

The Spiritual World as Paradigma for Treatment of Psychiatric Diseases

1) Preface

- a. The author has completed his specialisation as GP General Practitioner and is close to complete specialisation as Psychiatrist. Since his participation of a workshop with Prof. mult. Dr.med. Elisabeth Kübler-Ross in 1983 he has opened his mind and has studied and experienced many spiritual phenomena in context with psychiatric diseases and “medial events” of all kind. Thus he is presenting this monography and finds some conclusions for psychiatry.

2) Introduction

- a. As MD working in psychiatry the author knows some diagnosis from ICD10¹ which are used extremely seldom since most psychiatrists have little knowledge about them or full ignorance:
 - i. The group F44 Dissociative [conversion] disorders
 1. Especially F44.3 Trance and possession disorders
 - ii. The F20 area where symptoms as hallucinatory voices etc. are pointing towards an invisible or in-perceptible world unknown to most people and docs.
- b. In his private life the author could testify a great variety of medial phenomena which seemed to him like a healthy parallel world opposite to the psychiatric pathological phenomena.
- c. In this topic the scientific methodology is possibly different:
 - i. In material processes the methodology is precise, they are reproducible and can be validated statistically to give research results.
 - ii. The parapsychological institutes world-wide also take other methodologies to be able to make statements.
 1. The author knows publications of the Parapsychological Institute f Freiburg (Breisgau) which is part of the University of Freiburg for >70 years
 - iii. Obviously there are no established “routine” methodologies for research in “the other world”.

3) Development of the hypothesis and the axioms

- a. The international ICD commissions have found no other descriptions for medial or parapsychological phenomena appearing in psychiatric diseases than “dissociation”, “trance” or “possession disorders”. These terms are nowhere defined uniformly or being researched extensively. “The APA – American Psychiatric Association (APA, 2000a) and the WHO – World Health Organisation (WHO, 1992) are somehow describing dissociative disorders but have not defined the essence of dissociation in precise words.” (DeGPT, 2011)²
 - i. Dissociation: Who or what is dissociating from whom or what?

¹ <https://icd.who.int/browse10/2019/en#/F40-F48>

² 1 Vgl. Deutschsprachige Gesellschaft für Psychotraumatologie: Expertenempfehlung DEGPT, in: Expertenempfehlung der DEGPT, 01.01.2011, <https://www.degpt.de> (abgerufen am 09.12.2021).

1. The definitions of the (International Society for the Study of Trauma and Dissociation, 2018) are proposing a good standard.³
 - a. In the English publications the expression “alternate identities” is translated into “dissoziierte Persönlichkeitsanteile” by the DeGPT, which demonstrates a tendency to define “external personalities” as part of “internal personality aspects”. This is just notices at this point.
 - b. The DEGPT – Deutschsprachige Gesellschaft für Psychotraumatologie – runs an AG – Arbeitsgemeinschaft / working group about dissociative disorders and has published an expert recommendation (DeGPT, 2011)⁴
 - c. The research of dissociation often assumes a trauma so that as consequence of a PTSD - Post-traumatic stress disorder often a dissociation can happen.
 - i. “presence of 2 or more distinguishable identities ... Which repeatedly take over control of the behaviour or a person” (Schönborn, 09.11.2015)⁵ contains some good graphical elements.
 - d. The work of Dr. Ralph Allison greatly documented on his website dissociation.com is very notable in this context (Allison, 01.01.1995)⁶
 - e. A general observation is that in studies the symptoms are only described or put in graphic superficially but without developing models for explanation as done in this monography.
 - f. Trance: a bandwidth of statuses few people can deal with. A common characteristic according to different sources is a “lowering and/or limitation of consciousness”:
 - i. Obviously the authors mean „starting from the awake consciousness“: „Als Trance wird ein temporärer mentaler Zustand bezeichnet, bei dem es zur Absenkung des Bewusstseinslevels kommt.“ [as trance we name a temporary mental status with

³ Vgl. International Society for the Study of Trauma and Dissociation: International Society for the Study of Trauma and Dissociation, in: International Society for the Study of Trauma and Dissociation, 01.01.2018, <https://www.isst-d.org> (abgerufen am 09.12.2021).

⁴ 1 Vgl. Deutschsprachige Gesellschaft für Psychotraumatologie: Expertenempfehlung DEGPT, in: Expertenempfehlung der DEGPT, 01.01.2011, <https://www.degpt.de> (abgerufen am 09.12.2021).

⁵ Vgl. Schönborn, Dominik: Traumatisch bedingte Dissoziation der Persönlichkeit, in: Universitätsspital Zürich, 09.11.2015, https://www.usz.ch/app/uploads/2021/01/20151109_Traumatisch-bedingte-Dissoziation-derPersoenlichkeit.pdf (abgerufen am 09.12.2021).

⁶ Allison, Ralph B.: All about multiple personality disorder and how it differs from Dissociative Identity Disorder and Internalized Imaginary Companions and Playmates, in: Multiple Personality Disorder and Dissociative Identity Disorder, 01.01.1995, <https://www.dissociation.com> (abgerufen am 08.06.2021).

lowering of the consciousness level.] (Dr. med. univ. Sabrina Mörkl, Letzter Edit: 21.03.2024, 08:54)⁷

1. spiritual trance (applied in many religions to get in touch with god, spirits, spiritual places)⁸
 2. hypnotic trance (see hypnosis)
 3. Drug induced trance (by hallucinogens, LSD, mescaline, psilocybin, psilocin)
 4. Pain induced trance (by injury, accidents, hospitalism)
 5. Traumatic trance (after sever traumatic experience)
 6. Sport induced trance (e.g. running marathon)
 7. Hyperventilation trance (holotropic breathing)⁹
 8. Rhythm-induced trance
 9. Drum stimulation (mother-drum-meditation)¹⁰
 10. Dancing¹¹
 11. Prayer like „Aoum“-meditation¹²
 12. Singing¹³
 13. Light flashes (as known to provoke epileptic attacks)
- ii. Research of the Max-Planck-Institute about trance of Shamans: „Die Beobachtung dass diese Praxis in beinahe allen Kulturen weltweit zur menschlichen Tradition gehört und überall nahezu identische Techniken hervorgebracht hat, legt nahe, dass diese schamanische Praxis eine gemeinsame neurobiologische Basis hat. Dennoch weiß man bis heute fast nichts über die neuralen Bedingungen des veränderten Bewusstseinszustandes in Trance.“

⁷ Vgl. DocCheck: Trance, in: DocCheck, 17.04.2015, <https://flexikon.doccheck.com/de/Trance> (abgerufen am 09.12.2021).

⁸ Film ZDF „Die Seelenreise der Sora-Schamanen“ [The soul journey of the Sora Shaans in North India] [Ilona Grundmann](https://www.youtube.com/watch?v=XptzUCKBoJI) Filmproduktion <https://www.youtube.com/watch?v=XptzUCKBoJI> and prophetic school videos <https://prophetenschule.org/2013/04/18/sprachengesang-mit-auslegung-prophetische-ubung/>

⁹ See Holotropic Breathwork of Dr. Stanislav Grof <https://www.holotropic.com/holotropic-breathwork/about-holotropic-breathwork/>

¹⁰ <https://engelsenergien.de/kursplan/>

¹¹ Trance dance of the dervishes and more see [Trancetanz – Wikipedia](https://www.youtube.com/watch?v=id9Sxp_YvCY) and an example in Bali https://www.youtube.com/watch?v=id9Sxp_YvCY

¹² Aum meditation see wikipedia [Aum-Meditation – Wikipedia](https://www.youtube.com/watch?v=8sYK7lm3UKg&list=PLSkogUBIIRSDyIG7xp2gPRk_gMd_vOSHk&index=5) and a sounding example on https://www.youtube.com/watch?v=8sYK7lm3UKg&list=PLSkogUBIIRSDyIG7xp2gPRk_gMd_vOSHk&index=5

¹³ Yoga-Vidya post <https://www.yoga-vidya.de/kundalini-yoga/energie-erfahrungen/trance-und-ekstase/> and classes in the Odenwald Institute <https://www.odenwaldinstitut.de/trance.htm>

[The observation of similar practice in most cultures has produced similar techniques and makes assume that there is a common neurological basis. Though nearly nothing is known about this altered consciousness status.] (Hove, 08.07.2015)¹⁴

- g. Possession (ICD10) / Obsession: About this medical doctors hardly speak. The author has never seen give the diagnosis F44.3 in the professional life although there have several cases which unequivocally requested this diagnosis. This topic only appears in medical history or ethics as observation of things in the past. Or in theological sources up to the world-wide system of exorcism in the catholic church. The religion scientist Moshe Sluhovsky¹⁵ distinguishes in one of the very few positive sources about obsession between holy and demonic obsession. (Sluhovsky, 2002)¹⁶
- i. A fairly good overview is found in the wikipedia entry¹⁷: “**Spirit possession** is an unusual or an [altered state of consciousness](#) and associated behaviors which are purportedly caused by the control of a human body and its functions by [spirits](#), [ghosts](#), [demons](#), [angels](#), or [gods](#)“.
 - ii. The institute for medical history and ethics of the Erlangen University publishes about obsession in medicine, religion and demonology¹⁸ and has organised a symposium about it in 2016.
 - iii. Philosophical faculty of University of Zurich has published about obsession and exorcism seen from reformed theologians¹⁹
- b. So we can take notice that there is a very weak research on this topic and a great need for explanations about the functionality of these phenomenons. To be able to

¹⁴ Vgl. Max-Planck-Gesellschaft: Trance, in: Max-Planck-Gesellschaft, 08.07.2015, <https://www.cbs.mpg.de/248825/20150708-01> (abgerufen am 09.12.2021).

¹⁵ <https://en.history.huji.ac.il/people/moshe-sluhovsky>

¹⁶ Vgl. Sluhovsky, Moshe: The Devil in the Convent, in: The American Historical Review, Bd. 107, Nr. 5, 2002, doi:10.1086/532851. Online <https://www.jstor.org/stable/10.1086/532851>

¹⁷ https://en.wikipedia.org/wiki/Spirit_possession

¹⁸ Vgl. Friedrich-Alexander-Universität Erlangen: (Un-)heilige Krankheiten – Besessenheit in Medizin, Religion, Dämonologie, in: Friedrich-Alexander-Universität Erlangen, 16.03.2016, https://www.igem.med.fau.de/files/2016/02/Programmheft_UnheiligeKrankheiten.pdf

¹⁹ Vgl. Philosophische Fakultät der Universität Zürich: Beschaffenheit der leibhaftig von dem Sathan Besessenen: Bessenheit und Exorzismus aus der Sicht der reformierten Theologen, in: Besessenheit und Exorzismus, 21.09.2020, <https://dlf.uzh.ch/sites/zoubery/2020/09/21/beschaffenheit-der-leibhaftig-von-dem-sathan-besessenen-bessenheit-und-exorzismus-aus-der-sicht-reformierter-theologen/> (abgerufen am 08.06.2024).

research at all in this difficult area the author is defining three axioms as a basis for all work:

- i. Axiom²⁰: An **axiom**, **postulate**, or **assumption** is a [statement](#) that is taken to be [true](#), to serve as a [premise](#) or starting point for further reasoning and arguments. The word comes from the [Ancient Greek](#) word [ἀξίωμα](#) (*axíōma*), meaning 'that which is thought worthy or fit' or 'that which commends itself as evident. (wikipedia, 2024)
 1. Example are the well-known Peano-axioms²¹ which nobody can prove but the entire mathematics is based on them. In [mathematical logic](#), the **Peano axioms** ([/piˈɑːnou/](#),^[1] [\[peˈɑːno\]](#)), also known as the **Dedekind–Peano axioms** or the **Peano postulates**, are [axioms](#) for the [natural numbers](#) presented by the 19th-century Italian mathematician [Giuseppe Peano](#). These axioms have been used nearly unchanged in a number of [metamathematical](#) investigations, including research into fundamental questions of whether [number theory](#) is [consistent](#) and [complete](#).
 - a. 0 is a natural number.
 - b. For every natural number x , $x = x$. That is, equality is reflexive.
 - c. For all natural numbers x and y , if $x = y$, then $y = x$. That is, equality is symmetric.
 - d. For all natural numbers x , y and z , if $x = y$ and $y = z$, then $x = z$. That is, equality is transitive.
 - e. For all a and b , if b is a natural number and $a = b$, then a is also a natural number. That is, the natural numbers are closed under equality.
 2. These axioms are cited to demonstrate that it looks “right” at the instant since it is equivalent to everybody’s perception. Thus the following axioms will feel very natural to people with knowledge in this area.
- c. The THREE axioms of the author for integration in psychiatry:
 - i. **Axiom 1: Es gibt eine nicht-materielle | feinstoffliche | geistige Welt. [There is a non-material | subtle materia | spiritual world.]**
 1. Since Hippocrates of Kos²² has laid the basis for the Evidence Based Medicine most institutions of school medicine have logos with just ONE serpent like in the rod of Asclepius²³. This is associated with researching consequently the material world and understanding of the natural laws. It is this part of “life’s truths”.
 2. Holistic healers use the rod of Hermes²⁴ in their logos which has TWO serpents. From its mythologies it becomes clear that it

²⁰ <https://en.wikipedia.org/wiki/Axiom>

²¹ https://en.wikipedia.org/wiki/Peano_axioms

²² [Hippocrates - Wikipedia](#)

²³ [Äskulapstab – Wikipedia](#)

²⁴ [Caduceus - Wikipedia](#)

symbolizes the balance of BOTH forces for healing which are named differently in cultures but mean the same: That both sides of "life's truths" are meant. Even if often associated with the male-female polarity they can also be seen in the polarity material-spiritual:

- a. Ida – Pingala [female, Eva, moon energy – male, Adam, sun energy]
 - b. Od – Ob [from Jewish Kabbala]
 - c. Adam – Eva [esoteric Christianity]
3. One point of view alone makes consideration impossible because lack of distance. Examinations as modern imaging of the brain just describe a process on the material level. Only by the distance to one or more different points of view a new instance of consciousness can be created to penetrate the process in its whole. We know from reports of patients with palliotomy which then have been examined with psychological tests that the left hemisphere alone works unsufficiently without the right hemisphere and the other way round. (Watzlawick, 2002)²⁵. It is the hypothesis of the author that by this axiom a space of reflection to understand the mentioned diagnoses in a much deeper way.

ii. **Axiom 2: Es gibt Kommunikationswege zwischen diesen beiden Welten.**
[There are ways of communication between these two worlds.]

1. Communication can be defined as "Setting in relation of two communicating beings".
2. Based on Axiom 1 communication and relation can also happen between two beings of the two different worlds. This is minimally researched in psychology.
 - a. After all communication processes as telepathy²⁶ and telekinesis²⁷ are regarded as scientifically approved. The author listened to a lecture of Prof. Walter von Lucadou²⁸, [seit 1989 Gründer und Leiter der "Parapsychologischen Beratungsstelle" der Wiss. Gesellschaft zur Förderung der Parapsychologie e. V. (WGFP)] about a meta study containing 600 single studies and which resulted in approving telepathy and telekinesis. His article "Parapsychologie – a tabu for psychologists?" is giving a good entry in this topic. (Lucadou Von, 2010)²⁹. See also the book

²⁵ Vgl. Watzlawick, Paul: Die Möglichkeit des Andersseins. Zur Technik der therapeutischen Kommunikation., Bern, Schweiz: Huber, Bern, 2002. ISBN 3456838956

²⁶ <https://en.wikipedia.org/wiki/Telepathy>

²⁷ <https://en.wikipedia.org/wiki/Telekinesis>

²⁸ https://de.wikipedia.org/wiki/Walter_von_Lucadou

²⁹ Vgl. Lucadou Von, Walter: Parapsychologie - Tabuthema für Psychologen?, in: Psychologie in Österreich, Bd. 4, Nr. 4, 2010.

https://www.boep.or.at/download/5565c39c6461356598ac0000/Lucadou_Parapsychologie_-_Ein_Tabuthema_fuer_Psychologen.pdf

“Our sixth sense. Telepahy, clearvoyance, spooking.”
(Bender, 1971)³⁰

- i. Meta study Dean I. Radin and Roger D. Nelson (Nelson, 1989)³¹: Conclusion: „In this paper, we have summarized results of all known experiments testing possible interactions between consciousness and the statistical behavior of random-number generators. The overall effect size obtained in experimental conditions cannot be adequately explained by methodological flaws or selective reporting practices. Therefore, after considering all of the 1512 Radin and Nelson retrievable evidence, published and unpublished, tempered by all legitimate criticisms raised to date, it is difficult to avoid the conclusion that under certain circumstances, consciousness interacts with random physical systems. Whether this effect will ultimately be established as an overlooked methodological artifact, as a novel bioelectrical perturbation of sensitive electronic devices, or as an empirical contribution to the philosophy of mind, remains to be seen.“
- ii. As Moshe Sluhovsky -citated above- distinguishes between holy and demonical obsession the author remarks that the CHANNEL of communication is as neutral as a telephone is as channel of communication: It can be used to organise crimes as well as sharing joyful informations. Seeing that school medicine deals about pathological processes we need to know the physiological, healthy communication between the two worlds.
 1. Positive: desired communication, free will, calm, well-ordered, often in religious setting during a service. **Physiological.**
 2. Negative: undesired, disrespecting free will, frenzy in exultation, disordered, destroying things, black magic. **Pathological.**
- iii. Which communication paths are described is naturally limited to ONE path per study as in the

³⁰ Vgl. Bender, Hans: Unser sechster Sinn. Telepathie, Hellsehen, Spuk., Hamburg, Deutschland: Rowohlt TB-V., Rnb., 1971.

³¹ Vgl. Radin, Dean I./Roger D. Nelson: Evidence for consciousness-related anomalies in random physical systems, in: Foundations of Physics, Bd. 19, Nr. 12, 1989, doi:10.1007/bf00732509.
<https://link.springer.com/article/10.1007/BF00732509>

mentioned studies about telepathy and telekinesis. In the book "Der Verkehr mit der Geisterwelt Gottes" [The traffic of the spiritual world of God] (Greber, 1932 + 2011)³² you find a pathbreaking and extensive description of all facets of mediality with positive and negative examples. The book contains a mix between the personal experiences of Greber and medial messages from the spiritual world and a presentation of well-known psychic media. See poster 8 about kinds of psychics from whispering to obsession, materialisation, full consciousness during astral journeys and return.³³

3. Since conventional research mainly measures matter with other matter on the same level they can get reproducible statistically significant results. But here we "measure" communication between two different worlds or describe it. Thus we have to establish a different research paradigma to describe phenomena which are difficult to grasp as precise as possible and seeing the repeated effects to get a minimal size of the "black box", the unknown rest. The measuring tool must be able to communicate in both worlds (more or less consciously). So we need a physical-spiritual being with a clear consciousness, ergo human beings as an instance of perception.
 - a. John 5, verses 31 + 32³⁴: If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true.
 - b. It can easily be doubted if a single medial person reports things, the person has to accept being questioned. His/her statements can be judged as subjective instead of objective.
 - c. Statements of prominent people as poets and philosophers are taken serious because of their acquired social success. So if the more acknowledged

³² Vgl. Greber, Johannes/Gerhard Krause: Der Verkehr mit der Geisterwelt, seine Gesetze und sein Zweck: Selbsterlebnisse eines katholischen Geistlichen, Neuausg., 2011, <https://www.Gott-undChristus.de/Greberbuch> (free download, also English and other languages).

³³ <https://mono.ellenberger.me/wp-content/uploads/2021/12/Tafel-8-Arten-von-Medien.pdf>

³⁴ <https://www.biblegateway.com/passage/?search=John%205&version=NIV>

personalities are present as witnesses for a phenomenon the more it will convince and be accepted.

- d. If there are material proofs of events available as photos or films or other traces (as wax imprints of materialized hands) these can be examined by scientific or criminological means.
- iii. Axiom 3: Der Zustand der vollständigen Besetzung des eigenen Körpers mit der eigenen Seele bedeutet den Zustand völliger Gesundheit.
[The status of complete possession of ones own body with ones own soul means the status of complete healthiness.]
 1. If DIS-sociation can mean illness ASS-sociation can mean healthiness. Either process can be physiological or pathological.
 - a. Physiological DISsociation: consciously triggered astraal journeys, conscious exiting of the soul from the body.
 - i. Samadhi status. See "Autobiography of a Yogi" (Yogananda, 1946)³⁵
 - ii. Conscious astral journeys of the gnostic teacher Samael Aun Weor, see "The Three Mountains"³⁶. He travelled at full consciousness in both worlds and could transmit all experiences from the spiritual world to the material world writing his books.
 - iii. Online class about astral journeys by Andreas Schwarz³⁷
 - b. Healthy ASS-sociation according to axiom 3, popular idioms underline this:
 - i. "be with yourself"
 - ii. "be in in your midst"
 - iii. Desired body contact with positive energy
 - c. Pathological DIS-sociation according to some F44 and F20 diagnoses
 - i. "Stand next to yourself"
 - ii. "not be with yourself"
 - iii. Feeling of strangeness
 - iv. To feel foggy
 - v. Astral journeys under drugs, often LSD

³⁵ https://en.wikipedia.org/wiki/Autobiography_of_a_Yogi

³⁶ <https://samaelaunweor.org/en/the-three-mountains>

³⁷ <https://www.highermind.de/astralreisen/>

- d. Pathological ASS-sociation:
 - i. Obsession in all facets (means undesired ASSociation by a different being
 - ii. Being caught in your body by pain experience
 - iii. Materialistic attitude fixed to body
 - iv. Difficulties of letting go generally and in dying
- e. In consequence it seems to be of advantage to have abilities to control the status of DIS-sociation or ASS-sociation to achieve the right balance at all times.

d. Hypotheses:

- i. Studying intensively serious **sources** about communication between the two worlds is necessary.
- ii. Thus a serious **teaching** about possible communications can be established as well for pathological as for physiological communication.
- iii. Based on this teaching the **anamnesis** can be done better targeted asking for keywords or trigger events and understanding the mechanisms paths of solution can be guided.
- iv. An extended **terminology** has to be developed since the description of all processes is necessary for the understanding of the patient as well for the interdisciplinary communication between specialists.
- v. By this clear **communication structure** the patient can be accompanied better on his path to healthiness according to axiom 3.
- vi. The **interaction between soul and body** can be studied deeply by knowing the body language and body perception and can be used for the communication to the patient.
 - 1. This knowledge has been spread by Dr. Judith Orloff³⁸ in the USA and has become socially acceptable by her many talk show performances, books (Orloff, 2017)³⁹ and youtube films⁴⁰.
 - 2. Another book about energy vampires is "Psychovampire" (Hamid Peseschkian, 20.02.2009)⁴¹

4) **Source study** and cases:

- a. **Johannes Greber**⁴² (May 2, 1874–March 31, 1944) born in Wenigerath, Germany, was a Catholic priest. In 1923, he attended a séance and his life was changed. He renounced his vows and left the Catholic church. He emigrated to the USA in 1929 and began a nondenominational church, with prayer and healing sessions in Teaneck, NJ. He later worked on a translation of the New Testament, publishing "The New Testament, A New Translation and Explanation Based on the Oldest Manuscripts" (1935). He claimed using the oldest sources available including the Greek codex D. Where a meaning was not clear, according to his

³⁸ <https://drjudithorloff.com>

³⁹ Vgl. Orloff, Judith: Empath's Survival Guide: Life Strategies for Sensitive People, Santa Monica, USA: Sounds True, 2017. <https://drjudithorloff.com/empath-survival-guide-description/>

⁴⁰ https://www.youtube.com/watch?v=ny9hEHTOP_A

⁴¹ <https://www.amazon.de/Psychovampire-%C3%9Cber-positiven-Umgang-Energier%C3%A4ubern/dp/3280053218>

⁴² https://en.wikipedia.org/wiki/Johannes_Greber

prologue, he received supernatural guidance as he translated, after much time in prayer, with his wife acting as a medium, and with visions of the actual words given to him on occasion. "In the rare instances in which a text pronounced correct by the divine spirits can be found in none of the manuscripts available today, I have the text as given by the spirits." His main work was the book "*Communication with the Spirit World of God, Its Laws and Purpose* (1932)" (Greber, 1932 + 2011)⁴³

- i. In a first part he describes his own experiences and how he got in contact with the spiritual world by a medium in a prayer circle. In consequence he left the catholic church.
 - ii. In the following he explains the laws of the spirit communication as transmitted by angels. Important is to understand the so-called odic power⁴⁴ (synonymes: Od, Chinese Qi, Japanese Ki, Korean Gi, Indian prana, polynesian Mana, jewish Ruach.)
 - iii. Then the different kinds of psychic medial people is explained, how they are educated, how schools existed in the bible's old testament and how the kings worked with the psychics.
 - iv. The answers to the great religious questions about creation, the salvation plan, life of Christ and his teachings.
 - v. In the appendix he observes the communications of the spiritual world in the post-apostolic time and nowadays.
 - vi. Report and explanation of the experiences of the evangelic priest Blumhardt and the catholic priest Vianney.
 - vii. Spiritism under today's scientific knowledge, presentation of the psychics Kluski and the universal psychic Mirabelli.
- b. Focussing on the topic of this monography the author filters out the different kinds of mediumship⁴⁵, see table 8⁴⁶
- i. **Table** mediumship. Movements and knocking sounds as expression of communication with the lowest level of spirits. High spirits will not use this way.
 - ii. **Writing** mediumship. Different ways to write through the hand of the medium:
 1. By inspiration: the spirit inspires, the medium writes
 2. Guiding the hand parallel with inspiration of the medium
 3. Writing without the consciousness of the medium
 4. Direct scripture:
 - a. Moses law board
 - b. Belsazar direct writing on wall
 5. Mixtures, special forms like painting mediumship etc.
 - iii. **Planchette** mediumship. Automatic writing devices used in spiritualist activities⁴⁷. Used by the High Priest in Israel who asked the spiritual world for the kings. Moses went into the tabernacle of congregation⁴⁸

⁴³ www.Gott-und-Christus.de/Greberbuch (free download also English and other languages)

⁴⁴ <https://en.wikipedia.org/wiki/Qi>

⁴⁵ <https://en.wikipedia.org/wiki/Mediumship>

⁴⁶ <https://mono.ellenberger.me/wp-content/uploads/2021/12/Tafel-8-Arten-von-Medien.pdf>

- iv. **Deep trance mediumship.** *“The most important of the mediums for communicating the truth are the ‘speaking mediums’ as soon as they have been trained to be ‘deeptrance mediums’. A medium is said to be in a ‘deep trance’ when his own spirit has completely left his body. In this state the medium is like a corpse, the only difference being that its spirit, which has left the body, is still connected to its body by a band of od, whereas with a corpse the connecting band of od is missing. Through this band of od the medium’s body receives enough life force from the out-of-body spirit to keep its organs functioning. It is along this band of od also that the spirit of the medium makes its way back into its body. “In the place of its out-of-body spirit, another spirit being enters the body of the speaking medium and delivers its message by using the medium’s organs of speech. In doing so it makes use of the odic energies remaining in the medium’s body after his spirit has left it.” (Greber, 1932 + 2011)*
- v. **Apport mediumship.** *“Apport mediums’ are generally also deep-trance mediums whose odic force is used by the spirit world to transfer material objects into enclosed spaces from outside them, or from within such spaces to the outside. The deep-trance state is necessary in most cases, since the spirits require all of the medium’s physical od in order to make these ‘apports’ possible, as the objects apported must be dissolved into od in the one place, and recondensed into substance in the other. There are, it is true, mediums who are able to release enough od to effect ‘apports’ without going into a ‘deep trance’, especially if several powerful mediums are used simultaneously as sources of od. Although you cannot physically perceive the extremely high heat that is developed by the odic currents for the purpose of dematerializing matter, you can feel some of the heat that remains after the objects have been recondensed. An example may make this clear to you: there are so-called ‘spook spirits’, which occasionally ‘apport’ stones, sand and the like from the street into the closed rooms of a house. They can do this only when they have enough odic force at their disposal to produce hot, high-voltage currents. With these they dissolve the matter of the objects and carry the dissolved od into the rooms, where they recondense it into solid matter, which now feels hot to the touch, for although it has been recondensed by cold power currents, it retains part of the very great heat used in its dissolving, just as glowing steel, after being cooled in water, will remain hot for a considerable time.” (Greber, 1932 + 2011)*
1. Materialisation or de-materialisation are remarkable but totally unknown to science. The knowledge of Nikola Tesla about this has

⁴⁷ <https://en.wikipedia.org/wiki/Planchette>

⁴⁸ And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.
<https://www.biblegateway.com/passage/?search=4%20Mose%207&version=LUTH1545;KJV> Vers 89

been suppressed. The Indian master Sai Baba⁴⁹ has demonstrated this often.⁵⁰

2. At times the medium's body itself is transported from one place to another, occasionally over great distances. This is also done by dematerializing the medium's body at one spot and rematerializing it into substance at the other. When, as related in the Old Testament, the prophet Habakkuk, together with the food he carried with him, was to be transported by an angel of the Lord to Daniel in the lions' den, the angel did not carry Habakkuk through the air as people seem to believe, but dematerialized him and all that he was carrying with him and rematerialized him at the lion's den. The same happened in the case of Philip, as related in the Acts of the Apostles: when he had enlightened and baptized the treasurer of Queen Candace of Ethiopia, 'the Spirit of the Lord carried Philip off to Azotus.' The spirit dematerialized Philip's body, causing it to suddenly disappear before the treasurer's eyes, and rematerialized it in the city of Azotus. (Acts 8: 39-40). Teleportation.
 - a. Modern version: Jumper movie.⁵¹
- vi. **Materialisation mediumship.** These mediums give so much odic energy as well as body mass (has been weighed!) that other spirits can materialise partly or entirely and can be touched by the audience.
 1. After this explanation you will also understand why Christ, immediately after his resurrection, forbade Mary Magdalene to touch him. The materialization of his spirit was then only beginning, and Mary Magdalene, by touching him, would not only have prevented any further progress of the process of materialization, but would have destroyed what had already taken effect (Greber, 1932 + 2011)
- vii. **Physical mediumship.** Mostly spirits of low level will use these effects as levitating things, moving them or play music instruments. Good spirits will never work with these effects.
- viii. **Clairvoyance, listening and feeling.** "In the days when men sought God from their inmost hearts, their communication with God's spirit world was a direct one. Most individuals possessed the natural qualifications needed for such spirit communication. Their own spirit, attuned to what was lofty and divine, was capable of receiving messages from the spirit world through spiritual sight, hearing and feeling. This was the same as what you call 'clairvoyance', 'clairaudience', and 'clairsentience' today. No intermediaries were needed to transmit the messages from the Beyond. These gifts disappeared as mankind turned away from God and devoted all its thoughts and care to worldly things. In their excessive pursuit of money and other worldly goods, people forgot God. This not only severed the communication

⁴⁹ https://en.wikipedia.org/wiki/Sathya_Sai_Baba

⁵⁰ <https://www.youtube.com/watch?v=0JOCFOdq09Q&t=338s>

⁵¹ <https://www.youtube.com/watch?v=DtacNQkFHvo&pp=ygUTanVtcGVYlGZpbG0gZW5nbGlzaA%3D%3D>

with the good spirit world, but caused those gifts that had made spirit communication possible theretofore to fade away. Today the majority of mankind has come so far that it no longer even thinks about or believes in the possibility of such communication. There are relatively few people today who possess the gifts in question and who are in touch with the world of good spirits the way the God-fearing folks of old were." (Greber, 1932 + 2011)

- c. **Carl August Wickland**⁵² (born Carl August Wicklund, 14 February 1861 – 13 November 1945)[1] was a 20th-century Swedish-American psychiatrist and psychical researcher. Wickland turned away from conventional medical psychology and toward the belief that psychiatric illnesses were the result of influence by spirits of the dead. Wickland came to believe that a large number of his patients had become possessed by what he called "obsessing spirits", and that low-voltage electric shocks could dislodge them, while his wife Anna acted as a medium to guide them to "progress in the spirit world". Spiritualists considered him an authority on "destructive spirits" and he wrote a book in 1924, *Thirty Years Among the Dead*, detailing his experiences as a psychical researcher.
- i. In the foreword: "The spiritual world and the physical world are constantly intermingling; the spiritual plane is not a vague intangibility but is real and natural, a vast zone of refined substance, of activity and progress, and life there is a continuation of life in the physical world. On the physical plane of expression the soul obtains knowledge through experience and contact with objective things, and intelligence finds itself by manifesting through physical organs; in the spiritual plane progression of the individual continues, the mind unfolding along lines of reason, through spontaneity of service, the attainment and appreciation of high ideals and an ever broadening conception of life's purpose." (Wickland, 1924)⁵³
Any attempt to explain our experiences on the theory of the Subconscious Mind and Auto-Suggestion, or Multiple Personalities, would be untenable, since it is manifestly impossible that Mrs. Wickland should have a thousand personalities, and since it is so readily possible to cause transference of psychosis from a supposedly insane person to Mrs. Wickland, relieving the victim, and in this way discovering that the disturbance was due to a discarnate entity, whose identity can often be verified. Individuals who are clairaudient suffer greatly from the constant annoyance of hearing the voices of obsessing entities (the "auditory hallucinations" frequently observed by alienists), and when such a person is present in a psychic circle where the spirits are dislodged and transferred to the psychic intermediary, interesting developments occur.
 - ii. **Case Mrs. H.W.** From one patient, Mrs. A., who was brought to us from Chicago, thirteen different spirits were dislodged and allowed to control Mrs. Wickland, and of these, seven were recognized by the patient's

⁵² https://en.wikipedia.org/wiki/Carl_Wickland

⁵³ https://szellemelengedes.hu/30_years_among_the_dead.PDF

mother, Mrs. H. W., as relatives or friends well known to her during their earth lives.

- iii. Another case **Mrs. M.** will show clearly the transfer of psychosis from patient to intermediary, and the impossibility of either “subconscious mind” or “multiple personalities” playing any role as far as the psychic is concerned. One summer evening we were called to the home of Mrs. M., a lady of culture and refinement; she was a musician of high rank and when the social demands made upon her proved too great she suffered a nervous breakdown. She had become intractable and for six weeks had been in such a raving condition that her physicians had been unable to relieve her, and day and night nurses were in constant attendance. We found the patient sitting up in her bed, crying one minute like a forlorn child, and again screaming in fear: “Matilla! Matilla!” Then suddenly fighting and struggling, she would talk a wild gibberish of English and Spanish, (the latter a language of which she had no knowledge). Mrs. Wickland immediately gave her psychic diagnosis, saying the case was unquestionably one of obsession, and this was unexpectedly confirmed when Mrs. Wickland, who was standing at the foot of the bed, with wraps on ready to leave, was found to be suddenly entranced. We placed her on a davenport in the music room, where for two hours I talked in turn with several spirits who had just been attracted from the patient. There were three spirits - a girl named Mary, her suitor, an American, and his Mexican rival, Matilla. Both of the men had vehemently loved the girl and as fiercely hated each other. In a jealous rage one had killed the girl, and then in a desperate fight the two rivals had killed each other. All were unaware of being “dead,” although Mary said, weeping wretchedly: “I thought they were going to kill each other, but here they are, still fighting.” This tragedy of love, hatred and jealousy had not ended with physical death; the group had unconsciously been drawn into the psychic atmosphere of the patient, and the violent fighting had continued within her aura. Since her nervous resistance was exceedingly low at this time, one after the other had usurped her physical body, with a resulting disturbance that was unexplainable by her attendants. With great difficulty the three spirits were convinced that they had lost their physical bodies, but at last they recognized the truth and were taken away by our invisible coworkers. Meanwhile the patient had arisen, and speaking rationally to the astonished nurse, walked quietly about her room. Presently she said: “I am going to sleep well tonight,” and returning to bed, fell asleep without the usual sedatives, and rested quietly throughout the night. The following day, attended by a nurse, she was brought to our home; we dismissed the nurse, discarded her medicines, and after an electrical treatment, the patient had her dinner in the general dining room with the other patients, and that evening attended a function given in our social hall. Another spirit was removed from her the next day; this was a little girl who had been killed in the San Francisco earthquake, and who cried constantly, saying she was lost in the dark. It is needless to add that she was comforted and promptly cared

for by spirit friends, who had been unable to reach her while she was enmeshed in the aura of a psychic sensitive. After some months of treatment, rest and recuperation, the patient returned to her home and resumed her normal life again.

- iv. Case **Harry K. Thaw**: There is little doubt that the murder of Stanford White by Harry K. Thaw in 1906, at Madison Square Roof Garden, New York, was due to spirit influence. Harry Thaw was a psychic sensitive and had shown evidence of this fact all his life, and whatever personal grievances he may have had when he killed Stanford White, he was unquestionably obsessed by avenging spirits who desired retribution for real or fancied injustice done to themselves or kindred. Harry Thaw was largely only the psychic subject and the physical instrument through which was enacted a terrible drama by the invisible world, the actors being ignorant, revengeful spirits. On July 15, 1906, several weeks after the tragedy occurred, a strange spirit controlled Mrs. Wickland during a psychic circle and fell prostrate to the floor. Placing the form of my wife in a chair I began questioning the controlling intelligence. The stranger strenuously objected to being touched, brusquely demanded to be left alone, and called out: "Hey there, waiter! Bring me a drink!" "What kind of drink do you want?" "Bring me a whiskey and soda, and be quick about it!" "Who are you?" "None of your business who I am." "Where do you think you are?" "In Madison Square Roof Garden, of course." "What is your name?" "Stanford White, if you have to know." Holding one hand on the back of his head, on the right side, and clutching at his chest and abdomen as if in great pain, he cried: "Have a waiter bring me that whiskey and soda!" I was about to ask further questions when the spirit's attention was attracted to some invisible, and he began to tremble with fear. "Are you seeing dead people?" I asked. He nodded his head violently, then shouted, "They are after me!" and, jumping from the chair, ran to a corner of the room in an effort to escape. His agitation was so great that he lost control of the psychic and was gone. Immediately another spirit took possession of the psychic and in great excitement began to walk back and forth, exclaiming exultantly: "I killed the dog! I killed the dog! There he lies!" pointing at the floor toward the spot where White had lost control. "The dog! I have been looking for a chance to kill him for several years, and I got him at last! The dog!" I forced the spirit to sit down and learned that his name was Johnson. "I killed Stanford White," he boasted. "He deserved death. He had trifled too long with our daughters." He was very pronounced in his denunciation of society men. They steal our children from us and put fine clothes on them, and the parents do not know what becomes of them." I asked the spirit whether he was aware of being dead, but he laughed at the idea and said: "How could a dead person talk? The doctor said I had consumption and would die soon, but I didn't die. I never felt better in my life." When asked to carefully examine his hands, feet and dress he demanded to know how he, a man, became possessed of a woman's body. Lengthy argument finally convinced the perplexed spirit of the fact of his

transition, and he departed, thoroughly penitent. He was followed by a third entity, but this intelligence was aware of being a spirit, temporarily controlling a borrowed body. "I am Harry Thaw's father. Save my boy! Save my boy! He is not guilty. Harry will not be electrocuted." Later events proved this to be true.) "He is sensitive to spirit influence and has been all his life. He was always erratic and so excitable that we were afraid to correct him for fear he would become insane. But I see our mistake now. I did not understand the cause of Harry's queer actions while I was in the physical, but now, from the spirit side of life, I can see that Harry has been a tool in the hands of selfish, earthbound spirits most of his life. "He was obsessed by revengeful spirits when he killed Stanford White. I have tried to reach the external world by every possible avenue, to tell the people that Harry is not insane, but that he is a psychic sensitive." "Save my boy! Save my boy!" he begged repeatedly. "What would you have us do?" "Please write to my wife, and to my attorney, Mr. Olcott." (We did not then know that Mr. Olcott had been Mr. Thaw's attorney, but verified the fact afterward.) "Tell them your experience and what I have said to you, and urge them to recognize and understand Harry's condition. We promised to comply with the wish of the spirit and he then departed. The following evening, July 16th, another spirit came; he seemed at first to be looking for some one, then asked: "Where did the other fellows go?" This spirit also condemned high society in general, and denounced young girls in particular for their foolishness. The rich take our girls to their dens; they put them on the stage and the girls disown their parents. They deserve licking!" he declared, and emphasized his words with suitable gestures. This spirit was laboring under such great mental excitement that he suddenly lost control before I could ascertain any particulars. On February 10th, 1907 the spirit of Mr. Thaw returned, and reiterated his statement that Harry was a psychic sensitive who was frequently subject to the influence of mischievous spirits. He also urged upon humanity the great need for inquiry into the subject of spirit influence, saying that a proper understanding would prevent untold misery to both spirits and their unfortunate mortal victims.

- v. Interesting that Wickland charged the patients with electrostatic tension which mad the spirits exit the patient and enter the medium (Wickland's wife). Just a few years later in 1938 the ECT⁵⁴ electroconvulsive therapy was created by Ugo Cerletti⁵⁵. Having the modern spiritual knowledge -despite the vast practise of ECT!- makes it possible to work medially on obsession spirits as Prof. Jakob Bösch⁵⁶ did at the University of Basel cooperating with a medium Anouk Claes⁵⁷ is interviewed with Prof. Bösch in a film⁵⁸ Which is a totally non-invasive approach. Should it be promoted more???

⁵⁴ https://en.wikipedia.org/wiki/Electroconvulsive_therapy

⁵⁵ https://en.wikipedia.org/wiki/Ugo_Cerletti

⁵⁶ https://de.wikipedia.org/wiki/Jakob_B%C3%B6sch

⁵⁷ <https://claes-anouk.mykajabi.com/>

⁵⁸ <https://www.youtube.com/watch?v=JXLqBUIsmwg>

- d. **Samael Aun Weor**⁵⁹ (**Hebrew**: סמאל און וואר; March 6, 1917 – December 24, 1977), born **Víctor Manuel Gómez Rodríguez**, was a teacher and author of over sixty books of [esoteric spirituality](#).⁶⁰ He formed a [new religious movement](#) under the banner of "Universal Gnosticism", or simply [gnosis](#), and taught the practical and esoteric principles to awaken and fundamentally change the psychological condition.
- i. Weor was performing **astral journeys** leaving his body freely and returning from teachings in the spiritual world with total knowledge of these learnings which he then wrote down in his books⁶⁰.
 - ii. **The Three Mountains**⁶¹ reports about some experiences of that kind:
 1. Chapter 6 "The Corsaire"⁶²: Joyfully, I traveled along the winding way that in a serpentine form unfolded here, there, and everywhere... Intoxicated with ecstasy I arrived at the temple of transparent walls. The entrance of that holy place was certainly very remarkable... I saw a type of park that people usually enjoy on Sundays, filled with very beautiful plants and exquisite flowers that exhaled a breath of death... The temple of splendors was shining solemnly in the extraordinary depth of such an enchanted garden... The iron railed grille doors that gave access to the precious park of the sanctuary opened sometimes in order for someone to enter; sometimes they were closing... The whole delicate and marvelous conjunction appeared illuminated with the immaculate light of the universal spirit of life... Before the sancta sanctorum, I joyfully found many noble aspirants of diverse nationalities, towns, and languages... These mystic souls, moved by the force of their longing, had escaped from the dense and mortal form in order to come to the sancta during the hours in which the physical body sleeps... All of these sublime devotees conversed about ineffable things. They were talking about the law of karma. They were discoursing about extraordinary cosmic matters... They were exuding from themselves the perfume of friendship and the fragrance of sincerity. In this state of happiness, I wandered here, there, and everywhere, searching for the daring filibuster who boldly proposed to me such a tremendous meeting... I interrupted many groups asking for the alluded to gentleman of long ago, but none could give me an answer... I then understood that such an ancient pirate did not accomplish his pledged word. I was ignorant of his motives, I felt deceived... Silently, I resolved to approach the glorious door of the temple of wisdom. I tried to penetrate within the holy place, but the guardian closed the door while telling me, "It is not yet the hour, withdraw... Serenely, and comprehending everything, I joyfully sat on a symbolic stone, very close to the gate of mystery... In those instants of

⁵⁹ https://en.wikipedia.org/wiki/Samael_Aun_Weor

⁶⁰ <https://samaelaunweor.org/en/books>

⁶¹ <https://samaelaunweor.org/en/the-three-mountains>

⁶² <https://samaelaunweor.org/en/the-three-mountains/the-corsair>

plenitude, I observed myself in an integral way. Certainly, I am not a being with a subjective psyche. I was born with an awakened consciousness and I have access to objective knowledge... How beautiful the astral body looked to me! (This body was a splendid result of very ancient transmutations of the libido). I remembered my physical body that was now lying asleep in the remote distance of the occidental world, in a town of America. While observing myself, I committed the error of comparing the true astral and the physical vehicles. By such a comparison, I lost the ecstasy and instantaneously returned into the interior of my dense material shroud... I arose from my bed moments after. I had achieved a marvelous astral projection...“

- e. **Edgar Cayce** ([/ˈkeɪsi/](#); March 18, 1877 – January 3, 1945) was an American attributed [clairvoyant](#) who claimed to speak from his [higher self](#) while in a [trance](#)-like state.^[1] His words were recorded by his friend, Al Layne; his wife, Gertrude Evans, and later by his secretary, Gladys Davis Turner. During the sessions, Cayce would answer questions on a variety of subjects such as [healing](#), [reincarnation](#), [dreams](#), the [afterlife](#), [past lives](#), [nutrition](#), [Atlantis](#), and future events. Cayce, a devout [Christian](#) and [Sunday-school](#) teacher, said that his readings came from his [subconscious mind](#) exploring the [dream realm](#), where he said all minds were [timelessly](#) connected. Cayce founded a non-profit organization, the [Association for Research and Enlightenment](#),^[2] to record and facilitate the study of his channeling and to run a hospital. Cayce is known as "**The Sleeping Prophet**", the title of journalist [Jess Stearn](#)'s 1967 Cayce biography.^{[3][4]} Religious scholars and thinkers, such as author [Michael York](#), consider Cayce the founder and a principal source of many characteristic beliefs of the [New Age](#) movement.
- i. **ARE foundation**⁶³ has collected 12.000 readings over 40 years which are available, also as a search function on the website.
1. For example entering "sclerosis" you get interesting insights about multiple sclerosis.
 2. About demonic obsession (Cayce, 2024)⁶⁴: Extract from this direct link to the article: As Cayce tells us in reading 5753-1, "Discarnate entities... may influence the thought of an entity." Cayce goes further in 5221-1, by identifying "discarnate entities" as the root cause of a woman's physical illness. At the onset of 638-1, given for an elderly patient suffering insanity, Cayce overtly declares: "We have possession." Cayce identifies spinal injury as the root cause for a loving husband who, seemingly possessed, starts beating his wife and children (1513-1), and for an artist whose sudden and inexplicable self- destructive behavior requires that she be tied to a hospital gurney (1789-1). Add stress-related psychosis into the mix (3315-1), blood deficiency-inducing nightmares (4519-1), and cancer- created delirium (1004-1), and proper assessment requires help from the Akashic records. The problem is compounded because trauma and poor health lead to

⁶³ <https://edgar cayce.org>

⁶⁴ <https://www.edgar cayce.org/about-us/blog/blog-posts/edgar-cayce-on-demonic-possession>

insanity, and insanity can lead to possession. This is the message in 281-24, conducted for the "Glad Helpers" healing group. For instance, as the readings make clear, not all spirit communications are diabolic, and not all discarnates have demonic motives. This is conveyed in 5756-13, in which departed loved ones provide comfort to the living. Reading 5756-14 contains a message from a deceased father to his daughter telling her that love knows no boundaries. Furthermore, possession may have a karmic component that is not recognized by the church. In 436-2, for example, there's a warning for an elevator operator susceptible to the influence of a spirit identified as "Big Rock, Black Rock," with whom he had been entangled in a previous incarnation. Reading 693-3 chronicles the haunting of a child who, as an adult two centuries earlier, persecuted witches in Salem. One can take an even more proactive approach as described in a reading conducted for a woman battling discarnates (422-1). Similar to a priest's marching orders at an exorcism, Cayce instructs her to demand that the intrusive spirits acknowledge the supremacy of Christ. Should the spirits fail to comply, the woman must order their expulsion: "Get thee behind me," and "I will have no part with thee," she is to proclaim. "Through His name only will I... ACCEPT direction."

- f. **Paramahansa Yogananda**⁶⁵ (born **Mukunda Lal Ghosh**; January 5, 1893 – March 7, 1952) was an [Indian-American](#) Hindu [monk](#), [yogi](#) and [guru](#) who introduced millions to [meditation](#) and [Kriya Yoga](#) through his organization, [Self-Realization Fellowship \(SRF\)](#) / [Yogoda Satsanga Society \(YSS\) of India](#) – the only one he created to disseminate his teachings. A chief disciple of the yoga guru [Swami Sri Yukteswar Giri](#), he was sent by his lineage to spread the teachings of yoga to the West. He immigrated to the US at the age of 27^[2] to prove the unity between Eastern and Western religions and to preach a balance between Western material growth and Indian spirituality.^[3] His long-standing influence in the American yoga movement, and especially the yoga culture of [Los Angeles](#), led him to be considered by yoga experts as the "Father of Yoga in the West". He lived his last 32 years in the US.
- i. In his world best-seller Autobiography of a Yogi⁶⁶ (fully readable online) many paranormal activities are reported as explained in the Greber book: Teleportation, dematerialisation (partially) of his teacher and levitations. Yogananda about telepathy: Communication among the astral inhabitants is held entirely by astral telepathy and television; there is none of the confusion and misunderstanding of the written and spoken word which earth-dwellers must endure. Just as persons on the cinema screen appear to move and act through a series of light pictures, and do not actually breathe, so the astral beings walk and work as intelligently guided and coordinated images of light, without the necessity of drawing power from oxygen. Man depends upon solids, liquids, gases, and energy for sustenance; astral beings sustain themselves principally by cosmic light.

⁶⁵ https://en.wikipedia.org/wiki/Paramahansa_Yogananda

⁶⁶ <https://www.ananda.org/autobiography/>

- g. **Alfred Ballabene**⁶⁷ is a spiritual teacher from Vienna/Austria who has collected documents world-wide since the beginnings of the internet in 1994. He performs astral journeys himself and describes them on his website which is full of informations to construct a teaching space about the other world:
- i. About astral journeys⁶⁸
 - ii. Rules and laws of the astral world⁶⁹
 - iii. Physiological aspects of altered consciousness⁷⁰
 - iv. Dream symbols⁷¹ explained similar to this important area in Edgar Cayce's readings
 - v. About chakras⁷² and kundalini power⁷³. The unplanned awakening of Kundalini can cause severe psychiatric symptoms and is maltreated just with drugs.
- h. E l l e n b e r g e r, Wolfgang cases with film (on request)
- i. Patient MR interview protocol⁷⁴
 1. MR reports about his first astral journey after LSD
 2. Describes demons, unredeemed souls and pure beings
 3. Describes how a strong demon takes possession of him causing an epileptic seizure (as the others see it)
 - ii. Patient MHJ interview protocol⁷⁵
 1. During an incomplete OBE patient MHJ has flashbacks in his past up to his childhood
 2. Citation: "As my mother came I said: You come into heaven, have no fear, there is just peace, there is no war, nothing like that."
- 5) **Assuming a spiritual world following the three axioms we have to gather knowledge.** The author has taken some sources from spiritual literature to get a deeper understanding of the diagnoses F44 and F20. Scientists who are fixed on material thinking have found little. Therefore some amazing details about spiritual medicine which can give an idea how things work in the spiritual world: Generally speaking we can imagine that everything is similar to the things on earth but much further developed and practised.
- a. You will readily understand that the spirit world has varied and difficult work to perform in developing and preparing the mediums. You can, of course, form no conception of how costly – to use a worldly expression – the development of mediums is for the spirit world. How much spiritual power must be expended, how many precious remedies and other substances are consumed in the process! Spiritual operations, often much larger and more difficult than those undertaken by your surgeons upon terrestrial human bodies, are necessary. Some mediums have inner defects that must first be cured before their development as a medium can begin. Just as your surgeons have a great variety of instruments and medicines for

⁶⁷ <https://www.paranormal.de/ballabene/>

⁶⁸ <https://www.paranormal.de/para/ballabene/obe/unobeind.htm>

⁶⁹ <https://www.paranormal.de/para/ballabene/astralebenen/ast1/gesetz.htm>

⁷⁰ <https://www.paranormal.de/para/ballabene/wissenschaft/bewphys.htm>

⁷¹ <https://www.paranormal.de/para/ballabene/traum/untrind.htm>

⁷² <https://www.paranormal.de/ballabene/chakra/chakraind.htm>

⁷³ <https://www.paranormal.de/kundalini/>

⁷⁴ <https://mono.ellenberger.me/wp-content/uploads/2021/12/2013-07-17-MR.pdf>

⁷⁵ <https://mono.ellenberger.me/wp-content/uploads/2021/12/2013-01-22-MHJ.pdf>

the operations they perform, so do we, for we have a spiritual counterpart for everything that you possess in material form. Of course we spirits are never ill and never require operations or treatment. We use our substantial knowledge and resources only on behalf of material creation, to cure men and beasts and to develop mediums for the purpose of communication with the spirit world. We have our specialists in all departments, including the development of mediums. We have our chief physicians and assistants, and most diverse trained help. We have a great assortment of spiritual instruments, anesthetics, tonics and medicines, all of which are used in the development of the mediums. "Consequently, a great many spirits are involved in the development of a medium to serve the good. Just as each assistant at an operation conducted by human beings has a specific task, so, while a medium is being developed, each spirit connected with the process has its special work to do. Everything is beautifully organized. Your mediums in development are therefore in good hands, provided that they place themselves at the disposal of the good spirits, that they shun all evil and do everything with God.

- b. As Wickland describes precisely (Wickland, 1924) the psychological process of recognition of their own situation can be as hard as in the incarnated status, he often has to give strong consolation until the soul had understood the situation. Thus the treatment of patients in dissociative status must be performed by psychotherapist knowing their business well absolutely enlarged by knowledge about the spiritual world.
- c. Ballabene teaches the laws of the astral levels⁷⁶
- d. As many MDs are specialising in a branch of medicine a "specialisation spiritual doctor" should be created so that patients can already see from the outside of the doctor's office that they will find treatment for their spiritual problems there.
- e. Propositions of differentiating the F44.3 of ICD10 as Undesired medial processes which are affecting health:
 - i. F44.31 pathological mediumship: table medium
 - ii. F44.32 pathological mediumship: writing medium
 - iii. F44.33 pathological mediumship: planchette medium
 - iv. F44.34 pathological mediumship: deep trance medium
(obsession)
 - v. F44.35 pathological mediumship: apport medium
 - vi. F44.36 pathological mediumship: materialisation medium
 - vii. F44.37 pathological mediumship: physical medium
 - viii. F44.38 pathological mediumship: perception by openness to stimuli as clairvoyance, listening, sensations
 - ix. F44.39 pathological mediumship not defined elsewhere

- 6) **Anamnesis keywords** which are pointing towards OBE or other psychic experiences
 - a. Birth traumata (forceps delivery, umbilical cord strangulation symptoms, delivery complications)
 - b. Accidents with at least one faint or commotio or traumatic brain injury⁷⁷

⁷⁶ <https://www.paranormal.de/para/ballabene/astralebenen/ast1/gesetz.htm>

⁷⁷ [Traumatic brain injury - Wikipedia](#)

- c. Psychological traumata as post-traumatic stress disorder
- d. Chronical stress which can cause more and more dissociation: stress in relationships, existential stress, workaholism, mobbing
- e. Following such keywords consequently but softly the patients give their confidence and get the courage to talk about their psychic experiences. Mostly they are afraid to tell them because they are afraid to be not normal – so strong is the taboo in this field! Trusting the doctor the can communicate their feelings and thus get relief.
- f. Exploring these symptoms and their causes and following the results in the life-line of the patients shows the severe consequences of such experiences.

7) Ways to health

- a. Christian Meyer is psychologist: “Only when spirituality and psychology get together there is a holistic development of man. This path several psychologists and psychotherapists have gone in the last century: Karin Horney, Fritz Perls, Erich Fromm, Carl Rogers, Abraham Maslow and Carl G. Jung. The all wanted more than to heal superficial symptoms but holistic healing and growth”⁷⁸
Meyer has created a seminar system as a combination as local and virtual encounters.
- b. Special experiences can be integrated in a perception as part of a holistic image of the world which can be shared between patient and doctor, this means the integration of the dissociated parts of personality. Suddenly the world gets normal again. The experiences can be remembered but hat lost their scare. To talk about similar experiences with co-patients make it possible to integrate it at a glance into this holistic picture of the material and spiritual world.

8) Body language = soul language

- a. The author postulates that holistically perceived body language is already a good understanding of the soul language. It is like a system of symbolic gestures and acting sequences, sometimes like rituals, to mirror the surrounding in body language.
- b. The soul communication is primary and the verbal communication with words over languages is secondary. By filtering words and meanings and observation of the body language the therapist replies on the soul messages which makes the patient feel recognised much more intensively. The errors of verbal communication are minimized by this. To say more about this will go over the limits of this essay.

9) Discussion

- a. The three axioms of the author make it possible to enter into an internal world after regarding brain waves and making speculations about them. If this is a projection of a reality can be left open! Spiritual people say: The universe is in me – I am in the universe. You are in me – I am in you. (working with this is like hooponopono⁷⁹.) the presentation of feelings as a (complex) image is expression of human nature. Consciousness expresses itself in parables as a placeholder of internal realities or the world of feelings. This mechanism is the sam in all mythologies, fairy tales, arts, acting, music. The hypothesis of the author is that ANY type of culture iss a

⁷⁸ <https://zeitundraum.org>

⁷⁹ <https://de.spiritualwiki.org/Wiki/Hooponopono>

projection of body perception Culture is a function of communication, to get in touch with other souls and beings one-to-one or one-to-many. By this contact and especially if the communication is returned the space of communication is continuously enlarged as expansion of consciousness into a great feeling of unity. Especially musical events can have great moments if the “transfer” has worked out well. Examples for this: The Ola-wave in a football stadium, an opera performance in the Arena of Verona with 25.000 people without amplification who come in unity. The one-to-one-communication with body contact is named: partnership, to be distinguished from business partnership without body contact. Sometimes this is mixed and causes problems....

If this teaching space and terminology is understood by the relation therapist-patient it creates a feeling of unity as the author has experienced it with many patients and spiritual personalities from many cultures and countries. If you call it Geborgenheit [security?] or spiritual / religious experience is unimportant to the author as long as this experience can be regarded as reaching the therapeutical target.

- b. The topic “spiritual world” often gets as objection: “ it is electrical brain waves” or a higher concentration of neuro-transmitters can be differentiated according to the author:
 - i. School medicine research can make neuro-imaging of bio-chemical tracing or electro-physiology of brain processes (and even combines these material results with rhetorical speculations about the causes as “new scientific results”). These are just MATERIAL documentations.
 - ii. The description of spiritual experiences on verbal level between individuals is an imaging on SPIRITUAL level.
 - iii. As the harmonics on a guitar string are partial frequencies which overlay undisturbed so that one can filter each partial tone by listening these two levels MATERIAL and SPIRITUAL are overlaying undisturbed and can be understood by switching between the two points-of-view.
 - iv. An exclusiveness of observation like ONLY MATERIAL proofs (Hippokrates evidence based medicine!) or ONLY SPIRITUAL observations (as many “streams”) is obsolete after postulating the three axioms since there are the different observation levels which can be seen separately and later in a synopsis.

10) Glossar

- a. Soul - fine substance representation of a being which carries the creators spark in itself according to the levels: spirit – soul – human (incarnated being). Each soul is a unicate, unique, has its “soul number” and can be incarnated, plan an incarnation or have been incarnated. So-to-speak the “real” personality.
- b. Spiritual world - fine substance level which cannot be touched with matery though there are some transitions perceivable sometimes.
- c. Teleportation - things or even bodies can be dematerialised in one place, transported as spirit to another place and be re-materialised there using strong odic streams (Greber, 1932 + 2011). For observers in the matery it SEEMS the body

disappears and reappears elsewhere. Modern correspondence in SciFi movies: The beamer of spaceship enterprise...

- d. Medium - Human who has the talent of education to leave odic power to others temporarily
- e. Obsession - After the soul of a medium has exited (partially) – always connected with the “silver ribbon” another soul can take possession of the body using it as a “microphone” for speaking or acting.
- f. Clairvoyance and listening and feeling - ability of a human because of his dissociated senses to perceive with the senses of his/her soul.
- g. OBE - Out-of-body-experience, extra-corporal experience, often NDE – near-death-experience: mostly traumatical exiting of soul and perception of situation with the soul senses.
- h. Astral journey - dissociation of the soul with awaked consciousness which makes possible to steer the movements of the being in the spiritual world with sudden travels over far distances or in the past or in the future. Similar to lucid dreaming.

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