause us great harm.

All of this occurs, not on the intellectual level, but at the feeling level, since we act according to our incontinentized feeling. If this were not the case, we would have no problems.

Thus, this is greatest problem the human being has in relation to God. Everything became worse in the world the moment we left God aside and began to build an existence based on our fantasy. We are the only beings that possess consciousness, and through it we have contact with the spiritual world. Consciousness indicates to the human being when he is acting in detriment to himself, to his life. Man sets up obstacles (by means of his psychopathology) which prevent him from seeing reality, which is well-being, inner and

outer peace, happiness and development. We are also the only beings with the freedom to accept or to reject God. When we accept Him we act according to reality. However, when we deny Him, we act against existence and make a pact with the spiritual beings who also reject God: the devils. These "are in our midst, influencing us, making telepathic suggestions (direct contact with our mind)" 1 with the intention of separating us from God and destroying our lives, because these beings have great envy toward us.

"Every idea that brings depression, sadness, despair, hate, envy, distrust, or insecurity is diabolic. Consciousness always brings relief, peace, hope, happiness, understanding.² Thus, our psychopathology is the door through which the devil enters our lives, for he is even more envious, megalomaniac and inverted than we are. And since he is a spiritual being, his intelligence is far superior to ours. He is very subtle in his arguments with us, and this is the greatest danger, for we do not perceive that we are honoring a diabolic suggestion. This question encompasses much more than we think, and we will explain why.

Every society is ruled by a philosophy of life, and this philosophy is taken from scientists, philosophers and scholars. Therefore, their theories have a lot to do with what happens in practice.

In the study we made of the main theories with respect to children, we were able to perceive some very important points.

- Schreber, Freud, Neill, Skinner and many others influenced human thought and attitudes very much. Freud, by overvaluing the power of the libido, led humanity to believe that sex would bring happiness. The adolescent's attitude toward teenage pregnancy, early marriage and abortion has been tremendously influenced by the Freudian theories, just as the theories of the majority of scientists who viewed reality as something painful, difficult to face, have led many adolescents to drugs. Nowadays, psychology's idea that we should unleash our aggressiveness creates individuals who voluntarily use violence to get what they want, even to the point of becoming delinquents. By this we are not implying

(1) and (2) Pacheco Claudia B., "Demonologia no Cotidiano", *Revista de Psicologia Integral*, N.º 12, Proton Editora Ltda., 1983.

that we are victims of these ideas, for we can reject them instead of accepting them, since we do possess a will.

- Present-day theories are based on envy, theomania and inversion:

envy — because none of them consider God as part of man's daily life.

theomania — because they make a god out of man by affirming that man is essentially good and should be left alone in order to evolve. They do not take man's psychopathological aspect into consideration.

inversion — attitudes which were previously seen as prejudicial to man, such as aggressiveness, are now looked upon as positive in the child. On the other hand, attitudes which were looked upon as benefic such as discipline, responsibility, honesty, are now seen as prejudicial.

- Through study of the history of education, we perceived that there has not been a period in which the child was educated in a balanced way. We have gone from a period of censorship to one of permissiveness. The present era is characterized by a period of "diseducation" through liberal orientations, which are based on the ideas of the above-mentioned educators. This was proven through research of children between the ages of 2 and 4 in two schools in Brighton, England. In one school, liberal orientation was followed; in the other, traditional orientation was adopted. It was verified that in the former school the children were more aggressive, (89 boys and 42 girls showed such behavior) whereas in the traditional school, 3 boys and no girls presented such behavior. (*Revista Psicologia Atual*, n.º 24 — Feb/82). From this it becomes clear that in spite of all the problems, the traditional school continues to be the least prejudicial to the child.

- The greatest error that present-day scientists have committed is to show disdain toward the psychic life of the human being, considering him a victim of social contingencies. This is seen in their affirmation that parents cause harm to children and therefore the children should be separated from the parents in order to live better lives. This attitude stimulates paranoia because it creates the feeling that everything that surrounds the human being is prejudicial to him. It is a very subtle thing, because the adult uses the educational errors made by his parents as an excuse not to evolve.

Subtlety is one of the strongest weapons of the devil today. In a very subtle way, all those who studied the human being tried to take all feeling of guilt away from the individual by making a god and a victim out of him. Only guilt can stop us when we adopt a harmful attitude towards ourselves or towards others. From the moment we have no more parameters and "anything goes", the devil comes into our lives.

Thus, we raise the hypothesis that educators, by not considering the spiritual aspect of the human being, honored diverse diabolic suggestions, for everything of importance to our lives was relegated to minor importance by them. We are especially referring to the question of affection, in which these educators affirmed that a child's development could only be achieved in a balanced fashion if the child were separated from his parents. Man's greatest problem is inversion, his seeing the censorship he practices on himself, his seeing all the censorship he practices on himself, in God. Thus, the devil has already been able to accomplish much of what he wants, since he has entered our minds through our inversion and has suggested that we detach ourselves more and more from those people we like the most. During childhood the child is attached to his parents more than to anyone else. If the child does not feel the security of love, he may develop various problems.

What is affection? Affection is neither censorship nor permissibility. We are not being affectionate toward others when we fail to speak the truth or to point out a person's errors. Nor are we being affectionate when we accuse others of the errors they commit. Love is a balanced attitude of pointing out errors without censorship. If we only praise people, we encourage their megalomania; and if we only worry about not letting them make a mistake, we are censoring them.

Therefore, balance lies in affection. There are no behavioral formulas which must be followed in order for us to properly orient a child. Good sense is achieved the moment we are affectionate.

Today trilogical science opens the way to correct educational orientation by teaching us to be tolerant, to be charitable, and principally to identify the obstacles we ourselves create in order to avoid seeing all the good that life has to offer.

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THE DIABOLIC MISUSE OF MONEY

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1. Introduction

This paper is a warning, an attempt to awaken society to the necessity of changing the present social order which is based on man's submission to money. Money at all levels — individual, corporate, social, national and that of humanity as a whole — has been considered for its value, not for the good it can offer.

In the human being's struggle to accumulate this piece of paper, which he believes gives him great power, he has consented to the influence the devil has brought into his life by way of money. As a result of man's quest for money, accomplishment and development of both the individual and the community have become secondary.

Work, for example, which in itself has value, is the only means the human being has to reach true and lasting satisfaction, and yet at present work it is considered only for its monetary reward.

Therefore this study intends to show the wrong use we make of money and the consequences this is having on humanity. It also intends to show that the influence of the devil is due to man's permissive attitude towards diabolic works and to his adoption of diabolic behavior which has put the very survival of the planet at risk.

2. The origin and history of money

In the beginning man produced goods to sustain his family and himself. The excess was exchanged for other goods that could be useful to him.

At that time in history, efforts were directed to the production of food or goods that served the well-being of man. The goods that were most often used as a form of exchange were leather, iron, olive oil, cattle and salt.

Around 700 A.D. the first coins were minted, a fact that facilitated commercial transactions tremendously by helping man in his exchanges. The coins substituted an existing good equal in worth. However, a coin had, and still has, a characteristic that eventually jeopardized the human being: the attribution of a value in itself, permitting it to be accumulated, saved, thereby giving great power to whoever had possession of it.

In the Middle Ages goldsmiths made loans to, and saved the money of, third parties upon issuance of a receipt. Since many people began to leave money in the hands of the goldsmiths and delayed in collecting it, the goldsmiths started to loan it to others and to charge interest, as well as to make investments in their own name. From the birth of the coin to the establishment of banks was, in a way, one step. When the goldsmiths negotiated money they were preceding the bankers.

When the banks became emitters they opened the way for the creation of a currency with no reserve of equal value to back up the money in circulation; that is, without a guarantee of the existence of something produced previously.

As time passed man became more and more confused about the true value of money and began to see it as his salvation, the cure of all evil. Production became of secondary importance and man began to make money. As we observe these facts we come back to the other side of the question, which is the deviation of money that should be used in productive activities for the well-being of humanity, as for example, agriculture, education, health, etc.

Therefore, we see that although money was created to contribute to development, it is being used to finance human decadence, by option of the individual who permits the devil to act through money.

3. The wrong use of money: ways and consequences

At the individual level

a. power/status — The human being has been in constant search of power and status at individual, organizational and national levels. At present, people are beginning to believe that it is almost impossible to live without power and status.

The absurdities regarding excessive consumption and grandiose events which are published by the newspapers and magazines that reach us daily are looked at as natural and desired by all.

The powers one obtains through positions of status, acquisition of goods, job status, etc., is seen even by scientists as highly positive and stimulating, and it is even said that the influence which power has on human behavior only jeopardizes those who do not have this power.

Although in evaluating each person their interpretation varies, psychiatrists and psychoanalysts are unanimous in affirming that a person's mental health and self-satisfaction is directly linked to the prestige and position that person holds.

Therefore we perceive the devil's influence in the obsession each individual cultivates for power and status. In his search, he does without important things. While the human being believes that having jewels, clothes, mansions and luxurious cars will give him more prestige in society, he forgets about essential things such as a better education for his children, more nutritious food, love, affection and spiritual development. In his struggle for power, the individual leaves aside the fundamental elements of life and begins to adore those which do not exist; that is, his fantasy and imagination.

According to Dr. Keppe, in his book *The Kingdom of Man*, vol. 2, the principal task of the devil, in order to act freely, consists in making the human being abandon his consciousness. As a consequence, man tries harder and harder to obtain power and status, deviates from true feelings of affection and goodness, and gets further away from his ideals of development and accomplishment.

b. gambling/casinos — People who use gambling as a means of relieving themselves from day-to-day anguish and problems do not realize their complete submission to gambling, where the idea of easy winnings, without effort, is nothing more than a dream which dies with each bet.

The individual's submission to gambling, as well as his dependence and weakness, can easily be perceived in the poor use of the winnings that, perchance, some gamblers manage to get. When in this situation the individual who is obsessed by gambling does not see the slavery and submission that this brings into his own life. Even the constantly increasing examples of people numbers brought to misery, suicide and even madness, fail to bother old and new gamblers who crowd to the casinos in ever-increasing numbers. The addicted gamblers are incapable of perceiving the diabolic influence that hovers over big bets, the sensation of playing one's last card, the risk of the last bet, the relish for tension, the chill up the spine, the people of recuperating the money lost.

The individual accepts the direct influence of the devil when he submits to the obsession of gambling, which almost always destroys his life as well as his family's. Together with gambling we see other evil things such as corruption, crime, prostitution, and drugs, in which those who opted for this milieu become involved.

At the corporate level

a. dishonesty — Publicity is an absolutely basic element in consumer society. Companies use this instrument in various ways in order to sell their products. Advertising agencies sell an imaginary image connected to the products, something unreal, in order to tempt the consumer, whether the product is good or not. The concern for the creation of the fantasy is greater than the concern for the product itself. Many times products we know are damaging to our health are presented to us by persons of exceptional health (athletes, dancers, etc.), or in relation to situations that are only possible in programmed films.

Many laws are created with respect to ethics in publicity, but they are not sufficient, because the consumer wants the fantasy and the advertising agencies provide it. If the consumers and the advertisers had a commitment to truth there would be no need for laws, because we are conscient of what is good and of what is bad. Each individual has the true ethic within him.

b. pollution — To increase production but jeopardize the community is a typical attitude of inversion and of envy. It occurs when pollution takes over the areas surrounding

an industry or when it spreads and destroys nature and contaminates in the name of progress.

In such a situation, the businessman is not producing to improve but to jeopardize the lives of the people. It is clear that the individual's and the company's attitude of wanting to exterminate life and nature is a predatory action against everything that exists and that has been created by God. Even monuments of our civilization (the ruins of the Acropolis in Athens) are being threatened by atmospheric pollution. Because of these destructive characteristics pollution is a diabolic attitude of extreme envy directed to all that is good.

The destruction of flora and fauna is the destruction of man. It is a suicidal and a genocidal attitude at the same time. True prevention means becoming conscient of the destruction caused by pollution. All of us, including businessmen, must make the attempt to do this.

By becoming conscient of envy — the attitude of not wanting to see that the world is beautiful, that it belongs to everyone and is the work of God — and by not polluting the world, the individual and the businessman will progress and accomplish a common good.

At the social level

a. corruption — As time passed, man accepted the diabolic idea of practicing corrupt acts. Every day we read in the newspapers about scandals involving corruption happening in every part of the world.

Corruption occurs not only in the practice of the act but also in the pact we make in permitting it to exist and to spread. The individual who through lack of opportunity has so far failed to act, is only waiting for the opportunity to arise. This individual fails to see the influence of the devil when he follows corrupt suggestions and does not perceive the risk he is running nor how far away from true happiness he is getting. It is even common to hear people say that they would like to assume certain positions in society occupied by corrupt persons, because they believe they would gain numerous advantages. The advantages suggested by the devil involving illicit possession of money, of material goods, will lead the individual farther from true peace of spirit, and will invariably lead to anguish, dissatisfaction and, possibly, to total destruction.

It is a fact that society in many parts of the world acts differently in regard to corruption. We perceive that the more developed countries combat and punish corrupt persons more severely, whereas the lesser developed countries permit corruption to exist without punishing it. The result of this acceptance of diabolic attitudes on the part of a society fatally leads to less progress and less development in comparison to other societies which have a firm attitude in punishing corruption.

b. the Church — As time passed the Church became materialistic, exhibiting luxuriousness and accumulating riches and properties.

We can even say that the devil acts within the Church through money. The importance given to money by the Church was detrimental to its main purpose of developing and strengthening human spirituality and acceptance of God. During the Middle Ages the Church sold plenary indulgences and practically dictated to the Catholics what they should do with their money. This lasted for many centuries, blocking the development of the Catholic nations by mean of prohibitive orientations for monetary activities sustained by the Church. Thus we can see that non-Catholic nations developed more, whereas Catholic nations such as Portugal, Spain failed to develop and envolve due to this influence.

Nowadays we still see the great involvement of the Vatican State in swindles, scandals, companies and large properties. As examples we cite the Ambrosiano Bank case which provoked a great scandal requiring various measures to cover up the deficit it caused in the Vatican's budget; the unexected announcement by the Pope of a New Holy Year causing a great flux of pilgrims to Rome who normally bring generous alms. This fact has been pointed out by the press as one of the ways the Church found to balance its budget.

Another attitude of present-day organized religion is ever-increasing involvement in the politics of nations. In its analysis of the social situation of man, the Church views the poor as victims of society. This outlook is not correct and will not help the poor to improve their situation because, when they consider themselves victims, they see their problems in others, in society, and not in their attitudes against work and development.

The Church also lets itself be led by the devil's suggestions

devil's influence in our lives. With this attitude the devil's actions become freer and easier because people, thinking he does not exist, let themselves be led by his evil suggestions. The Church also lets itself be led by the devil's suggestions, by underestimating his actions, principally in the use of money and power which the Church feels these pieces of paper bring it.

c. speculation — Speculation is generally practiced by persons not involved with the production of real goods. Speculators usually have malevolent intentions because they seek self benefit in detriment to the common good.

Nowadays we see the diabolic influence in the action of group that destroy enormous quantities of foodstuffs from agricultural crops, and the meat and fish industry, with the sole objective of restricting the offer and controlling the prices of these goods at elevated levels. The result is that the majority of consumers that could benefit from the abundance produced by nature are jeopardized by this diabolic attitude. The intermediaries in the commercialization of agricultural products, by controlling the supply of these products, control both ends of the market. They pay the minimum for the real product and charge double to the consumers, thereby generating fantastic profits. The community is jeopardized by the greed of a few.

The stock markets whose purpose should be to generate resources for the companies through the participation of the community are distorted by speculators. These groups, by means of false news reports and other dishonest accumulate enormous profits in stock transactions, to the detriment of a large number of stockholders who invest their money in the companies.

The commodities markets, whose purpose is to aid commercialization, generate parameters for the market, and make commercialization safer, have their objective perverted by speculators. Generally, persons or groups not directly involved in the production or the commercialization of these products invest heavily in the purchase of contracts, causing highs or lows in the market that do not reflect the reality of the market.

Speculation is a diabolic game which tempts the individual to opt for easy ways to earn money with money, leading him away from a more noble objective of achievement and of contributing to improving the quality of community life.

At the national level

a. wars — Five hundred thousand engineers and scientists dedicate their talent and energy to perfecting techniques of destruction, and billions of dollars are spent annually for this same purpose. All of this destructive power could transform the physiognomy of our planet. It is believed that one hundred million people including soldiers, sailors, air force personnel, bureaucrats, scientists, technicians and nonspecialized workers are directly or indirectly linked to the five hundred billion dollars that the world appropriates to its military budget today.

When the United States began the war against the Vietnamese, after having paid for the war expenses of the French against these same people, the Defense Department assets were appraised at one hundred and sixty billion dollars. They have doubled since then. The Defense Department of the United States is one of the most powerful organizations: it owns forty-three million hectares within the United States, as well as some million more in foreign countries. More than 75% of its budget is spent on present and future wars. Billions of dollars end up in the military budget which grants the Pentagon economic power that affects all sectors of life in the United States. The American military patrimony is three times greater than the sum of the capital of U.S. Steel, Metropolitan Life Insurance, American Telephone and Telegraph, General Motors and Standard Oil. The Defense Department employs three times as many people as the sum of employees of these large corporations. Of the billions of dollars in military contracts furnished by the Pentagon in 1960, twenty-one billion dollars were spent on military equipment. Of this enormous sum, seven billion five hundred thousand were divided up among ten companies, and five other companies received one billion dollars each. Four million people work for the Defense Department. Its payroll is twelve billion dollars, double that of the automobile industry in the United States. Another four million people work directly for war industries. In innumerable cities military production represents up to 80% of all manufactured products.

In all of these figures we can see the devil's influence in terms of destruction of life and deviation from activities directed to good and to the development of

humanity, which fail to be accomplished due to the option the human being makes to arm himself for destruction.

b. exploration — Historically, colonialism developed as of the 16th century and has extended up to the present, although its form has been altered during these four centuries.

Colonialism establishes the economic, political and social domination of a more developed people over a lesser developed people for long periods of time. Diabolic influence can be seen in the attitude of the colonizers who unhesitatingly consented to the extermination of pre-existing populations and the exploration of animal, mineral, agricultural and forest riches of the colonies.

Nowadays we perceive that exploration exists in the international interest rates, making it difficult for nations to develop. Beyond any doubt, this is an overvaluation of money itself, and it makes the application of money to production far more difficult. The marginal purposes of capital are therefore given value, the mere generating of money with money has been adopted by people, companies, etc. The consequences of the human acceptance of this influence are reflected in the low production of agricultural supplies, the low production of useful manufactured goods, etc.

The explorer as well as the explored are jeopardized by wrong intention and diabolic influence in the evolution of colonialism. The situation following the colonial period has shown itself to be decadent for both peoples involved, a typical example of this being England and India.

At the human level

Slavery to money and destruction of spirituality

In work as well as in the different fields of human activity, we notice that man is giving more and more value to the material in detriment to the spiritual.

The Industrial Revolution arose with worldwide aspiration for development. However it was, and is being, used to lead man away from feeling, from love, thereby destroying his spirituality. Today people work to make money, not to contribute to collective progress. Man has not realized that by conditioning his work to the receipt of pieces of paper, he has restricted his development.

At company level, we notice that the dedication to financial speculation has deviated the business owners from their true purpose in society, which is to produce. Profits are

looked at in terms of the amount earned, the means not being of importance. Thus, large amounts are applied in the financial market, resulting in a mere exchange of papers without corresponding production.

With this attitude man does not see that there is no true profit, and that, if he does not produce, he will end up consuming that which he has already won. If man carries out his activities thinking of a common good he will have good results. However, when he carries them out thinking only of himself and of money, he will suddenly find himself lost. If he works thinking about making something for his surroundings, his company, he is able to grow both in work and inwardly in a short period of time. If, to the contrary, he works and thinks only of the monetary result, he will not be on the best path, because the devil is not interested in development. He is only interested in the destruction of good and useful things.

At present, with man interested only in the social aspect, he is losing his originality in thought as well as in science. There has been a depletion of thinkers as well as artists (painters, musicians, architects). Due to the erroneous philosophy of life that man has adopted, he has become more and more mediocre. It has become necessary to take a serious, look at the reason conscientious why this is happening. Starting from this principal, a great effort on the part of human being in terms of reintegrating his spirituality with science and philosophy is necessary, in order to obtain harmonious advancement of those three fundamental aspects of humanity.

4. Why do we do this?

a. Concept of the human being

According to Analytical Trilogy, man consists of feeling, thought and action. He is conscience of what is good and of his negation of what is good. Whatever attitude he adopts —, acceptance or denial of good — he does by means of his free will.

All action is based on thought and all thought is guided by feeling. Pure and true feelings lead to affection which in turn leads to coherent thought, and then to correct action. With love and affection being the only true feelings, hate and envy, for example, are simply attitudes of rejection of affection.

Feeling is linked to spirituality, thought to philosophy and action to science. A balanced development of these three elements forms the basis of success in human accomplishment. However, the individual accept as well as deny what is good; that is, honest work, proper use of money, responsibility and love. By denying what is good the individual is accepting the devil's suggestion.

The question is: why does man reject life, his own progress, his happiness? The answer to this question is of a spiritual nature. In developing the theory of Analytical Trilogy, Dr. Keppe discovered that hate, anger, wrong intentions and opposition to cooperation, come from attitudes of envy, theomania and inversion.

b. Envy — from the Latin "invidere" which means: not (in) to see (videre). In other words, an envious person does not want to see that which he is seeing; he wants to diminish what he sees. Generally the object of envy is something good and valuable for example, intelligence, health, sincerity, professional capacity, or simply the beauty of nature. Therefore, envy does not imply that a person desires the object of his envy for himself. If that were the case a person's desire for something better for himself would be good and constructive. For this reason, envy involves many more wrong intentions than we normally think. It contains the intention to destroy that which we see as valuable in others.

c. Theomania — (Theo = God) means literally the desire to put oneself in the same position as God. The individual refuses to accept true reality and tries to substitute it with sick fantasies and ideas, even though he does not perceive his intention to create his own world.

Theomania is the highest degree of megalomania and arrogance. Megalomania is delusion of grandeur, of wanting to see oneself above all others and to consider oneself all-powerful. An arrogant person is one who does not respect others or reality, who does not know how to listen or to think about the facts. He lives in terms of his fantasies and is not capable of performing any kind of practical work.

d. Inversion — is the practice of exchanging good for evil — a practice by which we invert the true values of life: love, truth, work, responsibility, and helpfulness are considered disagreeable, humiliating; whereas pseudo-reality, fantasies, escape by means of alcohol and drugs, empty pastimes and superficial pleasures are seen as true and ideal.

A strange phenomenon which is occurring in our civilization is the belief that falseness, quickness to fool others, robbery, corruption, crime and war can be beneficial to us, whereas dedication and affection toward others can be prejudicial. We think that to tell the truth to someone is aggression, and in this way we fail to help others with the solution to their problems. That is what we see in our society today, and it directly reflects the philosophy of life of its members. Throughout history, man has refused to consider the spiritual world or the existence of the devil. The deeper, more valuable ideas were left aside, whereas those of less value were followed. As a result, we have a very strong influence of the devil in our present society, resulting from a plan prepared by the devil to discredit himself and in this way act at will on Earth.

The devil does not act only on the possessed and the mentally ill, but on all human beings. His worst and most subtle influence is spiritual, through envy, theomania and inversion. This is the influence that is present in the philosophies, the occult powers, in the actions of those who govern, and in magic. What is happening today in many countries indicates that they are being led by devils.

5. How to solve the problem

Through Analytical Trilogy we verify that man is immersed in a spiritual world. What we have to do is to become conscience of this and of the influence the devil brings into our lives if we permit him to do so.

The human being must not consider himself a victim of the devil, as our ancestors did throughout history, with only short periods of enlightenment. The human being must realize that with his free will he permits the action of the devil, allowing diabolic suggestions to influence him or permitting the devil to act through other persons without combatting them. Therefore, the human being must become conscient of the existence of the devil and of his evil influences, in order to defend himself.

Consciousness is an important element in all human action. Man is conscious of what is good and correct and also of what is evil and wrong. If he accepts the consciousness of what is good, real and true, it will exalt his spirit to accomplishment and progress. Consciousness also

lets us know when we are wrong; that is, when we are denying what is good. The consequences of such negation are war, violence, pollution, injustice, suffering and anguish. By accepting the warning that consciousness brings, the individual will correct himself and, in this way, aim toward accomplishment and progress.

6. Conclusion

The only way we can defeat the devil is by confronting him and rebuffing him. Therefore, we should think about the warning this gives us in terms of our attitudes in relation to money. Through conscientization of the wrong use we make of money, of our envy, of our theomania and inversion, we will strive to correct ourselves and, in this way, get closer to God through affection, love, work, dedication and charity.

By taking a firm stand for truth, we will succeed in changing the situation on our planet — which today is dominated by the devil (prince of this world) — to a situation in which the Kingdom of God will reign on Earth.

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SPIRITUAL INFLUENCE THROUGH ALCOHOLISM AND DRUG ADDITIONS

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Introduction

The drug about which we have the earliest knowledge is opium, the ancient Chinese civilization having been the first to use it. The Chinese had large laboratories in which only carefully selected people worked, and the use as well as the preparation of opium were surrounded by a great deal of mysticism and ceremony. Opium was also used for medical purposes as a sedative.

Freud used cocaine in the treatment of certain illnesses (Ernest Jones, *The Life and Work of Freud*). Today, Alberto Emilio Fontana, a Brazilian psychiatrist, uses LSD 25 for almost all cases of neurosis and psychosis, in individual as well as group analysis. In other words, we are reaching the point where science depends on drugs, such as LSD 25, that cause a degeneration of the brain cells, to achieve supposed sanity.

At the beginning of the century (1912) in The Hague, Holland, a convention was held for the purpose of reducing the use of opium. Later others were held principally to combat the use of the drug and control the manufacture and traffic of it.

In 1971, at one such convention whose theme was psychotropics, an attempt was made to control the manufacture and commercialization of synthetic drugs in general. However it has not been possible to get all producing countries to agree to this. There is a certain amount of resistance toward

these conventions on the part of countries who are economically dependent on the production of drugs.

One of the biggest threats to the U.S.A. today is the synthetic drug methaqualone, a psychotropic, which causes more problems and psychic traumas than any other illicit drug. We cannot forget that the efforts made to control the more intense drug traffic run against the interests of powerful pharmaceutical companies and the Third World countries.

Illicit drug traffic began to expand from the Orient to the West, and today the Orient itself is one of the largest drug consumers. We see that the drug problem has been increasing numerically and geographically: it is believed that in the U.S.A. today there are from 450 to 600 thousand heroin addicts, 314 thousand in New York City alone. Between 1970 and 1980 the number of persons dependent on cocaine doubled. Colombia is responsible for 90% of the 25 to 30 tons of cocaine that are consumed in the United States.

In addition there is the use of marijuana, alcohol, and tobacco which not only involves a great percentage of the American population but of the world's population. The use of these drugs has already become a way of life for millions of people and yet they do not question their use.

Drugs - effects and consequences

We believe it is important to furnish an explanation of the origin, characteristics and harm that these drugs cause. A summarized description of the most commonly-used drugs follows.

Marijuana

The majority of authors believe that marijuana comes from India, from the Himalayan mountains, where it was considered a sacred plant.

It is important to mention that there are two components in marijuana that are carcinogenic, fenol and creosol.

Marijuana contains hallucinogenic substances, which after being inhaled and transported to the blood, are stored in the fatty tissues. It is a fact that one third of our brain is composed of fatty tissues, from which stored THC is slowly released into the blood stream again. We see then that the

concept in regard to the duration of the effect of marijuana is an erroneous one: its effect does not last only during use, for release of TRC into the blood stream may continue for days, sometimes weeks. Therefore, the person who smokes marijuana even once a week is under the constant influence of the drug.

Cocaine

Cocaine, which originates from South America, acts on the central nervous system (the brain and the spinal medulla); that is, on the organs which command man's thoughts and actions.

The outward symptoms are dilated pupils, watery eyes and a great need to talk. However, the symptoms of acute poisoning by cocaine, which result from overstimulation of the central nervous system, may cause convulsions and death due to cardiac and respiratory arrest.

According to a report in the German magazine, **Der Spiegel**, in 1982, cocaine had already, directly or indirectly, caused the death of a number of famous artists, including Elis Regina, actors John Belushi and Patrick Deware, and movie director Rainer Fassbinder. This drug has killed or led to insanity thousands of people (mainly young people) throughout the world.

Heroin

Obtained from the synthesis of morphine, heroin was one of the most widely used drugs in early history.

The symptoms presented by the heroin user are: contraction of the pupils, facial pallor, muscular flaccidity, slow breathing, cold sweats, lowered arterial pressure and a state of shock which can lead to death.

The withdrawal symptoms are nausea, vomiting, dilated pupils, sensitivity to light, elevation of temperature and blood pressure, generalized pain, insomnia, crying spells, trembling and diarrhea.

LSD

The abbreviation LSD comes from Lysergic Saure (Acid) Diethylamide. From a pharmaceutical point of view, LSD is a typical hallucinogen. The types of hallucination it causes are auditory: increase in sound perception; kinetic: movement

of objects, such as walls, furniture and utensils; and visual: objects seen with heightened intensity of colors.

Recent studies have shown that LSD can cause rupturing of chromosomes, a fact that suggests that such ruptures may cause genetic abnormalities in offspring.

Volatile Substances

The inhalation of certain volatile substances can provoke a state of drunken hilarity which may progress to hallucination.

Among the most commonly used inhalants we cite shoemaker's glue, plastic cement, lighter fluid, stain removers, ether, and spray-type cleaning fluids.

Some of these compounds act as depressants on the central nervous system and in high concentrations may cause anesthesia and death. Others such as morphine, chloroform and tetrachloride, are toxic to the heart, liver and kidneys, and are known to cause cardiac arrhythmia, kidney malfunction and severe hypotension. We have knowledge of cases in which a volatile substance has been put in plastic bags and inhaled, causing death by respiratory failure.

Amphetamines (speed)

Amphetamines, speed are synthetic substances which stimulate the central nervous system; that is, they make the thought processes faster. Prepared for the first time in 1887 by Edeleano, and synthesized in 1927, these substances were used extensively during World War II to enable soldiers to fight for longer periods of time and also to lessen their consciousness of danger.

Students use them unadvisedly in order to stay up nights to study for exams, without realizing the harm they doing to themselves nor the fact that they may become dependent on the drug.

Amphetamines and speed take away the appetite and prevent sleep, causing the addict to become undernourished and keeping him in a constant state of awakesness, to say nothing of the anxiety he feels in the search for another dose. Prolonged use of these drugs causes hypertension, tachycardia and a decrease in body fluid with consequent weight loss. After the initial stage of euphoria, a secondary depressive stage usually occurs, bringing fatigue, numbness, depression and sleepiness.

Alcohol

The word alcohol comes from the Arab "al" and "cohol", meaning a subtle thing. It is a highly dangerous, depressive, narcotic drug. Alcohol passes directly into the bloodstream, and since elimination of it is slower than absorption, concentrations in the blood are very high.

Alcohol lowers resistance to infectious diseases because it complicates the work of the white blood cells and may therefore shorten human life. It may also cause or aggravate diseases such as pneumonia, gout, ulcers, hepatitis, epilepsy and paralysis.

Alcohol affects the circulatory system, causing dilation of the myocardium. In time, lesions or cirrhosis of the liver, accompanied by nose bleed, vomiting of blood, and intestinal hemorrhage may also occur.

Tobacco

The tobacco plant originates from the Americas. Research has shown the harm caused to the organism by some of the components of tobacco: hydrocyanic acid acts specifically on the central nervous system; carbon monoxide blocks the flow of oxygen from the lungs to the tissues and thereby causes internal asphyxiation; collidine causes dizziness and weakening of the muscles.

Tobacco smoking may cause pharyngitis, bronchitis, loss of appetite, tremors, visual disturbances, various types of cancer (especially lung cancer), as well as cardiovascular diseases such as angina pectoris and myocardial infarction.

It is the greatest cause of lung cancer and may also provoke chronic bronchitis, pulmonary bronchitis, heart disease, gastric and duodenal ulcers, as well as cancer of the tongue, pharynx, esophagus and bladder. Scientists claim that one drop of pure nicotine would cause immediate death.

Tobacco increases arterial pressure, favors coronary and cardiovascular problems and causes the smoker's heart to give an additional 43,200 beats per day in comparison to the non-smoker, thereby shortening the smokers's life.

Society and Family

Let us see now how the drug situation is looked at by society in general.

In a statement published posthumously, Rodrigo Lara Bonilla, Chief of Justice in Columbia, lamented that he had not been able to grant the U.S. petition for extradition of two of the biggest drug dealers of Medellin, considered the cocaine capital of Colombia. Bonilla declared that that would have been the only way to keep them behind bars. The two criminals were released for lack of evidence by the judge who handled the case. That case gives an idea of the complacency of the authorities with respect to drug dealers and of the impunity that the dealers enjoy.

The situation in relation to the increasing use of psychotropics and pharmaceutical products is similar. The Internacional Committee on Drug Control says that it is extremely difficult to control the problem of the various amphetamines and methaqualone due to the high production of these products, maintained due to the interests of the large pharmaceutical companies. The problem with tobacco, which is so widely used in present-day society, is that it is not considered a drug. Furthermore, the amount of revenue that countries take in from taxes on cigarettes is very high. This prevents more drastic decisions from being taken in regard to control and censorship of the advertising agencies which show tobacco smoking as something good, a symbol of achievement, of well-being. Although the harm that drugs, tobacco and alcohol cause is well known, a more active attitude toward the problem has not been taken. Why?

We see that in all of the cases there is a great deal of money involved. Money, or materialism, has become the primary concern; the harm that these drugs can cause to people is not taken into consideration. The phenomenon of inversion, discovered by Dr. Norberto R. Keppe, clearly predominates here as it does in society in general. The power of materialistic interests which dominates man's concerns is impoverishing and weakening that which is most vital to humanity — man's life, his spirituality — through the use of substances which numb and destroy him.

What can be seen in most cases is that when the subject of drugs begins to be dealt with at an individual level, it is hushed up by family members who are embarrassed to deal with the subject because they would then have to face their own errors as well. The parent's inverted attitude leads them to think that the problem will begin to exist if contact with the problem is made. They make a silent pact with the drug user in

an attempt to hide the problem; a pact of not speaking the truth to the user, thereby nurturing his megalomania. The pact is seen as protection from insanity, when in fact it is a way of inconscientizing the problem. Thus, when members of the family, mother or father, make a pact with the drug user their true intention in doing this is to inconscientize their own sickness. The drug user is led into seeing himself as perfect, a victim of external factors such as society, friends, family, God.

Parents have the idea that a firmer, more direct approach in educating the adolescent can lead him to try using the drugs. By not telling their children the truth parents believe that they are being affectionate to them. The risks are very high in every one of these attitudes. The situation may be aggravated, for by imagining that the problem does not exist we allow it to spread more and more. Drugs are dangerous because their use makes people lose contact with consciousness. The person who takes drugs thinks very highly of himself; he believes that the society in which he lives fails to see his true worth and that his perception and sensitivity reach levels beyond that which nature provides. Perception of the dangers involved in the use of drugs is being slowly "diluted", bringing about a masking of the harm that it can cause.

Persons who consume drugs are classified into groups. There are the experimenters, who try a drug out of curiosity; and there are the occasional users, who may even adopt drugs as a way of life, but who work and keep up their activities. Neither of these two are dependent on the drug. And then there are those who are dependent on the drug, who have a primary link with the drug in that all of their efforts are concentrated on obtaining it. This classification serves to soften the fact that people consume drugs, because the occasional user is not classified as a drug addict, thereby implying that there is nothing harmful in the sporadic use of drugs.

Marijuana is a good example. Today it is being used by all age groups on all social levels. In **The Cinderella Complex**, in which Collette Dowling analyzes the existential problems of the American woman, the persons whose life situations are analyzed admit to the periodic use of marijuana as if it were something natural, not a problem to be dealt with.

What we must do is become aware of the family pact and the problems each of us has in order to fully perceive what harm we are causing. We must perceive that the use of drugs is harmful even if tried only once.

The Addict

Interviews with drug addicts at specialized clinics show that the problem of the person who consumes drugs is totally psychological. From the data gathered, we concluded that addiction begins early in adolescence. The person who consumes drugs roundly denies the society in which he lives in the belief that his own little world is correct, his values better. We see that inversion and megalomania always go hand in hand: the addict prefers to deny that which is good (work, study, development) in order to live in a world filled with fantasy, a world which he thinks is good because in it he imagines himself as being great. In reality, this leads nowhere; or better, it leads only to destruction and mediocrity as the addict gradually loses contact with reality.

Interviews we conducted with drugged individuals have shown that not only do such persons accomplish much less than they would be capable of achieving without the drug, but also that they **prefer** to alienate themselves; i.e., stop developing. They value fantasy (the inexistent, the unreal, the nothing) highly, believing that it will bring them happiness.

A very important point to mention here has to do with the person who uses drugs only on weekends or when travelling, claiming that it causes no harm and that he is not addicted. In fact, such a person causes himself equally great harm, because by consuming the drug only sporadically, he becomes alienated and mediocre very gradually. However, a person must first stop consuming the drug in order to see the harm that the drug is causing in his life.

The question of addiction is very simple: if a person consumes drugs constantly he is running away from the consciousness of some problem. If a person consumes drugs only once in a while, his attitude is the same — that of not wanting to face some problem or difficulty that may arise. Both types use drugs in order to suffocate the consciousness that they are not the perfect beings they imagine themselves to be. The problem is the same, regardless of the quantity of drugs ingested. In the book, **Toxicos e Alcoolismo**, by Edson Ferrarini, there is an interesting quote: "The young person must realize that the brain is the apogee of the fantastic and that he is damaging it in an almost irreversible way".

Drugs, and marijuana in particular, cause degeneration of the chromosomes in human cells. Dr. Cláudia B. Pacheco, in her book **Healing Through Consciousness**, examines the

question of why the human being ingests substances which will degenerate his species, explaining that such genetic changes are irreversible and that the degenerative effects the brain suffers from the constant use of drugs may also be irreversible and lead the person to an animal-like state. Dr. Pacheco adds that the chances of recuperation are considerably diminished when stronger drugs such as heroin, morphine, cocaine and LSD are taken over a long period of time.

The book **Junky**, by William S. Burroughs, a story about the drug problem in the United States during the '50s, tells the story of persons who have families, a stable and comfortable life, with no great needs, and who go in search of drugs (the same as millions of youths throughout the world do.) One of the main characters in the book says: "I never regretted my experience with drugs. I think I'm healthier now after taking heavy drugs at various times in my life than I would be if I hadn't become addicted. When you stop growing, you die. An addict never stops growing." We see that this character in the book having lost contact with the harm he has caused, associates daydreaming with growth.

A person who uses drugs begins to live in a completely different sphere of life than that which we know. The constant worry about the next dose, which leads these addicts to steal, kill and prostitute themselves, indicates very great despair in a life without hope or perspective.

We would like to point out that Analytical Trilogy is the only method that shows the addict the direct correlation between his social attitude and his inner pathological aspects, which are megalomania, envy, theomania, narcissism, etc. It is then necessary for the addict to perceive these aspects within himself and cease to blame the problem of his addiction on some external influence such as his parents or society, or to see himself as a victim of the same.

Human Spirituality

The problem of the increasing use of drugs in the world is part of a problem of much greater proportions which is putting man's very survival at risk. The destructive attitude toward reality and affection that man has been adopting has distanced him from his consciousness, from his inner life. The decadence that society is undergoing is directly proportional to man's detachment from truth, goodness and God.

The explanations given by researchers today have transformed spiritual life, devils, heaven and hell into myths. In **The History of the Devil** by Fernando G. Sampaio, the author tries to prove that the devil was invented by Christianity and that he is a myth which should be done away with.

Dr. Keppe, in his book, **Contemplation and Action**, (page 53) explains this question well: "The human problem occurs in the spiritual sphere, within the areas of feeling and thought — including suggestions made by spiritual beings which surround us: angels and devils. . ."

Throughout history the devil has been viewed in many different ways. In ancient times it was believed that all evil came from the devil, a belief that resulted in the perpetration of criminal acts against men and women who were supposedly bedeviled. Nowadays very few people believe in the devil's existence, and those who do have no idea of how to describe the way in which he acts, nor how he is able to exert influence over them.

That was Lucifer's attitude, for he denied above all the existence of the devil, man leaves the door open for the devil to act freely to influence humanity in a sinister way. This attitude of negation, of opposition, which man has adopted toward reality is the same attitude which the devil adopted in regard to God at the time of his creation.

This lack of belief is a dangerous thing. By denying the entire essence of life; he denied God, in direct opposition to reality, to good, to love. Thus, he condemned himself to darkness, to suffering; he is a tormented being who uses human beings in order to absorb a little light from them. The attitudes taken by the devil were those of arrogance, theomania and envy — the same attitudes that human beings take during their lives which deprive them of their sanity and plunge them into pathology. Our intention in this study on drugs is to present a new point of view on the subject. Drugs are without doubt instruments of the devil, who takes advantage of the individual's acquiescence to use them.

The principal cause that leads a person to take drugs is his desire to create a new state of consciousness. In reality, this new state of consciousness is spiritual contact with the devil. That is why drug addicts have diabolic visions; for under the effect of drugs, the person is wide open to the influence of the devil.

The fundamental element of the human being is feeling, and the devil is unable to influence feeling; he is only able to influence us to the extent that we identify ourselves with him through his suggestions of megalomania, theomania, envy, pleasure, etc. This spiritual influence is present not only in those who are possessed, mentally ill or addicted to drugs, but also in any person who accepts such influence, persons whose attitudes are dishonest, ill intentioned or destructive. This influence is directly reflected in the life of all mankind: in the philosophies, the secret societies, the governments of nations, and in art.

When the human being adopts a good attitude, a constructive attitude, and tries to do what is right and true, he is at peace and is possessed of a strong force. This type of attitude draws man closer to God, and when man is closer to God he is in harmony with all that exists. He is one with the tranquility and the beauty which exist throughout the universe. He has no need to search for anything outside of this.

The attitude of the drug user — his afflicted, restless search for something different from reality — shows how he has inverted his values in life. The human being must become aware of the fact that the depraved situation in which he finds himself is the result of his will, his choice. Only then will he perceive how he opposes all that is good, how he opposes God; and by changing his attitude he can make Earth the paradise it was meant to be.

ORIENTAL SECTS: A SCIENTIFIC ANALYSIS

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Introduction

The purpose of this study is to show how the Oriental philosophies act on the human being; that is, how they affect the lives and accomplishments of the people who follow them. It is important to point out that the members of this study group have personally participated in some way or other in these orientations, thereby making this study a true testimony of our past experiences. It was only through an understanding of Analytical Trilogy that we were able to evaluate certain aspects of these sects which at first seemed to be beneficial and afterwards proved to be prejudicial to our development. As a result of this insight we felt it necessary to write this paper, especially because humanity is going through what may be the most pathological period in all its history, in the spiritual sense. The increase in the number of Western followers of some of these Oriental sects, which in most cases have no philosophical, nor even affective relation to the Western way of life, is proof of this.

This study is a warning to the persons who practice these teachings with the objective of finding a solution for their problems, but who do not perceive, or do not know, that the way of life of certain "gurus" is not always analagous with what they say. We also observed that even though each one of these Oriental sects has its own characteristics, basically they

all preach the same ideas as Hinduism; that is, meditation, the idea of karma, the idea of reaching God only with the mind; stagnation instead of action, the benefit of pain and suffering, and contempt for the material world.

Brahman Hinduism

The period of Brahman Hinduism was a very important one for the Hindus because it marked the emergence and the consolidation of the "samsara" ideas: the wheel of life, karma and the transmigration of souls. The caste system became the most important institution in Indian society. This system is closely linked to the ideas of reincarnation and karma. According to it, the lower castes and the "parias" (untouchables) are persons who are fettered by evil acts committed in past lives. Elevation to a superior caste is possible only in another incarnation.

The last stage of the spiritual path consists of becoming a travelling beggar who gives himself up to a contemplative life. According to Hinduism, asceticism is one of the most effective penances, capable of freeing the soul from the cycle of incarnations.

The Hindu outlook on life and material goods, which he considers "maya" illusion; his contempt for worldly things, which he considers inappropriate for a spiritualized man; and his belief in the law of karma, which views the social situation as predestined, making any hope for progress possible only in a future life, all serve to explain the backwardness and underdevelopment of the Hindu people.

Buddhism, which emerged during the sixth century B.C., is generally considered to be a dissident off-shoot of Hinduism.

Islamic influence

Islam expanded in India for approximately five hundred years after the Islamic invasion, which occurred at the beginning of the eleventh century. The teachings of Islamism, a monotheistic religion that refuted the caste system, are based on the unity of God and the fraternity of man. As can be seen, the Islamic concept was a possible one, and if it had been accepted it would have contributed to the progress of India. However, the caste system remained unchanged, and in

present-day India only ten percent of the population are followers of Islam.

Due to the great variety of sects, beliefs and gods, it is difficult to give a clear definition of Hinduism. Its basic characteristics include acceptance of the authority of sacred texts, the belief in reincarnation and in karma, submission to the caste system, and the protection of the cow as a sacred animal. However, each spiritual teacher can make himself the creator of a new sect. The Hindu is faced with a multitude of different gods and he can choose his own divinity (ishta), since they are all considered to be manifestations of the same god. Hindus believe that the individual who gives himself up completely to a chosen god can achieve within themselves the very essence of the Divine, common to all gods. This idea encourages attitudes of megalomania, for it is a denial of the human nature with which we were gifted and thus leads us to believe that we are God himself. In fact, Hinduism teaches that the final purpose of life is one's fusion with the Creator.

Buddhism (523 B.C.)

Buddhism emerged in opposition to Brahman thought. It does not accept the religious superiority of the Brahmans, nor the caste system, nor the Brahman religion. Buddhism teaches that there are two extremes which must be avoided: the clinging to pleasures of the senses, and mortification. By avoiding these two extremes the follower will supposedly attain inner vision, knowledge, tranquility and penetrating intuition — and eventually nirvana.

Buddhist doctrine is based on the Four Truths:

- (1) All is suffering: birth, old age, sickness, death, union with that which one does not want, separation from that which we love. According to Buddhism, this means becoming conscious of life — taking a mature attitude with respect to life.
- (2) The origin of suffering lies in desire: the desire to live, to have, to be, the desire not to die.
- (3) To suppress suffering is to renounce the illusion of the self, with its desires.
- (4) The way which leads to the domination of suffering consists concretely in the Eightfold Path: proper

understanding, proper thought, proper words, proper action, proper way of life, proper effort, proper attention, and proper concentration.

Buddhism is characterized by the existence of suffering, of pain, impermanence and the lack of a soul. Contrary to the Brahman-Hindu systems, Buddhism does not admit to a Creator God. Instead, the periodic creation and destruction of the cosmic systems, believed to be governed by an external law, is a process that never had a beginning nor will it have an end.

Analysis

An analysis of Buddhism must first of all take into account the amplitude of its doctrine (a tree with many branches), a fact which leads each person to try to grasp or to avoid the universe in his own way, through spiritual experience. In a very general way we could say that with the Four Truths, Buddhism is intended to be an individualistic path which leads to freedom from suffering. Thus each follower adopts a position in regard to reality and tries to make it compatible with the ample Buddhist doctrine, as though various truths existed.

This fact can be empirically verified, for example, through the evolution of the Buddhist Schools in China, where only those which were most compatible with the Chinese temperament remained. It is also interesting to observe the unequal development between the Hinayana line (the lesser vehicle), a philosophy of escape from suffering, more loyal to historical Buddhism and which gained wide acceptance, and the Mahayana line (the greater vehicle), a more moderate, more universal philosophy characterized by the virtues of love.

Buddhism did not represent a rupture with Hinduism. Buddha's intuitions in a way represented a positive reform in regard to Hinduism, for his aim was to attack the abuses of those who claimed to be representatives of the gods. He fought against a privileged caste which explored its brothers in the name of religion.

"Life is suffering": By means of this concept Buddha intended to show that man can escape from suffering; however, the path he proposed for this presents a serious error. First, it testifies to the existence of sickness, old age, and death, and it classifies everything as "suffering". In order to escape from this "suffering" Buddha tries to show that the individual is

an illusion; that is, that there is no thinker behind the thought. This is precisely one of his fundamental errors, for to do away with the individuality of a person is the same as to inconscientize him to his own problems.

Through Analytical Trilogy we see that the human being's suffering is due to his attitude of envy with respect to life. We also observe that envy is the basic problem of Buddhism, expressed by Buddha's own attitude of denying the beauty and magnificence of life in exchange for misery. This attitude of envy is so strong in Buddhism that it reaches the extreme of denying the existence of the Creator, demonstrating thus a strong attitude of theomania.

Proceeding from that base, it was impossible for Buddha to have developed a healthy doctrine for the human being, because his teachings instill in the follower a high degree of megalomania, insofar as the denial of the existence of one God makes it possible for any living being to aspire to the divine state. For example: the training a candidate for Buddha goes through with respect to the Six Perfections: instead of making the individual conscious of his own errors, it attempts to inconscientize him by inducing him to practices which he is taught will lead him to perfection. This aspect of the Oriental sects in general is what makes them so attractive to youths in the Western World. The exaltation of megalomania comes about through the practice of exercises which serve to increase the fantasy that the individual has of himself.

By means of the discoveries of Analytical Trilogy it has been verified that the devil is a schizophrenic angel, imbued with strong theomania and envy, who sees life as if it were evil, a suffering. There is a great similarity between these discoveries and the ideas taught by Buddhism.

Transcendental meditation - TM

TM is a technique practiced twice a day for fifteen minutes at a time. It consists of the simple mental repetition of a word during this fifteen-minute period. This word is furnished to the person by an instructor.

As a basic premise, TM affirms that one of the purposes of practicing it is to eliminate stress. Therefore, we must analyze the origin of stress according to the TM point of view.

According to TM: "The contradictory increase of tension which emerges parallel to the increase in technology

creates a new starting point from which we can understand why the human being is dissatisfied. Man's success in transforming his world led to great changes in all aspects of life. Present-day pressures force the individual to assimilate, in one month, what formerly represented a century of accumulated information and experience. We are bombarded by so much information and so many sensations that this superstimulation becomes prejudicial. (1) "When a person is subjected to constant change, his body must respond to this circumstance and to its demands. By adapting to the circumstances which challenge his faculties, the individual reacts biochemically and physiologically. This process of adaption overloads the essential resources of the body and drains its energy". (2)

We see here that TM places the cause of stress in progress, in development; as for example, in the increase in technology, increased volume of information, high speed transport and mass production.

On the other hand, we know that progress, technological progress, is beneficial to the human being. How then can it be prejudicial? Besides the material benefits that modern life offers, it also provides better opportunities for the individual to become conscious of his errors. We observe that TM has an erroneous (inverted) idea of progress and a distorted view of the true cause of stress. In reality, what progress shows us is our constant attitude of opposition to life. The imminent danger we believe we are facing is, in fact, the danger of having to give up the God-like position we assume for ourselves. It is our rejection of this consciousness that causes stress. Dr. Claudia B. S. Pacheco, in her book **Healing Through Consciousness**, states that ninety-nine percent of the time we adopt a persecutory attitude, fighting against life, against reality and principally against the consciousness of our errors; and that this is what causes stress.

The artificial elimination of stress through the practice of TM leads the individual to sever contact with his inner reality, especially contact with the consciousness of his errors — a state of alienation that is highly prejudicial since stress in its

(1) *The Discovery of Inner Energy and the Domination of Tension*, Page 32, TM.

(2) *The Discovery of Inner Energy and the Domination of Tension*, Page 33, TM.

initial phase constitutes a warning (in the same way as fever does), alerting the individual to the fact that something is wrong in his psychological life.

The studies carried out by Analytical Trilogy show that one of the functions of the consciousness with which the human being is endowed is that of enabling him to perceive the errors he commits — the erroneous attitudes he adopts toward life, affection, and God. However, as a result of the inversion of values he makes in respect to his affective life, the human being comes to see consciousness as an evil, harmful thing. Because of this inversion, our attitudes, our actions, are based on envy (a word derived from **invidere**, which means not to see); that is, on not wanting to see our errors, our erroneous attitudes. Nervousness stems from this attitude of refusing to heed consciousness; that is, man becomes nervous not because he commits errors but because he refuses to accept consciousness of them. If a person adopts a humble attitude and recognizes that he is wrong, he will calm down and delight in his contact with the beauty, goodness and truth that exist in creation. Persons who more readily accept the consciousness of their errors are not only more dynamic, productive and achieving, but they are happier.

In reality we already possess everything within ourselves (goodness, affection, happiness). We simply choose to deny this truth at every moment.

TM now claims that there would be marked improvement in mankind if only a minute percentage of the world's population — as little as the square root of one per cent — practiced TM daily, no other effort besides meditation being necessary. In the United States, for example, that figure would represent 1,600 persons.

The grave danger in TM is its affirmation that a person can improve without making any effort whatsoever other than meditation — which is not true. It is important to perceive that the TM technique is more diabolic than good for humanity, for it fosters megalomania, leading people to believe that a simple ritual is capable of changing the world. TM also foment an inverted attitude toward work by deviating the individual from his consciousness of the fact that he must make a strong effort if he is to improve, to progress. The followers of TM we interviewed showed lack of initiative, were extremely arrogant and alienated, and exhibited pronounced narcissism.

Bhagwan Shree Rajneesh

This item was prepared from transcribed texts of speeches made by Bhagwan Shree Rajneesh.

1. Education

With respect to family and parental relationships, we observe that Rajneesh defends the same orientation that was introduced by Alexander S. Neill the Scottish educator, whose method, according to the book **Educação Integral pela Trilogia Analítica**, was characterized by "causing the children to revolt against the parents, teachers and society by endorsing the idea that problems come from others".

With respect to parents, Rajneesh says that anger is something good, that it is part of nature and should be expressed. Proof of this can be found in the following quote from the book, **A Psicologia Exotérico** (Exoteric Psychology), page 170: "The walls which surround us are of our own creation. Because of our human mental attitudes we create these walls. For example, you teach your child not to have anger by telling him that if he has anger he will not be a loving child. Therefore you create walls around him which tell him that, if he represses his anger, his capacity for love will be destroyed simultaneously. Anger and love are not two incompatible things. They are branches of the same thing. If you cut one off, the other weakens."

With this Rajneesh implies that love and hate, goodness and evil, exist in themselves (Platonic idea), and not that hate, anger, misery are negations (denials) of affection, beauty, reality. Concerning education, therefore, we observe that the child, the adolescent, is prompted to revolt against his parents — thereby jeopardizing his own development.

2. Work

Rajneesh reveals great opposition to work, since he not only induces the human being to be inactive, but also gives the impression that the world is a prison, as in these lines taken from the book, **A Semente de Mostarda** (The Mustard Seed), vol. 2, page 93; "..... the concept of doing has been the cause of your misery. The concept of doing, that something should be done, has been the cause of your own misery, because everything that you do leads you into the world. This is why

the Hindus say that it is due to the karma — karma means to do — that you are in the world. Karma does not mean evil. It simply means to do. You are in the world because you are paying too much attention to doing.”

We also observe that the mentally ill in psychiatric hospitals possess a strong opposition to work — an indication of the great danger which lies in this orientation.

3. Technology and Society

Rajneesh believes that the spiritual world is not something from God, something good, as he declares in his book, **Antes Que Você Morra** (Before you Die) page 74: “With meditation you become more conscious, you become more capable of seeing how society is killing you, is poisoning you, how society has been an assassin — . . . society has turned you into a pile of garbage.” In his book, **A Semente de Mostarda**, (The Mustard Seed), page 18, he says: “In a less industrialized country, with less technology, where people can live in contact with nature, there is more trust. This is why it is difficult to conceive of Jesus being born in New York.” There is a subtle attempt to turn the person against society, as in his book, **Antes Que Você Morra**, (Before you Die), page 65, where he says: “. . . try to be in harmony with life, no matter how arduous it seems. Even if at times it seems impossible, try to be in harmony with everything, even if it means being expelled from society and forced to be an outcast, do not worry about it. . .”, or, “Nowadays, there is more technology, more comfort, but less happiness: this is the miracle that science performed. As things become more and more mechanical, you become less and less necessary. The less necessary you become, the more futile, useless and empty you feel. One of these days the computer will take your place, and you will be completely useless. You could commit suicide and the computer would carry on with everything.”

Even if a society has problems, we should not detach ourselves from it, because it is the foundation of our work, our friendships, and of reality itself. It is healthier to try to improve that which exists than to lead people to revolt against society.

Along this same line, in the book **O Caminho das Nuvens Brancas** (Path of the White Clouds), there is section in which the author clearly stimulates people to be like a white cloud; that is, to be a person without purpose, without ideals,

without a will: “A white cloud has, in reality, no path of its own. It drifts, without destiny, without objective. . .” If we compare the scientific definition of schizophrenia with what he proposes, we notice a close similarity in terms of a person with no purpose in life: the basic symptoms of schizophrenia are disorganized thoughts and superficial emotions. Another example of this can be found in the book, **A Semente de Mostarda** (The Mustard Seed) page 46, where Rajneesh affirms the following: “. . . the senses are constantly fighting, but not in a conscious way. The fight continues while you sleep. Your eyes are constantly fighting with your ears, and your ears with your eyes, because they are competitors.”

We must also point out that in studies conducted by researchers at the International Society of Analytical Trilogry (ISAT) it was verified that the conduct of the paranoid schizophrenic resembles that of the devil in: 1) the projection of hate and envy onto other beings; 2) total lack of charity; 3) the wish to prevent the human being from being happy and enjoying the kingdom of God which he himself renounces.

Conclusion

In regard to Bhagwan Shree Rajneesh, we conclude that this sect teaches a diabolic philosophy to the human being, because it aims to destroy ideals, and hope and charity, by inciting people’s paranoia (delusions of persecution) toward society, family and work. As we were created for joy, happiness and accomplishment, this being the true kingdom of God, the Rajneesh philosophy is an attempt to invert the human being, to make man feel and see just the opposite.

Conclusion (the true spirituality)

In his book **The Secret India** Paul Brunton writes, “. . . however, the Oriental country which is most especially pointed out as the true homeland of spirituality and mysteries is India, the birthplace of the greatest thinkers of humanity. . .”

Yet statistical data reveals a different picture. In the area of education we note that while in the United States the illiteracy rate is 1%, in India it is 71%. In the economic

sector we see a shocking difference in terms of Gross National Product, exports and imports:

	USA	INDIA
GNP	\$ 2,924.8 billion	\$ 159.91 billion
Exports	\$ 233.7 billion	\$ 7.26 billion
Imports	\$ 261.3 billion	\$ 13.86 billion

In the area of health we find that while the life expectancy in the United States is 69 years for men and 77 for women, in India the average is only 54 years. While in the United States there is a hospital bed for every 166 persons, in India there is one for every 1,465 persons. In regard to medical care we see that in the United States there is a doctor for every 484 persons, whereas in India there is one for every 3,586 persons. In addition, the infant mortality rate in the United States is 13 for every 1,000 inhabitants, while in India the number reaches 125 for every 1,000 inhabitants.

Mankind urgently needs to perceive its inversion of values in considering such a backward country spiritualized. The question is a decisive one for the future of humanity in that it affects important aspects of life, such as affection, work, beauty; that is, our relationship with our Creator.

We know that the devil wants evil on Earth: hunger, misery and material and spiritual involution. If such is the case, how can it be said that India is a spiritual place? Can spirituality cause such misery, sickness and suffering? To the contrary. God desires only good for us. He wants prosperity, abundance, beauty, paradise on Earth for us. The universe created by God is of incredible beauty. How then can the state that India is in be considered the work of God?

Finally, it is important for us to perceive that the entire basis of any attitude that fosters misery is envy: this is the fundamental discovery of Analytical Trilogy, made by trilogical scientist Dr. Norberto Keppe.

Thus, if we human beings conscientize our opposition to all of the beauty, goodness and truth that exists in the universe (envy) and stop trying to play the imaginary role of gods (theomania) in our lives, we will achieve extraordinary development in all areas, but especially in true spirituality.

PERSONAL ACCIDENTS AND SPIRITUAL INFLUENCE

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1. Introduction

Personal accidents are the fourth greatest cause of death in Brazil. They are the first cause of death in the 0 to 35 — year — old age group. However, we know that in Brazil very few safety measures are taken, laws are broken, the people show no interest in the educational campaigns, etc. It is for this reason that we will take the United States as a basis, for in the USA the organs and institutions that deal with the development of accident prevention direct their campaigns towards the preservation of the physical, mental and social integrity of the population. For example: according to federal legislation, American television and radio networks are obliged to include, within their respective programming, public informative bulletins in which accident prevention information is divulged.

In this we see a noticeable difference in relation to what is done in Brazil. However, the fact is that even though the occurrence of accidents in some countries has decreased due to educational campaigns, fiscalization and implantation of safety equipment, accidents continue to occur and to increase in some places. Recent statistics (1981) show that personal accidents are the third greatest cause of death in the United States.

The purpose of this study is to contribute to the prevention of accidents, providing a new outlook based on the revolutionary

discoveries of Analytical Trilogy, which deal with the inner aspect of the human being and extend into a field that is generally ignored by researchers: the spiritual aspect of accidents.

Our workgroup is made up of persons that in their every day life deal with accidents cases, some of them shocking and irreversible, and for this reason we are interested in helping to find the true causes of accidents. We are a group that is made up of engineers, specialists in industrial safety, business administrators, journalists, traffic researchers and educators, besides other professions.

In writing this paper, we based ourselves not only on research and statistics of internationally renowned organizations (1), but also on personal interviews with accident victims, as well as reports from newspapers and specialized magazines. We aimed at focusing, in a scientific way, on the possible spiritual influences on accidents in general.

2. Points of view on accidents

According to the World Health Organization an accident is an event which is independent of man's will, and is caused by an alien extrinsic force which acts quickly, causing bodily and mental injuries.

Job-related illnesses such as silicosis and leukopenia are also considered accidents. Nowadays, accidents are looked upon as events that are caused by unsafe actions (human error) or unsafe conditions (environment error). Therefore, we perceive that an accident originally defined as an "unexpected event" is now seen as an "undesired, but expected event". For example: in 1972, dozens of people lost their lives in the tragic fire that consumed the Andraus Building in the center of São Paulo, Brazil. The causes that were pointed out were: overload of electricity, excess of combustible material (such as curtains, carpets, wooden dividers, etc.) and the unsafe installation of the air conditioning system. The building lacked the minimum of safety conditions, such as a fire escape, which would have saved many lives. Two years afterwards another building, the Joelma, which was very near the Andraus, burned down under the same conditions. Result: the lesson had not been learned and consciousness of the error had been ignored. Even today, most buildings in São Paulo lack safety conditions.

In order for us to better understand the causes of accidents we must consider the four basic elements that are involved:

- a) the human being
- b) the equipment
- c) the materials
- d) the location

Researchers of this topic, safety engineers, plant doctors, psychologists and psychiatrists generally affirm that the causes of the accidents come from the environment; for example, family problems, disagreements with the boss, lack of affection, repetitive and monotonous work, defective public roadways, lack of traffic signs, ignorance of rules and the lack of security at home.

Below, we will take a look at what is being done with respect to these elements in order to avoid accidents at home, at work and in the street.

A — Advice given in educational campaigns, for example:

1. Operate machines at the correct speed;
2. Warn your children not to touch electric appliances;
3. Maintain safe distance from the vehicle in front of you;
4. Keep away from moving machines;
5. Do not drive while under the influence of alcohol;
6. Transport children in the back seat of your car;
7. Do not permit your child to play with inflammable liquids;

B — Taking care of equipment and materials:

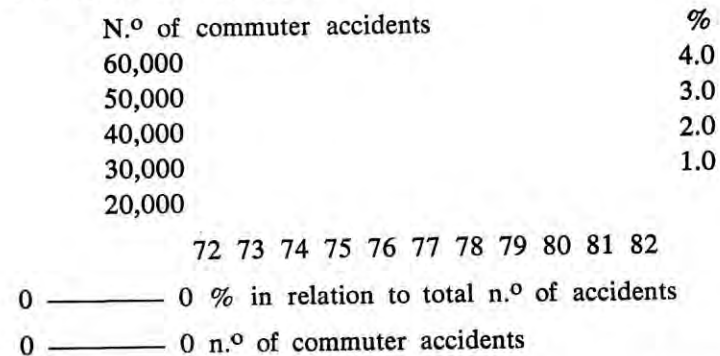
1. Care and protection of machines;
2. Isolation of the work area;
3. Maintenance of public roadways;
4. Use of proper traffic signs;
5. Improvement of shock absorbers;
6. Protection of windows;
7. Childproof medicine containers.

C — Environment:

1. Reduction of noise;
2. Cleaning of public roadways;
3. Cleanliness of work area;
4. Adequate illumination.

In all of the above mentioned measures we find one objective in common. They all aim at protecting man. Even though such measures exist, a high number of accidents continue to happen, and many of them, with tragic consequences. It is interesting to note that even in the companies which have been able to practically eliminate accidents by means of sophisticated machinery and equipment, commuter and recreation accidents continue to happen to their employees.

COMMUTER ACCIDENT CURVE AND THE TOTAL NUMBER OF ACCIDENTS



Graph III — Commuter accidents have increased progressively and proportionally. This increase is greater than that of other types of accidents.

Therefore we perceive that little has been done in regards to man, and in order for us to take a deeper look at the human aspect we are going to refer to a few case histories of accidents.

3. Case histories of accidents

Case History 1 — H.S. is a clerk at a bank. She said that on the day of the accident she was talking to a friend who had asked her to type a personal paper. She accepted and went quickly to her desk since she only had a couple of minutes to do it. She foresaw that it would be dangerous to push the fan while it was turned on, but nevertheless this is what she did. One of the blades broke off and struck her finger. She said that she did not panic nor did she let anyone take her to the hospital.

When she was asked to what she attributed the accident, she replied: "It was negligence on my part. I knew that something would happen if I did not turn off the fan".

Case History 2 — H.L., 25 years of age and an experienced motorcyclist, was riding on the back of a motorcycle that was driven by a minor who was without a driver's licence. He said that it had occurred to him, before he got on the motorcycle, that he was taking a big risk, however he concluded that nothing would happen to him. While on the motorcycle, even though he thought that his friend drove badly, he began to praise him. Afterward, while on a curve, he decided to take off his helmet in order to fix his hair (in three years of motorcycling H.L. had never taken off his helmet while on a motorcycle). Suddenly, he perceived that his friend was going to run into a car that was stopped ahead, but he did not warn him. All H.L. did was to bend over, lower his head, and wait for the collision. When it occurred, he flew over the car and injured his head.

Case History 3 — M., nine years old, was walking in the street when she suddenly threw herself underneath a moving truck. She suffered many injuries, principally on her head and face. She does not remember having had any kind of presentiment. M. lives with her mother and four brothers and sisters. She studies in classes for special children. M. is very hard to control and has sight deficiencies. The day she suffered the accident she was on her way to school.

Case History 4 — Mrs. M.A., travelling by bus, was upset because she was obliged to go to a wedding. Her son did not want to travel either, and many times during the trip he said that the bus was going to collide with a truck. The bus driver was driving within the speed limit; however, some persons commented that he was very slow. Then the driver decided to speed up a little. When he approached an intersection, he collided with a truck which had unexpectedly crossed in front of the bus. She says that hardly anything happened to her son since he had been holding on to him very tightly. However, she fractured limbs and her pelvis, and was immobilized for nearly a year.

Case History 5 — F.L. was riding on the back of her boyfriend's motorcycle (without a helmet). She said that she was very upset on the day of the accident and therefore she did not talk during the ride. At a certain point, a woman who had just

crossed the highway decided to go back since she had dropped something, and was run over by F.L. and her boyfriend on the motorcycle. The woman, as well as F.L., who fell off the motorcycle, injured themselves very much. Nothing happened to F.L.'s boyfriend. F.L. says that right before the accident she felt as if she were immersed in deep darkness. Just before she fainted she saw two deceased grandmothers alongside the road.

Case History 6 — A contract laborer suffered burns on his leg at the work site when he was lighting a wood fire in order to heat up the coffee. — "I was upset, thinking about some things... only God and I in the world... I lit the fire, but I didn't notice that there was some padding that was already lit, under the wood. I threw gasoline on the wood and there was an explosion. I fainted and my colleague helped me... it wasn't my fault..." He said that on the day of the accident he was pensive, that he had "a lot of dumb ideas in my head". He had already thought about suicide many times since his mother's death.

Case History 7 — C.B. is now 19 years old. He suffered an accident when he was three years old. His mother had gone out and had left him at a neighbor's house to play with other children near a well, 26 feet deep, with 13 feet of water. When the mother returned she found her neighbor on her knees, praying with the children and was frightened. Then the neighbor told her what had happened: "When C.B. climbed on the top of the well the lid flipped over and he fell to the bottom of the well. The other children went to tell their mother that C.B. was at the bottom of the well, but to their surprise, when they returned, the boy was sitting on the edge, all wet, without one of his sandals which had stayed at the bottom of the well. The three children that were nearby had seen him fall in. C.B. said: "I fell in but got out right away. The little boy with white clothes helped me out". There was not any child in white clothes nearby. (One of the children also saw the boy, and confirmed that the boy who had taken C.B. out of the well was blonde and wore white clothes).

Case History 8 — Taken from a magazine article: Ivan Locci, a seven year old Italian boy suffered serious burns on his face, arms, chest, hands and on one of his legs, when he was four years old, after spilling a bottle of alcohol on himself and then approaching a lit fireplace. He has already had 14 operations.

The accident occurred because Ivan was feeling cold, and after spilling alcohol on himself, he thought the best way for him to warm up again would be to stand next to the fireplace.

4. A psychological study of accident cases

As we saw previously, man is the great unconsidered factor in accident cases. In this paper, we consider Dr. Keppe's discoveries fundamental to understanding the human being's involvement in accidents.

By analyzing the question through Analytical Trilogy we perceive attitudes of hate, envy, inversion, megalomania and alienation in most reports of accidents. In order to clarify this point we will show how this happens.

Inversion: — The fundamental discovery of Analytical Trilogy which is manifest in accidents whenever a person sees an advantage in something which jeopardizes or harms him. For example: many workers purposely suffer an accident in order to obtain medical leave. Other persons have accidents after arguing with their superiors or at home, because they believe that the other person will be one who is jeopardized by the accident. A secretary suffered accidents three different times after arguments with her boss. She thought that her absence from work would jeopardize her boss. A child cut his wrist on a glass door after his mother did not permit him to go to a party with his brother. Accidents may result in: 1. Physical discomfort and pain; 2. Difficulties in locomotion; 3. Disfigurements (burns), or loss of parts of the body; 4. Death; 5. Financial problems; 6. Mental and social problems due to disfiguration and permanent incapacity. Deep inside the person believes, because of his inversion, that he gains some advantage from the accident, and yet he ends up with enormous and sometimes irreversible damage.

Megalomania and theomania are two other attitudes that are very common in accidents. The person believes that he is invincible in whatever he does and that nothing bad will happen to him. This behavior is easy to see in traffic since the person drives as if the entire road were his.

It is common for us to see persons in factories who are very sure of themselves only because they have worked at their position for a long time, and who repeatedly commit errors which

are costly and damaging. Theomania is manifest in childhood in cases where children throw themselves from windows, trees, roofs, etc. because they think that they are superheroes.

When films which show accidents are shown at companies there is always someone who says: "Well, that's never going to happen to me". Another example is the tragic case of Vila Socó, in Cubatão, Brazil, where approximately 500 people died due to a fire which was caused by a gasoline leak. The residents were advised of the danger they faced, but they preferred to stay where they were, thinking that nothing would happen, in spite of the strong smell of gasoline. Those persons that listened to the police officer and moved, were not hurt.

Envy is the attitude the human being adopts he does not want to see reality or is aggressive toward that which is useful to him. Envy is manifested either subtly or very openly in accidents, as we see in the cases mentioned below:

— A young man (a lathe mechanic) had an accident on the day of his graduation;

— Children often suffer accidents on their birthdays.

— A truck driver purposely drove his truck into a group of young people who were happily practicing for a parade.

— A young man ran down an eighty-year-old man.

— People usually do not lend their most useful things because generally they are returned broken.

Characteristics of megalomania, inversion, theomania and envy have already been observed (although not identified) by other researchers who came very close to pointing out the true causes of accidents; however they failed to do so because they did not consider the inner spiritual reality.

In the paper, **Current Concepts of Accident Prevention**, R. C. Behan and E. Hirschfel studied a series of five hundred accident and injury cases in which only patients who were interviewed by psychiatrists for a period of two hours and twenty minutes, were included. Among the interesting aspects that were observed, the following stand out:

— Many accidents occur because many specialized and experienced workers suddenly do things that a beginner would not do;

— Various safety rules have frequently been broken simultaneously;

— Some workers have even sent colleagues who were there to protect them, away from the locale;

— A kind of prediction of the facts was observed: those who suffered accidents frequently said that they had told their supervisor or their wives that a tragedy was about to happen.

— Other research has been conducted by our study group, together with supervisors, managers, doctors, psychologists and nurses who work in the job safety field. In this research some interesting points in common become evident:

— In general, those that suffer accidents do not like the work they are doing;

— Accident victims have a constant rivalry toward their superiors, which foments their anger, envy and hate;

— These persons work with better earnings as their only objectives;

— In general, they are also defeatists and fatalists;

— In other research on traffic accident victims we perceived that at the moment of the accident, the persons had an attitude of megalomania, hate or envy.

Johnson & Johnson published a manual on Childhood Accident prevention, by Prof. Virgilio A. de Carvalho Pinto. There are also some very interesting observations in this manual:

— Statistics show that some children are accident prone;

— Intelligence tests show that there is no difference in intellectual level;

— Physical examination showed that the healthiest children were the ones that were most prone to accidents;

— Psychological tests showed a marked difference between the two groups of children: a) those who were not accident victims were normally of good background and well-adjusted at home. b) the accident victims proved to be emotive, depressed or maladjusted in their family life. They showed the following general characteristics: impulsiveness, rebellion (against external authority and against their own good sense).

Careful investigations conducted by the American Academy of Pediatrics on groups of children with and without tendencies to have accidents, also have some interesting points:

1. the children and the parents of the accident prone group do not look at the accident with the necessary importance.

2. a great number of the accident prone children's mothers work outside the home;

3. a high frequency of accidents in certain families is very clear. This repeats itself through several generations;

4. the child who is not accident prone is more timid in his habits and is submissive to parental authority.

The accident prone child, on the other hand, accepts authority with restrictions and fluctuates between openly accepting and challenging parental authority.

The role of the will in accidents

In recent research conducted internally by Dú Pont it was verified that 96% of accidents were caused by unsafe acts. According to some research from England 95% of the traffic accidents happen for the same reason.

Specialists in the field of accident prevention believe that there is nothing that can be done with respect to the human personality. This way of thinking comes from Freudian theories. In his **Treatise on Psychopathology**, Freud explained that the ideas that brought suffering unto man, or auto-aggressive attitudes (death instinct), come from the unconscious. From that point on, every bad thing that happened to man has been considered to have come from his instincts, from nature. In this way man has been completely freed from responsibility since he is considered a victim of these impulses.

The trilogical science approaches the accident problem by working directly with the **individual's will**, seen as the element which influence man's behavior and through which it is possible to deal with the human mind. It is precisely for this reason that we propose to work with personality, or rather with the psychological life of man.

Through the will we can adopt the attitudes of hate, envy, inversion, megalomania and theomania that were found in the majority of the accident cases.

Spiritual connection

At the XX National Congress on Prevention of Work Accidents held at the FUNDACENTRO, in São Paulo, September 1982 — **Jaci Severe Santos**, one of the representatives, asked the following question: "If man desires nothing but that which is good for himself, and if an accident is something bad, then why does man permit the accident to happen?" Normally an individual would not lose a leg, an arm, a finger or whatever, for the individual himself does not want to mutilate

his own body. Our hypothesis is that at the moment of the accident the individual is spiritually linked to very evil beings, by his complete consent. The same way that on Earth we search for company in persons that have ideas and objectives which are similar to ours, we find that the same thing happens on a spiritual level.

Reality and pseudo-reality

Man is the most perfect being in creation. He was created in the image and semblance of his Creator. In this way, all the material and spiritual Universe resembles man in beauty and perfection.

Everything that we need to protect ourselves, to develop ourselves and to be happy, is within ourselves. However, thorough our will we can accept or oppose all of this. Therefore, if we opt to oppose all of this we begin to suffer relationship problems, organic diseases, accidents, etc. It is for this reason that researchers find common characteristics in accident victims. All of them inwardly oppose existence as well as their Creator.

In this sense every alteration that man causes his physical, psychological or spiritual nature may be considered an accident (i.e., neurosis, psychosis, stress, etc. . .) and therefore constitutes a pseudoreality.

According to biblical description, there are also spiritual beings which oppose God. They are the devils. The devil is characterized by a mortal hatred towards reality, beauty, goodness; all in all, towards anything that comes from God. The devil himself reveals a high degree of theomania. He believes that he is a god and promises riches and powers, as he did to Jesus in the desert. He himself tried to provoke an accident with Jesus, by telling Him to throw Himself from the mountain and that the angels from heaven would come to save Him. While Jesus' attitude toward His Father was always one of humility, the devil's attitude was one of confrontation, as is the case of many persons who have an accident. For example: a building painter liked to show off by balancing himself from heights and calling the attention of passersby. One day he fell from the 20th floor and died. Therefore we must be careful not to insist on the idea of victimization which is so common in accident cases.

We will now take a look at how the human being involves himself with these spiritual beings. Generally these malign spiritual beings give telepathic suggestions which we believe are derived from our own thoughts because they agree with our way of thinking.

a) ideas of greatness — “I don’t have to turn off the fan; nothing will happen to me”.

b) ideas of censorship and persecution — “I made a mistake, it was so-and-so’s fault, now the boss will punish me; I’ll be fired”.

c) ideas of destruction — “If I die all of my problems will be over with; it’s not worth living”.

d) ideas of exhibitionism — “Everyone will applaud. They’ll all see how brave I am. I’m the best”.

e) ideas of inconscientization — “Did I ever have a stupid dream last night”; or the boy who said that the bus was going to have an accident and the mother calmed him down.

f) ideas which leads to addiction — “Alcohol, drugs and tobacco are harmless”.

g) absurd ideas — “I’m going to take off my helmet for the wind to fix my hair”; or the boy who spilled alcohol on his body and then went near the fire in order to warm up more quickly.

These statements may seem strange to someone who is not familiar with accident prevention programs. However, we know that various companies spend enormous sums of money on research of accident victims in order to find out what crossed their minds moments before the accident. Many persons omit the diabolic suggestions in their reports out of fear of being considered insane.

Trilogical science has come to offer new perspectives in this sense, in order to work with man for him to know his inner self and to enable him to better perceive and thereby not accept diabolic suggestions.

Safety through conscientization

We consider conscientization the best means of preventing accidents. It is for this reason that we would like to present some considerations on the so-called “incidents” or “near accidents” which can cause personal injuries or property damage.

Frank Bird Jr. (responsible for the safety of the astronauts at NASA on the trip to the moon) was the first person to conduct such a study in 1969. This North American engineer examined approximately 1,800,000 cases of work accidents which occurred at 297 companies from widely diverse areas of industry, and came up with what is known as the “Pyramid of the 641”.

GRAPH IV

0.2%	1	Accidents with serious injuries
1.6%	10	Accidents with slight injuries
4.7%	30	Accidents with property damage
93.6%	600	Accidents without property damage or injuries

“Pyramid of the 641”

This pyramid shows that of the 641 events which were prejudicial to the companies, 600 of them were classified as mere incidents; 30 of them only caused property damage; 10 of them caused slight injuries; whereas 1 of them had serious consequences, to the point of disabling the worker.

Through Bird’s study we conclude that the same factors which provoked the incidents, were present in the accidents. In this study we also perceive the number of warnings that consciousness gives us before the accident occurs. All that we have to do in order to protect ourselves is to accept these warnings and to perceive the reason that we act one way or another.

Who among us has not done something which could be classified as an incident, such as crossing an intersection on a red light, crossing a street without looking in both directions, leaving dangerous objects within reach of children, and so on?

By means of our consciousness we have contact with spiritual beings who can protect and help us (angels, saints). It is by means of our consciousness that we are linked to the Creator, and we can benefit from this. The contact we have with the spiritual world is a proven fact, and is through our will that we choose the quality of this spiritual connection. Many persons have already been saved by listening, through their consciousness, to positive spiritual interference. Spiritual

protection is such as present in many accident cases, the boy who fell in the well and was rescued by an angel; or the persons who moved from their homes in Vila Socó, thereby saving their lives.

We live in a universe filled with beauty and perfection. Through work we can carry on the Creator's work and through our consciousness we can lessen human suffering and increase human accomplishment. For, as ST. Exuperius said: "We receive an inheritance from God which makes all men responsible for one man, and one man responsible for all men".⁽¹⁾

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(1) Taken from the child accident prevention manual by Johnson & Johnson.

ROOTS OF CRIME

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Introduction

The objective of this paper is to arrive at the true etiology of crime by applying the fundamentals of Integral Psychoanalysis (Analytical Trilogy) and by evaluating what passes through a person's mind before and at the moment of the crime. This research was based on interviews with prisoners, correction officers and families of delinquents.

We will also evaluate society's participation in criminality: the part that education, the media, religious institutions, the family environment, and the application of technology play in the rising crime rate. In conclusion we will present a proposal for the rehabilitation of the delinquent through Integral Psychoanalysis.

Choice of subject

In our own observation of day-to-day data we perceive that man is becoming more and more violent. The incidence of aggression, assault, homicide, juvenile delinquency and drug abuse is increasing at an alarming rate. The newspapers, magazines, and TV bring daily reports of these problems, which to most people appear unsolvable.

In 1974, a study in the USA registered 20,000 homicides, of which 65.7% were committed against strangers. In that same year 11 people were killed each hour in Atlanta, Ga. In the city of Milford, Conn. assaults rose 303% and break-ins rose 787% from 1973 to 1974. The index of arrests per population has increased 1-1/2 times in the last 9 years, in Brazil as well as the United States; and the number of arrests is always much less than the number of crimes that actually occur in these two countries. We do not like to think about these facts and only read about them in magazines and statistical studies, but we cannot imagine the suffering that exists behind these figures.

Throughout his existence, man has tried in various ways to repress and prevent crime in accordance with what he supposes are the motives which lead to the offense.

The Classical School, based on the concept of free will, proposes that the individual is free to choose between good and evil, that he acts consciously, and that consequently he must take full responsibility for his actions. As this system does not take the criminal into consideration in the study of the crime, the penalty becomes merely a punishment, or revenge, thereby showing society's great censorship in relation to the problem.

Studies of criminal behavior in the Positivist School are based on determinism and they consider that man does not act by his will alone, but is influenced by biological, cosmic and social factors (Ferri). Here crime is regarded as a natural social phenomenon, unlike the Eclectic School, which proposes a compromise between free will and determinism.

However, after seeing the frightening rise in criminality in recent years and the high incidence of repeat offenses, we conclude that these theories have not touched on the etiology of crime. Through Integral Psychoanalysis it becomes evident that delinquency is a symptom and that the treatment should be aimed, not at eliminating that symptom, but at reaching the underlying causes of the problem, which are much deeper than has been previously thought. It was for this reason that we decided to pursue research in this field.

We propose that when man conscientizes the causes of his criminal attitudes, human violence will be contained (curbed). Accordingly, society as a whole will participate in the process of rehabilitation and regeneration.

Concepts of crime

Crime, from a social point of view, can be viewed in two different forms: that of **Penal law** and that of **Criminology**.

Penal law outlines certain types of human behavior. **Crime is viewed as an attitude which compromises social harmony; that is, crime is seen as acts which are considered socially unacceptable.**

Yet criminality is not restricted to the concepts of law; standards of behavior appear which are definite aberrations, not included among the types foreseen by law.

In each country the types of behavior regarded by law as criminal are different. This signifies that crime is seen relatively; for one society a certain behavior is criminal and for another it is not. For example, abortion or drug use, which are legal in some countries but forbidden in others.

However crime is universal. There is a universal consciousness which enables us to know whether or not a particular act is criminal, whether we are familiar with the law or not. It is from this angle that we analyze crime here, seeing it as a break in interior, spiritual harmony.

Thus, crime may be viewed as an attitude of opposition, not to a written law, but to an inner law; a breaking of inner balance that is reflected and becomes manifest at the social level as violence against one's integral essence, against God, against consciousness.

Here, Analytical Trilogy helps us explain the motives that lead a person to aggression and crime. All persons oppose consciousness to a greater or lesser degree; that is, they act in a way that conceals it. This results from a phenomenon known as **inversion**, introduced in the book **Consciousness** by Dr. Norberto Keppe. According to Dr. Keppe, we think that we have a problem only if and when we see it in ourselves. Thus, as Dr. Keppe emphasizes, all human problems are a result of this attitude.

This same phenomenon applies both to the criminal, who is aggressive towards society and its individuals, and to society itself, which instead of resolving the problem, puts the criminal in a prison or a sanitarium.

According to this concept, normal individuals, as well as the mentally ill and delinquents, have "criminal" attitudes. The difference lies in the degree to which opposition to consciousness is exteriorized and the manner in which this is done.

Interference of the spiritual world in criminality

Integral Psychoanalysis (Analytical Trilogy) enables us to see clearly that social problems (phenomena) derive from the inner attitude of man, which is connected to feeling and thought; that is, linked to the spiritual sphere. According to Dr. Keppe, the mentally ill act in a manner similar to creatures called demons in that they perturb and torment others, to the point, even, of attacking them physically and creating intrigue; in short, by trying to disturb the peace of all around them. (*Liberation*, p. 92).

The psychically ill; or rather, all those who act against their essence, (whether they are organically ill or delinquent) adopt theomaniacal behaviour and through their own will accept demonic suggestions.

Criminal activity can be related to demonic activity. The individual who nurtures hate and rage serves as a direct channel for the devil's actions. It is necessary to clarify the fact that a person is not a victim of the devil or of his suggestions. He himself is totally guilty, because the devil cannot invade or possess a healthy (saintly) well-balanced person.

The extent to which we accept demonic suggestions and serve the devil as his instrument depends on the extent of our pact with him (he dominates us through fantasy).

The devil gives many suggestions which, if accepted, lead the individual to criminality. These suggestions are directed at the individual or they are heard from other people, "friends", relatives, and others — veritable spokespersons of the devil. For example: "Poor people don't stand a chance", "It is easier to steal than to work", "Why must someone have what you do not?" "It will all work out, you'll come out unhurt", "The devil is a legend", etc.

Interestingly, all of the individuals interviewed thought the devil was "a thing of the mind", "a legend", but all of them had the characteristics and attitudes of bedeviled persons.

We cite several cases which reinforce the hypothesis of demonic interference.

An inmate interviewed at the São Paulo State Penitentiary stated that the devil was imaginary and did not exist. When questioned about the existence of God he said that he did not exist either. We then asked who created the world, and he replied, "I was the one who created the world".

We see here the devil's theomaniacal idea — that he created all, that he is a god.

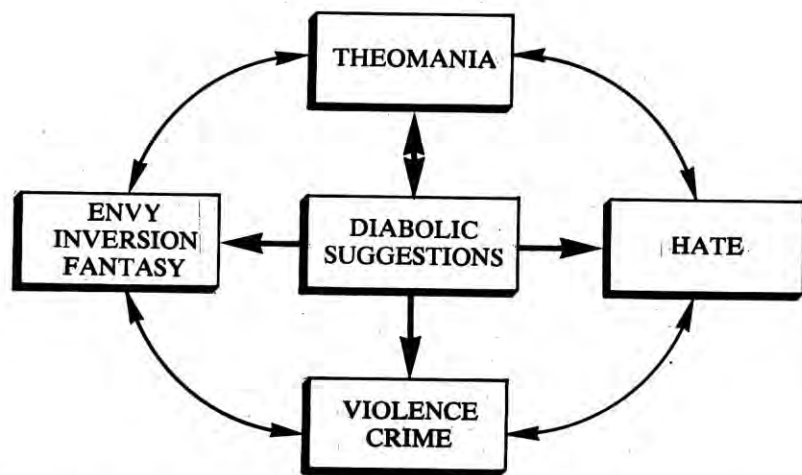
The theomania of this criminal we interviewed was so great that he jumped from the fourth floor of the prison to escape, thinking that nothing would happen to him. In addition to this diabolical characteristic (theomania) he was zombie-like, aggressive-looking, made grotesque grimaces and exuded a strong sulphuric odor.

A particularly powerful narrative was that of an inmate who, without any motive, killed an elderly man by smashing his head against a door. He then beat the old man's wife and dragged their daughter by her hair. When questioned about the crime he said that he remembered nothing, that he had a headache and a strong buzzing noise in his ears. He was frequently terrified at night, hallucinated, talked and walked in his sleep and showed symptoms of epilepsy. Interestingly, the extremely bedeviled individual has direct contact with malign spirits. He sees them, hears their voices and talks with them. Also important to consider here is the origin of the word epilepsy, which comes from the Greek **epilepsia**, derived from **epi** — upon, and **lambenin** to seize. Thus, we believe that epilepsy is a clear manifestation of bedevilment, especially because crimes caused by epileptics are of particular ferocity and violence and always without motive. We also verified that certain individuals who did great harm to society were epileptics: Hitler, Caligula and Napoleon Bonaparte.

It is important to make it clear that such persons are epileptic **because** they oppose life and their essence; they are not **victims** of epilepsy who commit crimes as a result of it (as psychiatrists believe). Epilepsy is a consequence of their attitudes.

Another crime of extreme violence, which a man by himself would never commit, was perpetrated by an individual imprisoned for homicide and rape. For 5 years he had had sexual relations with his daughters, ages 10 and 12. When he learned that one was pregnant, he poisoned both her and the other daughter. When the first died he prevented the second from leaving the house and continued to have sexual relations with the putrefied cadaver, which even after death remained the morbid object of his desires.

This gives a clear idea of the devil: sadistic, morbid, insensitive, creating a climate of horror and darkness, and getting satisfaction in the face of death.



Graph representing the influence of demonic suggestion in criminality, the origin of which lies in Theomania.

The true root of the problem

What science previously thought to be the determining causes of criminality are merely the consequences of a constant attitude of violent opposition to God — and a desire to see oneself as a god. When the individual sees that he is not an all-powerful god, that he did not create all things, that everything he needs already exists, his desire is to destroy this consciousness and instead listen to all kinds of theomantic suggestions which feed his “sweet” fantasies of theomania (that nothing will happen, that he will become rich, that it is good to do nothing, etc.) As a result, he destroys, kills, and commits the worst sadistic and diabolical barbarities in an attempt to turn the earth into a veritable hell; a kingdom of the devil, where there are only tears and gnashing of teeth.

But how may we recognize the bedeviled individual? What are his attitudes and appearance?

Characteristics of the bedeviled individual

One can identify a bedeviled individual not only by his attitudes but also by his appearance. Scaramelli compared and described the characteristics of the bedeviled and the healthy individual.

In addition to these characteristics, Malachi Martin tells us that there are physical phenomena frequently connected to possession: inexplicable foul body odor, icy temperature, skin peculiarly without wrinkles (smooth, stretched); unusual deformation of the face and other physical and behavioral transformations.

Other characteristics are unusual physical strength, as well as skin color — extreme pallor or darkness in the face (loss of natural color).

Dr. Keppe tells us that “individuals who enter into the crisis of a serious mental illness begin to adopt behaviour different than human, generally identical to that of an animal. (. . .) In the most intense schizophrenics we frequently note this phenomena. (. . .) Their very manner of expressing themselves is characteristic: many of them growl rather than speak; in their most aggressive phases they look like wild animals ready to attack.” *Contemplação e Ação*, p. 52).

It is necessary to clarify that there is no difference in etiology between the criminal and the mentally ill. Both attack consciousness. The difference is only social. Both criminals and the mentally ill want to destroy and attack reality as if doing this were possible.

Our participation in criminality

It is not possible to see only the criminals who are behind bars as responsible for the violence which terrorizes the cities. It is necessary to perceive how we support and allow (sustain) this situation.

In reality, what happens is that we permit others to do what we would really like to do ourselves (in intention). Our insensitivity and our connivance with violence, with hate, with the opposition to our essence in all fields of human understanding is clearly seen. But it is also obvious in the media, in the misapplication of technology in education, in the socio-familiar environment and in the religious institutions — areas which we will examine separately so that the reader may reflect on them.

Education

Education is one of the areas where our direct participation in criminality can be noted. Research conducted among inmates showed that they had been delinquent from an early age. They were accustomed to an unruly, disoriented life style, to addictions, and were distant from feelings and spirituality.

Judging from the large number of drop-outs (attrition) and grades repeated in the schools, this is one of the biggest problems facing education.

The most commonly-cited causes of attrition are social: poverty, lack of parental guidance, inadequate curricula and poor teacher training. These factors can contribute to the problem but they do not determine it. Not all children of needy families present problems which lead them to abandon school or become delinquent. In the same slum, for example, there are pick-pockets and shoeshine boys, criminals and bricklayers, etc.

The factors of will, acceptance and humility of character are of decisive importance in the formation of the personality. Crime has deep roots in opposition to work, development and reality and opposition to God himself (theomania).

Parents and teachers many times do not have an affectionate attitude towards youth in the sense of showing them the truth, pointing out their errors and repressing aggression and violence. By applying punishment or by doing everything the children want, the educators only censor the consciousness shown them by the children's attitudes. Because the parents and educators accept demonic suggestions, their attitudes incite indiscipline and, consequently, criminality. They are not firm with those they teach because the students manifest their bad intentions: they alienate themselves instead of studying or working, they attack instead of giving affection; they drop out of school instead of continuing. (See the paper on Education — this same congress).

Socio-familiar environment

The formation of the delinquent personality begins in infancy. Parents tolerate verbal aggression, acts of indiscipline and shoplifting, and consider them normal, signs of cleverness even.

In our research we perceived that the cover-up of criminal conduct is unanimous. Family members refer to the criminal son, brother or husband as a victim, thereby increasing both the persecutory feelings of the individual and his aggression against society.

Families in a pact with their relatives realize their intentions and identify with the sickest individual (the criminal).

Various inmates interviewed confirmed the direct or indirect participation of family members in their criminal activities. Several relatives received profits from the crime, and many crimes involved other family members.

Also interesting is the low number of female inmates. Why is it that within a prison population of more than 7,000 men in the São Paulo Penitentiary, there are only 600 women? Lombroso, for example, says women use prostitution as "their escape from violence." This statement is not true. What really happens is that generally the mother of the delinquent protects him, hides his faults, and endures his bad attitudes. In this way she accomplishes her destructive intention through another person.

The same occurs with siblings, spouses and friends. The family's influence can aggravate psychopathology, but the determining factor is the individual's attitude, his philosophy of life, choice of delinquency and acceptance of demonic suggestions.

Religious institutions

Religious institutions are becoming progressively distant from their spiritual function which is to help man get closer to God. They deal with economic, social and mainly political issues and relegate spiritual development to secondary importance.

We have observed that by transmitting the idea that the poor are social victims, the clergy incites paranoia and increases the climate of tension in society.

This idea makes man more anguished and angry. All of the inmates interviewed, for example, thought it was natural to steal from the rich. We identify a similar ideology in the "Theology of Liberation" movement, which considers poverty (in the material sense) a gift from God. This idea was reiterated in various pronouncements made by Pope

John Paul in Brazil in 1980. For example: "Those who have possessions ought to acquire the spirit of the poor." "Illness supported by Christ's Cross becomes a fountain of salvation." (**Pope John Paul I — Pastoral Journey to Brazil — Discourses and Homilies**)

God is seen as a censoring, vengeful being, a being who sends suffering. This is a projection of human attitudes and defects onto God. This distorted image of God as preached by churches distances man from his essence and from his spirituality and is the cause of great problems in humanity.

We observed also, that religious institutions do not give the attention they should to attitudes of corruption. Consequently, they passively consent to bad attitudes and delinquency. Religious institutions need to commit themselves to truth. The individual's understanding of his return to God depends on his own choice and will. Man must conscientize his attitudes of aggression, his break with love.

Through conscientization, man acquires the ability to better relate with the world. By conscientizing his mistakes, his erroneous attitudes and his problems, he becomes calmer and more spiritualized.

Conversely, he who does not want to see his mistakes and problems reacts violently against consciousness, attacking in others what he does not like in himself (both good and bad), killing, offending and being dishonest. Religious institutions do not contribute to the taming of man or use consciousness to achieve social peace. Both disgrace and social injustice exist, but the religious institutions, by showing the individual as a victim, feed his paranoia. Thus, instead of producing, people remain aggressive.

Media

The media is responsible for spreading information about the community in general. With the advance of technology, the arts, culture and science could be more widely diffused, but this is not happening. Those TV programs and commercials which stimulate ideas of an easy life, which devalue work and show lack of spirituality and an insensitivity to violence, serve to foster criminality.

The most widely produced and popular films are concerned with police cases, war, terror and shoot-outs, in which the slaughter of human beings is shown in detail. An article in **Time** magazine reveals that until the age of 14 an average

American watches approximately 11,000 murders on TV. The same article tells of the murder of a woman which was modeled after a film show on TV. In Chicago many murders copied the vivid details of the murders shown in the "Shaft" film series.

Cartoons are no exception to the rule. They have become more and more unanimated, without spirituality and affection, and they are becoming known as the most violent films on TV. The same is true of comic books and children's literature. Radio also reports crime and advertises the details as if they were advantageous facts. Indeed, the shows with the highest ratings are police reports.

We should not regard TV, radio and comic books as isolated or separated from our participation. If the programs have an audience it is because we watch, admire and like them.

Technology

Technology is the application of science by technicians. Technology has achieved surprising levels, but while a computer can be used to coordinate a library, it can also be used to launch missiles.

Through science man discovered the atom, and through technology used in opposition to nature, he created his own destruction: the atomic bomb.

Santos Dumont, for example, created an airplane based on scientific principles. However, from the beginning, he proposed its use in military strategies: "An incomparable advantage of aviation is the possibility of seeing bodies moving beneath the surface of the water. No submarine will escape sight (...). In addition, the airplane can destroy the submarine by bombing it (...)." (**Great Lives, Great Works**, p. 39).

Analytical Trilogy's important discoveries concerning envy are clearly confirmed in the application of many scientific discoveries. Science is inherent in man. He discovers the wonders of nature and then, out of envy, promptly opposes his Creator by making these discoveries harmful to humanity and by wanting to destroy the consciousness of reality. Einstein, who advised President Roosevelt to build the atomic bomb, and Santos Dumont are examples of this.

If two thirds of humanity lives under subhuman conditions, while great amounts of money are invested in developing

increasingly destructive weapons when we already have enough arms to destroy the earth more than once, then the chaotic state of our civilization is obvious, to say nothing of the increase of criminality, the destruction caused by pollution, etc. Man has reached this point as a result of the serious problem of theomania, thinking that he can dominate the situation at any time — that nothing will happen.

Why do we participate in criminality?

There is a true spiritual battle: in many ways, direct or indirect, we oppose feeling (love) and try to create a world apart from God. Therefore, when we verify the high incidence of violence and destruction around us, we see that the devil is carrying out his plans: to be the prince of this world and destroy the kingdom of God. We become instruments of the devil by making a pact with him. This pact of destruction is so great that all who have brought or bring light and consciousness, all who have tried or try to show the truth, have been and continue to be persecuted, attacked, destroyed.

A clear example of this constant attitude of ours is what we did to Joan of Arc, the young woman from Orleans, who was burnt alive as a "heretic".

Socrates, the great Greek philosopher who preached against belief in the recognized gods and taught the truth to young people, was condemned to death and poisoned under the allegation that he was "corrupting youth". The same happened to Galileo, the Italian astronomer who, for his defense of the theory of heliocentrism, was considered a heretic by the "Holy Inquisition" and condemned in old age to life in prison. There are other examples: Tiradentes, Abraham Lincoln, Ghandi, and Martin Luther King — exponents of humanity who were outstanding in their fight for noble ideals.

However, the worst crime committed by humanity was, and is, committed against God and consciousness and the Holy Spirit, out of theomania. Because of it we allowed the martyrdom of Christ: the intention was to destroy God by killing His Son. The type of torture he suffered — being whipped, railed, beaten; the ridicule of the people, which incited the guards to increase their violence; the omission of his very followers — his Apostles who permitted the massacre; the unanimous preference of giving the criminal Barrabas his freedom while

asking that the Son of God be condemned; and Pilate "washing his hands" — all of this clearly shows the violence committed against consciousness. We do what the devil wants to do: we try to be God. This is theomania, the basis of all criminality, violence and illness which exists in humanity. We want always to destroy what brings us consciousness, that which shows us the way we are.

In fact, we do not want to be good like God and use the good things God has given us. Instead we ungratefully destroy those things, refusing to recognize God's greatness. If Christ came to earth today, he would still not be accepted; he would again be ridiculed and massacred as he was 2,000 years ago. The message he brought us has not been accepted except by a small number of persons who keep civilization on its feet. These are the conscious ones.

How to rehabilitate the delinquent

We have noticed that the incidence of repeat offenses is very high because the ex-convicts (those who leave the penitentiaries) are merely given social freedom. In other words, they are not prepared for freedom because they simply do not accept it. We refer to the inner liberty of the individual, the acceptance of the consciousness of errors, which fosters humility and good intentions.

Merely serving a prison sentence does not make the individual see his errors. Only therapy, with the aid of the technique of interiorization (dialectic technique), allows external elements (violence, dishonesty) to be seen from the inner point of view. By interiorizing, the individual begins to perceive why he is not inwardly free; he perceives that the fact he does not have external (social) freedom, the reason he is in prison, is related to error and stagnation. With the acceptance of this point of view, the possibilities for rehabilitation (cure) increase. The delinquent becomes more hopeful because he begins to perceive his faults, and at the same time he perceives the immense harm he causes himself by not changing his attitudes in practice.

The death and destruction the delinquent wreaks on the goodness, the richness, in the external world, he has already practiced within himself, on his own life. When conscientized, this perception leads the person to develop (self-development

implies not being connected or involved with error).
The individual cannot be rehabilitated if he is not first in touch with his essence, which is perfect and good but needs to be awakened. This perfect essence is a latent flame which burns within us all.

In practice, as soon as the individual sees his mistakes, accepts the sight of them (humility and regret), feels guilty, and conscientizes his faults, he begins to act correctly, in harmony with consciousness of his inner self.

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SPIRITUAL PHENOMENA AND MASS VIOLENCE

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Introduction

Why does man practice so much violence? Why does he think he will get good results from it? It was based on these questions that our team of researchers started to look into the true causes of violence in the masses. Most violent manifestations are led by people who claim to be looking for freedom, justice, "a better world", material and personal progress and even leisure. However, their actions and the results are precisely the contrary. Why? Through Analytical Trilogies we verify that man possesses many ideas and thoughts "to the contrary", by which he determines his actions. It is as though he were walking "upside down", in an attitude of inversion; as, for example, thinking that to obtain freedom or wealth it is necessary to use aggression or oppression.

Man has not yet clearly perceived that he is only free within what is good, beautiful and true. He is not free to destroy and devastate creation, and within it, himself.

In his book, *A Consciência*, Dr. Norberto R. Keppe says that peace on earth has not been attained because we only want to see 'the good side of life' and insist on not perceiving our attitude of going against reality. That is why we project to others our errors and excesses, wanting to place the blame on them: one country blames another, whites versus blacks, Catholics against protestants, etc. Man has been

avoiding contact with his own opposition to life, and this keeps him from accepting and dealing with the attitudes of others. People are not an unconscious, unformed mass, as many ideologists, institutions and politicians preach. People prefer to be deceived and to deceive themselves rather than accept their consciousness of reality and although the situation is reaching the saturation point in regard to institutions, politics, ideologies, wars, etc., people are now worried only about how to get out of this situation, not how to explain it. The road back to sanity lies in the conscientization of all that civilization has done and is doing wrong until now.

Among the various kinds of violence that occur or have occurred throughout history, we have chosen four general types: social, student, political and that manifested in sports. Many of these manifestations of violence have aspects in common and sometimes they are even alike in terms of objectives, circumstances and practices. By means of trilogical analysis of such acts we see that they are not circumstantial — they all depend on man's free will.

Social manifestations

We have focused on three types of social violence, specifically terrorism, vandalism and racism.

1. Terrorism

Terrorism involves violence or the threat of it through criminal acts which are accompanied by demands. According to statistics presented by the American Department of State, 7300 incidents of terrorism on the international level were registered between January 1968 and October 1980. In the seventies there was the massacre at Lod Airport, the assassination of the athletes in Munich, and the seizure of the OPEC headquarters in Vienna. Terrorist groups claim that their intent is to defend ideologies, and they consider themselves defenders of the people, protesting against a political regime, an economic system, religious differences, etc. Nevertheless, the consequences show that these arguments are merely pretexts, since the terrorists' objective is the destruction of society as a whole.

The act of terrorism is characterized as an assault on peace and tranquility, for it always creates an atmosphere of

generalized terror. A previous study of human psychopathology, based on the concepts of Analytical Trilogy, verified that human beings have a great many bad intentions and they invert their values and philosophy of life, all with totally destructive objectives. It is an inversion for the human being to believe that by means of aggression and violence he will reap benefits or achieve peace. Even the so-called anti-terrorist groups eventually resort to violence by using arms, thereby generating even greater terror.

What is important to perceive is that any violent act is a manifestation of the aggression we practice inwardly against our own God-given lives.

Terrorism occurs mainly in countries where there is a liberal political-economic regime and great wealth. Terrorist groups, because of their great envy, try to destroy what they see that is good in countries and in people who represent universal values. Their intention to prove that evil is stronger than good is a rejection of life and God. Because of such ill intention, terrorists follow the suggestions of the evil spirits, of the devil himself, who out of his extreme envy of God, wants to put an end to Creation. If terrorist groups are proliferating all over the world it is because we are letting them fulfill the devil's intentions. Most of the population shirks all responsibility in the terrorist question, but to do this is to consent to its continued existence.

Most social problems stem from man's alienation. By putting all of the blame for his problems on the external world, man flees from the consciousness of his errors, and thus makes a great pact with the devil. We must urgently work to conscientize ourselves of the reason we take this attitude, of why we consent to terrorism and why we follow the devil's suggestions, so that we can combat these criminal acts. Such conscientization, proposed by Analytical Trilogy, is the only means by which we can make up for the damage terrorism has caused until now. A return to sanity is the prime factor in achieving world peace.

2. Vandalism

Vandalism is defined as the act of destroying something which, because of its traditional importance, age, or beauty, deserves respect. A vandal is one who practices these acts of destruction. He is called an enemy of the arts and of "science" by some authors.

In April 1983, in the city of São Paulo, Brazil, hundreds of people, allegedly protesting against hunger and unemployment, invaded and looted shops and supermarkets and broke the windows of banks and buildings. Every day the walls, buildings and subways of the city are written on, dirtied and depredated; in the parks, water fountains, trees and plants are destroyed — reflections of the diabolical influence of psychology with its idea of "anything goes". This philosophy defends the fact that the human being destroys things by alleging that the destruction is merely a symptom that he is unhappy with society and that he should therefore let this out. In this way psychology fosters vandalism. By its very definition vandalism is man's attitude of attacking beauty, truth, and what is useful and beneficial to him. Why does he destroy that which brings him so much good?

We have observed that the basic psychopathological attitude of destructive individuals is envy. Proof of this is that acts of vandalism are always directed at things that are good, things that are useful to the community and thus to the individual. However, with his inverted philosophy, the vandal thinks he is jeopardizing others, not himself, although when he destroys a work of art or a telephone booth, he too will no longer be able to enjoy it. This entire attitude of destructiveness that the vandal has toward society he also has within himself; that is, he tries at all costs to destroy the beauty, the talent, and the good values he himself possesses.

Why, then, do these acts of vandalism occur? Why does society allow such acts? We see that the community does nothing to prevent them or to restrain the individuals who practice them. The vandal has the extremely bad intention of destroying everything, and because of this intention he easily accepts the diabolic suggestions which tell him how to go about it. We human beings adopt many ommissive attitudes, the result being that we permit vandalism to increase, which is equally diabolic. Basically speaking there is no difference between the individual who practices vandalism and the person who leaves the vandal free to act as he wishes. This means that if we consent to acts of vandalism, we, too, have the same intent to destroy.

3. Racism

Many arguments of a social, biological, cultural, economic and political nature have been used to justify, sustain and

foment hostility among men. But are these the causes of the enmity among them?

All human contact brings consciousness of something pathological or something healthy. Racism is one of the forms of rejection of the consciousness that one race shows another. How can we explain this? The human being by himself is not able to see himself fully as he is. He can, however, see others entirely as they are. The same phenomenon occurs at the psychological level: we are capable of perceiving very clearly how others are, but we have great difficulty in perceiving ourselves. Because of this, others function as mirrors for us: through them we see what we really are. Thus, when whites reject blacks because they consider them lazy, for example, the whites are actually rejecting consciousness of their own laziness which the blacks are showing them. (If they actually are lazy, it may be a projection.)

The problem is not the color of the individual's skin. Conflict among human beings is not a matter of race or culture. If it were, orientals would not fight against orientals, nor whites against whites.

How, then do we explain the atrocities which have been committed in the name of racial purity? Could they simply be symptoms of a grave psychopathological attitude? During the era of Nazism, 6 million Jews and 3 million people of other nationalities were exterminated. Acts of extreme violence and cruelty were practiced during the holocaust. Racial conflict in the U.S. has given rise to a series of violent acts, such as the case of a pregnant black girl who was killed and her womb ripped open with a knife. Her son, still alive, fell out and was clubbed to death. During the time of slavery, slaves were transported and treated as if they were cattle; family members were separated and branded. In South Africa, some 400 white residents in the Kolweizi neighborhood were killed in a massacre.

In racism, as in other manifestations of violence, we see intense theomania, envy and paranoia, by which a group from one race sees all of its problems as being caused by some other group. Driven by envy, one group tries to destroy the things of value, the good things, that it sees in the other. Out of extreme arrogance, each wants to see itself as perfect; superior to the other race. With this attitude they nourish their hatred and begin to heed the telepathic suggestions of the devil telling them how to perfect their acts of destruction.

Racism has been one of the most powerful instruments the devil has used to keep human beings apart. Trilogical science shows how human beings in their essence are similar to one

another, for man, regardless of his race, is the ultimate expression of the plan of creation. He is the only being that possesses consciousness and can contemplate and participate in reality. Thus, racism is a problem not of color, but of attitude.

Happiness is unity among men, and it is indeed possible, requiring only the conscientization of our extreme theomania, envy and paranoia, and mainly of the pact we make with the devil.

Manifestations of violence in sports

Sports down through the ages have brought much joy to spectators and competitors alike. One fact, however, has called our attention and alarmed all who observe it: the increase of violence in sports.

Analytical Trilogy, through the study of psychopathology, has identified the various attitudes which have diverted sports from their true objective, which is to unite peoples (e.g., the Olympics) and to develop individual or group abilities (e.g., Olympic gymnastics, skating, swimming). In most cases, the aim of sports is ignored, leaving megalomania, theomania and envy free to run rampant. To win at any cost, to be the greatest, the most famous, is the wish of all athletes. The spectator, in turn, identifies himself with his favorite team or competitor, also desirous of seeing himself as the best.

Roger Caillois made an interesting observation in 1961 about megalomania among hockey players. He noticed that the use of protective face masks seemed to transform the players into powerful, god-like figures, inspiring fear in each other.

Athletes interviewed by **Sport of the Time** in December of 1982 claimed that "violence in sports is always an accident." How, then does one explain the use of unnecessarily long spikes on baseball players' shoes, or the use of the hockey stick to hit other players, or the brutal beating of adversaries by rugby players, or the kicking and shoving that goes on? And the aim of the boxer to extinguish his adversary's consciousness by means of a knockout? Are all these mere accidents? What we see, in fact, is that there is a clear intention to attack and, if possible, even to eliminate one's adversary.

The existence of violent sports which put competitors' and spectators' lives at risk, as for example, boxing, mountain climbing, hang gliding, motorcycle and car racing, football (rugby), hockey, soccer and others, is the result of an inverted attitude — the belief that there is some advantage to be gained

from aggression, as though life were as indestructible as steel. We admire and cheer the players enthusiastically as they play their violent games, despite the fact that we humans were not created to engage in violence — as the first commandment says: **love your neighbor as yourself.** Any violent act must be given serious consideration, for it is a denial and a distortion of what is beautiful, and it identifies us with the devil. In a football game in 1978, for example, Darryl Stingley of the Patriots was killed when he was hit from behind by Jack Teatrum of the Oakland team, although Teatrum could have avoided it.

We use sports to release our aggression. Spectators leave their homes to go to a game with a clear intent of aggression. They carry fireworks, knives, clubs, sticks, etc., and from the stands they throw all sorts of objects onto the field and incite violence among both players and spectators.

Neil Offen, president of the National Hockey League in 1974, made a particularly significant comment on the matter: "If people could buy tickets to the Vietnam War, they probably would do it."

Man's madness consists of his encouraging and giving free reign to his violence in the belief that only others are harmed by it, not himself. A total fallacy.

All aggression and violence result from the pronounced paranoia we human beings possess, paranoia which also manifests itself in sports. Instead of taking it all in good spirit as a friendly competition, players and rooters from opposing teams view each other as enemies.

Team members commonly refuse to see their failings, as for example lack of physical preparation, disinterest, childishness, insubordination, lack of cooperation, and especially intent to attack — attitudes which lead the player to sabotage his team and, consequently, his own performance. The attempt to blame the referee or the opponents for mistakes or defeat serves to increase rivalry among the players and foster highly destructive attitudes.

Political manifestations of violence

Since the beginning of time, constantly and uninterruptedly, there have been wars, but never as many or with so much at stake and such negative consequences as in the twentieth century. In World War II alone, close to 38 million people died. Today 45 countries (approximately one fourth of the world)

are engaged in war, half of them supported by the U.S.A. and half by the U.S.S.R.

In this study we shall refer, by way of example, to the present-day conflicts in Central America and in the Middle East, not only because these are current events about which we are constantly being informed, but also because the origin of these wars is the same as that of past wars.

War, according to the concepts of Analytical Trilogy, is actually a psychological battle which each individual wages within himself and then manifests outwardly, in society. War is the ultimate expression of a human being's psychopathology. War is not a natural state; it is the result of the damage man does, the same as pollution, the destruction of nature, etc. And all such things — that is, all that is laid waste by man — go to make up pseudo-reality.

War has been defended by many as being necessary to achieve peace, or to obtain better moral, economic and psychological conditions, or as a means of population control. Actually these are but pretexts which rulers, leaders and people in general use to justify violence. The real intention is to destroy nature, to attack and destroy the beauty of works of art and architecture, and mainly to destroy one's own life.

We human beings have a very strong attitude of envy in relation to creation, an attitude that leads us to want to destroy all of the goodness, beauty and truth that exists in it. Because we do not accept our condition as created beings, because we do not accept having to subjugate ourselves to reality, we prefer to ruin the beauty of our cities and buildings and exterminate all life existing on this planet.

Every individual who attacks, robs or kills another is driven by extreme envy. He does not accept the other's qualities or standard of living, and so wants to destroy anything good that he sees in him. The more envious the person is, the more he tries to ruin the good he sees in others, thereby ruining the good in himself as well. It is erroneous to believe that when we involve ourselves in violence against another, we ourselves are not being harmed. How can we stimulate, foment, take part in violence and still believe we can come out of it unharmed? War is the collective expression of this violent envy that each one of us has within him.

If we destroy what is valuable in life, we are also destroying what is valuable in our inner selves.

We continually nurture strong attitudes of inversion in relation to reality and life despite the fact that a perverse act

such as war will never bring us any benefits. We have only to look at the state of desolation in which warring nations find themselves. Central America is in a catastrophic state, without hope of recovery in economic, political and social areas. The same is true of the Middle East and other countries in which all resources are channeled to military objectives.

Countries which try to profit from existing international conflicts by supplying weapons or financial aid also jeopardize themselves. It is a question of the inner attitudes of these nations' leaders, for what they do in society they do within themselves; that is, they further the destruction of the inherent goodness that exists within them. Basically, this shows the extreme theomania we human beings have. Wars demonstrate the desire that leaders, soldiers, mercenaries and others have to become new creators, new gods, believing themselves possessed of the right to make decisions about others' as well as their own God-given lives. Leaders see themselves as the almighty lords of everything; they believe they will be able to control any situation or conflict and then put everything back into place. The result is a contest to see which nation will do the most destruction, because the leaders, due to their inversion, feel all-powerful and great, an attitude that nourishes their theomania.

Power and greed are first and foremost, no matter what the cost. If it means the lives of billions of human beings, it does not matter. If it means the extermination of all plant and animal life and the environment as well, there is no problem. Because this is man's intention. It is why millions, sometimes billions, of dollars are invested in war instead of on the improvement of a country's substructure: education, health, culture, and general development projects. As an example there is Iraq, which spends 1.5 billion dollars per month on its war against Iran, a country which has an income of 20 billion dollars to finance this war as well as other revolutions.

Because of his theomania, man readily heeds the devil's arguments: the false promise that the utmost in violence will bring wealth and power. By following these suggestions, we destroy countries and each other. All the advantages one thinks of reaping from aggression and violence result in the opposite. We have only to observe what current statistics and studies show — that it is the more underdeveloped countries, with their severe economic corruption and low cultural levels, that become involved in wars. These are the countries that most strongly project their problems to other countries; that is, whose attitudes are the most paranoid, for they see danger as coming from without.

Human beings project all of the evil they themselves possess onto others, onto society, onto anything positive and good they see in others or in themselves. Likewise, one nation attacks another in an attempt to defend itself. Iran, for example, believes that its problems exist because of Iraq and vice-versa. The same is true of Libya and Israel, Israel and Egypt, Afghanistan and the U.S.S.R., and so forth..

Paranoia has become the impelling basis of war. Thus nations nourish their hatred for one another, always obsessed with the other's intentions, the traps that the other might set, never questioning their own bad intentions.

All these attitudes we human beings adopt towards life reveal our denial, distortion or omission of the reality in which we are situated. If man suffers, if he is unhappy, it is because he is behaving contrary to the way he should. We were not born to suffer, nor much less to kill or die in a war. Freud, contrary to Trilogical Science, defended the idea that war enabled man to liberate his aggressive instincts, inasmuch as man had within him a set of destructive forces (called "thanatos"); that that is, a death instinct. This idea of Freud's is totally erroneous; man is only possessed of impulses and instincts that favor life. He attacks and kills because he either opposes, distorts or omits reality, all of which conceals the same human intention, which is to rebel against truth and reality. This is what has brought man to this state of chaos he is living in. By way of example, when the atrocities committed against the Jews under Nazism came to the fore, the German people feigned total ignorance when, in fact, they knew what had been going on. The same is true in respect to the barbarities committed in Central America and in other parts of the world. The fact that the people are omissive and allow the atrocities to occur reveals their bad intentions, for deep inside they believe that what is being done is right and beneficial.

People give free rein to their madness in war, committing the most incredibly sadistic and cruel acts with the excuse of acting in the name of patriotism and in defense of their country. They do not feel responsible for the consequences because they convince themselves that they were merely obeying orders.

Violence in the schools

When we think of school, or of education, we think of development, progress, guidance. However, it is no longer possible

to make such an association. The media informs us daily of the high crime rates and violence in the schools, of the mediocrity of teaching and of the absolute boredom with which teaching and study are regarded. The results of recent surveys are appalling. As far back as 1978 the National Institute of Education reported that each month three million secondary school children were victims of crime (mainly theft) and that 250,000 were physically assaulted. That was in 1978. And the monthly statistics are no better for teachers: 6,000 are robbed, 125,000 threatened with physical violence, and 1,000 require medical attention. Such studies do not offer effective solutions for so much aggression. School boards deal only with the external aspects, the social and material consequences of violence and vandalism, confining their efforts to increasing the policing of the schools, improving teacher training, perfecting curriculums, and occasionally putting a student or a teacher on probation.

The most efficient way to subvert the social order of a nation is to upset its psychological equilibrium, working through the principal areas of intellectual and moral upbringing: the family and the school. This is why President Reagan's warning (May 1983) was no exaggeration when he declared that the decadence of the U.S. school system was equivalent to "total unilateral disarmament".

Inversion, discovered by Dr. Norberto Keppe, means seeing something evil as good, seeing some advantage in acting perversely. The inverted idea that hatred, anger and aggression should not be repressed is upheld by philosophy (Marcuse), science (Freud, Humanistic Psychology) and by education (Summerhill). It is expressed in thoughts such as: "Truth is relative"; "what's good for you is not necessarily good for me"; "I have the right to say what I think and feel"; "If I have an active sex life I'll be happy" (Freudianism); "Society is repressive and I must defend myself" (Marxism). All such ideas are fruit of the malefic influence of inverted philosophies which have in no way helped man in his search for happiness. To the contrary, they serve only to alienate him, to keep him away from reality, thereby leading him to darkness and suffering. We can say, then, that by acting in this way, human beings are identifying with the evil spirits called devils. (1)

If we live in a spiritual world, from it we receive good as well as bad influences. Through our own free will we choose to

(1) See "The Socratic Dialectic" from *Liberation*, by Dr. Norberto Keppe.

heed one or the other of these and thus we act either as instruments for good or for evil (the latter by denying, omitting or distorting what is good, truthful and beautiful).

A very powerful weapon used by the devil to create chaos among human beings is to stimulate their paranoia (2), leading them to distrust everything and everybody and to think that "everybody is out to get me", an attitude which results in a chain of intrigue. In the school environment, students (and parents) oppose teachers (and vice-versa), teachers oppose administration (and vice-versa). High cultural and ethical aims are smothered by all these manifestations of paranoia. One example is the vicious circle in which we find the American Civil Liberties Union, the National Education Association and others, who insist so strongly on defending students' rights that it is impossible to take any measures against any undisciplined behavior students may display.

In the latest study prepared by the Departments of Justice and Education and the office of Management and Budget (1983) it was reported that the total cost of vandalism exceeds the total cost of books (*N Y Times*, Dec 31, 1983). Violence is an expensive problem, it reduces precious class time, disheartens students and teachers, and it diverts not only scarce financial resources but also school administrators' attention from more fundamental problems. What no one realizes is that vandalism (e.g.; defacing school property with graffiti or breaking windows) and destroying one's school materials are expressions of envy (3). — not wanting to see. In other words, the student's attitude is inverted: he tries to destroy what sustains him, what helps him to develop and progress.

The next greatest problem faced by the schools after crime and indiscipline are the growing rates of drug abuse (4) and suicide (5). One of the traits which characterizes an adolescent is extreme theomania (6); that is, the adolescent wants.

(2) Paranoia — projection — to place all the blame and responsibility for our problems on others.

(3) Envy — from the latin "invidere" or "not to see". Because the individual does not want to see the beauty, truth and goodness around him, he tries to destroy it.

(4) See "Spiritual Influence Through Alcoholism and Drug Addiction" in this book.

(5) See "Spiritual Roots of Crime and Suicide" also in this book.

(6) Theomania — the mania of being God, of considering oneself to be as great, perfect and all-powerful as God.

to act only according to his thoughts in an effort to create his own world.

Extreme perfectionism; i.e., not wanting to see any error in oneself, not accepting any frustration, not wanting to submit to rules, leads the teenager to seek other ways to alienate himself; and, due to his inversion, he resorts to the use of drugs and alcohol. This violence against himself is the ultimate expression of the desperation which results from his denial of the consciousness of his own and other's errors, a fact which confirms the existence of an evil spiritual influence.

The devil's philosophy is also characterized by the "anything goes" way of thinking: one must not repress any desire, nor frustrate any wish. This is extremely anguishing for the human being, for deep down he knows that this "freedom to do evil" is one of the lies that the devil preaches; and the inevitable result is the tense atmosphere which predominates in public schools, where each is afraid to tell the truth about the other's destructive and aggressive behavior. Teachers, in turn, are unable to deal with the problem of indiscipline because they identify and agree with these "anything goes" attitudes. This is not surprising if we recall that the educators of today are the very same protagonists of the student demonstrations, the "free love", "flower power" and hippie movements of the sixties.

We understand now why the latest Gallup Poll (1983) once more verified that lack of discipline is the main problem faced by public schools. Furthermore, 72% of the population believes that indiscipline in schools stems from a lack of discipline at home. We would take this further and add that indiscipline is the result of an inner attitude of indiscipline.

Basing his conclusions on thirty years of clinical research, Dr. Norberto Keppe shows that all outward (social) aggression is a reflection of man's inner (psychological/spiritual) aggression. All that "violates" us physically and morally is an outward symptom of our inner attitude of going against life, love, and truth. And it is precisely the youngster's inner life which is being not only ignored but stifled in today's educational system. Thus, only when we begin to deal with our own inner pathology and see the pact we make with the devil in heeding the malefic suggestions he proposes to us, will we be able to find solutions for our development, social order, well-being and educational progress.

Conclusion

Imagine what would happen if human beings stopped for a moment and thought about all the atrocities that are being committed in the world today: the thousands of deaths in wars, the consequences of racism, the violence in the schools, the vandalism, the terrorism, the increase of violence in sports. The spiritual and material waste would certainly appall us!

But if man in his essence is good and desires what is good, why does he fight it? Why does he insist on his own destruction?

Many studies have been done on the subject of violence in humanity, none of which mention any effective solution for human beings. We know today that we live in an eminently material and spiritual world.

Present-day science, such as psychiatry and psychology (sociology and theology), has come up with very serious hypotheses in which violence in man is linked with evil spiritual influences. This is surely because there is nothing to explain so much violence and the chaos in which humanity finds itself, and because we are quickly advancing towards our own destruction. Analytical Trilogy, which has made extremely important discoveries in its research on violence, has reached profoundly serious scientific conclusions. We consider two aspects as being fundamental in the question of human destructiveness: 1) the psychopathology of the human being and 2) the very serious hypothesis regarding the influence of spiritual variables.

Accordingly we may verify that in all of the manifestations of mass violence cited here, man's same destructive intentions are present — a sign of our extreme envy, for we cannot stand the beauty of reality, of life, since it was not we who created it. This shows our great blindness: in attempting to destroy the consciousness of our problems and our sickness, we also fail to enjoy the good we have within us.

On the other hand there is the devil, who, because of his extreme envy of God, wants to destroy creation, which includes man. This is the unspoken pact, the silent agreement man has made with the devil by identifying with his intention. By acting against reality, against beauty, against life, he acts against God, believing he will profit by this. The individual blames society, one country blames another, and we even go so far as to blame God — all in one vicious circle of intense paranoia — so as to not accept our responsibility.

We need only to look at the state of decadence in which we find the nations (even those which are supposedly more advanced) to verify that our philosophy of life; that is, our wish only to satisfy our fantasies of status, economic power, greed, etc., needs to be completely changed. As long as humanity fails to conscientize its bad intentions, remains blind to its intent to annihilate everything beautiful and true that exists, ignores the pact it has made with the devil, there will be no solution for the existing conflicts nor any possibility of peace.

It is a horrifying fact that today we have enough bombs to blow up the world three times over, according to Carl Sagan. But imagine how unity among peoples, with mutual cooperation and affection, respect for God's love and for reality, beauty, and goodness, together would accelerate the growth and development of mankind.

Reality and God are right before us in all their splendor reserving for us an existence full of happiness, growth and progress. All we have to do is not turn our backs on it!

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AN EXPLORATORY STUDY OF PARANORMAL CURES

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Background

The earliest known representation of a healer is found in the caves at Trois Freres in France. It is a drawing of a doctor wearing a deer mask, and it has been the prototype for all healers of primitive societies from the Neolithic age (16,000 b.c.) to the present. Primitive societies considered illness to be the work of demons, who had to be placated with offerings and sacrifices.

Medical records from the Library of Nineva, Egypt (700 b.c.) reveal that the only way to combat the demons which cause illness was by means of medicines that caused a violent reaction in the patient's body.

Persian medicine gave us the origin of the word "drug", which means demon. In practice, a "drug" was a medicine or enchantment against evil. In ancient Egypt (2700 b.c.), the priest-physicians prescribed drugs which tasted repugnant because they wanted the drug to be badly received by the possessing spirit, thereby causing the spirit to be expelled from the patient's body. The same principle is found in Greek mythology.

In the 4th century b.c., Hippocrates initiated clinical observation of a scientific nature in place of superstition. In the Middle Ages (5th century) St. Augustine said "all the illnesses of the Christians can be attributed to demons" and, thereafter,

scientific development remained stagnant for almost a thousand years. Sick people came to be treated by monks who possessed some medical knowledge, but who combined that knowledge with prayer, laying-on of hands, exorcism, penitence, etc. Then, in the Modern Age, Paracelsus treated any pathological manifestation with a kind of sidereal magnetism; a combination of astrology and alchemy.

Later, with Positivism, there came a denial of the influence of the spiritual world, attributing to illness a specific etiology which could be grasped by the five senses. However, despite the fact that this orientation brought about the development of a number of spiritualistic practices based on earlier beliefs and ideas, man has always innately recognized this relationship with the spiritual world.

Nowadays such practices are found throughout the world, although they are more widespread in lesser-developed countries such as Brazil, the Philippines, India and the African continent. In the better-developed countries the practices are not as primitive and have even evoked a scientific interest in the study of paranormal healing, as in the case of the paranormal Olga Worrell, whose psychic powers were studied by J. R. Rhine of Duke University.

Our research

A study was made of 76 patients, adults of both sexes, based on their orally-given case histories, physical exams, and complementary exams.⁽¹⁾ Of the total, 73.1% were seeking treatment because of organic problems such as: backache, headache, hypertension, diabetes, tumors, etc.

Twenty-five-and-a-half per cent had come because of psychological symptoms such as anguish, depression, nervousness, etc., and 4% had come for a combination of both problems.

In 63.7% of the cases, the patients had already followed medical advice without result. It is obvious from this that traditional medicine based on Positivism, since it does not consider the psychic (spiritual) element involved in the etiology of illness, very often fails to produce satisfactory results.

(1) Few cases could be scientifically evaluated since the majority of those studied had no diagnostic documentation for their maladies.

Of those studied, 19.1% had never sought any previous treatment, claiming that they knew their problems were of a spiritual origin. Also of interest is the fact that 63.8% of the patients had already undergone more than one type of spiritual treatment, indicating an anxious searching for answers to the spiritual question.

The techniques researched

1. Prayer

This is a very common technique which can be practiced with the person present or at a distance (at an appointed day and hour). When we asked the patients who performed these cures, they told us "God; Jesus; faith in Jesus". In explaining how the cures were accomplished, they always described a kind of ritual: the power of Jesus passing through the hands of the pastor: anointed oils, holy water, etc. We found that they really believed that contact with God is brought about through such ritual when, in reality, this contact is made within ourselves when we accept consciousness.

Of those treated with prayer, 73% claimed they no longer had symptoms or problems. One woman responded to our question as follows: "After I began coming here, everything got better. I used to feel envy, but I do not feel that way anymore. Now I get everything I want." This example is a perfect illustration of the "inconsientization" of such people, who no longer see their psychopathology (envy and megalomania).

After one such service in a São Paulo church, a woman came to the microphone and declared that she had been cured of an eight-year paralysis. We later learned from her daughter that she had had a cerebral vascular accident, and that, according to her doctor, she could always have walked but did not want to. We call this hysterical paralysis. Three days after the supposed miracle she stopped walking again, and 15 days later she underwent emergency surgery for gallstones.

We have observed that some time after this kind of treatment the symptoms either return or are replaced by others, or there is a worsening of psychiatric problems (as was seen in the psychiatric hospitals, where 94% of those patients studied had had some contact with such spiritist groups before their first internment).

2. Laying-on of hands

Mesmer brought together Paracelsus' theory of sidereal magnetism and highly simplistic notions related to the individual's radioactivity. According to Mesmer (who did research in the field of hypnotism), organic disease was reflected in the aura in the form of an energy imbalance, and the curing of organic disease could be effected by way of the aura. He said these cures could be accomplished through the laying-on of hands and the use of the imagination, since this energy is controlled and manipulated by the imagination.

Studies done by the Academy of Medicine in Germany in the last century concluded that magnetism depended upon the will and fixed stare of the hypnotizer, who could bring about varying degrees of torpor, from insensitivity to somnambulism. They also noted that this magnetism had no effect on sane people.

Allan Kardec followed Mesmer's hypothesis, believing that man has a perispirit which acts as an intermediary between the spiritual and physical body. Kardec claimed that cures could be accomplished by psychic healers who sent "magnetic rays" out through their fingertips and into the auras of sick people.

In Brazil such ideas are spread through spiritist centers and, in these centers, the laying on of hands is the form of treatment most used, either individually or in groups. However, during these sessions most of the time is dedicated to indoctrination.

According to the spiritists, organic illness is called "fluid pathology", in which there are various stages ranging from suggestion to obsession. In the latter stage, the harrassing spirit approaches the perispirit of the individual and attaches itself to it. They say that it is this spirit that makes the individual commit evil acts "unconsciously" and acquire serious illnesses. Note that these people believe that illness comes from the spiritual world, but that it is outside of the will of the individual, who thinks of himself as a victim and, thus, absolved of responsibility for his pathological attitudes.

However, we have found through Analytical Trilogies that what actually occurs is just the opposite: our envious attitudes, our desire to be perfect, our unwillingness to recognize error within ourselves — are what lead us to make a pact with these spirits (demons), thus making ourselves physically and mentally ill.

The spiritists explain, moreover, that there exists a certain predisposition to illness (Karma). By way of the theory of reincarnation (the successive embodiments of the same spirit),

the spirit returns from previous lives with debts to pay in the present life through suffering and illness.

We believe that reincarnation is something that occurs with demons, and that when people die the demons become parasitically attached to another human being.

They believe that people become spiritually evolved through illness. This philosophy of life leads people to have a totally distorted idea of God, causing them to believe, ultimately, that He allowed us to come into this world only to feel pain and suffer when, in reality, He created this incredible universe so that we could enjoy it, together with the peace and sanity that exists within us.

We observed that people who have undergone this treatment believe the cure occurs as a result of the power of God, who acts through the healer; the performance of "evolved" spirits; and through the transference of energy (practice of ritual). Of those questioned here, 38% reported improvement of symptoms, but 62% showed no improvement and some even acquired other symptoms and illnesses. The spiritists attributed the poor results to "mediumistic underdevelopment."

It is interesting that the spirits do not accept the existence of demons, believing rather that these are primitive spirits in "evolution". They also believe that Jesus Christ is an evolved spirit and that man, through reincarnation, will spontaneously become like Him; that is, like God.

Due to such rationalistic ideas, which would appear to explain everything, the mediums and their followers are extremely vulnerable to diabolical influence. It is for this reason that good people such as Chico Xavier, for example, who dedicated his whole life to these practices rather than having a life full of accomplishment and mental health, is suffering. He has various organic diseases and has had two heart attacks, a detached retina, and suffers from frequent angina attacks and chronic sinusitis.

It is our belief that a magnetized person opens a channel to the spiritual world, often subjecting himself to malefic influences. It is here that we can see the subtlety of the devil: people who allow themselves to become involved with him think they are in contact with God.

3. Exorcism

This type of spiritual treatment is used by some churches who believe that through the ritual of exorcism (sending away

the malign entity) the sufferer will be cured of his ills. They also believe that the exorcist has a gift of healing given to him by God through the Holy Spirit (a concept that reveals megalomania).

It is our contention that the idea that an individual is possessed by demons is harmful because it causes him to see himself as a victim of an external evil. This deprives the individual of the opportunity to see that he becomes vulnerable to demonic influence as a result of his own attitudes of rage, envy, hatred, bad intentions, and delusions of grandeur. It can be seen that any person with such attitudes is under demonic control, even without being under the influence of possession phenomena.

Not to be forgotten are the cases of hysteria which simulate possession and are frequent in women. We will cite one example here where, as in other examples given, we were unable to verify a cure: A young girl was suffering from intense breathing difficulties and severe chest pains. She went to see a doctor, who diagnosed heart "problems" and advised her to have surgery. Instead, she submitted to exorcism and reported that she had been healed. We were shown ECG exams done both before and after the crisis, as well as an x-ray of the thorax, and we certified that they had not been altered.

4. Surgery

In this method of treatment several surgical techniques are used, ranging from superficial incisions in the skin to the removal of superficial tumors.

a) **Arigó:** The story of Jose Padre de Freitas (Arigó) began when he worked for Senator Lucio Bittencourt as a male nurse and, at night in a mediumistic trance, operated on his patients. A public image was forged for this medium from Congonhas do Campo, Brazil, in order to promote spiritism and make people believe he was receiving the spirit of a German doctor named Fritz. As a matter of fact, Arigó only did what he was accustomed to doing as a nurse. According to Dr. Jeovah Paula Cruz, an ophthalmologist, the many people with eye problems who had had Arigó's "spiritual" treatment had not improved. The medical community could not record a single cure and noted that the medium did not prescribe eyeglasses; he prescribed medicines instead. In addition, their file shows that after treatment by Arigó there were incidences of complications.

We concluded that there was nothing spiritual about Arigó's treatments, since he prescribed more than 20 medicines for each patient and then made only a superficial incision or massaged the area with a rusty knife. Complications consisted of infections (due to lack of proper antiseptic conditions) and over-medication. The most serious damage, however, was spiritual, since Arigó, who spread the spiritist doctrine, led people to "inconscientize" their problems, causing them to suffer and draw away from God.

His technique was openly dishonest. Operating in front of a television camera, he performed surgery on a woman with pterygium (a vascular growth which spreads from the cornea over the eye), alleging that it was a cataract. He removed a fleshy growth from the mouth of another woman claiming it was a cancer, although there existed no medical or diagnostic evidence for such a claim.

The public learned the truth about Arigó only after his death, when a police inquiry was held to investigate his link to Orly Laboratories (a pharmaceutical company), as well as the fortune he had amassed illicitly (farms, drugstore, a hotel and a souvenir shop) and his relationships with the media (newspapers, magazines and television). In a public statement, Gualter Monteiro, a journalist, denounced Arigó for having bribed members of the São Paulo press to publicize him in the media; thereby revealing the dishonesty of certain journalists.

In effect, Arigó's practice of spiritual surgery was futhered by the Catholic Church and other entities because of their failure to advise the public of facts which were known in Congonhas do Campo.

b) **Walfrido:** This Brazilian medium makes a superficial, cross-shaped cut on the skin which, according to him, allows better penetration of fluids. Prior to beginning surgery, Walfrido's patients receive indoctrination about spiritism and are told of the necessity for having faith. They are also told not to travel more than 60 kilometers from the site of the surgery; anyone undergoing cranial surgery is told not to watch television for 30 days; and all are advised to stay in bed for 48 hours after treatment. It is obvious that there is no scientific basis for such advice.

Before surgery is performed, the patient receives an injection of liquid from an unsterilized dish, which could lead to infection. Those operated on are given a glass of water to sip and are told that a spiritist doctor who accompanies them has put

medication in the water. Patients reported that the water tasted of sulfur and iodine and reported a feeling of lethargy for several days afterwards.

A woman with osteophytes (small bony outgrowths) on her spine, which caused her a great deal of pain and prevented her from working, reported that she had been cured after this surgery. She believed the medium had removed pieces of bone from her spinal column. Later, however, she said the pain had returned while she was doing housework.

Another woman, blind due to untreated bilateral glaucoma, remained unhealed after such treatment. The medium told her that she did not have sufficient faith and thus could not receive the blessing. She believed that the medium had taken out her eyeball, made an incision in it, and then put it back again.

We can see from these cases that the "doctor" exploits the patients' fantasies in a dishonest way.

c) **Edson C. Queiros:** A gynecologist from Recife, Brasil, whose license has been revoked, he also claims to embody the spirit of Dr. Fritz in performing cures. His operations are done with a surgical knife, without anesthesia, and under non-antiseptic conditions, in much the same way as the practice of medicine in the Middle Ages. There is nothing spiritual or exceptional in this kind of treatment. The operations are performed on benign-appearing tumors on the surface of the body. Deeper surgery, as in the case of a patient with a prostate tumor, is performed by making a superficial incision in the skin of the abdomen, after which the operation is considered over.

The operations take place in spiritist centers, to the accompaniment of loud background music, with total disregard for the patient's privacy, and a lack of respect. In fact, those who are present are invited to spit into the surgical incision.

What is done to prevent infection? They say there is an energy (antiseptic fluid) called "fritização", which deactivates germs. In practice, however, we found that various broad-spectrum antibiotics were being prescribed to the patients.

We were told that the patients neither feel pain nor bleed during such operations. We observed that the patients acted as though they were hypnotized by the healer, causing them to have a higher tolerance for pain. We believe this is due to the release of endorphins which occurs as a result of the psychological stress of the situation. The amount of bleeding we observed was about the same as in conventional surgery.

We examined some of the case histories of patients operated on by "Dr. Fritz", but we will mention only two of them:

1) female, 79 years old, with diabetes and hypertension. Operated on to remove a sebaceous cyst from her back. Broad-spectrum antibiotics prescribed. After thirty days, PA26x13 became evident, and medication was suspended by the medium. The incision had not completely healed and showed localized purulent secretion.

2) female, 56 years old. Operated on for pterygium. Thirty days later showed severe conjunctive hyperemia and vestiges of pterygium in the operated eye. The patient, who was hypertensive, was taking 7 kinds of medicines prescribed by "Dr. Fritz", none of which were anti-hypertensive.

We requested that "Dr. Fritz" allow us to do a study with scientific documentation of the results of his treatment, but he has never accepted. Moreover, Dr. Queiros, when in the persona of "Dr. Fritz", exhibits the characteristics of a person possessed by demons. According to the classification of Jean Vinchen, these characteristics include an altered facial appearance, changes in the tone and timbre of the voice (his becomes deep and sarcastic) and an impulsive, aggressive reaction to his surroundings. It is also notable that "Dr. Fritz" has said that his dream is to perform operations in front of a capacity crowd at one of São Paulo's huge soccer stadiums.

Faith as a basis for spiritual healing

In all of the methods of spiritual treatment mentioned, faith is considered to be the fundamental element necessary for healing.

The rituals are always preceded by indoctrination which covers the healing powers of Jesus, the necessity for having faith in the power of the Holy Spirit (or in spiritual guides, depending on the healer). Some, after this indoctrination, meditate. All healers give great importance to the matter of faith, claiming that a cure can only occur if the patient has reached the proper state of psychological "preparation" for it.

Father J. Fitzpatrick, in his book, **The Power of Faith**, claims that faith does not have to be based on absolute truth, but on a coherent idea which may be related to a person, place, object or situation. We believe that the psychological element called faith is the result of a rational, suggestive process.

In his book **Glorification**, Dr. Norberto Keppe says that we do not have to create faith; we only have to accept it, because it is the fundamental reason for existence. Faith is fidelity to God and to truth. However, because of his theomania, man has inverted his values and believes it is necessary to **create** faith by using his intellect when, in truth, faith is linked to feelings (affection).

Conclusion

Ethnologist Edward B. Tyler, a disciple of Herbert Spencer, stated in his treatise on **Primitive Animism** that humanity's less evolved peoples demonstrate a belief that is not religious in nature but magical.

In doing this study we have been able to verify the existence of this magical thinking between the healer and his followers. We concluded, however, that these people merely "inconscientize" their problems.

We want to issue a warning about the risks faced by anyone who submits to these practices since he subjects himself to the possibility of grave physical consequences such as the side effects resulting from over-medication, and a worsening of symptoms, in addition to serious spiritual compromise through the belief that there is some benefit in sickness and suffering. Regardless of which technique is used, it always leads to a break with reality, which is beauty, goodness and sanity. Healers justify suffering with arguments that are only slightly convincing, fantasies which perpetrate illness.

The majority of these healers claim to act in the name of Jesus or God. However, we should all realize that this is a demoniacal trick, since behind the healer's goodness and charity, we see there is a distortion of the truth, as is obvious from the results. These pseudo-cures are a lure to attract people, relieve them of their money, and satisfy the megalomania of certain charlatans who see themselves as veritable gods. Even worse, they instill in a people a totally inverted idea of reality and of life and ask us to accept this demoniacal ideal. For them, life is a heavy burden that we must carry, when actually life has been given to us by God so that we can take full advantage of all the beauty and happiness that exists, the only requirement being that we accept it.

We understand how to promote true spiritual healing because of Dr. Keppe's discoveries. He found in his research that man has been given a psyche and a body and that the psyche rules the body; that sanity, beauty and goodness are inherent in human beings; and that, essentially, we are as Christ said: the image and likeness of God.

We have also been given volition and free choice, which make it possible for us to use our lives to negate, distort and omit the truth out of enormous envy of the Creator. Since we want to be gods ourselves and escape awareness of our errors, believing ourselves to be creators of life (theomania) and living in a fantasy world, going against our own essence (which we did not create), willfully accepting all demoniacal suggestions, we, in consequence, slip blithely into existential decadence and acquire psychological ills as well as organic ones.

The following is, in summary, the physiopathological mechanism of most maladies, which can be found explained in the book **Healing Through Consciousness**, by Dr. Claudia Bernhardt Pacheco.

When, due to our theomania and inversion, we do not accept consciousness of an error we have committed — seeing that consciousness as something bad — we can adopt one of two pathological attitudes: fear (flight) or anger (attack). Both of these attitudes promote the release of hormones (adrenalin, noradrenalin and others) which, at certain levels, can be absorbed by the organism without causing problems. However, if a person is always afraid, angry or envious (very often without even perceiving the fact) he constantly releases these hormones into his circulation, causing prolonged stress. This leads to hormone and metabolic imbalance which, in time, cause a loss of equilibrium in certain of the body's organs and permits the development of various maladies.

We believe that the power of suggestion acts upon the neuro-hormonal system causing the remission of some symptoms. However, we find that many times a true cure does not take place because the real cause (attitudes of fear, envy, or hatred) are not conscientized. If an individual perceives the inverted attitudes he has adopted, his organism itself can combat the illness. Once he sees that it is not his awareness that is destructive to him, but rather that it shows him the harm he is doing to himself, the patient relaxes, stops secreting inordinate amounts of hormones, and the stress stops. Then, the body, by way of its mechanisms, returns to sanity. It is only after we become conscious of our distortion of reality and accept the consciousness

of our errors that we are able to clearly perceive all of the beauty that exists in reality, in creation, and in our own inner being.

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THE SPIRITUAL INFLUENCE IN SEXUAL DEVIATIONS

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1. Introduction

Sexuality deviation and problems of this nature have been studied in many ways throughout history. Nowadays, thanks to the discoveries of Integral Psychoanalysis (or Analytical Trilogism), new light is being shed on this question, making it possible to better understand this controversial topic.

Trilogic psychoanalytical science verified the importance of the integration of feeling (affection), thought (philosophy of life) and action (consciousness), in order to lead a healthy life, since diseases and problems are obstacles we create which hinder our natural development. The basis on which all of these decisions, thoughts and attitudes rest, whether individual or social, is in the area of affection. Dr. Norberto Keppe, in his book, **The Kingdom of Man**, volume 1, points out to us that in reality the opposite of that which Thomas of Aquinas postulated occurs; that is, that we do not begin to like someone or something only after knowing them well, but that we only get to know someone or something really well when we allow ourselves to be guided by love, through acceptance, affection and understanding. A rejective or biased attitude fatally distorts this.

Therefore, feeling is the basis of any accomplishment in our society, directing everything that we do. Why then is it that even though people know what is correct, they do not act accordingly most of the time?

2. Attitudes towards sex

The attitudes of various civilizations toward sex reflect the psychosocial context of each era. Basically, the civilizations have oscillated between two opposite attitudes: that of censorship and that of total liberation.

a. Censorship

The biggest mistake was to have considered sex as something wrong in itself. This point of view is based on the Platonic concept of existence, which considered the sensitive world contemptible and inferior and saw achievement and happiness in the world of ideas and fantasies. For example, in the Middle Ages, as well as during the Victorian era, sexual problems were greatly censored. However, if on one hand there was censorship, on the other hand there was an incentive for prostitution since it represented a source of profit for the Church. Hypocrisy and the social mask reigned during this era.

It was due to this way of thinking that sex was, for a long time, seen as an error of nature, as if the Creator had committed a mistake in the physical structure of the human being.

What can be observed is that this attitude of censorship does not take into account the intention behind sex, that is, the use that is made of it. This is the basic point of the question, from which it is very easy to deviate by attributing the origin of the problem to the physical aspects (since in this way our true intentions do not need to be examined).

What is most interesting is that this was the moral followed by the Church, even though Christ had paid very little attention to the sexual factor.

The first Apostles had an equally dominant role in this sense, since they put much of what they themselves thought into the words of Christ. They spoke of "sins of the body" and "weakness of the flesh" without seeing the psychological intentions and attitudes that command the body. The fact that humanity with the help of the Church has looked upon sexual promiscuity as the worst of sins, and has completely forgotten about envy, hate and pride, has now become understandable through Trilogic Psychoanalysis. Because of this a hypocritical attitude existed with the idea of not shouldering the true cause of human problems as its final purpose.

b. Freudianism and Total Liberation

Sigmund Freud with his genius perceived this attitude of hypocrisy and of suffocation of the true intentions, and he furnished man with a new attitude toward the sexual question. However, he committed one fundamental error, which was to deviate the human being to the other extreme which not only did not solve the problem but also brought on serious consequences.

In reality, what we censor is our consciousness of what people and facts show us. In the face of an incident, an act of destruction for example, which moves us emotionally, it means that at that moment we are perceiving the destruction we are causing to our own lives. What we do not want to admit, as in the example, is the consciousness that this fact brings to us (destruction). All censorship is directed against something we are perceiving.

However, to be conscious of our true intentions is exactly what we benefit from, since, as long as we can perceive an error we can neutralize it, whereas if we ignore it, it is the same as letting it run loose and dominate our lives. For example, when we make a wrong turn we can only correct our path when we perceive our error. Therefore, what we must liberate is the consciousness that facts and people give us, rather than liberate all of our wishes and desires.

This was Freud's mistake. Having perceived the censorship that existed, he thought it would be good to be completely free to do anything we wanted. Using this idea of Freud's as starting point, humanity began to avoid repressing any attitude whatsoever, inaugurating the era of total liberation, which has been much to blame for the decadence of the world today, especially that of the youth (whose education has been oriented in this direction). On the other hand, sex became a true myth, since Freud thought that sexuality and incidents that occurred during childhood were responsible for the formation of an individual's personality and character.

From this point on a person who performed well sexually was considered well-balanced; every problem began to be seen as the result of a sexual question. This motivated an uncontrolled search for sex as if it could solve everything. This factor was much to blame for the increase of anguish in the twentieth century.

It began to be believed that any kind of sexual restraint would leave a person traumatized and repressed, thereby motivating him to any and all sexual activities. Love began to be "free", as it was called. Couples began to exchange partners constantly since a lot was expected from the sexual relationship, and then, as it could not provide the happiness they expected from it, people began to put the blame on the other partner. It was a great incentive to projection. In reality, frustration is caused not by the practice of sex, but by our search for a fantasy through it.

Dr. Keppe compares this period to the hedonism during the decadence of the Roman Empire. He also perceived that all civilizations that fell into decadence started out by seeking egocentric satisfaction (confused with pleasure) and narcissism.

No type of frustration is tolerated since it is believed that in this way happiness can be found. But the result is the increase of anguish and of general decadence.

Freudian liberation provoked the unleashing of aggression. Each person began to believe that happiness would be reached if he accomplished everything that he fantasized; the greater the fantasy, the greater the pleasure.

And now we ask: after so many years of Freudianism, is the human being happier? That is not what the statistics of suicide, disease, wars and conflict amongst nations show us.

Most human behavior during this century has been based on this Freudian influence. This is evident in the proliferation of sex appeal in publicity, in movies, in books and in stores specialized in sexual material; in the idea that sex education is necessary — as if ignorance were the cause of sexual problems and as if teaching of the obvious to the human being were necessary; in the increase of saunas, baths, massage parlors, therapy techniques based on relaxation; in the appearance of new standards of conduct such as feminism, etc.

Psychology itself has gotten completely caught up in this inversion by accepting the idea that every fantasy should be achieved. A large number of psychologists encourage their clients to satisfy their desires, as if they were victims of society, their family, their bosses, etc., thereby leading them to an aggravation of their problems (paranoia).

Another point that has been emphasized is that sexual satisfaction is a physiological necessity. According to this idea, the individual who did not practice sex would be impeding his organism from functioning properly and thereby jeopardize his health.

True physiological necessities are those that permit the individual to survive, such as eating, drinking, urinating, having bowel movements, etc. This is not the case with sex, from which a person can abstain without causing harm.

On the other hand, a great amount of attention is given to cases of sex abuse, rape, incest, while the true underlying causes are dealt with without much emphasis, when and if they are dealt with at all.

Nowadays many researchers are preceiving the harm of this supposed liberation (or slavery?). Such is the case, for example, of Gabriela Brown of California, who has observed an increase in chastity among those persons who were adepts of an unbridled sex life.

Both the attitude of total censorship and the attitude of total liberation have the same intent: to distort the purpose of sex, which is to complement affection.

3. The use of sex in place of affection

The use of sexuality as a means of impeding affectionate life has brought serious consequences for humanity and has led to a great amount of promiscuity. There has been an increase in anguish and an increase in the number of marital separations. There has been an increase in the number and the incidence of venereal disease, for which medicines are becoming less and less efficient.

The WHO (World Health Organization) has estimated that there are approximately 250 million new cases of gonorrhea and 50 million new cases of syphilis in the world. Just in terms of Americans, there are 3 million new cases of gonorrhea and 400 to 500 thousand new cases of syphilis each year.

It is estimated that over 20 million persons in the United States have genital herpes and the number is increasing in epidemic proportions. There is no traditional medical treatment for Herpes Simplex Type II as yet (Health Magazine, June, 1984, p. 10), not to mention the killer, AIDS.

There has also been a decrease in masculinity and femininity. Dr. Claudia B. Pacheco, in her book **Healing Through Consciousness**, shows that sexual fantasy releases an excessive amount of hormones and causes premature aging and a decrease in the sexual characteristics of each sex.

4. Prostitution

Prostitution was considered to be a noble profession and was included in many religious ceremonies of the ancient Greeks, Chinese, Armenians, Syrians and Cypriots.

Many prostitutes were volunteers who worked for two years and gave the Church the profits resulting from their work. This profession was considered similar to that of missionaries and it had religious rewards. When the two years were up, the women returned home to their husbands and families with increased prestige.

After World War II, prostitution was regulated by law in most countries. Since then it has been prohibited in France, Italy, Belgium, Japan and Brazil. However, prostitution is accepted, with a few exceptions, in Latin America, and in many regions of the Arab world it is legal.

By definition, prostitution is a degenerate social phenomenon that has existed in almost all civilizations. According to Kinsey a prostitute is a person who has sexual relations with someone in exchange for money.

Some authors believe that there is a determining physical factor which leads a person to prostitution (Lombroso). Haidar, on the other hand, not only takes into account the psychological and biological aspects, but also looks into other aspects that are capable of leading individuals to prostitution. . ." (Annals of the 1st International Symposium of Demonology, p. 230).

Other researchers consider social problems the cause of prostitution; such problems being poverty, low salaries for women, neglect during infancy and adolescence, lack of healthy moral education during youth, urban crowding. We perceive that researchers in general view the question of prostitution from two angles, the biological and the social. However, they forget what we believe to be fundamental: the psychological and affectionate aspects.

According to the book **Everything You Always Wanted to Know About Sex**, "A prostitute lives such a life because she wants to."

It is evident that a woman who prefers to offer her body to a dozen different men every day has a serious emotional problem. Such women find prostitution enchanting, exciting and strangely satisfying. One such woman explains it in this way:

"I know many people think that to live like this is terrible, but those who think this way do not know what

it is like. There is nothing in the world capable of making a woman so powerful as when she knows that men are always running after her, when she knows that men leave their wives to do everything with her, that she can control them just with sex."

Another prostitute was more direct:

"I love to watch them beg. They act like children by begging us to do what they desire. It is beautiful to take money away from them; 20 dollars for 15 minutes, I have never seen anything better."

In these statements we confirm the existence of inversion and we can also perceive that these prostitutes have the idea that they are givers of pleasure, of affection and that they exert great power and domination over men. They see themselves as goddesses and in this way foment their fantasy of greatness (megalomania).

There is psychological identification between those who search for and those who offer sex. In the book, **The Hite Report**, regarding male sexuality, we find the following statement:

"The massage parlor permits me to live some of my favorite fantasies of having girls admire my well-developed muscles and my vibrant penis." Another person stated the following: "For a long time I used to look for a prostitute in order to have fellatio or whatever I could not have at home. The only way I found to have sex the way I wanted to was to pay for it."

We can perceive the same problem of trying to live a fantasy of greatness of themselves, many times in an attempt to alleviate their anguish and conflicts. In this way, however, they do not obtain any results, since the fundamental problem is not solved.

Through the discoveries of Analytical Trilogy we see that the principal problem lies in affection. Humanity has made an inversion of this feeling by seeing evil in affection, goodness and beauty; and good in evil intentions; thereby causing a rupture with feeling. In this way we have created a system of living based on our imagination (fantasies) and have perverted the sexual act which was originally the fruit of an affectionate relationship.

We believe that it is for this reason that so many people feel empty after sexual relations with a prostitute, as in the following declaration: "Generally I do this because it is prohibited, not because I need it. I do not mind paying for it

but at the same time I rarely feel satisfied afterwards". (**Hite Report on Male Sexuality**).

By evaluating the consequences of prostitution we can perceive that this activity is not as enchanting as it may at first seem. These persons age quickly, they pick up diverse diseases as time goes by, they frequently get involved with drugs, they are manipulated by third persons and also they are frequently murdered, commit suicide or are interned in psychiatric hospitals. All in all we see that diabolic involvement is the fundamental aspect which leads to these consequences, since such is the will of the devil: to lead the human being to degradation and to total corruption of feeling.

5. Pornography

What is pornography? The Delta encyclopedia says that it is the same thing as prostitution. Which is better, prostitution or pornography? This question is put to groups in order to generate comments regarding women. The attitude of an individual who looks for pornography is the same as the attitude of an individual who looks for a prostitute. The idea is to satisfy one's "instincts" even though such an act does not contain any kind of affection, and thus constitutes violence.

"Most pornography does not bother me; there is no feeling, no care, no tenderness. To me, a lot of it seems to be sexual violence..." (**Hite Report on Male Sexuality**, p. 119).

We also find on page 926 of the Hite Report, "Forbes magazine stated in 1978 that sex was a larger business than the record and film industry together, totalling 4 billion dollars a year."

"When I pick up a new magazine I look over the pictures and pick out the poses that I find the most exciting. I pick out about three or four for later and like in a beauty contest I announce (to myself, of course) the finalists and then finally the beauty of the month. Then I lie down beside her and have my imaginary relationship with her." (**Hite Report on Male Sexuality**, pgs. 915 and 916).

We perceive that affection is nonexistent in the practice mentioned in the preceding paragraph since the individual does not even know the women in the magazines. There is also an inversion in relation to sex life since he prefers to foment his fantasy of greatness instead of having sex with love. Therefore

we see that pornography exists because of man's megalomania, which can bring serious consequences.

Researchers of the Federal Bureau of Investigation estimate that between 500 and 1000 persons die each year in the United States due to "autoerotic asphyxiation" (in addition to those who do not die but suffer brain damage) (Joane E. Brody Journal). According to Dr. Robert Litmon, a psychiatrist in Los Angeles who studied the problem, one of the main vehicles of transmitting these ideas is pornographic literature. These individuals, we add, do not search for this because they are lonesome or because they are in need of affection but because they have made a pact with spiritual suggestions due to their psychopathology.

Pornography has come to be looked on as natural and absolutely possible depending on each person's taste, failing to consider the great frustration that these persons feel when they give themselves up to this fantasy. We can verify the consequences in the lives of models and movie actors. Frequently they become involved with alcohol, drugs, and sexual promiscuity. Such was the case of Marilyn Monroe who became an alcoholic, a drug addict and became involved with criminal organizations, thus putting an end to her life, which could have been filled with achievement and happiness.

6. Erotomania/hypersexuality

The limits between what is normal and what is abnormal are still not clearly defined; however we can admit to the existence of a pathological hypersexuality when sexual concerns tend to dominate the conscious thought of an individual even after a sexual relationship, or when sex begins to interfere with the individual's daily life. This applies to men as well to women.

There is a distinction between cases such as Don Juan and cases of philanderers: the former choose their partners, whereas the latter do not always make a choice, as for example in a sudden attack of this mania when these persons forget their social and sexual inhibitions and seek multiple sexual partners who are often chosen on impulse, or when they strip in public or masturbate in improper places. Such persons may even be led to commit rape. Although hypersexuality is generally a manifestation of psychological problems, it can also occur as a result of certain organic problems, which are described below:

1 — **Lesions in the limbic area of the brain:** for example, certain cerebral vascular tumors or accidents;

2 — **Psychomotor epilepsy:** for example, hypersexuality can be manifested during a convulsion in the temporal lobe by stimulating the areas above it. During such episodes sexual crimes may be committed;

3 — **Syndrome of loss of control:** physical brutality is observed in conjunction with hypersexuality;

4 — **Drugs:** some drugs can produce an increase in sexual desire, as for example, amphetamines, opiates, androgens;

5 — **Physiological alteration:** for example, menopause, menstruation.

Cases of psychogenic hypersexuality include:

1 — **Mental illness:** hypersexuality can be part of a transitory, secondary manifestation of some mental illness. The patient is not responsible for the sexual acts that he commits even though he is conscious of what he is doing.

2 — **Alterations of personality:** the borderline personality, the sociopathic personality and the hysterical personality may be associated with hypersexuality. Hypersexuality generally manifests itself through a compulsive desire (neurotic) to have a sexual relationship. Frequently, there is no satisfaction in this. There are patients who consider such an act the same as urinating.

"When I raped someone I would feel compelled to finish coitus upon beginning my penetration, therefore I did not want sex (I was after that feeling of complete and total control over a person . . .) (**Hite Report on Male Sexuality**, p. 851).

In his studies on psychopathology, Dr. Keppe introduces the hypothesis that mental disease is an attitude that an individual adopts when he faces a truth: he sees the truth, however due to his theomania and arrogance, he denies this truth and becomes ill. Another important factor is related to envy (which comes from the Latin, **invidere** = not to see). Due to our great envy of the Creator, we do not accept everything that he gave us, such as beauty, intelligence, sanity. We have created a world according to our ideas, and we are suffering because of this.

Persons who conduct themselves in a very libidinous way reveal theomania, arrogance and envy. They are also

materialistic. By citing an example from the Hite Report on Male Sexuality we see these concepts: "Why do I desire to rape women? Because basically I am macho, a predator, and every woman is prey in the eyes of man. I fantasize the expression on a woman's face when I "capture" her and she understands that she cannot escape. It is as if I win when I possess her." We can clearly see his intention of accomplishing his fantasy of greatness, of having extreme power.

In yet another statement we find the following comment: "Yes, I have wanted to rape women because they have a beautiful body. They make my mouth water. . ." In this case we see that the concept of envy is very evident since he has the desire to rape a woman in order to destroy the beauty that she represents.

Even though the majority of people nowadays believe that sex is something necessary for psychic and physiological sanity, research has shown that excessive libidinousness can greatly jeopardize the organism. A frequent discharge of adrenalin in the bloodstream, as occurs during sexual relations, causes stress and at the same time interferes with the central nervous system, numbing the mind and draining the energy.

In the United States, recent medical and psychological research demonstrates that excess sexual activity diminishes intellectual capacity, verbal and manual skills and overall individual potential. Those which psychology have called compulsive and unconscious acts have been studied in more depth since contact with the spiritual world has been taken into consideration. Observing the behavior of schizophrenics who are capable of destroying entire infirmaries just to have a sexual relationship, we perceive the diabolic influence more clearly.

In the book **Contemplação e ação**, Dr. Keppe makes a comparison between the more seriously mentally-ill patients and the so called devils (which are always represented by animals with claws and horns). The seriously ill mental patient resembles an animal in the same way. This is exactly what the devil wants us to think of ourselves. I think that it (pornography) reveals a lot of the animal which exists in all of us. I think it should be legalized. . ." (**Hite Report on Male Sexuality**, p. 915). The human being today believes that he has an "aggressive, animalistic and savage instinct", as if God had created something evil and violent within us.

7. Homosexuality

At the threshold of the Third Millennium, homosexuality still attracts the attention of many people and influences all class levels. No cause has yet been found to explain such an attitude in persons who adopt homosexuality as a means of expressing their sexuality.

There is no consensus with respect to the origin of homosexuality today. We see that all research and treatment is oriented towards finding the explanation for this attitude in external factors which are alien to the individual's will. Below we present some of the conclusions that have been reached through research in the biological and psychosociological fields.

Two factors were considered in the biological field: the genetic factor and the hormone factor. With respect to the genetic factor, the studies that were conducted by various authors were not able to show any genetic origin for homosexuality. With the discovery of the sex chromatin by Barr and Bertram (1949) it was confirmed that male homosexuals had the negative chromatin; that is, every male homosexual is chromosomatically masculine.

Research of the hormone factor is somewhat controversial. Many studies reveal that the male homosexual's excretion of testosterone in the urine is less, and levels of circulating testosterone are lower than those in heterosexual males. However subsequent studies reached conflicting results. Similar controversies arise in relation to female homosexuals.

It is important to remember that if homosexuality were the result of a deficiency of the sex hormones, a few injections of these hormones would be sufficient to solve the problem. In reality, this does not happen.

There are many opinions in the psychosocial field which try to establish the origin of homosexuality, such as those of Freud, who postulated that man's psyche had an innate bisexuality, which was parallel to the initial embryological bisexuality of the human fetus and that these latent tendencies could be activated under certain pathological conditions. Subsequent researchers tried to determine the origins of homosexuality in other factors. Bieber and his collaborators, for example, conducted a study in which they show the presence of protective, seductive, clinging or dominating mothers together with distant, ambivalent and hostile fathers, to be characteristic of the life of the homosexual.

In similar studies Bene observed that homosexuals frequently had poor relations with their parents, who tended to be as weak as puppets in the child's hands. In this study, however, Bene did not observe any abnormal overprotectiveness on the part of the mothers. Greenblatt admitted to the presence of generous and dominating fathers together with excessively protective and dominating mothers. Sietelman, on the other hand, concluded that disturbing relationships with the parents did not constitute a necessary sufficient condition for the emergence of homosexuality.

However, the opinion most accepted by the investigators is that of Marmor, who in 1965 affirmed that sexuality (and homosexuality) is determined by multiple psychodynamic, sociocultural, biological and situational factors.

By analyzing the research that has been conducted in both the biological and the psychosocial fields we observe that the focus given to the origin of homosexuality has always been on external factors in the human being which are totally or relatively alien to his will, without being able to reach a plausible and coherent solution in relation to this type of behavior.

Generally the attitude that has been taken toward this behavior has been one of censorship or complacency. Nowadays there are even organizations which defend the normality of homosexuality. Through this we see that humanity does not know how to work out its problems.

With the discoveries of Dr. Keppe we see that the human is gifted with a psyche and a body, and that the psyche commands the body. We see that at his essence man has sanity, beauty, goodness, affection, and that he is gifted with free will. We see that he can use that will to reject or accept his essence (reality). By rejecting reality, he consequently succumbs to psychic and organic illnesses. In his observation with respect to mental illness, Dr. Keppe found that the human being does not suffer from a disease but rather that he assumes a sick attitude: the person sees the truth and denies it, out of envy, since the truth shows him that he is subordinate to the Creator. Since he has the desire to be God, he denies all truth, in this way making himself a slave of his fantasies.

Homosexuality is a psychopathological expression as well as a psychopathological symptom. The homosexual expresses his attitude of theomania through his sexuality by not accepting sex as it was created.

The basic problem is that which lies behind homosexuality; that is, the intention of the person who avoids having a relationship with the opposite sex. This is where inversion of values in regard to affection comes in. By not wanting to accept his own sex he reveals his intention to create a new existence, in the belief that fantasy can be more gratifying to him than reality. Besides this, any kind of escapism reveals an attitude of paranoia; in other words, an attitude against consciousness. Therefore the fundamental question is not of a sexual order. By analyzing these inversions the homosexual perceives how much he is blocking his own development.

Since we are immersed in reality, it requires a great effort for us to sustain our fantasies and thus we enter a permanent state of stress and suffer its serious consequences, such as hormone disturbances, weakening of the immunological system, leading to a collapse of the organism's resistance and making us susceptible to various diseases like AIDS, kaposi sarcoma, etc., as well as other consequences like premature aging, premature death, and involvement with drugs.

One homosexual says: "What irritates me most is having people say that it is our own decision to be homosexuals. I didn't decide to be like this, I didn't choose this. Most of us don't decide to be like this. We're just this way. We don't choose to be gays nor do the heterosexuals choose to be straight. We're like this by nature". (*Hite Report on Male Sexuality* p. 939).

In this example we see the mechanism of inconscientization of the cause of homosexuality in the person's immediate reaction to any perception of his responsibility for the option he makes. His irritation is caused by his consciousness of this option.

His irritation comes from the fact that he is in contact with reality, which shows him that his homosexuality is an attitude he assumed, that it depends on his will, because no one can live a fantasy and expect to be happy, tranquil and an achiever. This is because the fantasy is created by our own mind and reality exists in itself; it is immutable.

Therefore the human being makes a willful option to deny true sexuality. This new perception of the link between psychopathology and will enables the homosexual to eliminate the cause of this symptom, and thereby relate to his true nature.

8. The spiritual influence

Sexual deviations have been present since the beginning of civilization. "Thanks to the Hamurabi Code (19th century) we know that besides the harlots who worked in the temples there were also adolescent males who worked as prostitutes in the palaces". **Sex and Life**, A. Willy and col.; p. 514).

But why does there still exist a great incentive for these deviations?

We are in constant contact with the spiritual world through the telepathic influences we receive from that world. This spiritual world is made up not only of angels, but also of malign beings or devils. The latter, through their negation of God and His Creation have lost all of their light. Although the devil has such great envy of human beings, we can still make a choice and honor consciousness, affection, sanity, goodness and beauty and make use of the paradise that God has offered us.

Diabolic influence is exerted in our thoughts through suggested ideas that foment our fantasies of greatness and narcissism. For example: prostitutes see themselves as goddesses of love, homosexuals see themselves as creators of a new sex. The devil tries to infuse in our mind that we will be happy through the search for pleasure, the easy life, sado-masochism and alienation.

We will give examples of some of the ideas which enter our minds and motivate our psychopathology.

— "One day we are going to die anyway... you do not take anything with you... take advantage of as much as possible".

— "Do it. You will make money, you will be adored and envied..."

— "Try anything and everything".

— "Go ahead, it will be fun".

— "Forget about it, come on, do not worry. It almost seems like you do not want to".

— "I will show you who is a man, who is good".

— "It's a day for the devil".

— "Come on, you will forget about your problems".

— I know what I want".

When people who are greatly involved in this lifestyle have the desire to change their attitude and listen to their

consciousness, the devil through censorship and pessimism, tries to keep them prisoners of this lifestyle.

— "I'm not cut out for this".

— "Society will never accept me".

— "I like it just like it is".

— "It is my destiny..."

— "Everyone thinks that I am unhappy, but I am happy".

— "It is all over for me".

On the other hand, we are also under the influence of benign spiritual beings.

Upon examination of some of these examples, we see that many persons felt that their involvement in such a lifestyle went against their nature, and that right before beginning this lifestyle they had ambiguous feelings and thoughts, doubts but that they went ahead anyway, and as a consequence, they felt bad. This is because within ourselves we have consciousness, not moral or social consciousness, but the consciousness that is linked to truth, to affection toward God — the consciousness that distinguishes good from evil, beauty from ugliness, right from wrong, etc.

Man was created with free will and therefore can decide which path to follow. If humanity were following its consciousness we would not be at the threshold of a Third World War, nor would society be so decadent. This situation only reflects that which is going on within each human being, or in other words, the rupture that we are trying to make with affection, thereby experiencing all of the consequences of this attitude; anguish, depression, anxiety, conflicts. We can only live in harmony when we become aware of our own inner conflicts and link ourselves again to the affection that we abandoned.

It is important for us to perceive that we have a totally inverted and perverted idea of God, connecting Him to intolerance, censorship and arrogance, and believing that He is a censurer and castigator, when in reality He created the universe and us in a gesture of kindness. He has enormous affection and caring for us and only that we correspond to this affection and enjoy happiness, peace, tranquility and sanity.

9. Conclusion

By studying sexual deviations, we see some common characteristics among them:

- 1 — Great incentive toward psychopathology (hate, envy and theomania).
- 2 — Breaking away from the basic feeling, affection.
- 3 — Serious spiritual and existential compromise as a consequence of the above-mentioned items.

We wish to warn people about these deviations which sometimes begin with an idea that seems enchanting and promises great satisfaction. However, there are some serious self-contained consequences in them, such as involvement with drugs, crime and violence, as we have already described.

We perceive that the conscientization of perversion which has been achieved with respect to human sexuality is of great importance. In the book, **Contemplação e Ação**, Dr. Keppe says that: "Sexual pleasure is a small sample of divine joy, of contact with the spiritual life and with God". Through the discoveries of Analytical Trilogy we can better evaluate this question. In his research, Dr. Keppe discovered that essentially man is gifted with all existing sanity, beauty and goodness; that man is, as Christ said, the image and semblance of God. But he also has free will and can use this will to deny, omit or distort reality, due to great envy of the Creator, since he desires to be God.

By believing that we are the creators of life (theomania) we go against our essence, which is good, affectionate, and we succumb to total existential decadence through our free will, honoring all diabolic suggestions. Only through conscientization of our distortion of truth, with acceptance of the consciousness of our faults and limitations, and by accepting ourselves as human beings, can we perceive with more clarity all the beauty that exists in reality, in creation and in our inner selves as well.

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PSYCHIATRIC INSTITUTIONS: HOSPITAL OR HELL?

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Introduction

Our purpose in conducting this research is to verify the real role of spiritual phenomena in mental illness and the true function of mental institutions in the treatment of mental illness. The study is based on interviews conducted at psychiatric hospitals in São Paulo, Brazil, where a total of 160 hospitalized patients, male and female, ages 6 to 60, as well as psychiatrists, nurses and attendants were interviewed. Study evaluation included all facets, from the therapeutic method applied to the locale itself.

Today, the same group of researchers is conducting similar studies at psychiatric hospitals in the United States.

Once again, through this work, the discoveries made by scientist *Norberto R. Keppe* that mental illness stems from theomania, inversion and envy are being verified. The patient is not seen as a victim of his pathology; on the contrary, his illness is the result of his own attitudes, his own incorrect choice by the use of his will. In addition to bringing enormous hope to mankind, these discoveries open a new path in the history of human pathology.

Treatment

The treatment most widely used is still based wholly on psychotropic drugs (77% of patients take them), which serve as a chemical strait jacket, with the patient taking as many as three or more drugs at the same time. The objective is to depress mental activity and thereby reduce hallucinations and delirium. Also known as chemotherapy or impregnation, drugs like Haloperidol, Gardenol, Amplictil, and Anatensol are distributed as a daily ration of quietude for the insane and a dose of tranquility for the doctors.

However, the patients claim that drugs do not help at all and that they are harmful (53% are of this opinion), as we can see in the statement of patient "A": *It seems that those who receive a lot of treatment have no more spirit. Treated how? Lots of drugs!*

The second most frequently-used method of treatment is electroshock (15% of patients). This type of treatment was created by Italians Ugo Cerletti and L. Bini in 1938, after seeing the way pigs at a slaughterhouse in Rome became calm after receiving electric shocks. The patient "B" describes electroshock in detail: *It is a box with wires. They plugged it in and lay me down on a bed. They tied my legs and arms, wrapped my chin and jaw in gauze and made me bite a piece of rubber and close my eyes. They put some salt water here, applied the shock and . . . huuuuuh . . . I shook like I've never shaken before! But there were a lot of patients who were given shock like me! My heart was beating tug-tug, tug-tug, like crazy, I was so scared! And don't shocks make you afraid? If you touch the light socket and get a shock, aren't you afraid? Doesn't it really scare you? I'm afraid! **Have you had a lot of shock treatments?** I have, oh God! Ever since I was in the children's pavillion I was given shocks on my body which left a lot of bruises.*

In third place is insulin therapy (4% of patients are given insulin injections). This treatment was discovered in the 1930's in Berlin by Dr. Manfred Sakel who proposed that insulin combated schizophrenia by provoking convulsions and epileptic crises.

Finally, there is the padded cell (4% of patients are treated in this manner). We conclude that psychoanalysis and other forms of therapy are not used (0%), even though this is considered the best way to help the patient solve his problems.

In fact electroshock is still widely applied even though most psychiatrists deny that they use it.

The only objective of these commonly-used methods of psychiatric therapy is to mask the symptoms. Consequently, the illness becomes chronic and the patient is prevented from becoming conscious of the true causes of his illness; indeed, he is prevented from curing himself. We can clearly see this in the statements of the psychiatrists themselves; for instance, that of "Dr. T.A.": *There is no cure for mental illness, we can only control or reduce the probability of recurrence*, or "Dr. O.D.M.L.", a physician and psychiatrist: *This is closer to a prison, a place of seclusion, an institution for separating the mentally ill from society at large, than an institution with a clear-cut, curative program . . . We have to analyze a current problem, the lack of resources, of knowledge, to confront insanity . . . I believe that lobotomies, electroshock and all other non-rational methods for treating insanity derive directly from our lack of knowledge about the true nature of insanity.*

The total ignorance about the true nature of insanity is clearly shown here in the statements of the psychiatrists themselves. It is easier to understand, therefore, why psychiatric hospitals and methods of treatment are wholly inefficient in curing the mentally ill, as confirmed by the number of readmissions of these patients: 18% of the patients interviewed were hospitalized for the first time, while 82% were readmissions, and 11% were permanently hospitalized.

In addition to their inefficiency, these psychiatric treatment techniques are barbarously cruel. Electroshock causes numerous and serious complications such as cerebral lesion, loss of memory, cerebral hemorrhage, multiple body lesions and even death. Psycho-surgery cripples patients and makes them robot-like. Psychotropics are simply chemical strait jackets, substitutes for the chains used to bind the insane in the Middle Ages. And insulin therapy acts in the same way as cardiotoxic shock and the other so-called biological treatments.

Psychiatry does not even come close to touching the true etiology of mental illness: it sees the consequences and labels them as causes; that is, it sees defects in neurotransmitters, physiological mechanisms or anatomical irregularities in the brain and labels them the cause of mental illness. Psychiatry does not perceive that these irregularities proceed from, and are the result of, a purely psychological and spiritual problem.

The testimonial of nurse "E" gives a good idea of the attitude of Psychiatry in relation to mental illness: **How long have you been working here?** *25 years.* In your **experience, what is the percentage of cure for schizophrenia, epilepsy and alcoholism?** *There is no cure. Maybe an improvement, but never a cure.* **How do you think the drugs and various treatments effect the mental patient?** *As relaxants, calmers. When the patient is under the effect of medication he shows an improvement, but if we diminish the dose, if the patient is aggressive, he becomes aggressive again. We also have to change the patient's prescription frequently because in time his body develops a resistance to the drugs we give him. We are always either changing the medication or increasing the dosage.*

Then what are the causes of mental illness? As Dr. Norberto R. Keppe discovered, mental illness stems from the inverted use of the will. Human beings become sick and develop organic and mental illness by denying, omitting or distorting reality, health, happiness and goodness. Mental illness is also a result of theomania and envy in relation to reality and the Creator.

Pathology is the denial of that which exists, an attempt to annul life, deter truth, suppress reality. It is characterized by man's fight against the reality within himself as he tries to prevent his thoughts from manifesting themselves and his feelings from appearing. What man does not want to see is his insanity. (Norberto R. Keppe, *Liberation*).

Reason for hospitalization

Questioned about the reason for their hospitalization, only 2% of patients admitted that they needed to be hospitalized because they were sick. They gave a wide variety of justifications: my family committed me, there is nothing wrong with me (27%); I'm very nervous, agitated (11%); I was hospitalized because of drinking (6%); etc. We see then that the patients prefer to give any excuse about why they were hospitalized rather than admit that they are sick. This demonstrates total inconscientization of their true situation. The words of patient "N" clearly illustrate this fact: *I was brought here for no reason at all! I don't know what reason they made up. I came in a paddy wagon and never left. I'm taking all these drugs for nothing! There's nothing wrong*

with me, I don't even feel pain in my little finger, thank God!
There is nothing wrong with you? Me? Not a thing!

We also found that many patients thought they were Napoleons, dukes, princes or princesses, kings or queens; or that they were going to appear on television; or even that they were God himself. Many believed themselves to be the latest incarnation of Jesus Christ. The following replies given by patients illustrate this. Patient "D": **How old are you?**

"35." **What did you say you were the creator of?**

Heaven and earth and all works of nature! I am marvelous God, Christ-King of happiness, of our love, our friendship. Why are you here? I am here because they brought me to hell and locked me up in hell. I don't want to live in this house anymore, I want to get out of here! What did you do before coming here? Nothing. I never drank.

Nothing. I am a sane man, blessed! The only problem I have is with my foot! Patient "MP": **What is your full name?**

The name of the Duke and Prince. Only after the Brazilian elections will the nations know about me. Patient "R". **Tell**

me about God. Who is God to you? God . . . God is good, the only good being, the principle behind everything! And who is he? He is me Is really you? Yes, I am,

in this century! In the past, there were others. Each century had a God, the beginning of all things, the beginning of the century and all beings. Patient "S": **You were Eve? Yes, I was. God**

created me on the spot from Adam's rib. And what other incarnations did you have? The others? Joan of Arc,

Socrates . . . wasn't Socrates a disciple of Plato? No, it was the other way around. Plato was the disciple of Socrates.

The other way around? I was Socrates, the one who took the hemlock!

These replies confirm the discoveries of Analytical Trilogy which show that man's illness is caused by theomania; or rather, by the desire of every human being to be "the owner of truth"; a god. This attitude stems from man's extreme envy of the Creator and his refusal to accept himself as a created being. It is an attitude in which there is an inversion of values, through which the individual chooses to see evil in that which is good and see as good or advantageous those things which are evil.

"We try to confuse the evil and sadness of fantasy with the goodness and beauty of reality." (Norberto R. Keppe, *Liberation*).

Religious Institutions

We have observed that with the exception of 3% of the patients interviewed, all others had been involved with at least one type of religious institution: 52% were involved with spiritualist sects (spiritism, black magic, oriental sects, umbanda, candomble, secret sects), 24% with Pentecostal Christian sects, 20% with the Catholic church, and 1% with the Protestant church. It is interesting to note, however, that of the 20% who said they were Catholic, 88% in reality frequented Pentecostal Christian or spiritualist sects.

Comparing the frequency with which the patients visited these locales and the time of their first hospitalization, we find the following data: of the 43% who frequented spiritualist sects, 75% had gone before being hospitalized for the first time; and of the 24% who frequented Pentecostal Christian sects, 67% had gone before their first hospitalization.

Also, analysing the opinions of the patients themselves in respect to these locales, we received statements such as: *Fundamentalist Christian sects prohibit what people like; they don't cure or heal anyone. Spiritism is not good. It's bad for you. When you fool with spiritism you end up in the hospital. Spiritism has to do with the devil.* The patients' thoughts on this matter were also reported by nurse "E.N.": **What do you think of the patients hospitalized here who were involved in spiritism? Was it good or bad for them? Bad!** *According to what they say, it was bad!* **Can you put that into your own words? What do you think of this matter?** *I think spiritism doesn't help a thing, it only hurts! We were talking with a few patients and they themselves said that the spiritist religion doesn't help. They join the group and begin to go regularly, then they leave and their life gets messed up!* **And did they have psychotic episodes after becoming involved with this religion? They say that nothing went right, they lost their jobs, and they had goodness, they had everything, but everything in their lives got messed up. Today they have nothing. They are hospitalized here!** **Because of spiritism? They think that's the Reason?** *Well, they say it's because of spiritism.*

In conclusion we found that 94% frequented spiritualist or fundamentalist Christian sects, 5% frequented the Catholic church and 1% the Protestant church - - an indication that these sects contribute actively to the formation and aggravation of mental illness. Some openly worship the devil, a fact which can

easily be observed, for the central figure on the altar is a statue of the devil. And although the fundamentalist Christian sects preach the worship of Christ, in reality what they do is inconscientize any and all contact with evil, thereby making followers susceptible to the devil's influence. These groups make an inversion by attributing the censorship of the devil to God. Not even the Catholic and Protestant churches are immune to the influence of the devil; everyone is subject to it. The difference is that the Catholic and the Protestant philosophies are less harmful. All of us are subject to demonic influence, and many of the people who frequent these sects are good people, fooled into thinking they are involving themselves in something beneficial.

For years Psychiatry has reported data claiming religious influence in the development and aggravation of mental illness, but to this day it has not been able to explain the reasons for this scientific observation. The reasons are only now coming to light through the discoveries of Analytical Trilogy in respect to spiritual life.

Visions and voices

When questioned about visions and voices, we found that 40% of the patients had visions and 60% did not; 36% heard voices, while 64% did not. However, the data furnished by the patients cannot be considered accurate, since fear prevented them from telling the truth. Many patients told us they were afraid to tell the psychiatrists that they saw strange things or heard voices, because then they would be given shock treatment. Clearly, the intention of such treatment is to eliminate these manifestations, and although such manifestations do cease for awhile, in the long run they become chronic and the patient is condemned to eternal suffering. Patient "V": **Do you hear voices?** *No, no, I hear nothing! I'm even afraid to tell the doctor because he says it's crazy. I don't tell him because I'm afraid. Are you afraid to tell them? *Yes. I don't want to tell them.*
Why? *I could be crazy and if it's craziness they'll give me shock treatment; if they give me shocks, they'll cut my tongue, oh!**

When we explained that we were not psychiatrists and that they could tell us what they saw and heard without fear, the patients told us of amazing experiences they had had, and continued to have, in connection with the spiritual world and demons.

For example, there is the declaration of patient "N": **Have you ever seen demons?** *Yes, I have seen them all. Today they are my friends. They aren't demons. They are angels of light today. What do they look like? How do they appear?* *They don't appear, they are in . . . sometimes they speak to me. Sometimes a boy appears, sometimes a girl, sometimes a man . . . that's how they look!"*

The results of our research bear out what is already known within demonology in respect to the different forms assumed by the devil. In 22% of the cases studied, he appeared in his own form; in 11% he tried to fool people by appearing in the form of an angel, saint or the Holy Mother; in 16%, he appeared as God; in 22% as people; in 11% as spirits of the dead; in 10% as an animal; etc. A report given by a nurse confirms our findings: *The patient E.L. said he saw the Holy Mother. In one of his latest visions he saw her image at the end of the hallway, and he ran after her and hit his head on the window glass at the end of the hallway, cutting himself seriously.*

In respect to the voices heard by the patients, we verified that 65% of them gave orders or suggested actions of a destructive nature for the person or others (ordering them to run away, fight, scold, become angry, drink, do everything wrong, hurt others, kill, commit suicide). Although 34% of the patients attributed the voices to God, saints, the Holy Mother, people or spirits, in many cases these supposedly benevolent voices suggested actions which led the person to do something destructive. We observe this in the replies made by patient "L": **What do you see most?** *Many things! I hear my name called 3 times, turn around but no one is there. I go to talk with the person, but no one is there. At times they even want to fight with me! Sometimes a person calls me, this voice says three times to . . . to do . . . to do something bad. So when I pass away, when I die, later I'll live again to do good. Do they tell you to do something bad so that you'll die and later return to do good?* *I'll come back to do good, that's right!*
You say you see a dark angel. What does this angel look like? *This angel looks like the angel Gabriel. They told me, the doctor told me, he is the angel Gabriel. And what does he look like? He is an angel in a black cape. To me he looks like a bat, he wears a cape like a bat. He wears a cape, but it's just like a hawk. We want to talk like this with him, but he wants to disappear, diminish and increase another time. I was in the bathroom and I*

fell and I couldn't speak for two days. **Why?** Oh, from the shock of seeing an angel! Then the pastor himself told me that the spiritism center said the angel is . . . is Lucifer! Lucifer who was coming to help me, but I was afraid, then . . . he wanted to take me away. I don't know. **Did he come to help you?** Yes, he came to help me, to help me.

When we questioned the patients as to whom they attributed these visions and voices, we received the same answers as before: first they directly attributed the voices to the devil (20%); then God (16%); people (16%); spirits (20%); saints and angels (8%); etc. But if these visions and voices had really come from good beings and spirits, from God, the patients would not be in such a decadent state, their existence almost like that of an animal. Another factor which reinforces this hypothesis is that the patients have strongly destructive desires which are not innate death impulses but are caused by demonic suggestion which the patients follow without resistance. This is clearly demonstrated in the statements of patient "V":

*I am greatly tempted by the devil. **Do you see the devil?** Well, I have, you know. Something warns me, just like... well, I cut myself with a piece of glass, something I never did before. Oh! I cut myself with a piece of glass. Do you want to see? Something caught my attention and then I got really nervous and something came into my thoughts and said 'break the glass' and, oh, I broke it. I broke it here and here. This here was where I broke the glass on my arm, and here too. **Did this voice tell you to cut yourself?** The voice told me to do this! Break! Break! And then something caught my attention to the point where I came down from upstairs and broke the glass. But it gets worse! Afterwards, when I was bleeding, I said that I would give my blood to the devil. I said that the devil wanted my blood. And then I fainted from loss of blood. I lost a lot of blood from here and also from here. A similar report was given by patient "F": **Where do these voices come from?** They are from the devil, Satan! **What do they tell you?** They tell me to commit suicide, to kill myself, to throw myself in front of a train or a bus or a car; to take a piece of glass and create havoc, to cut everything into little bits.*

If the patients were really in contact with angels, God, or the Holy Mother, and if they were hearing their voices, they would be in a situation opposite to the one they are in. Psychiatry teaches that when a person hears voices or has visions, it is due to organic problems. It labels these manifestations

as unreal, fantasies; the visions and voices are called delirium and hallucination. Then the patient is given the aforementioned treatments to block these manifestations, a practice which prevents the patient from becoming conscious of the way in which his own will links him to these malefic spirits. When these patients say they are hearing the devil giving them orders to hurt others and themselves, when they see the devil, they are not dealing with a fantasy created by a sick mind. In truth they are seeing and hearing something real: the devil himself. If these visions and voices were only fantasies, the patients' descriptions of them would vary greatly, and there would be a great similarity between the patients' descriptions of the spiritual world. Why, for example, do they not attribute these voices to martians, extraterrestrials or fantastic machines? Why do they not see beautiful things, marvelous landscapes or the fulfillment of their desires?

God versus the Devil

When questioned about their belief in God, 94% of the patients said they believed, 3% were not sure, and 3% did not believe. Among those who had an opinion about God, most had a correct notion of His nature, associating Him with beauty, goodness and helpfulness. Only 5% of the patients had negative ideas about God. In regard to belief in the devil, 55% of the patients did not believe, 42% believed and 3% were undecided. Comparing the data on disbelief of God (3%) with disbelief of the devil (55%) we cannot blame positivist science alone for this tragic negation of spiritual life. If such disbelief were due only to that science, the percentage of those who do not believe in God and those who do not believe in the devil would have been similar. It is our conclusion, therefore, that this high degree of disbelief in the devil is due to his direct influence on the human mind; that is, the devil suggests that he does not exist, so that he may act freely, unhampered by man.

We also observed that almost all of the patients spoke with great familiarity about the devil, as if he were their constant companion. At the moment that they gave their opinion about the devil, 83% of them saw him as an evil being who influenced people's lives by telepathy, causing them to rob, kill, commit suicide, drink or attack themselves - - influence resulting in insanity, desperation and hate. Seven per cent attributed evil to man

himself, and only 10% saw the devil as a good being, confusing him with God. This is clear in the answers given by patient "N":

What do you think happens after we die?

Now, nothing happens. First, when the infernal abyss existed, we could be condemned to hell or go to heaven. Now, the infernal abyss is abandoned, the spirits have all converted. They are no longer devils. Why not? Many are not, they returned to God. And evil? How would you explain evil? Why are there people who kill others; mothers who kill their children? Do the devils do this? No, no, not devils, no. Bad books, bad company and bad advice make people do evil. The devil does not do it, but he used to. He said, 'N, we used to get pleasure out of tempting men to lose themselves; we tricked them into being our friends by making them rich and promising them a happy eternity. But N, to tell you the truth, it was only to tempt them, to lose them, to condemn them to the place where we suffered for two centuries, in eternal fire.' Then I asked them if they were sorry for this. 'N, we no longer want to do evil, we now work for good. Sometimes we do evil because man tempts us; someone wants to kill and he asks us to help him: 'help me, help me', and he stabs with a dagger, with a revolver, and we get confused and we make him do evil. In this case, our observations led us to feel that the devil was speaking through this person, as shown by the coherence and refinement with which she spoke at that moment, and also by the change in her voice. These characteristics were absent in "N" 's behavior in previous interviews and on subsequent days. Another factor we observed was that the devil, who is completely inverted, does not think he is evil. He believes he is good; and he thinks he is God, not the devil.

Such people open a direct channel to the devil, and consequently they often exhibit unusual strength, rage and aggressiveness, as shown in the following reports of patients from two nurses. *When they speak about the devil, they are brought downstairs (to the ward of the most seriously ill) and they are given medication or put in the padded cell. When I get to work, the first thing I do is pray the Lord's Prayer, because there is strong stuff in this house — Satan! People who come from the spiritist center, who do not believe in God, are accompanied by Satan. There was a young girl who broke through the walls with her nails and escaped. It can only be Satan. There are cases of unexplained strength. The bed in the padded cell is bolted to the floor and a young girl of about 20, really tiny,*

ripped the bed from the floor and in the short time she was in the cell, she broke the bars of the window with a piece of the bed and escaped. The devil lives around here, mainly in this ward of the sickest patients. Patients in the padded cell say they see a black man in a red cape. They also speak in other languages.

Conclusion

What we have found in the interviews at the psychiatric hospitals confirms the discoveries of Dr. Norberto K. Keppe in regard to the etiology of psychopathology; that is, that human illness is due to theomania, psychological inversion, envy, and the pact the person himself makes with the devil.

Dr. Keppe perceived the close correlation that exists between the attitudes of man and the attitudes of demons. He also discovered that the latter are actually schizophrenic angels. This is similar to the human beings who want to be gods and who believe in their fantasies (as in the case of the seriously ill) to such an extent that they identify with the demons, and the two unite in a process of diabolic possession. It is important to add that man is not a victim of the devil, as was believed in the Middle Ages. Man unites with the devil through a decision he makes of his own will: he chooses arrogance, hate and evil, thereby attacking life, truth, and God constantly. Many of the patients we interviewed had killed their own children or parents, or had poked out the eyes of someone close to them. They showed themselves to be completely insensitive, with no remorse whatsoever about the barbarous crimes they had committed. They have rejected affection completely, and they live in total denial of goodness. These patients live in evil, in complete darkness, like the devils who see themselves as angels of light, converted to God. They believe that they do good, but their values are completely inverted. Such inversion is a fundamental discovery of Analytical Trilogy. As a result of our inversion, we try to oppose all of the good that exists within our inner selves: we see fantasy as something excellent, reality as noxious; love as harmful, hate as beneficial; patience as a waste of time; intolerance as progress; and so on.

All of us are subject to the influence of these devilish beings, but it is the sicker individuals who do not resist their suggestions: they allow the devils to use them as they please. Clearly, the sicker the person, the stronger his denial of the

consciousness of his illness; the worse the person, the more convinced he is that he is good; the deeper his depression, the higher the pedestal he places himself upon. The same thing occurs with malefic spiritual beings.

One hundred years after its introduction, so-called modern organic psychiatry still uses methods which in effect are no different from those applied during the Middle Ages, when the mentally ill were kept in chains. All such methods of treatment have failed, and today they are being publicly discredited. In this study it has become quite clear that psychiatry has always been, and still is, an instrument in the hands of the devil, who uses it to mutilate, organically and psychologically, those who fall into his hands, thereby preventing their recovery.

The only real solution lies in treatment which deals with the true causes of mental illness, because insanity is a question of quantity, not quality. All of us are sick, the only difference between ourselves and those who are in the psychiatric hospitals being the intensity of our pathology — we negate reality, truth, to a lesser degree than they do. The same basic treatment which is effective in treating our anxieties, depressions, and problems should be used in mental hospitals. This treatment, which applies the method of interiorization, is the only “medicine” that cures man psychologically and organically. *Consciousness of the errors we constantly make (errors of distorting, omitting or denying reality) is the best way for us to fix ourselves firmly upon reality.* (Norberto R. Kepe, **Liberation**). Only in this way will we ever succeed in helping our fellow humans in the psychiatric hospitals; only in this way can these institutions be transformed from the hell they are today into centers of true healing.

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