

Salvador Freixedo LET US DEFEND AGAINST THE GODS!

one

Introduction

“In times past men were always looking for gods to worship. In the future, men will have to defend ourselves from the gods. With this sentence, I ended my book “ISRAEL PEOPLE-CONTACT”.

Since then I have continued to ponder the same issue and look for facts that would support a theory that as time passes, appears less as a theory and more as an unquestionable fact.

On the other hand, this book is in a certain way a logical continuation of my previous one “Why Christianity is dying.” In it I tried to demonstrate the emptiness of the Christian creed; In this one, I try to fill that void, showing another “beyond” or another transcendent reality that is more in accordance with what life and the history of humanity tell us, even though that transcendent reality is hidden behind a thousand subtle veils .

I think that it is about time that thinking humanity—because unfortunately the majority of humanity is not thinking—tear off these subtle veils and face the tremendous reality that it has been manipulated and in a certain way deceived by the gods. Whoever helps with this task—although in danger of being considered hallucinated—will be making an enormous contribution to the evolution of the human race.

This book is intended to be such a help and I am understanding for those who think I am delirious. I too thought for many years that these ideas were ravings, until I learned of many strange facts that had been systematically hidden from my knowledge, or had been presented as mere fables. When I became convinced that such events were as real as those I witnessed every day in normal life, my ideas about the foundations and purposes of life were shocked. Some of them collapsed loudly, and others completely different, began to take body and strength in my mind. I regret—and at the same time I do not stop admiring myself—that other people with academic degrees and with intelligence superior to mine, are not able to deduce all the enormous things that I have deduced from the mere knowledge and conviction of the reality of such facts strangers.

The ideas contained in this book are not only not crazy, but are a much more realistic and even deeper explanation than the childishness with which Christianity and other religions have tried for centuries to explain to us the why and why of the human life. If these ideas are ignored or rejected, it will not be possible to have a realistic idea of the roots of human existence and we will continue to have the same distorted ideas that we have had for centuries, of religions, of history, of wars, of philosophy and cultures. The tremendous reality is that humanity knows only what the gods have let it know and believes what the gods have led it to believe. But the time has come for men to know everything that we should and are capable of knowing and the time has come for us to believe nothing or almost nothing of what the gods want us to create for their convenience.

Instead of being the mouthpiece of unhinged ideas, we are advocating a profound new theology: the theology of the gods (with a small letter).

The theology of the “one true God” is false; the theology of false gods is true. The explanation of these phrases is what constitutes the essence of this book; and from now on we tell the reader that he is wrong if he interprets these words as indicative of our professing atheism. Integral atheism is synonymous with mental myopia or at least a great confusion of ideas. But with the same sincerity we have to say, from the beginning of this book, that we withdraw our faith as Universal and Unique God to the god of the Pentateuch, to whom we reduce his category, making him one more of the many lesser gods that throughout history has been using men.

The most evolved part of humanity is beginning to shake off a kind of myth of the wise men. Children when they grow up, realize the pious lie that their parents have been counting you for years; just learn to read and look at the bottom of toys, the place where they were built or bought, to begin to suspect the beautiful charm so jealously guarded by his parents for so many years. Men and more intellectually developed women have also learned to read in nature many things that in ancient times our ancestors could not read or because they were prohibited, or simply because their technical advancement did not empower them to read them.

The wise men existed, but they are not the ones who bring toys to children; the God Christian that we are told in the Pentateuch, also existed, but he is not the good father that he wanted us to believe, much less is he the Universal God, Creator of the entire Cosmos. It is simply one more impersonator, who, like many others similar to him, sought to become god through the Great Intelligent Creative Energy of the entire Universe. On the following pages We will try to present the reasons on which we base ourselves to defend such a disturbing and so strange at first glance.

Gods exist

But who are the gods? As throughout this book we will be referring to constantly to them, it will be convenient that we say what we mean when we say 'the gods', with lower case.

Some time ago, elsewhere, I made the following distinction between equal rational beings or superior to man: men, supermen, gods, GOD.

Supermen

Supermen are, fundamentally, men like us, but prepared to fulfill a great mission, and that is why they are endowed with exceptional qualities that enable them to fulfill that mission. Some of them are already prepared from birth and others acquire these qualities at a time in their life, when they are selected by one of the gods, of which we will speak shortly.

The founders of the great religions are usually supermen. The one who in our days want to see a superman and be convinced of the incredible powers that they are usually endowed with, go to India, to a small town called Puttaparthi, near Bangalore and Hyderabad (capital of the State) and try to see as closely as possible a certain Sathya Sai Baba. I say as closely as possible, because it will not be strange that when I arrive at Prashanthi Nilayam, the place temple in which he resides, meet several thousand—if not hundreds of thousands—of devotees his that will prevent any physical approach to the superman.

Zoroaster, Buddha, Muhammad, Moses, Confucius, Lao Tzu, etc., belonged to this class of beings. And before leaving the subject of supermen (to which we have to return repeatedly occasions

throughout these pages), we will have to make it clear that these human beings exceptional, however great their powers, are but instruments of which the gods are used to achieve their desires in human society and in general on our planet (which It is not as ours as we had imagined). Some wishes that, today, the brain cannot decipher and that they will probably remain totally indecipherable for us as long as our intelligence does not take a drastic step in its evolution.

As I have said, supermen are fundamentally men, either because of their way of appear in this world, either by his physical constitution, or by his death more or less similar to that of other men. However, it should be noted that frequently some of them, in their process of use by the gods, have departed considerably in some aspects of his life, of what is normal in other men. Such could be the case with Krishna, of Viracocha, of Quetzalcoatl and of Jesus Christ himself. They give the impression of having participated in somehow, of the nature of the gods, as if they were some kind of hybrid of god and man; or as if they were gods specially prepared to carry out a mission in this planet.

Gods

The gods, on the other hand, are not men. Some of them have the power to manifest themselves as such—and in fact they have done it on infinite occasions—and even live intimately with us when it suits them for their enigmatic purposes; but as soon as they fulfill their mission or as soon as they achieve what they want, they return to their existential plane in which they develop in a much more natural way and according to their psychic and electromagnetic qualities.

But the gods are not men; and one of the few things that they agree with us is in being intelligent, although their knowledge and intelligence far exceed ours. We will discuss his intelligence in more detail later.

Large differences between them though on this we have to return in several parts of the book, however should make perfectly clear now: Among the gods there are many more differences than those between the hombres. These differences are of all kinds, and not only refer to their physical entity in their natural state, but to the way they manifest themselves to us; to his greater or lesser

capacity to manipulate matter and to make forays into our world; to their degree of mental and therefore technological evolution, and even, in a certain way, to their degree of moral evolution, some of them apparently being much more careful not to interfere unduly in our world and even not to interfere in any way.

They differ among themselves also in their origin; Some of them may be from outside this planet, although I am inclined to think that those who most interfere in life and in the history of humanity are from this same planet that we inhabit, as we will see later. They also differ, both in the causes for which they manifest themselves among us, and in the ends they have when they do so. These great differences between them do not come—as it happens between men—from belonging to different races, countries, religions, cultures, or social classes, or from speaking different languages; the cause of the differences between the gods is much deeper; for while men, no matter how many differences, we are all equally human beings and belong to the same humanity, the gods do not belong to the same generic class of beings, and among some of them it is very possible that there is as much difference as there is between us and a developed mammal. And it is also quite possible that there is less difference between us and some of them, than between some of them.

For the news we have, received from themselves (which is never entirely reliable), many of them are completely unaware of others they have encountered in their forays into our level of existence, only realizing that they do not belong to the human world. Yes we have to believe what they have told us, not only do they mistrust each other, but in some Sometimes we have heard of manifest antipathies between them and even of declared battles.

A typical example of this antagonism and even of these battles, we have in the rebellion that, According to Christian theology, Luzbel organized with many of his followers, against Yahweh. The believers who admit to the letter the classical teachings of the Church, and who believe together that this is the only and total explanation of the origins of the existence of man on the Earth and its relationship with God, you should know that all the great religions speak of similar battles between their gods, or between a major god and minor gods.

And non-believers who look at those biblical stories as mythological not to be pay close attention, they should know that myths and legends are nothing more than distorted stories through the millennia. And they should know that those battles between gods that appear in all the oldest books of mankind (that is, in the “sacred stories” of all religions) continue to repeat themselves today before our eyes, as we will see later.

Let's finally say that these great differences between the gods are reflected in their very diverse behavior in our world and in their relationships with us, which vary enormously from one case to another, and that, precisely because of this great variety, they still have us perplexed today. about what they really want.

The gods have a physical body. Although the physical entity of the gods is different from ours, however we can say that gods have some kind of body or some kind of physical entity.

And here we will have to make a little parenthesis to explain that in the Cosmos, everything, even what we childishly call “spiritual” is in a certain way “physical” (like everything physical is somehow permeated with spirit). “Physis” is a Greek word that means nature, and in this sense we can say that everything that is natural, or belongs to the order natural, it is physical. And the gods do not belong to the “supernatural” order as it has been defined always by theologians.

To understand the physical entities of gods (and many other nonhuman creatures) it is not we have no choice but to turn to atomic and subatomic physics. The “body” of the gods is electromagnetic and is made of waves. And whoever finds this language suspicious should know that the human body, ultimately is also made of waves and nothing more than waves; because that is ultimately all matter. (And this is the great wonder and great secret of all the universe. And this is the physical fact—above all sentimentality and all dogmatic and mystical conceptions—which brings us closer to the unintelligible Entity that has made the Cosmos).

The “matter” of the “body” of the gods, being basically the same as ours, is structured in a much more subtle way, just as the 'matter' that makes up air is in a much more subtle form than that of a steel

ingot, although ultimately the two are exactly the same.

The higher gods, unlike us, have the ability to manage and dominate their matter itself, adopting more or less subtle forms and making them more or less accessible to the capture by our senses, when they so desire.

Location of the gods

Another thing that many of them agree with us is their location in the Universe, because although its level of existence (or as esotericists say many years ago: its “Vibrational level”) does not coincide with ours, however for many of them, our planet it is also your planet.

Asking where exactly they live would be a bit naive. Its location obeys laws different from those we know, because the ideas that men have of the space and time are completely rudimentary. Many of them can live—and actually live—here and among us, and yet not normally detected by our senses. Our senses capture only a small part of the surrounding reality. The air, with being a physical body with a reality similar to that of a stone, it is completely invisible to our eye. Many sounds and many smells that our senses don't pick up at all are the normal world in which the senses of animals unfold. The television waves that they flood our houses, they are only visible to us through the use of a device. Not We will therefore have to wonder at the invisibility of the gods. In the paranormal world there are an abundant casuistry to reinforce this thesis.

Apart from this, in the irrefutable field of photography, there are cases in which a photo normally developed, does not accuse the presence of objects that could only be discovered when the negatives were “burned” by the skillful hand of the photographer. In some book of mine I have published graphical evidence of this.

From what has been said previously we can deduce that they do not need a floor to support themselves or a air to breathe and therefore have no need to be anywhere on the planet in whichmen weare, with our matter and with our specific physical qualities.

On the other hand, I think there is no choice but to admit that some or perhaps many of them come from other parts of the Universe, our planet being only a place of passage or a temporary residence,

which would explain, at least in part, the lack of continuity in many of their activities on our planet, and in particular the great variations that we see in their interventions in human history.

Science and the Gods

Some reader may be wondering at this point, where did we get this strange idea of the existence of such beings. Science tells us nothing about them. But the science also tells us nothing about such important things as love and poetry, and in reality knows very little about both. And the same academic parapsychology, which is the science that Somehow it should be interested in the existence of these beings, it does not tell us anything about them either and rather rejects its existence when some audacious parapsychologist makes any suggestion about of its possible presence in some paranormal events.

Unfortunately that's the way things are due to the mental sclerosis of many of the so-called scientists. But there science and psychology with their prejudices and their myopia. "Amicus Plate, sed magis arnica veritas". The raw truth, as implausible and uncomfortable as it may seem, is that such beings exist and of them we have testimonies in all the writings that humanity It has been preserved since man began to make a graphic record of what he thought and saw. And of try it we will deal with throughout these pages.

The gods and religions

But if mega-science does not officially say anything about these beings (because unofficially and in private, many leading scientists say many things), religion, which is a very important aspect of human thought, says a lot. things and has been saying them for many centuries. And by saying religion, I am saying all religions without excluding the Christian religion.

In most religions these beings are called "spirits", in a general way, although they have many different names, depending on the different religions and depending on the different "spirits." Because it must be borne in mind that all religions know the great differences between these "spirits."

The Greeks and Romans were the ones who in terms of nomenclature, were closest to reality and they were simply called

“gods,” although they recognized that they were spirits that could adopt body shapes when it suited them and although on the other hand they also recognized a whole series of deities or lower spirits who were subordinate to these higher “gods.”

Christianity and the gods

Christianity, even though we believe that it is far above all this polytheistic conception, also accepts these spirits and in fact it is constantly telling us about them throughout the Bible and in all the teachings of the Christian magisterium throughout many centuries. In Christianity they are called “angels” or “demons”, they ascribe great powers—indeed some of them are presented to us by sacred history as rebelling against God—and great distinctions are made between them. If not, let us recall the gradation between the various categories of “angels”; archangels, angels, thrones, dominations, powers, cherubim, seraphim ... All these names are proof that the Church has a very specific and very definite idea of them. And the most curious thing is that in the Bible, Yahweh herself, on some occasion, is also called “angel.”

And for us to get rid of many of the naive ideas that have been instilled in us about the entire transcendent world, we will have to say that these “spirits” are not all the good things that we had been told. In fact, the Holy Mother Church has always told us of some of them—whom she calls demons—that they were evil, enemies of God and friends of diverting man from the paths of good.

But what we have to know is that the fight that according to theology broke out between the angels before the world was created (a fight that turned some angels into demons) is still going on and the rivalries between the spirits have not yet ended, being all of them very jealous of their ranks and prerogatives. In this, Christianity coincides with the other mythologies.

And another even more important thing that we have to take into account when judging these spirits that the Church presents to us is that the one who in the Bible presents himself to us not only as the head of all of them but also as the creator of the Universe, does not only he is not the creator of the Universe but he is not even superior to or different from other “spirits” that we know from other religions. Yes I recognize we believe that he is superior to the other “angels” that Christianity presents to us, but we do not

recognize him as superior to other “gods” such as Jupiter or Baal. In the Bible itself we have proof of this, if we stick to what we read in it, and do not give it twisted interpretations contrary to the letter of the text. I have already echoed this in several other places and I have quoted this very curious text from the Bible that, very strangely, exegetes overlook without hardly deigning to comment on it: “Aron will take two he-goats and cast lots for them. them: lucky for Yahweh and lucky for Azazel. And Aron will bring the goat that Yahweh has been entitled to and slaughter as an atonement. But the goat that Azazel has been given will be released alive in the desert after presenting it to Yahweh ”. (Lev. 16, 5-10).

Yahweh, one more god

Yahweh, despite presenting himself as the supreme and unique God, recognizes the existence of Azazel (who according to a note in the Jerusalem Bible, was the evil spirit that dominated those desert regions) and not only that, but he also recognized him his rights and he does not want to get into trouble with him, that being the reason why he ordered Arón to release the goat alive for Azazel's lot, so that he can do whatever he pleases with him.

If Yahweh is not a being of the same category as Azazel, there is no reason to explain his strange behavior. Later, when we take a closer look at the Yahweh of the Pentateuch, we will be convinced that, more or less, he is like the gods of other religions, who manifested themselves to different peoples to guide and “protect” them.

In this fight that the angels had among themselves and that theology tells us culminated in the defeat of Luzbel, the great victor turned out to be Yahweh, who apparently was the supreme head of this faction of angels who at that time were manifesting on our planet. Naturally being our theology according to the teachings of Yahweh on Mount Sinai (and in later manifestations throughout the centuries to various prophets and seers), Luzbel has to appear as the bad one and Yahweh as the good one. But using our heads, as we do to judge the facts of history, where we see that the victors describe all the facts in their favor and present the defeated as bad and evil, we can conclude that there is not much difference. between these two characters. And if Luzbel behaves like men behave (and most likely behaves in a similar way), it is very logical that he tries to take revenge on his victor and the best way

to do it is by trying to subtract his subjects and undo the entire work that he has tried to do among men.

Mythology and gods

The abundant and diverse mythologies of all peoples, which in the past were presented to us as the fruit of the semi-infantile imagination of primitive peoples, have gradually gained value in modern times, as we see in them neither more nor less than the memory, distorted by the centuries, of events that happened many thousands of years ago. Anthropologists study them and know them very well, but they approach them from a prejudiced point of view, to explain their theories. The student of the new cosmic theology studies them from a completely different and much more encompassing point of view, without getting caught either by the theories conceived a priori by anthropologists, or by the stubborn dogmas of any of the religions that have their minds imprisoned of almost all the inhabitants of this planet.

The students of this new theology try to clarify and corroborate these mythologies by comparing them with other facts that we find in history and with a multitude of phenomena that we encounter today.

What the study of these mythologies is giving of itself is that in remote and not so remote antiquity (and very soon we will see that in our own times), beings that were said to be heavenly, manifested themselves to the astonished inhabitants of this planet and they were told that they were all-powerful “gods” or, more boldly, the creator God of the entire Universe. The primitive earthlings, with a very rudimentary knowledge of nature, amazed, on the one hand, by the beauty of what they contemplated, and terrified on the other, did not doubt for a moment that they were really before the lords of the Universe and rendered their minds without doubt, putting yourself unconditionally at your service.

If this had happened with a single people, we could have attributed it to a variety of causes; but the truth is that this phenomenon of the manifestation of a “god” has occurred in practically all the peoples of which we have a written history. Collectively speaking, the phenomenon of the manifestation of a god, and speaking individually, the phenomenon of the “appearance” or “illumination”, are facts that have been constantly repeating in all

latitudes, in all cultures and in all times along the centuries. Later, when we describe more fully the way that the gods have to communicate with men, we will talk specifically about these phenomena.

But we have to make it clear as an unquestionable historical fact that absolutely all peoples, without exception, have obeyed and worshiped some “god”, who they said had—in one way or another—manifested and communicated with their ancestors to the who had instructed in many things (frequently in how to cure diseases or in other secrets of nature), having promised them protection if they were faithful to what he told them, or more specifically, if they followed the rules of life that he dictated .

Subjective appearances?

Naturally here it is possible to discuss whether these beliefs of all peoples were due to objective appearances of these “heavenly” beings or were simply a subjective creation due to the innate religiosity of men of all times. Official science with psychologists and psychiatrists at the forefront, will inevitably tell us that these beliefs were due to the latter, and that such appearances or objective manifestations never took place.

Against them we have the religious fanatics (or simply the fervent believers) who defend—if necessary with their lives—that the objective reality of the divine apparitions and manifestations of which their holy religion speaks, is unquestionable.

Who is in the truth? As the reader knows very well, the total truth is nobody's heritage, and in this specific case that is exactly the case. Science has a lot of right to say that on countless occasions what is presented as a “vision” is a pure hallucination, the fruit of a sickly psyche; and that what is presented as a miracle—that is, as a proof of the immediate or quasi-immediate presence of God—is nothing more than the conscious or unconscious use by the thaumaturge of an unknown law of nature.

So far the part of reason that official science has, which is not small. But the religious also have their part of reason. Their sin consists in distorting the facts and in exaggerating them, turning into absolute or universal truths what are only relative, local and temporal phenomena. On many, many occasions, the fact of the

vision or the appearance has happened objectively, but it has not been precisely what the seers have believed it to be, or more exactly, what they have been led to believe it to be. This is where the deceptive action of the gods comes into play. This deceptive action not only acts immediately and in the short term on the seers and their contemporaries, but extends many years later, even scientists and human society in general, making them believe that such “visions” are purely subjective, “mythological things. And totally carentities of reality.

As we can see, the game of the gods is twofold: the immediate witnesses are turned into ardent fanatics (the poor have no other choice after having seen and felt what they have seen and felt) and the rest of society—and very especially to scientific society—, which have not been immediate witnesses, produces a totally opposite effect, that is, it creates a special and disproportionate mental resistance to admit such facts as real, even though we see them repeated and documented ad nauseam in all the sacred and profane books of all cultures and of all times. Religions—omnipresent throughout human history—are the result of such “impossible” events.

Historical evidence

The object of this first chapter is precisely to break this special difficulty that men in this technified society have to admit such facts, and it is to help us to admit the possibility that we are not only the intelligent inhabitants of this planet.

Well, in this particular, I want to put the reader in contact with a great book in which they will find historical evidence—hundreds of documents as authentic as those on which we base our history—from all cultures and from all latitudes. I am referring to the book by my dear friend A. Faber Kaiser entitled “The Clouds of Deception” (Planet). In it you will see that most of the ancient historians have left written testimony of the appearance or the intervention in human history of some strange intelligent non-human characters who have always filled our ancestors with admiration.

Naturally, the unbeliever will continue to ask for evidence to ascertain the existence of such intelligent non-human beings. And we will provide them, or rather he can provide them himself, if you

take the work, as we said a few lines above, to read the repeated and documented testimonies found in all the sacred and profane books of all cultures. and of all ages; and you will be convinced of this reality, if you reflect dispassionately about the doctrinal foundations and origins of all religions.

Take, for example, the origins of Christianity and let go for a moment of our feelings towards it (since if we do not do so, the affection we feel towards our own beliefs and that of our parents, will prevent us from examining them dispassionately and rationally).

The ten fundamental commandments of the Christian religion, are not only the fruit of the appearance of one of these superhuman beings, but were personally delivered by him and nothing less than engraved in stone, if we are to believe what for more than three thousand years he has been teaching Judeo-Christianity. In the most respected book in the entire Western world, we are told that a being named Yahweh appeared in a cloud from which he communicated with humans. A cloud that according to what we read in the Pentateuch, did very strange things to be a normal cloud. This man, who was accompanied by other superhuman beings endowed with extraordinary powers (which on the other hand were quite similar in their passions to men and who very often openly intruded in their lives) was appearing in the same way for several centuries to all the Hebrew people and in a personal way to various individuals to whom he indicated what his specific will was at that time.

These superhuman beings to which we refer, were always presented as sent by that being who appeared on Mount Sinai; and the same Christ—whom, as I have already said, we consider not as one of these superhuman beings, but as an extraordinary human—always presented himself as an envoy from that Lord of Sinai whom he called his “father.” Later in Christianity, the appearances of all kinds of non-human beings, or already glorified humans, are completely normal and accepted by the authorities of the Church. To deny this fact now, as some modern theologians claim to do, is to want to cover the sun with a finger.

To those who tell us that God has the right to manifest himself however he wants and to those who present the theophany of

Judeo-Christianity to us as something unique, we will say that although it is true that God has the right to present himself however he wants, it is not logical that do it with all the very strange circumstances with which you did it in the case of the Hebrew people and on the other hand we will not agree in any way, that the Judeo-Christian case is a unique case. On the contrary, we find that Yahweh's way of manifesting himself to the Hebrew people does not differ fundamentally at all, from the way that other gods used to manifest himself to his "chosen peoples"; because as we have already said, these superhuman beings like to "choose" a people in which they focus their interventions with the human race, and in which they influence positively and negatively, sometimes in a very active and direct way.

In this particular Judeo-Christianity has no originality whatsoever as we shall see immediately. What happens is that Christians, like the faithful believers of other religions, concentrated in the study and in the fulfillment of their dogmas and rites, and isolated by their religious leaders from the beliefs and rites of other peoples, have ignored and they continue to ignore historical facts that alone are capable of sowing great doubts about the originality and validity of their own religious beliefs.

Theophanies repeat

The experience of having been "adopted" by a "god" is almost common to all ancient peoples, with the fact that this adoption entailed certain conditions that were also common to all peoples: the requirement of bloody sacrifices of one class or another, in exchange for protection (which turned out to be just as liar and, in the long run, as ineffective as that which Yahweh dispensed to the Hebrew people). In fact, we read in a note from the Jerusalem Bible: "In the language of the ancient East, each people was recognized for the effective help of their particular god."

While it is true that ancient mythologies and folk legends do not in many cases have any documentary evidence (although in many other cases they do), no one can deny the highly intriguing reality that in fact many peoples, separated by thousands of years and for thousands of kilometers they have had very similar beliefs and rites; rites and beliefs that, analyzed in depth, would be said to come from a common stem. With the peculiarity that many of these

rites and beliefs are quite unnatural and illogical, one can conclude that they did not spring spontaneously from the minds of humans as an offering to their “protective gods”, but were imposed on them. Earthlings by someone who, over the centuries, has retained the same twisted, contradictory, and in many cases cruel tastes.

Parallels between theophanies

Returning to the historical case of the Hebrew people, and leaving aside the other gods of the Mesopotamian peoples, so disconcertingly similar to Yahweh and against whom he was so tremendously jealous (Baal, Molech, Nabu, Aserá, Bel, Milkom, Oanes , Kemos, Dagon, etc.) we are going to look at a specific and strange experience demanded by Yahweh from the Hebrew people and we are going to meet another people (separated from the Hebrew people by about 10,000 kilometers in space and for about 3,000 years in time) whom his “protector god” put through the same strange experience.

I mean wandering for many years before reaching the “promised land” and under the specific mandate and immediate direction of Yahweh. The reader who wants to know more in depth the details of all this pilgrimage has only to read the book of Exodus, which is one of the first five that make up the Bible.

Hebrews and Aztecs

Well, this strange adventure—which must have been extremely painful for the Jewish people—we see it repeated with some amazing and incomprehensible parallels in the Aztec people. According to the traditions of this people, about 800 years ago their god Huitzilopochtli appeared to them and told them that they had to leave the region in which they lived and start moving south “until they found a place where they would see an eagle devouring a snake ”. In this place they would settle and he would turn them into a great people.

The region in which the Aztecs inhabited at that time was in what is now North American territory—probably between the states of Arizona and Utah—and therefore their pilgrimage to Tenochtitlán was notably longer than that required of the children of Abraham and his “protector” Yahweh. The walk of the “Sons of the Crane” (as the Aztecs were traditionally called) was no less than three

thousand kilometers and not precisely along large roads but having to cross vast deserts and steep areas and dense vegetation that certainly had to test your faith in the word of your god Huitzilopochtli.

But finally, after a long walk, they found on a small island, in the middle of Lake Texcoco, the eagle of prophecy devouring a snake on top of a cactus. This small island was exactly where the impressive Zócalo square now stands, in the middle of Mexico City. The feverish construction activity of the Aztecs—highly influenced by two other peoples who had previously distinguished themselves greatly by their great constructions: the Olmecs and the Toltecs—soon turned those swampy places into the great city that the Spanish encountered when they arrived in the early 16th century. Today, there are hardly any parts of Lake Texcoco with water left, but when the Aztecs arrived, back in the year 1325, the lake occupied a notably larger area of the Valley of Mexico.

With what has been said so far, we could only find a generic parallel with what happened to the Hebrews, and we certainly would not have the right to use it as an argument in favor of our thesis. But if we carefully consider all the details of the history of the Aztec pilgrimage, we will find many other very suspicious circumstances. Here they are:

- Yahweh's personality was very similar to Huitzilopochtli's. Both wanted to be seen as protectors and even parents, but they were tremendously demanding, relentless in their frequent punishments, and very quick to anger.

- They both told their chosen peoples to leave the land where they lived.” Yahweh did it first with Abraham causing him to leave Chaldea and later with Moses forcing him to leave Egypt at the head of all his people.

- They both “personally” accompanied their protégés throughout the entire pilgrimage, directly helping them to overcome the many difficulties they encountered on their way.

- Yahweh accompanied them in the form of a strange column of fire and smoke that illuminated them at night that gave them shade during the day, and pointed out the way where they had to go, also doing many other tasks so strange and useful how to separate the

waters of the sea so that they could pass from one shore to another, etc. Huitzilopochtli accompanied the Aztecs in the form of a bird, which according to tradition was a great white eagle that was showing them the direction in which they had to advance on their very long pilgrimage.

—This pilgrimage in none of the cases lasted days or weeks. In the Jewish case, Yahweh, strangely enough, took pleasure in making them go around the inhospitable Sinai desert for 40 years (when they could have made the road in three months). Huitzilopochtli was even more erratic and inconsiderate in his leadership, having his protégés wandering for about two centuries until finally he established them in the place of present-day Mexico City. “If the time that both peoples wandered was not short, neither was the distance they had to cover.” First Abraham went from Chaldea to Egypt from where he returned a few years later. But immediately we see his grandson Jacob return to Egypt again (always under the gaze of Yahweh, who was the one who propitiated all these comings and goings) until, after about two or three centuries, we see all the Hebrew people—at that time, already very numerous—back to the promised land led by Moses, but directed from on high by that cloud in which Yahweh was hiding. The distance that the Hebrew people had to travel was, theoretically, about 300 kilometers; but Yahweh took it upon himself to stretch those 300 kilometers to make them more than a thousand. The distance traveled by the Aztec people was much greater, since it must not have been less than three thousand kilometers, a distance that was faithfully traveled by the six tribes that initially set out on the road.

—Both peoples had to face countless tribes and peoples who were already inhabiting the “promised land” when the “chosen peoples” arrived. The Amorites, Philistines, Gibusites, Gibeonites, Amalekites, etc., who in the Bible find ourselves at war with the Jews at every step, have their American counterpart in the Chichimecas, Tlaxcalans, Otomi, Tepanecs, Xochimilcos, etc., with whom the Aztecs had to face each other on their pilgrimage to Tenochtitlán.

—Both peoples, as soon as they were adopted by their respective protector gods, began to multiply rapidly, but especially as soon as they reached the promised place and established themselves there,

they became very strong and became dominant peoples throughout the region, overwhelming their neighbors. Both peoples reached the peak of their development approximately two centuries after they settled in the promised land.

"Both peoples were indoctrinated in a rite as rare as circumcision." This is such a strange "detail" that it leads to suspect many things, among them, that Yahweh and Huitzilopochtli were twin brothers in their tastes.

—Both Yahweh and Huitzilopochtli demanded blood sacrifices from their peoples. Among the Hebrews this blood was of animals, but among the Aztecs the blood was frequently human, as in the dedication of the great temple of Tenochtitlán when, according to the the historians, several thousand prisoners were sacrificed, slashing open their chests and ripping out their hearts, still beating and bleeding, to offer it to Huitzilopochtli. Yahweh, at first glance it did not reach such barbarism, but it seems that sometimes he caressed the idea. Let us remember if not, the abusive sacrifice that he demanded from Abraham of his son Isaac (and that he only prevented at the last minute) and the lesser known one of Jephthah's daughter (Jud. 13). This Israelite leader promised Yahweh that he would order the sacrifice of the first living being that appeared upon his return to the camp, if Yahweh granted him victory over the Ammonites. When he returned victorious from battle, the first to meet him to congratulate him was his own daughter. And Yahweh, who so easily communicated his wishes to his people, said nothing and allowed Jephthah to fulfill his barbaric oath. And this is not the only example of its kind.

(And let it be known that we do not say anything—not to extend ourselves—about the authentic rivers of blood that Yahweh himself caused with the continuous battles that he forced his people into for so many years. RIVERS of blood that sometimes came exclusively from his chosen people when "his anger was kindled against them" which happened (quite often).

"Both Yahweh and Huitzilopochtli inexplicably abandoned their respective peoples when they needed them most. Yahweh—which was already quite hidden for several centuries—disappeared definitively when the Romans arrived in Palestine, and Huitzilopochtli did the same when the Spaniards arrived; and from

then on, the identity of the Aztecs as a people has been dissolved in the highly varied miscegenation of the great Mexican nation. (It is highly doubtful, if not impossible, that the Aztecs, despite the promises of their protector, achieve the supreme and desperate act of survival of the Israelites, to rise again as a people of their own history and characteristics).

- Of course, how could it be less, both peoples were instructed in detail about how they were to build a great temple in the place where they were definitely installed. (This is another “detail”, as we will see later, that has been basic in all religious apparitions throughout history).

- As if all these parallels weren't enough, we still find another one, which I confess to the reader that it made a deep impression on me when I found it naively related by Fray Diego Duran, one of the many Franciscan friars who wrote the chronicles of the early days of the discovery of the Americas, based on what the Indians themselves told them.

The good friar, in his account of the beliefs of the ancestors of the Aztecs, tells us (of course, with a certain pity for the “demonic” paganism in which those peoples were immersed) that when the entire people advanced towards the south, always following the great white eagle that directed them from the sky, the first thing they would do when they reached a place was to build a small temple to deposit in it the ark that they transported through which they communicated with their god.

This detail of also carrying an ark, like the Hebrews, and considering it of great importance because it was the bond they had with their protector, is something that plunged me into deep reflections and made me come to the conclusion that some of these “spirits who are on high”—as Saint Paul calls them—have very similar tastes. And it may be that not only tastes, but also needs, how many times they appear in our world, or in our dimension, where they cannot act as naturally as they do when they are in their element.

—Still as a last parallel, we could add the following: If the Yahweh of the Hebrews had his American counterpart in Huitzilopochtli, the Jewish Christ, in a certain way reforming Yahweh's commandments, had his counterpart in Quetzalcoatl, the

messenger of God, instructor and savior of the Aztec people, who, like Christ, appeared in this world in a somewhat mysterious way; it was apparently a man like him, and like him, he left the earth in an equally strange way, both promising that one day they would return.

—This is where the parallels that I had personally investigated a few years ago reached; but reading Pedro Ferriz's book “Where was the Ark of the Covenant?” has given fuel to my suspicions and my parallels, with the details that it provides there.

One of them is the curious “change of names.” It turns out that Huitzilopochtli had the same “mania” as Yahweh (Abram-Abraham, Sarai-Sara, Jacob-Israel) and even Jesus Christ himself (Kefas, Boanerjes). And by the way the same “mania” that we find in modern “extraterrestrials” that with great frequency change the names of their contactees.

—But not only that, but the Aztec Moses,—who was the only one who spoke with Huitzilopochtli, according to Ferriz- was called “Mexi and his sister (because he also had an influential sister!) Was called Malínal. Well, phonetically, Meshi resembles Moshe (Moses in the Castilian phonetic version), and Malínal resembles Maria. And although this parallel may seem like a far-fetched exaggeration to the reader, he should know that these “resemblances” in terms of proper names are something with what we frequently find in the world of the religious-paranormal (Chishna-Christ; Maturea-Matarea, etc.) and are something normal in the esoteric world, they are sparks of Cosmic Magic that escape our logic.

So far the parallels between the pilgrimage of the Hebrew people and the pilgrimage of the Aztec people. If we found all these similarities only between these two peoples, we could calmly attribute them to pure coincidence. But what is extremely suspicious is that these and other “coincidences” are found in great abundance in many other peoples on Earth, separated by thousands of years and thousands of kilometers¹.

Mormon Theophany

In our attempt to present the reader with evidence or testimonies of the existence of the gods, we will now turn to the historical fact of

the emergence and subsequent expansion of the Mormon religion. It is no longer a question of facts blurred by the passing of the centuries—as happens in the case of the Hebrews and Aztecs—but of a fact that is almost contemporary to us—absolutely one. As a final appendix, in my book “Israel Pueblo-Contado” I put the case of a black tribe of Zaire, to which, apart from other very curious parallels with the Hebrew people, its “Yahweh”—which in this case is called Murl—taught them and imposed circumcision (!).

contemporary with the birth of the North American nation—and perfectly documented and even notarized. We can have less doubts about all of it than about many other facts that today are perfectly admitted as historical. Naturally, anyone who is not interested in investigating them or does not want to admit them as historical, no matter how much evidence is presented, will continue to foolishly repeat that such events have not existed.

Joseph Smith was a young and humble peasant who in 1823 lived in the state of New York, near the present city of Elmira. One fine day when he was dedicated to prayer, while he was taking a break from plowing the estate; paternal, he saw how suddenly in front of him a luminous and “heavenly” figure took shape that said to be the angel Moroni. This being continued to appear to him on successive dates and was instructing him about what in the future he should do, especially in relation to his religious ideas that he wanted him to spread among his relatives and neighbors.

Again we are facing a case in which someone says they had a vision. But in this case, this someone had proof that the vision was not the product of his imagination. The angel Moroni told him that he was going to give him a kind of golden tablets, written in ancient characters (which he would teach him to decipher) in which was the ancient history of Peoples who had come by sea from Europe, who had inhabited North America, and the beliefs that both Joseph Smith and his followers should uphold from now on.

The mysterious being kept his word and one fine day told him that 'under a certain stone in the field he would find the tables or sheets of gold; that he could take them away for a time to translate and give them to be examined by experts who would testify to their existence. This was done by J. Smith and not only on one but on

two occasions a record was drawn up before a notary and more than ten witnesses, of the existence and details of said tables, describing them in detail in terms of weight, shape, number of them and content . In both written testimonies (which are kept with great zeal in the central temple of the Mormon Church of Utah) it is expressly stated that these tables were examined by experts and specialists in metals and that all agreed that they were of pure gold and if they had to be quoted according to the current price of the metal, they would have a great value for the large quantity of it that they] contained.

Just as “the angel” had told him, and once translated and transcribed, Joseph Smith placed them in the place indicated by his heavenly confidant, and he never saw them again. The content of these tables is what constitutes most of the “holy scriptures” of the Mormon Church that can be purchased at any bookstore or library. The young peasant was assured in his beliefs with all these facts of which he could not have the slightest doubt, and helped by all the people who were like me.

Witnesses to these and other paranormal (or “supernatural” events as they believed) began to spread the new religion of the “Church of Jesus Christ of Latter-day Saints,” as he officially called it.

Later we will see how in the religious movement of Joseph Smith one of the three laws that the gods adhere to when they launch a new religion is fulfilled: in this particular case it was connected with the already existing Christian movement or thought, although it was made take a new course “renovating” from the point of view of Mormons, and “heretical” from the point of view of traditional Christians.

However, what interests us now, and the main object of having brought up the case of the Mormons, is the circumstance of the concrete evidence (and demonstrable from a strictly historical point of view), of the fact of the appearance of a being extrahuman to a mortal who he indoctrinated extensively about a whole series of beliefs and rites. Beliefs and rites that gave rise—despite the innumerable difficulties presented by practitioners of other beliefs—to the present Mormon Church, firmly established in the Midwest of the United States and with an expansionist force superior to that of most secular and classical religions; Her

missionaries can be seen in almost all the large and medium-sized cities of most of the nations of the world.

The reader would be amazed if he knew the enormous similarity that exists between what happened to Joseph Smith and what has happened to so many other human beings: not only famous initiators or reformers of religions, but simple mortals whose cases were never recognized. by his countrymen for judging them to be pure inventions of his exalted imagination.

For many years I resisted admitting the reality or the objectivity of such apparitions, especially those that took place outside the bosom of the Catholic Church. This was the fruit of the closed religious education I had received in my family, and more crudely, of the glorified and rationalized fanaticism in which I lived and in which so many people who believe themselves to be “open minded” live.

At present, I am absolutely convinced that many of the apparitions that people claim to have had have some degree of objectivity and occur not only within Christianity but also in all religions, and in some of them, much more abundance than in Catholicism.

Not only that, but I am convinced that these direct and visible interference of the gods in human lives, also occur outside the religious context, under other names and in other settings that have nothing to do with religion; for example in the form of “guiding spirits”, “higher teachers”, “extraterrestrials”, and so on.

The teacher Rosso de Luna calls these non-human beings who frequently break into human lives “jiñas”, a word that has deep linguistic roots and that in Spanish has another more well-known manifestation, which is the word “genius.” (in the sense of goblin or minor deity).

As strange as it may seem to the reader, there are people who have a personal relationship with these jiñas, who manifest themselves as a physical entity indistinguishable from that of any human being; and the contact is made not only at the top of mountains or in secret places, but some of them calmly welcome these mysterious visitors into their homes, the rest of the family being witnesses; Although it should be noted that the treatment of the jiña and his conversations are almost exclusively limited to the

human with whom he wants to interact. And I have to confess to the reader that today I have written the lives of two of these jñānas and their relationships with two different human beings (a man and a woman), with many witnesses who attest to having seen them and even having talked to them. (Of course, without these witnesses knowing that they were dealing with a non-human being). The day that the human beings to whom I refer—and with whom I am closely friends—give me permission, I will publish or make known very interesting facts.

UFOs as theophany

In previous lines we said that this phenomenon of the “appearance” of an extrahuman being to a human being and the subsequent “illumination” of the human mind is something that has always occurred and continues to occur today with no less often than in times past. We are trying to prove this claim; and the proof in this case, even if it is veiled with other names and other circumstances, will be provided to us by the most famous news agencies and newspapers around the world. We will include the proof in what is called the “UFO phenomenon”, which is something much more deep of what is usually read in most magazines and newspapers and even books that deal specifically with the subject.

The phenomenon of unidentified flying objects, whether science likes it or not, is something that is on the minds of all civilized people on the planet and it is something that, despite repeated censorship and campaigns against it, constantly appears on the pages, screens and waves of all mass media. The UFO phenomenon is in one aspect, a symptom of this constant communication of the gods with mortals and in another aspect, it is the means that the gods currently use to get in touch with us.

Today, our minds imbued with extraterrestrial and Cosmic travel, and our imagination excited by technical and electronic advances unknown by our ancestors, we interpret this phenomenon according to our contents of consciousness; the same as they interpreted them according to theirs.

However, it should be noted that although our ancestors were wrong to absoluteize and magnify what their eyes saw (making it an object of worship), they were closer to the truth than we are, when we turn them into mere extraterrestrial visitors (and much

more so when we attribute it to pure psychopathic hallucinations). The UFO phenomenon is much more than the mere visit of some gentlemen inhabitants of other planets, and it has much more to do with the religious phenomenon than with the trips of extraterrestrial astronauts.

When one looks for the first time at the UFO phenomenon logically, one does not know all its depth (its extremely varied illogical casuistry, its enormous influence on human psychology, its sociological significance, its physical component and, more specifically, electromagnetic and radiant, etc.) to explain it to you with a more advanced phenomenon of interplanetary travel and travelers, but in the end, parallel to the phenomenon that has been taking place on our planet for two decades, where after thousands of years of isolation, the human race has been able to overcome the force of gravity and soar beyond the atmosphere on investigative missions to other celestial bodies

This is what appears at first glance and what, at first, explained the presence of so many strange vehicles in our skies. But as the phenomenon continued to be investigated and deepened, it was seen, not without amazement, that the thing was not so simple and that the explanation that had been given at the beginning was far from giving a total solution to the problem.

A conscious and truly experienced UFO scientist (something that does not always happen among those who believe they know the phenomenon) will not deny the possibility and even the probability that part of the phenomenon is what it appears to be, that is, ships of extraterrestrial origin—remote-controlled or manned.

personally—who come to our planet for exploratory purposes, in the same way that we look at the Moon or Mars. But there is still a huge sector of the phenomenon for which this explanation is clearly insufficient.

And in reaching this point, there is no other choice but to explain to the reader, even if only in a general way, what the UFO phenomenon consists of and to make him aware of certain peculiarities that are not usually taken into account in press releases. how often they are read in the media.

The so-called “UFO phenomenon” consists mainly of certain objects that cross our atmosphere (although they can also manifest

on land or in the sea) that give the impression of being directed by intelligent beings (on innumerable occasions their crew has been seen to descend from gadgets and many men and women have spoken to them) who are not human beings we like us; However, despite all the efforts that have been made to elucidate its origin, its physical constitution, its intentions, its propulsion methods and a thousand other circumstances related to them, until today we cannot know exactly any of these circumstances since The data that we have obtained from them, either through our research or what they themselves have told us, are completely contradictory and so many totally absurd occasions. However, the fact of his presence among us is undeniable and confirmed by hundreds of thousands of witnesses at all times and in all latitudes. This lack of a consensus regarding many of its peculiarities does not mean that it does not

We have made much progress in understanding the whole phenomenon and we have not been discovering many of its deep roots, which were totally hidden not only from our ancestors, but from those who only thirty years ago they began to study the phenomenon.

Despite the fact that many of the scholars still continue in their research at a rather rudimentary level and refuse to admit certain psychic implications of the phenomenon, however, today the best researchers know that the phenomenon is in its manifestations extremely varied and, as we said, largely self-contradictory. They also know that it is not what it appears to be at first glance, being therefore to a large extent misleading; or in other words, that it easily induces the error of those who observe or study it.

They know that behind events that apparently have a purpose, other much deeper and long-term intentions are hidden; and they finally know that the whole phenomenon is highly dangerous for the psyche of the one who] approaches it without due precautions.

Actually we know about the phenomenon many other things that are even more important for man; But these other things—which are precisely those that the author wants to communicate in a special way to the reader—are more difficult to understand and admit, and that is why we will explain them throughout the book and we will make them the object of special analysis.

So that the reader does not lose the thread of ideas, we will remind him that the reason for bringing the UFO phenomenon was to demonstrate or at least to lessen his resistance to admit the “appearances” in our world, of non-human beings. Thousands of such cases can be found in the UFO phenomenon, attested by all the news agencies of the world, although in their circumstances they differ from how historians of other times had told us. Later we will see that, despite the variations, it is the same phenomenon.

Our problem therefore consists in relating and, better still, in identifying these modern sightings of which the newspapers tell us, with the visions of which the mystics spoke (which for centuries have constituted the origin and the essence of all religions not excluding Christianity) and with the “wonders” that all Greek and Latin historians tell us about, as well as the sacred books of all religions.

In the visions of the ancients we can study more clearly the intentions of those who appeared to them, since they clearly indicated their will, told them what was the conduct they should follow towards them, and had no qualms about saying who they were (even if they lied in the vast majority of cases); However, the problem we are confronted with in these visions or apparitions of antiquity is the impossibility of proving their objective reality, due to the time that has elapsed since them, and because they have come to us mixed with many mythical elements or legendary that in many cases make them hardly admissible.

On the other hand, modern visions (coming from the UFO phenomenon), although they lack that transparency in their intentions and are presented to us in a much more contradictory way in their ideological content, on the other hand they have something that we missed in the old ones: they are perfectly verifiable. If we can, therefore, identify modern visions with old ones, we will have taken a great step forward to elucidate the essence of all of them, since what was lacking in some we find in the others and vice versa.

This work to identify both phenomena is what the most advanced UFOlogy has been doing in the last decade, even though some researchers of the phenomenon have not been able to overcome the initial stages of this very important science and continue to

myopically investigate certain secondary aspects of.

Today we have absolutely no doubt that what the ancients called “the gods”—and framed them in a whole complex system of beliefs and rites—is exactly the same thing that we moderns call with the generic term “UFO phenomenon”, when it is understood in all its breadth and depth. That is, the intelligences that are behind the so-called UFO phenomenon are the same that the ancients personalized in the different gods.

In those times, these intelligences believed it more opportune (and less risky for them) to present themselves that way; while in our times (before a much more technologically advanced humanity) they have believed it more opportune to present themselves under appearances that are more easily assimilated or tolerable by the men of today. But the intentions of his presence among us, or of his intrusion into our lives, are basically the same.

It will therefore be very opportune to study with a panoramic look, what has been the effect of their interference in the lives of our ancestors, since this could give us some guideline as to how our relations with them should be or how we should be our reaction to his presence among us. But before starting this task, we will have to delve a little more into who are these gods that we have been talking about; how they are in themselves; what are their qualities or defects; their relationships between themselves and with the God of the Universe, whom many of them have wanted to supplant in the minds of men; what are their powers and weaknesses; how far their knowledge goes; what are their moral standards, if they have any; its relation to our space-time continuum, etc., etc.

Although it is very difficult for the skeptic to admit that men can know anything about these interiorities (of beings whose very existence he doubts) the reality is that, given the long relationship of these beings with the human race, this one, a Once you have reached a certain intellectual maturity, you have already begun to connect the dots and find certain profound laws that govern the behavior of these intelligent non-human beings; laws that until now they had not been able to discover, due in part to their lack of historical and cultural maturity and in part to the care that the gods themselves have taken over the centuries to disguise not only their intentions with respect to the human race but even its presence on

our planet and on many occasions, its physical presence in the middle of our cities².

I realize that my exposition of the UFO phenomenon is too brief and those who are unaware of it or do not believe in it, would like more data and more evidence; but that is not the object of this chapter or this book. However, throughout it a multitude of data and tests will come out. I take the phenomenon for granted and refer the incredulous reader to many other books on this subject, some of them written by leading scientists. The truth is that not admitting today the existence of the UFO phenomenon, after the enormous amount of testimonies and evidence that have been contributed about it, is to demonstrate a closed-mindedness that is not enviable.

The Cosmic Stairs

Man and the cosmos

The Cosmos is much more complex than what appears to us at first glance. And although it may seem a paradox, many of those who call themselves scientists are the least aware of this great truth, because their minds are too technical and they believe that only what they can verify with their devices or with their calculations. It is what is “real” or possible. But it's not like that. We barely know an infinitesimal part of the Cosmos, mainly due to the fact that the instrument we have to know it—our brain—despite being a formidable instrument in relation to its size, is ultimately very limited, especially compared to the vastness and complexity of the Cosmos.

Men, childish and helped or deceived in this by religions—by the gods—, we think that we are the center of the Universe. This is what they have led us to believe and this is how we have been repeating it for centuries. “All creatures were made for man” we read in the Bible. But this is just one more falsehood, to keep our minds at ease.

Man is just another of the infinite intelligent beings, semi-intelligent and devoid of intelligence, that populate the immeasurable Universe. Our childishness when facing and judging the other realities of the Cosmos is obvious and also pitiful. We are true children as soon as we begin to judge the things that we

cannot perceive clearly and directly through our senses. We speak of our reality as if it were the only existing reality; we divide beings into intelligent and non-intelligent beings, judging only according to the coordinates of our minds and the mechanisms that our brains have to apprehend what we call “reality”; and we even dare to dictate that something does not exist or cannot exist because it “disgusts” our brain engrams. We are perfect village children, asserting very seriously that “the fountain of our people is the largest fountain in the world”; simply because it throws a lot of water.

Only in relation to the term “intelligent” could we fill many pages analyzing our childishness and superficiality in applying this term. We say that animals are not intelligent and yet, due to brain processes, many of them are capable of doing things that men are not capable of. Not only that, but there are many colonies of animals that—always due to brain processes—manage to unite, organize their work and live, much more harmoniously and “civilly” than we men do.

And it is not that men think that this gregarious way of living has already been overcome by us; the truth is that men would like to be able to achieve order and harmony that terrify them. They have in their colonies, but we are not able to achieve it and the most we get is to organize ourselves “democratically” through what are called political parties, where many self-conscious hustlers make their fat broth playing with the welfare of millions of people fellow citizens and giving us as a final result these tottering societies of mad ants piled up and robotized. (And let's not say anything about totalitarian regimes, the result of the primitive mind of a military man or of communist paranoia).

When entering to judge the Cosmos, we have to be much more cautious than we are when judging the things that surround us, of which we more or less have precise and much more immediate data than we have about the enormous realities of the Universe. Men, as soon as we stop seeing, hearing and feeling, we already enter the world of shadows that Plato speaks of in his dialogues. And we cannot even be very sure of the data that the senses provide us, nor of the way how these are computed by our brain. Our intelligence Abstract gence has to correct our sensations on

many, many occasions, although in practice we continue to behave as if they were true. When we run our fingertips, for example, over a glass or a marble table, our senses tell us that this is a completely smooth surface; and yet our intelligence knows that that surface, analyzed under the microscope, is by no means smooth but rather like a sponge, in which there are much more voids than solid spaces. And let's not say anything, if we contemplate it with electronic eyes, because then the whole panorama changes and everything becomes hollows until it falls into the chasms or intra-atomic voids in which what we called "solid matter" disappears completely.

The great realities of the Universe and the laws that govern them, largely escape the understanding of our brain, even though sometimes some of these realities are constantly in view and we even know how to use them in our daily lives; but we almost completely ignore its essence. We have as an example light and gravity, two omnipresent realities in our lives, which on the other hand are two mysteries that science has barely begun to unravel.

And if it is not true that "all creatures are made for man," it is even less true that we are the center of the Universe. Mathematics, with an elementary calculation of probability, is against this assertion, and if for some unknown reason, it were true, the wisdom of God would be very bad, since this planet of ours, together with its inhabitants, is not exactly a model of perfection.

The Universe is like an infinite ladder that ascends from less perfect beings to more perfect beings; and the man inhabiting this planet is but one of the innumerable rungs of that ladder. The thousands of species of plants and the hundreds of thousands of species of animals are but other rungs on that same ladder. An immense staircase whose base is formed by what we half contemptuously call matter, and whose top is formed by what, without understanding it well, we call "the kingdom of the spirit."

And still above that realm of the spirit, without belonging to anything or being encompassed by anything, or being understood by anything or anyone, would be what men childishly call "God."

Because I have already dealt with it in my book "Why Christianity Dies", I put aside here the great mistake that humanity makes when it faces the problem of God and not only humanizes and even kills

it, but also commits the audacity to define it, explain it and dissect it. The God of Christianity is one more thing; a smart, great and powerful thing, but one more thing. The fundamental sin of Christian theology is to have “deified” God.

God is not and cannot be any of that. God is something different from anything the human mind can conceive or imagine. God is to the human mind what the theory of relativity is to a mosquito. If it were not so and the essence of God were understandable by the human mind, God would not be worth much.

Different steps and stairs

But let's stop talking about the “Incomprehensible” and the only one who really “IS”, and let's look at some of the rungs of that infinite ladder that constitutes the Universe. As we have just said, man is only one of the infinite rungs of that ladder, and in no way is he the highest or the center of the Universe, no matter how hard he tries to think that “the Son of God has become incarnate on our planet and has become like one of us.

But by talking about a ladder we are giving rise to the reader getting a false idea. Because in reality it is not a single staircase but many stairs. Man is a rung on one of those stairs and the gods are a higher rung that most likely belongs to a different ladder. That is to say, that men, no matter how much they evolve (or no matter how much they reincarnate on this or other planets, according to the beliefs of many) will never become gods of the same species as these to which we are referring. They will become superevolved and spiritualized beings, possibly superior in qualities and in wisdom to the gods, but not exactly beings like these that we see interfering in the lives of human beings today and throughout history.

Putting it in a more intelligible comparison, a corporal of the Civil Guard, no matter how much he rises, will never become a general of the Air Force, because they are two different bodies even though there are ranks in both and although both belong to the armed forces of the State.

Of course, by speaking like this, we cannot present evidence that scientists like and cannot even rely on unquestionable texts (in the same way that the “sacred texts” that are presented against us will

not make a dent in us). We speak like this by pure logical deduction before facts that we cannot deny; facts that, on the other hand, are unknown by the majority of humans due to their prejudices and the tenacity with which they have been hidden by religion and science. And we speak that way, because that is how many great thinkers of antiquity and contemporaries have also spoken, whose voices for the most part have been silenced or ridiculed by the vested interests of the constituted powers.

As for the other steps that make up the ladder on which man is placed, if we reflect a little on nature and its various kingdoms (mineral, plant, animal, human, organic, inorganic, etc.) we will see that among them there are not an abrupt gradation, so that we find many creatures that give the impression of belonging to two kingdoms or of being a kind of bridge between them. This happens for example with amino acids, certain fungi, corals, proteins, etc.

And it will also suffice that we analyze the physical composition of the human body, which is but a compendium of everything that makes up nature; from the simple elements that study physics and chemistry, to the psychological depths that psychology investigates or the mystical heights of which religions speak.

Although it may seem strange to some reader, there are many schools of thought—some of them pre-Christianity—that hold that the soul of animals, after a thousand evolutions, becomes the soul of a rational being. And at a lower level, we can see how minerals are absorbed by plants and how these in turn are absorbed by animals, all of them forming, together with man, an uninterrupted scale of atomic, molecular, cellular, psychic and spiritual life. .

What the next rung may be for man after his life on this planet, we cannot say for sure. The defenders of reincarnation assure us that we will appear again on Earth in future times and in other circumstances; and those who do not accept these doctrines tell us that our soul, stripped of the body, passes to a later state in which it will enjoy and suffer the consequences of its actions in this life. Whatever it is, almost all of humanity is sure that at the time of death, the only thing that is interrupted is the protoplasmic life, but the essence of our being—our intelligent spirit—passes to another level of existence or another dimension in which we will continue to live in a more conscious way.

Extrahuman beings

But let us return to what interests us especially in this chapter, which is the description of the qualities of these beings whom we call “the gods.” If we can hardly know anything about the other rungs that make up the cosmic stairway to which we belong, we can know even less about the rungs of the one to which the gods belong.

However, we can envision something if we keep our intelligence open and do not allow ourselves to be convinced by what the dogmatic teachings of science or religion tell us. And here we will enter, even if only in passing, into a terrain that, although for some it will be totally unreal, for an awake mind that deeply analyzes the facts, it will be, on the contrary, tremendously interesting and key to understanding many ignored things about the Universe .

We refer to the existence of other non-human creatures, inferior in rank and power to the gods we have been talking about. We mean the existence or presence of “elementals” goblins, gnomes, elves, “spirits” and all sorts of legendary entities that makes scientists smile so much and that makes religious people so uncomfortable: the former, because such entities do not want to undergo their laboratory tests and they act in a completely independent way from the laws that they have established for nature (!), and for the latter because it breaks their entire dogmatic shed, leaving some of their fundamental beliefs in minor cloth. (We do not include the classic fairies among these beings, because on many occasions this has been the appearance that the gods have adopted to manifest themselves. The thousands of “Marian appearances” —without exception—have been nothing other than manifestations of fairies, but in a Christian context).

The truth is that, like it or not, humanity has always believed—and continues to believe—that there are certain mysterious beings, with a certain degree of intelligence and with very different appearances and actions, that under certain circumstances manifest themselves to men. A circumstantial proof of the existence (even if only temporary) of these mysterious entities is the indisputable fact that in all races, in all cultures, in all times, within all religions and on all continents , men have always coined a very varied number of names to designate the various classes of entities with which their

astonished eyes met in the thickets of the woods, in the twists of the roads, on top of some bush, next to a source, in the middle of the sea or invading the privacy of their homes.

Many primitive tribal languages are almost completely devoid of abstract nouns and verbs, but without exception, they are rich in terms to designate the various types of these entities with which they are most easily encountered due to the primitive way of life and remote places in which ordinary cosmics dwell. It is extremely strange that all people alike have so many ways to designate something that does not exist.

These entities from other dimensions or planes of existence also belong to other cosmic scales different from the human one; that is, its evolution and ascent towards higher degrees of intelligence is done by different paths, though somewhat parallel to those of men. And this is possibly the reason why sometimes there is a certain tangency of their lives with our world and ours with theirs.

The accounts and visions of Mme. Blavatski may very well be—among many others—an example of the latter. We could fill many pages about the existence of these mysterious beings, but this would take us very far. We just want to put in the mind of the reader the idea that this whole subject is much deeper than people think, and of course, much more real than science believes.

(I have in my possession recordings made by myself in the southeastern part of the Mexican Republic—where these types of entities are enormously abundant, which are often called “chaneques” and “aluches” there—in which shy peasant girls narrate to me in all naivety, how could they see beings no more than a foot tall every night, have enormous fun on the pylon at the back of their lot. Their great fun consisted in playing and making noise with the dinnerware the house that was there to be washed by one of the girls. The creatures appeared and disappeared through the gutter where the waters of the basin were plunged.

And I have to confess to the reader that on some occasion my life was in danger due to other investigations and excursions that I did in this same region, with the intention of observing these elusive characters closely).

Superior in their moral values?

Let's go back to our gods. When in previous pages we said that they were beings that were (within their evolutionary scale) on higher or higher rungs than those that men occupy on our scale, we did not mean precisely that they are absolutely superior in everything to us. Undoubtedly they are in some manifestations of intelligence and strength or power; But the values in living beings are many and very diverse, apart from the fact that they very probably vary a lot from one cosmic scale to another, having values that only exist or are only applicable within a certain scale, being totally unknown and even absolutely incomprehensible within other.

To understand this better, we can look at something that we constantly have in front of us. Many of our moral values, to which we very often attribute absolute universality, do not have it, and in fact we ourselves take care not to apply them in our relationships with animals. These values or moral norms have only validity at the human level and we have no problem in dispensing with them when it comes to creatures or beings that are not at our same level. When a calf is born we castrate it, we put it to pull a plow for its whole life and then as a reward we kill it and eat it. All these actions would be horrible if we did them to a human being; but we see them as something completely natural because it is an animal.

The fact that “it is an animal” completely quiets us as to any regrets we may have. And that is about a being whose life is so similar to ours, even in the “feelings” that the mother cow shows to have towards her newborn.

(However, it should be noted that not all religions are as unscrupulous towards non-human life as the Christian religion is. In some of them—as for example in Jainism in India—respect for all that lives is one of the fundamental commandments).

If we clearly do not apply some of our moral and legal principles to those beings who are not of our same human rank, we will not have to be surprised that other non-human beings, and that in addition appear to be stronger and more advanced than us, do not apply in their dealings with us certain principles that they most likely use among themselves.

And it will not be worth saying that between us and the animals there is an essential difference that does not exist between these

“higher” beings and us; In other words, animals do not belong to the world of intelligent beings while we do. We said before that animals, if they do not have an intelligence equal to ours, they have, for their part, some type of intelligence with which in many cases they do things that we cannot do, even if we try. And it may very well be that in certain cases the difference is greater.

There is no difference between our intelligence and that of the gods than between ours and that of the animals.

And on the other hand, we see that the fierceness and courage with which a female animal defends her offspring is in every way similar to that which a woman can show at certain times, thus showing us that her feelings towards her offspring are very similar to ours. And despite this we have no problem separating the baby from its mother, and even killing her if it suits us.

All this has been brought up in connection with our assertion in previous pages that the gods were “superior” to us. Naturally, anyone who knows well how the gods act would be astonished at this assertion of their superiority, since, as we will see immediately, the gods, on many, many occasions—if not all—do not behave at all well with us and It can even be said that they commit tremendous injustices.

The word “superior”, therefore, must not be understood in an absolute way but in a relative way. Superior in knowledge, in physical and psychological powers, etc., but not precisely in goodness or in other moral values in force among men.

Undoubtedly they also have patterns and criteria of good and bad, of beauty and ugliness, etc., but they are not exactly the same as those that govern between us.

And apart from this, surely there are also among them those who abide by such principles and those who do not abide by and violate them, thus showing us that they are not as absolutely “superior” to us as at first glance it might seem, and that fundamentally they are , like us, creatures in evolution and consequently far from having achieved absolute perfection.

Summary of its qualities

Before going into the subject of what these laws of evolution can

be that oblige us to both gods and humans, and that both they and we can meet or violate, let's summarize the most important qualities and defects of these elusive creatures that from the most remote times they give the impression of playing hide and seek with humanity:

- They are smart, judging by many of their performances; that is, they become aware of the world around them and react to it according to various circumstances. However, on many occasions they do not react as we would react, telling us that their intelligence must be in some way different from ours. (We realize that the mere word “intelligence” contains within itself a whole world of aspects, variants and possible explanations that make it even more difficult to gauge to what extent the intelligence of the gods is similar to ours and to what extent they are intelligent”).
- If we are to judge by our patterns, on many occasions the intelligence of these beings appears to be much more advanced than ours. Without going any further, the devices that sometimes they show, they perform maneuvers and have propulsion systems that totally surpass those that our most advanced technique has achieved.
- They know and use the laws of nature much better than we do; not only those that we know, but others that we do not know, and that is why their actions sometimes seem like miracles and in ancient times they were logically attributed to “the gods.”
- Among the physical laws that they know are some that enable them to make themselves visible or invisible to our eyes and, more generally, perceptible or imperceptible to our senses and even to the devices with which we enhance our senses.
- They are enormously psychic, having a great facility to interfere in the physiological and electrical processes of our brain, thus managing to distort our ideas and feelings at will.
- They are not imprisoned in matter like us or more specifically, in matter like ours; in them the psychic and the spiritual (not to be confused with the “morally good”) have a great primacy over the material which also constitutes their being.
- About their origin it is a human childishness to say that they “are

from here” or “they are from there”; They are from nowhere and they are from everywhere. The first thing we would have to do is make a big distinction between themselves, since there are many more distinctions between them than we can find between humans. Some seem to be that they carry out their activities permanently on our planet and until they never leave it, considering it as their planet and considering themselves as the main inhabitants of it, just as we men do. (With the great difference that they know of our existence and we do not know of theirs). Others seem to have a facility for moving through outer space and it would not be strange that they also develop their mysterious activities in other planets or places of the Cosmos. About this it is very difficult to know anything with certainty, although we are already being sure that the information that in this sense they have provided on many occasions to various mortals, are not to be trusted. Later we will see why they lie or why we do not understand what they tell us.

- As I pointed out in the previous paragraph, there are great differences between them in all aspects: in terms of their possible origin, in terms of their powers or abilities, in terms of their “goodness” or “evil” in relation to us, etc. ., etc. I think we can come to the conclusion that, as between men, there are great enmities among them and also related groups^[1].

But this “goodness” or “badness” and this apparent enmity or affection that some of them often show towards men, is very probably something completely relative, and can vary according to very different circumstances. (A human being can also be good to some people and bad to others, and he can be good to one person

1. Something that can corroborate what we are saying was the event that occurred in 1978 on the outskirts of Bogotá, witnessed by members of a family who were returning to the capital. According to the person who told me the facts, two UFOs were engaged in a fierce battle against a third for about five minutes. The two attackers were chasing the other at breakneck speed, making some improbable breaks in the air, in the same way that two flies chase each other, making maneuvers totally impossible for our most modern devices. In addition, it was clearly seen that from the two devices a kind of luminous bullets came out towards the other UFO, very similar to those we see in electronic games so in vogue today. (However, it is impossible that the whole event was nothing more than a pure theater show to make us believe that they were Fighting).

in the morning and bad to the same person in the afternoon).

- Apparently there are between “their world” and our world, or in other words, between their dimension and our dimension, or between their level of existence and ours, certain differences and certain physical barriers that although they manage to overcome, without However, they do not allow them to be in our environment and carry out their activities with ease or with the naturalness with which a human being would, this also being the reason that on many occasions their actions are strange and incomprehensible to us.
- One of these barriers is our time, which seems to find it difficult to accommodate, and even understand. On occasions when they have had to strictly adhere to our schedule, their punctuality or conduct has been completely erratic.
- They are not immortal (although the Greeks and Romans liked to call them that) in the sense that we usually give to this word. Judging by our time patterns, it seems that their permanence in their level of existence is much longer than ours in this earthly stage. But it seems that at some point, they “die” or abandon the state of “gods” no matter how long they have remained in it. This is possibly due to a general law of the cosmos that we will talk about later.
- Some of them have a tendency to choose human individuals to protect and help them in many different ways or also to take revenge on them by making life impossible for them, not stopping many times until they are annihilated. In the same way, groups of them—commanded by a chief—usually choose groups of humans (tribes, races, nations) “protecting” them in many ways; although that protection, as we will see later, makes us very suspicious; because more than protection, it is a use that they make of the human being. Sometimes a better use entails a real protection or help, while at other times only by destroying or harming the individual or people you can get what you want from them, and in that case they have no problem doing so. They act exactly the same as we do with animals: whether we help them or destroy them, it is always to use them in one way or another. (He who has a dog in his house, does not have it primarily for the love of the dog, but for the love of himself; because he or someone in his family likes to have

a dog).

So far some of the qualities that we see in the gods. Undoubtedly his personality and his intimate psyche must have many other aspects and depths that completely escape our gaze and that are totally unintelligible by our mind. Just as the depths of the human soul completely escape the rudimentary intelligence of animals, however capable they are in some circumstances of understanding our wishes and even of guessing them.

Laws of the Cosmos

Let us now look at some of the general laws of the Cosmos to which both we and the gods—and of course the creatures inferior to us—are subject:

- There is a perpetual movement and change; nothing in the Cosmos is still. In the “dead” and apparently inert rock, everything is in motion; a vertiginous movement of trillions of particles with an astonishing order. And just as the electron moves tirelessly around its nucleus in the gut of the stone, and the galaxies in the sidereal abysses dismantle their spirals like huge hairs, the ideas and the “feelings” of the realm of the spirit also change incessantly, with a movement that does not need space or time. In the Cosmos everything is constantly renewed.
- This movement, considered as a whole, has an upward trend, although not precisely in a geographical or geometric sense. It is a tendency from what childishly we call material, towards what, also childishly, we call spiritual; from the least intelligent to the most intelligent; from the small, imperfect and weak, to the large, perfect and strong. When the being has reached the conscious or intelligent stage in its evolution, it seems that this ascension has to be voluntary, and not doing it implies some delay or perhaps entails some kind of sanction.
- This movement is not always uniform or of a constant ascension, but rather seems to take place—at least on many occasions—in scales, in stages or by impulses, considered from another point of view, it could be said that it is a undulating or spiraling movement, in which periods of maximum advance are followed by periods of calm and even apparent retreat. This could be the explanation for the death of everything that lives. Considered by the individual

from within the life stage that he is living, death seems a bad thing; but considered from the outside, death is nothing more than the end of a stage in the existence of that individual, and the passage to a higher stage (in case that individual has complied with the previously stated law of ascension or evolution). Considered in the whole of the entire Cosmos, death is only a symptom of the constant beating of life throughout the Universe.

- Let us finally say that between the various scales and between the various stages of the same scale, there are well-defined boundaries. In general, it seems that there is a prohibition to transgress these borders, especially between creatures belonging to different scales. Among creatures belonging to different levels or rungs (but within the same scale), it seems that this prohibition is limited only to certain acts of destruction irrational abuse.

This prohibition of transgressing borders could be the cause of how frowned upon it is in almost all religions and in schools of thought that are not considered religions (such as spiritism and theosophy), suicide, since this is a way out violent and unnatural of the stage that at that moment of existence has been assigned to one by the intelligence that governs the order of the Universe.

* * *

In order for the reader to see that these ideas are not so strange or completely alien to other researchers from the “afterlife”, I will provide the testimony of an author— John Saines— whom I will later cite again, since, after writing my book, I have found yours, entitled “Sorcerers Speak”— 2a. part— (Horus Collection, Editorial Kier), has ideas completely parallel to mine, although he has reached the same conclusions starting from completely different points:

“... certain beings that are on an evolutionary scale much higher than the human being, true gods of space, who take advantage of human effort, but at the same time, fulfill certain cosmic functions, that is, they occupy an important part into the universal economy. We have already mentioned them previously calling them the Archons of Destiny. We could also refer to them as the Gods of the Zodiac since they are the ones who direct and regulate human existence on this planet ”...

"The Archons of destiny are fearsome beings, not because they are evil, but because of their cold and inexorable severity in the manipulation of sapiens (man) ...".

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Salvador Freixedo LET US DEFEND AGAINST THE GODS!

“These hidden judges provoke, for example, without any mercy in their hearts, a world war in which millions of people die. For them these deceased have no more value than that assigned by the sapiens to the thousands of animals that he sacrifices daily for food.

Later we will meet again with these disturbing Archons, lords of the mysterious world described by John Baines, and we will see that they do not they disagree almost nothing with our gods.

4

How the gods manifest

But do they really manifest themselves? Because the question most frequently heard is: “Why don't they manifest?”

They do not manifest themselves (in the way men would like them to manifest) simply because they are not interested. Instead, they manifest in other subtle ways that 1) get what they want from us and 2) allow us to continue to think that we are the kings of the planet. Let's see what their ways of manifesting themselves are.

The gods manifest themselves directly in two very different ways: They manifest themselves publicly to entire peoples or to more or less numerous groups of human beings, and they manifest themselves privately and intimately to certain individuals, causing a great psychic impact on them and making, ordinarily, May their lives change completely from the moment the manifestation or “encounter” with the god takes place.

Private demonstrations

We will begin by examining this personal and intimate manifestation, which precisely because it has these characteristics, goes unnoticed most of the time, not only by society, but even by the very people around the person who experiences it.

This manifestation can have many degrees, being difficult to disguise on the part of the individual, when he is overwhelmed and

vehement, so that the person is seen as completely inundated by the presence of the extra-human being. But in many cases, the presence of the god is felt in a more gentle and gradual way, so that the individual can easily disguise what is happening to him.

And by speaking like this, we are already dealing with a very old phenomenon that humanity has witnessed—an astonished witness—and that has left imprinted testimony in all histories and literatures, including the first petroglyphs of which we are aware. It is about of the phenomenon of apparitions—when they are visible—and of illumination, when it happens it is the interiority of the individual.

Appearances

The apparitions are a phenomenon, which although some may classify it as something purely subjective, it is present in all religions, including the Christian religion; and not only in the religions, but in the traditions of all the peoples of the world. At this point it would be totally childish to think that only the apparitions that occur within the Christian religion are true, just as it would be equally naive to think that all the apparitions that the Church presents us as “authentic” happened that way in reality. In all this phenomenon, considered in a global way, the maladjusted psyche of many people has always played a very important role.

But what cannot be doubted is that in all ages there have been people worthy of all credibility who have assured—often to the detriment of their fame and even with danger to their lives—that such or such had appeared to them. which luminous entity, on top of some tree or fountain, and that such entity had communicated a message to them.

By no means do I want to turn this chapter into an exhaustive treatise on religious or extrareligious apparitions, but I have no choice—if I want to give some foundation to the manifestation of the gods among us—than to point out some of the peculiarities or topics of these appearances of extrahuman beings. If the reader has ever been fond of reading stories or lives of saints (and not precisely from remote times but contemporary with us, such as the lives of San Juan Bosco, San Antonio Ma. Claret, Padre Pio, Fátima, Garabandal , etc.) there he will have been able to see many of these peculiarities, admitted and blessed by the ecclesiastical

authorities, who not only have no doubts about it but also use them to convince the faithful of the truth of the doctrine that they preach. And as a detail of enormous importance, we can add that these same facts with identical peculiarities occur in all other religions in which we see their holy men visited by “God” or by his messengers, whatever they are called, according to the multiple religions in which humanity is divided.

Many of these seers not only see, but also hear, feel, and smell the mysterious visitors. Sometimes they even receive, out of nowhere, objects that are handed to them. As something suspicious, we will have to add that with great frequency certain insignificant details at first sight are repeated in appearances of a very different kind: the seers are usually praying or at least withdrawn; It is not uncommon for them to be self-absorbed, in a state of semi-sleepiness, lying in bed or lying in the field; many times the vision has taken place in a cave, near the water or on top of some bush, the being appearing repeatedly and on previously fixed periodic dates. It seems that all these “details” predispose the minds of the seers and tune them to the frequency at which the respective apparitions operate, thus facilitating vision and communication.

Illuminations

Although we could go a long way describing this mysterious and very interesting phenomenon of the apparitions, as we have already dealt with it in greater depth elsewhere (“Visionarios, Mystics and Extraterrestrial Contacts”) we prefer to dwell on another of the private ways that the gods have to manifest the so-called “illumination.”

Although it is true that in most cases in which there is an apparition, it is accompanied by an illumination or illustration of the mind of the seer, however on many occasions this is not the case, with illumination occurring without any appearance having taken place. As we pointed out above, lighting can be sudden or it can be progressive. In sudden illuminations, the subject feels suddenly flooded by a happiness that not only permeates the spirit, but also seeps into the deepest corners of his body; and along with that sense of ineffable happiness, the human being feels his mind and intelligence suddenly enlarged with knowledge that he had never had before and of which he now feels secure.

Naturally, the individual relates what he is feeling inside, with what he is seeing; and the experience he is going through is so ravishing, he cannot help but relate the person he is seeing with God or with something that comes very directly from God. Faced with so much happiness and astonishment, the critical capacity of the seer becomes null, and not for a moment; he doubts that what is in front of him, which is capable of causing such a transformation in him, is not something divine or God himself.

Anyone who wants to study all this phenomenon in depth should read a classic author on these subjects who unfortunately is very little known in the Spanish-speaking world; I am referring to William James—one of the fathers of modern psychology—and his book: “Variety of religious experiences” in which he dispassionately and in an objective and masterful way makes an exhaustive analysis of all this phenomenon which he relates to the Christian mysticism, so-called “holiness,” trance states, and so on.

W. James, despite not coming from the religious field and teaching his classes in a secular University, nevertheless does not doubt the reality of the instantaneous transformations of many of these enlightened ones—some of whom were friends of him and members of the English nobility—and instead of refusing to hear or receive the information with the smirk with which many of the so-called “scientists” do it, he investigated in depth for many years all these altered states of consciousness reaching extremely interesting conclusions which is a shame unknown to most theologians and ecclesiastical authorities.

The psychological phenomenon of enlightenment, in past times was closely related to religious conversion and was highly conditioned to the presence or preaching of some great preacher or saint. Acts of this kind abound and superabundance in the lives of all the saints, and we do not doubt for a moment that this was actually the case. Not only do we admit them, but we extend them to areas and circumstances outside the religious sphere, although then they receive other names.

Today this enlightenment process continues, but in a society much more secularized and independent of religious influence, it is no longer so closely related to theological beliefs and more closely to esoteric ideologies, and pantheistic or cosmic oriental

philosophies. Although it must be admitted that still—especially in some Protestant sects—the phenomenon of enlightenment is completely intermingled with the religious, receiving among them the name of “conversion”, “baptism of the Holy Spirit” or “new birth.”

At present, in people of a liberal or agnostic mentality, but with a high degree of culture and endowed with a great sensitivity towards nature (and very especially among those influenced by Eastern philosophies, and practitioners of some type of meditation, according to these philosophies), when the phenomenon of enlightenment occurs, it does not usually have the religious connotations that are frequent among less educated people, and it does not usually lead the individual towards a corroboration or admission of such beliefs, without make you identify the experience with something “divine,” “religious,” or “supernatural.” In general, the individual of these characteristics who experiences enlightenment, if he sees some luminous entity, he does not release it and identify so easily with Jesus Christ or with some personage of Christian theology.

And as for the inner peace and happiness of which he also feels inundated, he attributes it rather to a communion with the Cosmos or with the Great Intelligence diffused throughout the universe, which he will have no problem in identifying in the end with the First Cause. But basically, both the external events to the subject and the psychosomatic mechanism involved in the whole process are exactly the same, whether they occur in the religious environment or outside of it, and it does not matter if they occur within Christianity or in any of the other religions. Illumination, after all, is a transcendent phenomenon because the human being involuntarily jumps the barrier towards other dimensions or levels of existence. In reality he is forced to jump with no other choice, to which is presented in front of his astonished eyes. Among the Catholic mystics we meet some of them who resisted with all their might this invasion (even though they believed it came from God) of their minds; but at the same time we find that “God” always ended up overcoming this resistance and completely taking over the soul of the mystic.

Actually this is the end and the reason for all this phenomenon: the

possession of the soul of the seer. In Christian theology, when the perpetrator of such a violation is “the Evil One”, then there is no harm in clearly calling him “diabolical possession”; but when the same violation is practiced by “God,” then it is called “ecstasy” or “rapture.”

But we must not forget that we are presenting the phenomenon of enlightenment—no matter what name it is given—as one of the ways that gods have of manifesting themselves to men; although, as we will see later, this manifestation is not an altruistic act of theirs “to make themselves known” or to “enlighten man”, but rather it is an act to dominate man and put him at his service; It is an authentic violation of her mind with which they condition her to later work on the tasks that they will assign her (of course, always believing man, that he is acting with a totally free will and in favor of noble, worthy and even santas).

The “automatic writing”

Because it is a phenomenon closely related to enlightenment and because it is, at the same time, another private way of manifesting the gods, we will say something about the so-called “automatic writing.” This insidious phenomenon, so prone to fanatics and which has had and still has deceived and enslaved so many people, consists of receiving messages and communications of very diverse content and in a specific way from the “beyond”. The messages are sometimes heard clearly by the human (who immediately puts them in writing), but more frequently they are not heard but it is the hand that perceives them directly, putting it in motion and writing in an automatic way, without the Mind you know what the hand is going to write. Faced with such a strange phenomenon, the most normal thing is that the subject who experiences it believes that he has been “chosen” and voluntarily and happily offers himself to play his role as receiver and mediator. But the sad truth is that you are being the victim of abuse and undue interference in your mental processes. Very probably when in the future he wants to rebel against such a role of “mediator” or “receiver” it will be totally impossible for him and against his will he will have to write hours and hours, “messages” that can be the most beautiful philosophical conceptions, mystical or poetic than to be full of rudeness and nonsense nonsense. It is also common

that at the beginning of the experience the messages they receive are positive, but as time goes by they become vulgar.

The downside of all this is that many people automatically go from the undeniable objective reality of the phenomenon, to attribute a goodness and a utility that is far from having. One of the things that most binds the minds of those who practice automatic writing are the “prophecies” that they receive through it. Seeing that some of them (usually inconsequential and 'unimportant) are fulfilled as predicted, they fall into the trap of believing that the most important ones will be fulfilled in the same way, which has repeatedly been proven not to be true . These important “prophecies” often refer almost without exception to major catastrophes. However, despite their repeated non-fulfillment, the recipients of these “prophecies” will continue to receive undaunted “messages” explaining why the prophecy was not fulfilled and for when the cataclysm has been postponed.

A perfect example of what we are saying is in the French author Maurice Chatelain. In his book “The end of the world” (J. Granica Ediciones. Barcelona) we can see how a top-notch scientist like him (he worked very actively at NASA on the Apollo Project) falls into the trap of “automatic writing” and tells us the incredible things we can read in his book. Along with his undeniable erudition, which he shows in the extremely interesting scientific data that he gives us, we have “prophecies” like the one that tells us that in 1982, if the end of the world did not occur, there would be great cataclysms. And in 1982 there were no extraordinary cataclysms just as there will not be in 1999, or in the year 2000, or in any of the years that Chatelain indicates to us.

Emmanuel Swedenborg, another leading scientist of his time (18th century), who was also an involuntary victim of the same phenomenon, was more critical in his appraisals and left us this invaluable advice:

“When the spirits begin to speak to a man, he must be very careful not to believe anything they say to him. Because almost everything they say are lies they made up. When they talk about how things are in heaven and what the universe is like, they tell so many lies that one is amazed.

Lighting effects

Let us leave for later the purposes that the gods propose with these illuminations and delve into how they are carried out; that is, how they achieve the difficult task of breaking the barrier that separates them from us and of managing to manipulate our mind and put it at their service, and all this without us noticing. In reality, they go even further: they have achieved for millennia, not only that we are not aware of their manipulation, but that the authorities and constituted powers silence in a thousand subtle or violent ways the voices of all those who denounce such a situation.

I remember that in my studies of theology at the University of Comillas, the professor of the treatise “de Ecclesia” put a lot of emphasis on the importance of the word of Christ “mazedúsate”, which translated from the Greek means “make yourselves disciples”, but in an active meaning, that is, “make others become your disciples.” In the new theology of the gods, this word still has a similar importance.

When years later I immersed myself in the study of the UFO phenomenon, I was astonished to note the importance that the mysterious extraterrestrial visitors assign to this same idea—even if it is stated in vernacular words. Both they, as well as those who appear in heavenly or sacred forms in the apparitions, place tremendous emphasis on the circumstance of “making groups” and of “creating disciples”; and in fact, all seers, contacted or enlightened, have an enormous facility to attract followers and to convert them to their way of thinking. This is a specific and very curious quality of all these headdresses of the gods.

Because it is something to which I attach great importance, I am going to stop to explain something that up to now I have never seen sufficiently clarified: the mechanism by which the enlightened of all times have been able to attract their cause—by absurd that it went- to a multitude of followers, whom they end up turning into fanatics, lacking criteria. When a human being has a real apparition of some kind (I discard here all kinds of psychotics and hallucinated with their purely subjective visions), his psyche has or undergoes profound alterations, although this is not easily visible. Actually, we should say “when a human being is the victim of an apparition”, even though in this apparition he believes that the one

who has appeared to him is God, and no matter how much he has felt his being flooded by the divine presence. As we said above, it is neither more nor less than a psychic and largely physical violation.

The most profound alteration that he suffers is in his brain, and in the long run, with enormous frequency, those who have been victims of such a phenomenon tend to end their days quite deranged, when they have not chosen to take their own lives or for completely abandoning his family, profession, etc. But at first, this alteration is only seen in a positive sense, that is, an expansion of their intelligence and mental qualities that they did not possess before the experience are noted.

If we had sufficiently sensitive devices, we could perceive waves in the brains of such individuals that do not exist in the brains of normal human beings. It is well known that the brain produces various kinds of electrical waves. What is not so well known is that the amount of various waves that the brain can produce is vastly greater than what EEGs can record. EEGs, for example, do not record the waves by which a mother's brain—human or animal—is attached to her newborn; nor those that unite identical twin brothers, to give just two examples that have been repeatedly verified in the laboratory. It does not matter how far away they are, when the newborn or the twin brother suffers some strong excitement, the brain of her mother or brother will unfailingly pick up on it, even if such pick up does not reach a conscious level. The screens of the oscillographs will be in charge of indicating us clearly, the sudden drop that the normal pattern of its waves suffers at the precise moment in which the excitation occurs. This slump is an unmistakable sign that one brain is picking up the waves that the other brain is emitting.

Well, the brains of certain individuals, (individuals that parapsychology calls “psychics”, religion “mystics”, spiritism “mediums”, UFO science “contacts”, and we are calling with the generic term “enlightened”) they all emit—without exception, and in a much more abundant and stronger way than a normal person can do—a type of waves—with a specific frequency and length—that have the power to alter—in an unconscious way—all the brain mechanism of the “disciples” and closest followers. It is the same

phenomenon that happens when a very sensitive electrical instrument is made to work near an apparatus with a large electric field, or is made to use a current that does not have the specific voltage or cycling that that instrument requires. The instrument will probably start to work erratically: if it is a measuring instrument, it will start to give false measurements and if it is an instrument to reproduce voices, it will probably start to emit a voice whose timbre, pitch or intonation is completely different from the original voice.

Mechanism to attract disciples

This is neither more nor less, the key to explaining the reason for that undeniable and common ability to “make disciples” that all these visionaries have, no matter how absurd or repugnant their ideas are to the common feeling of the people.

The brain of the “teacher” or of the “seer”, like a powerful transmitter, and in a totally automatic and unconscious way, sends its waves into the air that make the effect of a real bombardment in the already conditioned brain of his disciples. It is a bombardment of a physical type, at the subatomic level, like X or gamma rays, which ends up disrupting the entire cerebration process of those who are repeatedly exposed to it. On some occasions, the verb to upset must be turned into its most radical meaning, since the disciple ends up totally unhinged; but in most of them, the thing does not go so far and the disciples, all they do is lose their ability to criticize, completely surrendering their mind to the doctrines of the “teacher.” Cases like that of Charles Manson (the murderer of actress Sharon Tate) are also very abundant, a total proof of what we are saying.

The physical process involved is something very well known in Electronics: the predominant wave ends up imposing its rhythm on all the weaker ones, causing them to vibrate at its frequency. Applied to our case, the brain waves of the “teacher” end up, in the long run, imposing their rhythm on the brains of the disciples, making their waves tune with those of him, with which their ideas are admitted as something completely natural.

Although it is true that this process is ordinarily gradual, in some cases, especially when one is before a great psychic with a great radiation or emission capacity, this process can be fulminant,

achieving instant conversions or adhesions, even before the teacher having uttered a single word. The brain is affected without the individual realizing it, in a similar way to how the mind is affected by subliminal messages: this makes the disciple little by little admitting the ideas that are being implanted by the teacher until he reaches admit it as completely natural and logical, no matter how crazy.

One is stunned, on many occasions, when one sees professionals and intelligent people, completely fanatized by sects and groups that defend ideas that are totally indefensible or, at least, repellent and unpleasant. The Jehovah's Witnesses and Opus Dei are two examples that fall squarely on what we are saying; in the latter, we find the strong psychic personality of “the Father”: for one who was not trapped by the strong vibrations that came from his psyche, it was inconceivable to contemplate how that man, with the vulgarities he used and with his most common gestures Very prudish, he was capable of enraptured illustrious professionals who followed him blindly, some being very little from venerating him in life.

Psychic contagion

As for Jehovah's Witnesses, their ability to “make disciples”—despite the unsympathetic and even absurdity of their doctrines—is something that should give thought to the hierarchies of the Church. In them, as in many other fanatical sect preachers, the process called “psychic contagion” is present. (Apart from other factors, such as the spiritual emptiness in which most Christians are fallen, and the insistent drudgery of the Witnesses, who if they are saved by apostles, they will be punished for being heavy).

In “psychic contagion” the immediate presence of a great “teacher” is not required; the process is, as its name suggests, parallel to the spread of a disease by a virus or bacteria. The brain wave imposed by the great master of the sect, has been making prevalent and common in the brains of all the disciples, and continues to retain its efficacy, though naturally not as strongly as it was when it came out of the mind of the “founder.”

An illustrious and tragic example of all this strange and complex psychic mechanism we have in the horrible suicide of Guiana in 1979. One naturally wonders: how is it possible that nine hundred

people are capable of ingesting poison, just because a religious leader tell them that with it they will obtain their eternal salvation? And one more is astonished when he learns that among the suicides there were several mothers who, before ending their lives, were carefully introducing the lethal poison into the mouth of their babies, until they saw them already dead; What motivation or idea, in the minds of these women, was able to override the strong maternal instinct?

The explanation of all this mystery is only the one we pointed out above: the powerful brain waves of his deranged “teacher”—the Reverend Jones—had completely dominated the brain rhythms of his disciples and had made it possible for them to admit his disciples as natural. aberrant ideas.

This phenomenon, if not with the virulence and nakedness with which we see it in Guyana, has been repeated over the centuries on countless occasions. Every time that throughout history we meet a leader with rare ideas (and there have been countless), and sometimes not so rare, followed by a crowd of unconditional willing to give their lives for those ideas, we have to suspect that we are faced with a phenomenon similar to the one we are considering.

(According to the beliefs of the “Brotherhood of the Red Death” at the end of the last century in Russia, the world was going to end in November 1900. As, when the date did not happen, they decided to die at the stake. Neither short nor lazy made a 862 of his followers threw themselves into the great pyre. By the time the police arrived, more than a hundred were completely charred).

This phenomenon—whose consequences are undoubtedly social, psychic, sentimental and spiritual—is so physical in its origins that I recommend to parents of adolescents (and even to people who do not have a well-made personality that they do not allow their children getting too close to or being too in physical touch with any kind of hotheaded leader who espouses weird ideas.

Although it may sound superstitious akin to magic, physical proximity has a lot to do with this phenomenon. The 'enlightened'—especially It has been in a violent way—it emits around itself a “field” of radiation that differs in nothing from the physical fields of which modern physical science speaks. And the

reader should know that there are devices used in the parapsychical sciences that already they are capable of registering such “fields.”

Unprepared minds are in serious danger in the presence or in the physical proximity of these powerful emitters, and more if their minds have been previously conditioned by propaganda and images from the mass media. It is not surprising that in a very short time, the mind of a young man is sucked into the vortex of the ideas of the “teacher”, radically changing his way of thinking and acting.

In the United States, the case of thousands of young people who have left their homes to follow one of these enlightened ones, and have disowned their parents and started to lead a totally unhinged life, has become a serious social problem against which the authorities have begun to take measures. The individuals in charge of rehabilitating these young people are called deprogrammers and in a short time a few schools have emerged to prepare them; (although we have to say that in some cases the deprogramming methods are exact the same as for programming, but in reverse. Total, that the human mind is more manipulable than we suppose). I know the case of a veteran psychiatrist and very eminent in her profession who, while studying and in the island of Trinidad the methods of entering a trance and the altered states of consciousness of certain black tribes, he suddenly felt his brain begin to undergo strange changes, at the same time that he felt a strong impulse to join the dance, which, accompanied by a monotonous humming, had been developing before him for several hours. Despite his seniority, his brain was tuned into the dominant—and totally alienating—vibe that existed there. If this can be accomplished in the brain of an adult and strong-minded person, imagine what might happen in the brain of a teenager or impressionable person.

And we don't really have to imagine it; the scenes that we have seen so many times in the movies and on television, of hundreds of teenagers in a hysterical trance, crying before shrill hairy men who wield a guitar while with blank eyes and contortions of possessed howl a song, are a visible demonstration—And unfortunately audible—of this phenomenon that we are analyzing.

Rock music, which like a wave has invaded the world capturing the minds and tastes of young people, is also highly conducive to

these altered states of consciousness. Its typical qualities (monotonous rhythm, deafening volume, lack of ideological and even sentimental content, frantic contortions, irrational repetition until the participants are exhausted) are the same elements that we find in the sacred rites and dances of all primitive religions.

Personally I have to affirm that on occasions while attending long sessions of the strangest rites and beliefs, solely for the purpose of studying and observing them closely, I have had to shake my head strongly, at the same time doing an act of self-identification, to clear her of a strange drowsiness that was beginning to invade her.

Natural qualities of the mind

So far the mechanism that explains why the enlightened make disciples so easily; a mechanism that, paradoxically, may on many occasions also explain the opposite phenomenon to us, that is, why many of them encounter such strong opposition that not rarely has it ended with the death of them and their followers.

The question that begs at this time is where does these individuals come from that ability to emit such brain waves. We must not forget that many of them began to develop all kinds of paranormal qualities—in addition to the ability to Attract Disciples—immediately after having the vision, the contact with the UFO, the appearance of the god, or the inner enlightenment. It is therefore possible to deduce that such a capacity was given to them by those—whoever they are—who manifested themselves to them, although we now do not delve into the reasons why it was given to them.

However, it should be noted that the gods are not totally responsible for the phenomenon of extraordinary irradiation of the brains of the enlightened. All men have, to a greater or lesser degree, the ability to emit certain waves that are captured by other human beings and even by animals, as already indicated above, and as parapsychology has shown on many occasions and with different experiments.

Men, especially when our brain is vibrating at an approximate rate of 10 cycles per second, we have this quality and many others, since it is an amazing truth, until now very little known to men, that the human brain, when it vibrates around 10 cycles per second,

it is capable of influencing, at a subatomic level, any living matter; having in that state some incredible qualities, which unfortunately most men do not take advantage of because they are not aware of them.

Bearing this in mind, the only thing that the gods do is promote that vibrational level of the brain (which is quite easy to achieve) and maximize it. This, in most cases; but when they want to prepare an individual for a major or special mission, then they communicate to him, by means unknown to us, other powers with which it will be easier for them to attract amazed human beings to their cause. The great thaumaturges (and of course the great avatars like Christ, Krishna, Buddha, Quetzalcoatl, Viracocha, Sai Baba today, etc.) of all religions, are examples of the latter.

"Inspirations" and "helps" individuals

We started the chapter by saying that the gods had different ways of manifesting and we divided them first into public and private manifestations.

So far we have been analyzing two private and direct ways of manifesting: the apparitions—of which we speak little because I have already dealt with this phenomenon in another book—and illuminations. We still have another private way, although more discreet and indirect, of manifesting the gods to mortals.

This other way is a kind of lighting, but with mute. It could be called "inspiration" or "suggestion," and it has no characteristics of extraordinary phenomenon in the life of the man who receives inspiration or suggestion.

The gods, in this case, use much more normal and less violent means for the human mind; in fact, they use the same means that a man would use to try to make another man act in a certain way; although naturally, they do it in a more perfect and convincing way, without ruling out that they sometimes use subliminal procedures, of which man is not capable.

The fact is that they choose certain men or women (of course without their realizing it, and here lies the fundamental difference with lighting) whom they breathe or inspire, sometimes in a discreet but constant way, and sometimes in a more vivid way, some idea, system or reform so that they, from their positions in

society, put it into practice. Sometimes the chosen men do not yet have those privileged positions in society, and then the gods themselves, also in a discreet way and very “naturally”, are opening the way for them to achieve them.

Such is the case of many politicians, soldiers, reforming writers, etc., although I am far from thinking that all those leaders that society has had and continues to have, owe their ideas and actions in the life of their peoples, to “suggestions” from the gods. I am sure that many of them have arrived at their ideas and their positions, due solely to perfectly natural and human processes without any extra-human intervention. However, I am not so sure that human history is as human as we believe, and more so in the face of such strange events as those that Israel is offering us in these same days and the no less strange that the Jewish people have offered us throughout its long history. The conviction that the absurd human history is not as human as we think, and that the biblical phrase that Paul IV said before the constitution of the Jesuit order presented to him by Saint Ignatius of Loyola can be applied to it every time. “*Dígitus Dei est hic*”, “Here is the finger of God.” But in the case of human history, a god with a lowercase and plural. And with a very twisted finger.

Public demonstrations

We said at the beginning of the chapter that the gods manifest private ways of manifesting themselves, although some were indirect. Let us now analyze their public ways of presenting themselves, and for this we will have to remember what we said about this in the first chapter, when we talked about the UFO phenomenon. Because the truth is that the UFO phenomenon, considered in all its depth and not with the childishness with which it is usually considered most of the time, is the most obvious public manifestation and the most concrete proof of the presence of the gods among us ; now and in centuries past whoever thinks that everything that refers to UFOs is a hallucination, etc., etc., is completely wrong and, at this point, when the phenomenon has been thoroughly investigated and aired by all the media and when they have published hundreds of books about him, those that still ask for proof show that they have a fairly small and closed head, no matter how many academic titles they may have.

Another very different case is that of those who refuse to accept the explanations that are usually given to the whole phenomenon; generally speaking, they are right not to accept them. These public ways of manifesting the gods are diverse. Sometimes they have a religious appearance and are basically the same as the apparitions of which we have already spoken, although now we refer in a special way to those massive and public religious manifestations, such as the apparitions of Fatima, with its famous “miracle del sol”, witnessed by more than one hundred thousand spectators, and the very abundant appearances of saints, virgin angels, and all sorts of sacred characters in all religions, which have taken place and continue to take place before thousands of spectators.

Although in each one of the respective religions, its faithful believe that it is about the characters that appear in them, we have every reason to suspect that it is not about the characters that appear to be manifested, but about the beings of whom We have been talking about those we call gods, who are the same intelligences behind the “UFO phenomenon”, who take the form and appearance of holy people in that religion or region. Throughout the book, the reader will see the reasons that help us to think like this.

On other occasions, the public appearances of the gods are only indirect manifestations, although of great magnitude, they have rather the appearance of atmospheric phenomena or meteors due to natural causes, for example, huge explosions in space (for which neither the competent authorities— Air Force, etc.— nor science, have any explanation), large fires, very localized earthquakes, etc. This certainty has been reached because on many occasions it has been possible to verify, without a doubt, the relationship between these phenomena and unidentified flying objects.

Another public way of manifesting the gods is in the form of extraterrestrial travelers who visit us, coming from other places in the Cosmos, aboard very fast ships of an ordinarily discoidal shape and that the people know by the name of “flying saucers”. This is the most common public form that they have to manifest in modern times and the most accepted among those interested in the UFO phenomenon. As we have already said, although in appearances and according to what they tell us, they are mere extraterrestrial visitors, we have come to the conclusion that in

reality these beings—wherever they come from—are the same as in ancient times. They introduced all the peoples and told them that they were gods, demanding their worship and obedience.

Finally, they are also presented in a public way, making themselves visible to a greater or lesser number of people, in the form of various exotic characters, both under more or less human appearances and in animal form. The folklore of all peoples and of all times, is full of these picturesque and mysterious characters. And here I have to confess to the reader that I for a long time completely rejected and did not admit the real existence of these legendary characters, but today I am totally sure of their reality; although we have to add that this is not exactly the same as ours, without saying that it is only about beings product of our imagination. They are beings that have a physical reality, although the physical laws by which both their bodies and their actions are governed, are largely unknown to us.

We also have to say that we relate directly and without any doubt, many of these characters with the UFO phenomenon, because on many occasions they have been seen to arise or in some way come from unidentified flying objects.

Helps “causes”

When I say “causes” I mean religious, patriotic, etc. causes. In Faber Kaiser's book “The Clouds of Deception” visions are repeatedly spoken of in which armies and riders on white horses, etc., were seen fighting on high. And this in all times and throughout the geography of the planet. The repeated and almost moody question Faber Kaiser asks himself is, “Why the hell ...?”

I have already given my answer to this question several times in this book: Our history is not as ours as we think. The gods like to intrude on it and have done it countless times to make things turn out the way they wanted.

At a certain point in history, they prefer one “cause” over another and with more or less dissimulation help it. Sometimes they are inclined towards the continuation of the “status quo”—religious or patriotic—and sometimes they prefer revolutions, always and only taking into account their own interests. Without forgetting that there are great rivalries between them, which means that the

“reforms” or “reformers” that some of them launch are sometimes ruthlessly crushed by humans who unconsciously follow the directives of other gods.

Examples of this? In the Bible we have many occasions when Yahweh with lightning or thunder and even with stones (Joshua 10,6-13) defeated the enemies of Israel. The winged warriors that Faber Kaiser tells us repeatedly are another example.

(According to reliable sources, Franco also saw Santiago Matamoros in heaven during the civil war, which greatly strengthened his messianic crusader complex, although he did not like to talk about the incident and only commented on it with his intimates.

Years ago, when the image of the Virgin of Fatima toured Spain, the mysterious pigeons that accompanied it performed incredible mystical juggling. For the Fatimid devotees this was irrefutable “proof” that God was with them. But what they do not know is that certain strange pigeons, coming from nowhere, usually make their appearance at critical moments in history to give credibility to some “cause” that at that time is debated (and that of course it is the one favored by the gods or by some god in particular). When Fidel Castro came down from the mountains, a revolutionary pigeon insisted on perching on his shoulder, giving the overtones of a crusade to his political uprising and turning him into a kind of Creole Juan de Arco. The revolution triumphed ... and a few days later the executions began.

Not long ago the issue of the miracle of the Virgin of Guadalupe's eyes “broke out”. It turns out that according to the most sophisticated methods, exclusive to NASA, in both pupils of the image of the Virgin of Guadalupe the scene of the presentation of the Indian Juan Diego before the Archbishop of Mexico Fray Juan de Zumárraga is reproduced (on an infinitesimal scale) that is, the same thing that the eyes of the Virgin would have contemplated had they been present in that scene.

According to the scientists who have studied the matter, the thing is “impossible” and therefore absolutely inexplicable. But the fact is there, attested by themselves. Science has no explanation, while Guadalupanos melt with pleasure at the irrefutable miracle. But they shouldn't be so sure. For me the “miracle” is just another little

help from the gods, interested in the crowds continuing to huddle around the image. Centuries ago, Mother Tonantzin was worshiped right there; today human politics has been changed by the Virgin of Guadalupe. The gods do not care one or the other; the only thing that interests them is the crowded and excited crowd, as we will see later.

Much more could be written on this subject, and we may one day do so. So far we have analyzed the various ways the gods manifest among us. Given its great intelligence and its ability to handle both matter and the minds of humans, and given its positive desire to go unnoticed by us, it is completely natural that its manifestations are not only very varied, but also very disguised, passing most of them unnoticed by humans. In fact, they have succeeded in making us believe—and in these times even more than in ancient times—that we are the sole masters and lords of this planet.

Let's see now with what intentions they are manifested to us.

5

Why and for what they are manifested

If we were to summarize very briefly the answer to these questions, we would say that they are manifested primarily out of necessity—a rather relative necessity—and out of sheer pleasure.

However, these two simple words will have to be exposed and analyzed in great detail, so that they are not understood in a wrong way; and this will be the purpose of this whole chapter, which could also be entitled “What the Gods Search for in Our World.”

It will help us a lot in all this analysis, the reflection about the reasons that humans have to interfere in the lives of animals. We have to get it into our heads that the relationship between us and the gods has many parallels with our relationship with the entire animal world.

For necessity

Fundamentally, we men intrude on the lives of animated animals for the same reasons I have just pointed out, out of necessity and for pleasure. In our case, the need we have for them is much more pressing than the gods have for us. Today, even though we have greatly freed ourselves from this need for animals, (especially if we compare ourselves with our remote ancestors and even our

immediate ancestors to who animal traction, skins, wool, etc., etc., were things without which life would have been made much more difficult, since they had not yet achieved the advances that we have today in terms of machinery and synthetics), however we still have a huge dependence on them, especially at the food level. It is a sad and cruel truth that even the most advanced humanity today still depends in a radical way on animals. We simply need to eat them directly or extract fats, carbohydrates and proteins from them in order to survive, because we have not yet been able to create synthetic substitutes in quantity and quality, or to develop an agriculture that provides us with all these nutritional compounds that we need.

The need that the gods have for us is much more relative and less peremptory or pressing than that which we have for animals. Very likely they can subsist—at least in their natural environment—without needing to turn to us at all. And I say in their natural environment, because it may very well happen that the effort to reach our environment or to stay in it, generates in them certain types of extra needs that make them need something that is in our world and that they have not been able to bring with them from their places or dimensions of origin.

And here I will repeat that some of them do not necessarily have to come from another place in the Universe and may very well reside here, on our same planet, but in another dimension or level of existence; which, for our senses, would be like not residing on any plane that we know and inhabit. However, even not coming from anywhere else in the Universe and even being from our same planet, this jump from their dimension or level to ours could create in them some need that they would have to supply with something that we supplied them.

But despite this, I believe that the need that they may have in relation to us is more psychological or spiritual than material, at the same time constituting a pleasure for them to fill this need.

As intelligent beings that they are, they have the same need that we have to know and to know more and more. The same as a zoologist spends hours and hours observing the behavior of a certain animal, only to know or to know its behavior habits, and without any commercial interest in it. It is knowing for knowing; because

knowledge is the natural food of intelligence. It is perfectly natural that these beings, once they have discovered our existence, feel an urge to know our way of acting and even more, our way of thinking and all the higher feelings of what our soul is capable.

And it would not be anything strange that on many occasions they caused certain Situations to observe our reactions to them and quite possibly to learn something from all of it. Don't we have Natural History texts in which we catalog the qualities and characteristics of all living beings that surround us and all this just for the sake of knowing? Doesn't it seem very logical that there are beings superior to us who are doing more or less the same thing, we being as oblivious to them, as are the ants from the prolonged observations that the entomologist makes about their comings and goings in the anthill?

For pleasure

Let us now enter into the consideration of the other motive for the manifestation of the gods in our lives: their pleasure. I believe that this motive and purpose is much more important, so less on our part, due to the consequences that this has and has had in the lives of all the men who have passed through this planet.

And notice the reader that I say your pleasure and not our pleasure, as so many fans of the UFO phenomenon still naively believe. And as, even more naively, all religious leaders continue to believe, who continue to swallow the great lie that “they”—the god of every religion—come into the world for our good (“is incarnated for our salvation”) or whatever let it be enunciated in each of the multiple “revelations” with which they have deceived us for centuries. Both the gods, the believers, and the UFOs of the saucer, far from being a remedy for our problems, are one more problem; They are the most serious problem that humanity has raised in terms of its social and personal evolution.

Let us reflect again on our behavior in relation to animals. No one can deny that animals, apart from dressing and nurturing us, have always been a source of fun and pleasure for us. Cockfighting, bullfighting, greyhound and horse racing (and in a matter of racing I think that, as a hobby, there is no kind of animal that we have not put to run) the pigeon shooting, falconry and all the infinite hunting modalities are examples that prove without a doubt that man has

always used animals for fun.

And we must realize that, even in violent cases—such as bullfights or African safaris, through a vulgar rabbit hunt—man practices; these “sports” without having an iota of hatred towards animals, no matter how much he gutted them with his rifles and pellets. It's for sheer selfish pleasure. And as we said before, he does not feel any remorse for these acts, since he understands that the mere fact of being a man gives him the right to use animals as he sees fit.

If these beings that manifest themselves to us in apparitions and in sidereal vehicles have the same philosophy as us, then we are going to be very badly off; the mere fact of being they “gods”, that is to say, a species of supermen (as we are not more than super-animals), will give them the right to use men as they please, even depriving them of life, whether this suits your needs or your tastes. And of course, without that sign they hate us or have nothing against us. Simply by belonging to another higher rung in one of the many cosmic scales that we already talked about in another chapter.

Reader, prepare to hear some very unpleasant news: this is neither more nor less, what has been happening since the first man appeared on the surface of the planet. And by the way—and by way of parenthesis—let me tell you that when the first man appeared on the planet's surface, these mysterious and super-intelligent individuals were already around here. In the first place, because possibly this planet is more of them than of us, and secondly, because very probably the “Adam” or first man of each of the races, is a make—a game—of these “elohim” (meaning “lords”) as the Bible calls them.

And although when speaking of “workmanship” it may seem at first glance that the parallel is broken (since the animals have not been created by man), nevertheless it is not broken, since I do not mean a total workmanship or “of nothing”, but to a great manipulation of those first intelligent or semi-intelligent creatures. And no one will deny that man has greatly manipulated all races of animals, making many of them disappear, disproportionately multiplying others, and even creating a large number of new species and hybrids.

As it happened in the entire animal kingdom, the first super-animal

called “homo sapiens” was the natural fruit of an evolution programmed by a very superior Intelligence that it hides not only in the depths of the Cosmos, but is also dilutedly present in each and every one of the creatures of the universe, including the matter that we call dead.

But when the first rudimentary “homo erectus” had a chance to become a “homo sapiens,” the gods made their appearance. They racially manipulated that creature (just like we do with animals) and quite probably they were not satisfied with that, but, given their degree of intellectual evolution, they were able to program it, genetically so that throughout the successive generations were behaving and evolving—or not evolving—in the way that was convenient for them (and that is not exactly the way that is best for the human race).

Later we will see in particular what were these genetic, racial or temperamental characteristics, the result of this manipulation of the gods in the first copies of each human race.

If these ideas, dear reader, seem strange to you, get ready, because you are going to find others even stranger as we go deeper into the subject.

What a pleasure?

What pleasure can the gods take from man, apart from the satisfaction of meeting other lower creatures in the Universe? Certainly, the pleasure they derive from us is not as elemental and gross as that which we derive from animals. And before continuing, I want to point out to the reader that he should not think that we are something important in the life of the gods; because our natural selfishness—we have been told and told that we are the lords of the animals and the kings of creation—leads us to believe that we are central characters on this planet; and that although now it turns out that there are others above us, they must be very attentive to what we do, because at the end of the day we are the ones who dominate the surface of the Earth; and according to the teachings of the Church, angels—which is the biblical name of the gods—are very aware of what men do.

But things are not the way we think they are (and paradoxically, as we will see later, it is the gods themselves who have led us to have

this false belief that we are the owners of the planet). The reality is completely different. Men with our great highways, our airplanes, our cities, etc., etc., we do not disturb the gods because they do not use our physical environment. Using a simile, they live on another floor of this huge condominium that is the planet.

Millions of bacteria can be said to live with us—literally millions of them live inside us—without their lives interfering or bothering ours in the least. Their “level of existence” is different from ours. As well, something similar happens to the gods; but their separation from us is still much more radical than that of bacteria. They live in our same dimension and obey almost the same physical laws to which we are subject; in fact, if we put our mind to it—using a large microscope or with other means—we are able to see and capture them with our senses. Instead these beings, without ceasing to be governed by certain great general laws of the Universe or those that we also govern ourselves, fall under others that do not affect us and that are totally unknown to us.

Each dimension of the Cosmos has its specific laws that do not apply to other dimensions. As well as within the same dimension, there are many laws that only apply to certain bodies or in certain circumstances. The powerful electromagnet that is capable of lifting a truck loaded with ten tons of scrap iron, is not capable of lifting even a millimeter of a gold or copper ring. The moon that is capable of filling an entire bay with millions of tons of seawater, is not capable of spilling a single drop in a glass totally filled with water. The Cosmos has many laws much stranger and more unknown than what we ordinary men think and what scientists think, who believe that everything inventable is already invented.

Let's summarize these paragraphs by saying that the gods live in their dimension, unreachable by our senses, without our lives or our activities bothering them ordinarily and without being considered the central characters of the planet, or someone who must always be taken into account in the time to make a big decision. The gods live their respective lives totally unconcerned with us, just as we live our lives totally unconcerned with that of insects. Unless these insects interfere in our lives and bother us in some way. So quite naturally, we removed them and continued doing what we were doing.

Despite the radical separation that exists between the gods and us, it is very possible that some of our coelestial actions transcend the barrier of our dimension and may cause them some kind of direct or indirect annoyance (for example, if we do not stick to the guidelines they have given us); in this case they act according to their interests, even if they have to do it drastically; and I believe that this, as we will see later, has happened many times throughout history.

Let's go back to the question that we left in the air a few paragraphs earlier: what pleasure can the gods take from man? They do not use us as food, nor as raw material, nor for their sports as we use animals, in what way can they use us then?

The waves emitted by the brain

We are going to leave the uncertain statements made between these questions on hold, because we will return to them later; Now we are going to look at something that constitutes the core of this chapter and even of this book: a specific pleasure that the gods derive from men and which is probably the main cause of their interference in our lives and in our entire history.

The human brain has a natural psychic activity; This psychic activity, although vulgarly considered as something synonymous with “spiritual”, however, ultimately, is nothing but an electrical activity, which is to say physical, consisting, as we have already said, in the emission of waves or radiation, but of a frequency and length, and with very peculiar characteristics, which means that such radiation cannot be detected by the normal instruments used by physicists, and instead, by biological instruments, such as brains. of other people or other living beings.

Well, the gods are very interested in this psychic activity of the human brain and in particular in all the psycho-physical activity of the brains, when they are subjected to certain excitations. The gods are capable of capturing the waves that the brain emits under certain circumstances. Therefore, their main activity among us — and this is one of the most important statements in this book — consists in promoting these circumstances in which the brain emits the waves or radiation that interest them.

And what do the gods get out of these waves emitted by the human

brain? To explain it to ourselves in some way, we can ask ourselves what we get from other types of similar waves, (although of an enormously lower frequency) such as Hertzian waves. Animals, because they are not able to capture them, do not get anything out of them and are completely unaware of them; but man, on the other hand, by being able to decode them, can derive aesthetic pleasure, a state of placidity, acquire new knowledge and everything that a radio program is capable of.

Now let's go back to the question we asked above: what do the gods get out of those certain waves produced by the human brain? The answer has to be generic: they get something out. We don't know exactly what; but we have come to the conclusion that they get something, judging by how attentive they have always been to get them.

From what it seems—and in this we are no longer so sure—these radiations from the brain (and from other sources, as we will see shortly), are for them a kind of drug: something like for men is snuff, tobacco, coffee or liquor; that is, a pleasure that is in no way necessary or essential, but rather a pleasant complement to our food.

UFOs today, promote the moods in which man can produce these vibrations, just as the gods favored in times past. And these are not mere deductions but rather it is something that jumps out clearly when one knows in depth the way of acting of UFOs in our days, and when one has taken the trouble to read the ancient historians to know what it was that the gods imposed on the Greeks and Romans and the peoples of Mesopotamia (as well as the peoples of pre-Columbian America) with “religious rites or ceremonies.” Despite the distances in time and space, curiously, we find the same facts, which lead to the same moods.

What are the moods under which the brain produces these waves? Speaking generically, we can say that the human brain produces them when it is prey to some excitement; This excitement can come from anguish, from great expectation, from violent and manifested hatred, from an explosion of joy above all, from pain; of moral pain, and even more, of physical pain. Of all these emotional states, it seems that the one that produces the most energy, apart from being the easiest to achieve, and at the same

time the one that can be achieved in a quicker way—we could to say almost instantaneous—is that of pain. It is enough to give one a strong blow, so that the brain automatically begins to radiate this type of waves or energy that is so desired by the gods. The reader should bear this in mind for the considerations that we will make later in relation to this circumstance.

At the beginning of the chapter we said that the gods came to us and manifested themselves to us for two things, for necessity and pleasure. In the following paragraphs we will try to deepen this double statement.

If we were to look from another point of view which could be the reasons that drive them to manifest themselves to us, they could enunciate them like this: they seek in us certain things of a psychic, immaterial or invisible nature (those that we have just exposed in the previous paragraphs), and certain material, visible and concrete things from which they extract something. These material things are what I now want to expose to the reader.

Blood and guts

Again we find a surprising parallel, at the same time totally inexplicable from the point of view of logic. More than a parallel we could speak of an absolute identity of facts. And before continuing, I want to confess to the reader that what I am going to tell you is something so unexpected, so shocking and so incredible, that at first, it engenders in the mind of those who know it for the first time, an absolute rejection, and a doubt about the sanity of those who dare to expose such a thing.

What the gods have always asked in antiquity and continue to ask today, is neither more nor less than blood; blood of both animals and humans. Why? I don't know exactly. Do they extract any product from the blood that is useful for them? I do not know too; although at the end of the chapter I will communicate my suspicions to the reader. The only thing that I know exactly, and that all of us who dedicate ourselves to research in the world of UFOlogy and paranormalology know very well, is that blood and certain viscera are the common denominator among the gods of antiquity,—including the god of the Bible—and today's UFOs.

Although I already dealt with this topic in my book “Israel People-

Contact”, I want to delve into it here, because it is a great key to unraveling all this mystery.

The eternal doubters who are constantly asking for concrete proofs about all these mysterious facts, when one gives them to them,—as in this case of blood—find them so strange, and so too concrete, that ordinarily instead of serving to take away the doubt is increased. But the fact is there, attested not only by all the books of ancient historians, but by “the book” par excellence—the Bible—where we see Yahweh, page after page, explain to Moses what it was that he wanted him to do. It was done with the blood and the viscera of the sacrificed animals.

We imagine the astonishment of Moses when, after having asked Yahweh how he wanted to be worshiped, he heard that he answered him giving him a series of details and order meticulous instructions on how he should slaughter the different animals, what he should do with the different viscera, and above all how he had to handle the blood. Moses, who surely knew very well how were the sacrifices that the Egyptians and Mesopotamian peoples constantly made to their respective gods, must have given himself in one piece, seeing that his “One God” asked him exactly the same as the other “false” gods asked. And only because of the fact that he demanded that they give him “things” (instead of preferring direct dialogue and some rituals of a spiritual and logical symbolism) but because those “things” that he demanded were exactly the same as the other gods asked and with the aggravation of the fact that they were strange things and nothing related to worship or the forgiveness of sins. Because if we look at it with a mind without prejudices, what does the death of a goat and dissecting its viscera in this or that way, or shedding its blood in certain places, have to do with the demonstration of love for God and obedience to his commands? What does slaughtering a cow have to do with sincere repentance and recognition of one's own defects? ^[2]

2. The official science—archeology—that has to do with the subject we are dealing with, refuses to admit our points of view; however, he reaches the same conclusions and even shows his surprise that things are like this. I quote the German author Wilhelm Ziehr: “In this way the offering of

And if we continue to use the head, we have the right to think that it is completely natural to burn wood, but it is totally unnatural to burn meat. When meat is completely burned (as was done in burnt offerings), it permeates the environment with fat and produces a pungent, unpleasant odor

So that the reader, with dispassionate eyes, can see for himself what we are saying, and incidentally, to remind him of texts that he read in his college years without realizing very well what he was reading (or that very probably he has not read in his life), we will copy here several passages from the Pentateuch in which Yahweh instructs Moses about how he should be worshiped:

“Whoever offers a peaceful sacrifice, if he offered it from cattle; greater, male or female without blemish, will offer it to Yahweh. He will put his hand on the head of the victim and slaughter him at the entrance of the tabernacle; and the priests, sons of Aron, will pour out the blood around the altar. From this sacrifice will be offered to Yahweh in combustion the tallow and all that surrounds the entrails and what is on them, the two kidneys and the loins and that which is in the liver on the kidneys ...” (Lev. 3, 1 ff.).

And so he continues to explain in detail throughout the following chapters, what the priests have to do with the viscera in case that, instead of being cows, bulls or steers, they were goats, lambs or birds; and according to the various sins for which the sacrifices are offered:

“If he is an anointed priest who sins, thus making the people guilty, he will offer to Yahweh for their sin a bull without blemish as an atoning sacrifice. He will lead the bull to the entrance of the Tabernacle and after placing his hand on its head, he will slaughter it before Yahweh. The anointed priest will take the blood of the calf and bring it before the Tabernacle and, dipping a finger in the blood, he will make seven sprinkles before Yahweh turned towards the veil of the sanctuary; He will anoint the horns of the

victims is explained: the gods do not appreciate gratitude in prayer or in the moral change of life, or in the acceptance of certain commandments, but only in sacrifice; and the supreme sacrifice that can be offered is the blood of men (“The magic of past empires”; Edic. Mundo Actual, Barcelona).

timiamas altar with it and pour out all the rest of the blood around the altar of burnt offerings ... Then he will take the fat of the calf sacrificed for sin and the fat that covers the entrails and all that is on them, the two kidneys with the sebum that covers them and that between them, and the loins and the liver net on the kidneys ... The skin of the calf, its meat, the head, the legs, the entrails and the excrement it he will take everything outside the camp ... and burn it on firewood ...” (Lev. 4, 1 ff.).

Even with the danger of abusing the reader's patience but believing that it is very important, I am going to quote another text that summarizes, in a certain way, all the detailed orders that Yahweh transmitted to Moses about how he wanted to be worshiped.

During chapters 4, 5, 6, 7 and 8 of the book of Leviticus, Yahweh continued instructing Moses in detail; Here's how the Bible describes the first sacrifices offered by Ai and his sons after they had finished receiving all instructions:

“... They brought before the Tabernacle all that I had Moses commanded and the whole assembly approached, standing before Yahweh Moses said: “This is what Yahweh has commanded; do it and the Glory of Yahweh will be shown. [Note the reader that in the Bible the “Glory of Yahweh” is called the famous cloud in which Yahweh manifested himself and from which he spoke to them.

“Arón approached the altar and slaughtered the calf ... his sons; They presented the blood and, wetting his finger, he anointed the corners of the altar with it and poured it at the foot of it. He burned on the altar the fat, the kidneys and the liver net of the victim for sin, as Yahweh had commanded Moses. But the meat and skin he burned outside the camp. He slaughtered the burnt offering and his sons presented him with the blood, which he poured around the altar. They then presented the dismembered burnt offering to him, along with the head, and he burned them on the altar. He washed the entrails and legs and burned them on top of said holocaust. Then he presented the people's offering, slaughtering it according to the rite ... He slaughtered the bull and the ram for peaceful sacrifice for the people. The sons of Aron presented him with the blood that he shed around the altar; and the fat of the bull and of the ram, the tail, the fat that covers the entrails, the kidneys and the

liver net; the fatty parts he put on the breasts. Aron burned the tallow before the altar; then he offered, swinging them,^[3] his breasts before. Yahweh, and the right leg, also swinging when offering it, just as Moses had commanded ... Moses and Aron entered the tabernacle of the meeting and when they left, they blessed the people and the “Glory of Yahweh” appeared to all the people And a fire commanded by Yahweh consumed the burnt offering and the fat on the altar.

(Take note of this “fire sent by Yahweh” because it has great importance in the relationship of the gods with us, both in past times and in the present. We will speak in detail about this later).

Forgive me, the reader, for such long quotes — which could have been much longer still — but I wanted you to realize that blood and guts were for Yahweh like a fixed and obsessive idea.^[4] But the serious thing is that Baal, Molech, Dagon, etc., asked exactly the same of the Mesopotamian peoples; and Jupiter-Zeus asked the same sacrifices from Greeks and Romans; and if we jump to America we find that Huitzilopochtli asked the same of the Aztecs and with the aggravating circumstance that the Aztecs demanded that their blood be human at times.

Most of the black tribes that have not been penetrated by Christianity or Islam still offer blood sacrifices to their gods today; the Ozugus of central Africa, on the day of the great solemnity, lie on the ground, while the supreme witch-priest sprinkles them abundantly with the blood of the sacrificed animals ... What does the “One God” do demanding what same as the other gods? And why does it have to be precisely blood and guts, something so

3. This “rocking” or rocking at the time of offering the victim (specifically ordered by Yahweh on various occasions), apart from his strangeness never well explained by biblical exegetes or by Yahweh himself, is something in which the author finds a detail more of a suspicious coincidence between the ways of acting the gods of antiquity and the mysterious visitors from space of modern times, whose ships frequently have such a rocking characteristic; apart from the fact that, in contemporary religious apparitions, we have also been able to observe this strange balancing act, for which modern theologians have even fewer explanations.

4. It is highly admirable that while the Bible only speaks of love 160 times, instead it speaks of blood 280 times.

difficult to obtain for poor peoples, so easily corruptible and even smelly after a few hours, so lacking in relation to love and obedience, which is what is fundamentally wanted symbolize in rites? Undoubtedly one has the right to suspect that there is something strange about blood when we see it so universally related to the religious phenomenon.

Christianity, despite having freed itself from this burden of bloody animal sacrifices and despite showing itself much more rational in its rites, however as soon as one goes little deeper into them, one encounters blood again, although in this case sublimated: “the blood of the lamb,” and the “wine turned into the blood of the Son of God,” are two fundamental symbols in all Christian ritual. And if we go deeper still, we will see that these symbols are not so symbols, since the blood of Christ on the cross was a real blood and not a symbolic one; Blood that faith demanded nothing less than by his Father! But we will not have to wonder much at such a monstrous event, when we learn that this father, according to theology, was none other than Yahweh.

The careful and selective manipulation of the viscera that we saw in the texts cited above, is something that also has to make us reflect a lot, since it has great parallels with other equally inexplicable facts of which we can have no doubt as they are happening these very days before our eyes. We will talk about this in a moment.

So far the reader has the right to have many doubts about what I have said. Not precisely that blood had much importance in ancient religions, including the Judeo-Christian, (the biblical testimonies are irrefutable), but that this can be presented as proof that the gods are still interested in obtaining human blood or of animals in our day. We will try to remove those doubts in the following paragraphs.

You will recall that in previous pages we not only related the “UFO phenomenon” with what we have been calling “the gods”, but we also totally identified it: that is, those that are manifested to us today in the mysterious UFOs are the same as in past times They manifested themselves as gods to our ancestors (sometimes on board flying machines as well, as many ancient stories tell us), demanding adoration and sacrifices from them. Well, in line with

this idea and identification, we find another fact that cannot but fill us with astonishment, after what we have seen in previous paragraphs. The bare and irrefutable fact is the following: UFOs are used with certain periodicity, to take certain viscera and especially large amounts of blood that they extract from animals—preferably cows and bulls—that they have previously slaughtered on farms. These butcheries, which always happen at night, have occurred practically in all parts of the world, and the authorities of a few countries, warned by the harmed farmers, have actively intervened to find the cause of the killings, without ever having arrived to give a convincing explanation.

The fact that we associate these deaths with UFOs does not come from deductions or from the lack of a convincing explanation on the part of the authorities, but rather from having personally investigated a few events of this nature and from having heard the testimonies of eyewitnesses. .

The reader who for the first time hears or reads about this strange quality of UFOs, (which makes them somewhat similar to the legendary Dracula), will immediately think that it is just another legend. Leaving aside Dracula (whose legendary appearance there would be much to talk about), we are faced with facts whose investigation does not require resorting to oral traditions or old books, but rather all one has to do is take the trouble to read certain dispatches that modern news agencies publish from time to time in the newspapers. And whoever, faced with such a strange fact, wants to be convinced, has to do what the author did, that as soon as the first news appeared in the newspaper about mysterious deaths of animals (which appeared with strange wounds on the neck and on the head, and completely bled) immediately left for that mountainous region to investigate the facts personally. And not only was he able to hear testimonies, but he was able to photograph cows that had been killed that very night by UFOs, and that had the characteristic wounds of this kind of death.

The deaths and exsanguination of animals by UFOs a fact totally admitted by all good researchers of the phenomenon, and in the United States, he even published a small magazine entitled “Mutilations” dedicated exclusively to cataloging all these phenomena. In that magazine, they were limited almost exclusively

to events that occurred in the United States, but it is well known that such massacres are currently taking place on all continents and in some nations such as France, Brazil and South Africa, among others, there are very detailed reports, the result long investigations.

I understand the strangeness and even the doubt that a fact like this can produce in all those readers who hear such facts for the first time. But in this as in similar cases, the wise thing is not to close oneself to reality by denying it, disinterested in it; The wise thing to do is to investigate thoroughly without fear and without prejudice and ready to reach the ultimate consequences. Not to do so, is to expose oneself to remain in error, unfortunately this is what has happened to humanity and continues to happen in terms of its “sacred” beliefs and in terms of many other beliefs that have to do with the reason for being with the explanation of human life.

By admitting certain truths as “inviolable” and as “absolutely true”, we automatically close ourselves to the investigation of other possibilities that could explain life and all the reality of the Universe in a different way from how these “sacred beliefs” and those explain it. “Inviolable truths.” Ordinarily those who live well, thanks to these “sacred beliefs” (religious leaders) or those “inviolable truths” (some professionals and scientists), are the ones who most violently oppose all these new investigations and explanations, because they could ruin their positions of privilege.

And if the killings of animals are not willingly admitted, much less is it admitted that UFOs sometimes dare to bleed human persons. And it is not accepted because in general the facts of this nature are less abundant in our days and when they occur, they are usually carried out in a very discreet way and in remote regions, hardly reaching the knowledge of the general public. We will talk about this in a moment. Allow me this self-quote taken from an unpublished book of mine, entitled “60 Cases of UFOs”, which has not been able to see the public light because of the irresponsibility of a publisher. The reader will have to bear in mind that when I wrote what I will transcribe below, I had not yet reached the clear conclusions that I reached several years later, as a result of my intense investigation of the UFO phenomenon in all its depth.

“For me there is no doubt that some type of so-called

“extraterrestrials” are the cause of the thousands of deaths and disappearances of all kinds of animals, both domestic and wild. I don't know why they do it, but I am sure they are the butchers. Someone will ask how I know that wild animals are also killed by UFO crews, and they have every reason to do so.

Certainly the dead coyote that I saw in a field on the outskirts of the Mexican city of Querétaro did not tell me, but I was able to deduce it for many reasons.

Querétaro (about 200 kilometers northwest of Mexico City) is a city where in times past and also in our times, strange things have happened, more or less related to UFOs. One day in 1975 a young man from a very humble class told me that two months earlier, at dusk, he had seen a UFO pass over his house (in the city limits) at a very low altitude and very slowly. Excited by the vision, he began to run following the trajectory of the UFO that descended into a deep ravine on the outskirts of the city not far from his home. When he reached the edge of the ravine he saw a large lenticular object perched on the ground, emitting a fantastic white light. Afraid of what he was seeing, he crouched, between some bushes, and from his hiding place he could see several “dwarfs” with a kind of flashlights in their hands; the lanterns emitted very fine and concentrated beams of light and the “dwarfs” had a lot of fun cutting the stems of various plants with the beams; they cut one after another with great enthusiasm.

After a while, my friend, who had remained completely still in the bushes, saw how the light of the object changed color and in a few moments he noticed that it began to rise very slowly, swinging repeatedly about five meters above the ground, until that shot into the sky; one of these swings, it hit a large cactus and knocked it down. When several months later I went with the young man to the same place to tell me the facts on the ground, I told him to tell me where the cactus had been felled; We went there and indeed there a large nopal was knocked down and half dry. Despite the time that had passed, and without any difficulty, we could see in the middle of the ravine the rounded footprints of more than one landing. The young man later gave me parts of molten stones that he had collected at his home between the landing tracks while they were still warm. He put them in a jar, and after a while the inside of the

jar had been coated with a yellowish powder that looked like sulfur. All of these circumstances are more or less common in many other UFO descents; but what was new to me was the half stuffed coyote that I discovered quite close to one of the landings. What attracted my curiosity were certain strange circumstances that could be seen in the remains of the animal. The strangest thing about it was that the whole body was twisted like a cloth is twisted to remove the water; and yet the bones were not broken.

It also caught my attention that neither under the body of the animal nor in the surroundings, you could see an ant or any insect, when much of the animal's meat was still adhered to the bones, though it had dried in a strange way, without being corrupted and without disintegrating as is common in animals that die in the fields.

To confirm my suspicion about the cause of the coyote's death, my friend told me that in the other part of the mountain there was a skeleton of an opossum (a species of opossum) that had the same characteristics and that, curiously, it was also very close to Traces of another UFO landing.

Regarding the deaths of domestic animals by UFO crews, in the years 1974 and 75, we had in Puerto Rico many cases that were investigated by me and by many other people interested in these issues.

During the month of September 1974 there was throughout the island, but especially in the west and southwest, a veritable wave of sightings. One morning I heard on the radio that a few animals had turned up dead in a very strange way on a small farm. If I remember correctly, it was two pigs, two geese, one or two heifers and several goats. I got in my car and went there immediately, and I found that the animals had the typical injuries, and also something that filled their troubled owner with astonishment: there were no traces of blood on any of them despite the wounds that they were deep and despite the fact that both geese were white as snow and any blood wounds would have been noticed right away.

Over the next few days, the newspapers continued to report more dead animals in the same region, without being able to explain the causes. I went to the field on several occasions to investigate the events and found that the farm owners were as intrigued by the

death of their animals as the lights that were seen in the sky at night. Some of them told me that they looked like the revolving lights that police patrol cars carry on top to him.

In one of my trips I could see in the distance a black and white cow lying in the middle of a field. I got out of the car and headed towards her although the task of getting there was not easy. The cow had the typical wounds on the neck and head; the skin had been removed from the side of his head, as if it had been done with a precision scalpel; The entrance to one of the nostrils was also missing but there was absolutely no tearing. Although part of the head was white, there was not a drop of blood to be seen anywhere. The peasant who accompanied me could not quite explain what could have killed that cow. He told me that that same night he had heard the dogs barking furiously and an old blind woman who lived on the edge of that field told me that that night the cattle—which ordinarily stay to sleep in the open—had not allowed to sleep because they were like crazy running one part to another.

(It is noteworthy that around this same time, many other strange phenomena occurred in Puerto Rico, such as the appearance of rare large animals, large mysterious explosions in the air, appearances of virgins and saints in various towns, religious images that bled or they cried, miracles in the sanctuary of Our Lady, disappearance of people in a very mysterious way, etc., etc. For me all these things, although apparently they have nothing to do with it, they are closely related and even more than related, it can be said that they come from the same cause).

So far the long self-quote from the unpublished book.

I do not know if the reader will have realized when reading the previous quotes from the Bible, that there are viscera such as the lungs, the heart, the stomach, the intestines, or limbs such as the head and legs that are hardly named the odd one. once (note the reader that I have put a very small part of the texts dedicated to this topic) and that when they are named, they are often ordered to “be burned outside the camp”; and yet the kidneys, and the covering of the kidneys and liver, are mentioned constantly and without exception in all sacrifices, the same can be said of sebum or fat and especially of blood: (“Never eat the fat and blood, fat and blood

are for Yahweh.”—Deut. 12, passim -).

Well, just as a curious anecdote, we will have to say that there have been cases in which the UFOs, in addition to taking the blood of the animal, something in which they never fail, have taken precisely these viscera in which so much emphasis is placed on the Leviticus. One of these cases, to which I have already referred elsewhere, is that of a Bolivian peasant woman, in the 1950s, who when she approached the sheepfold in which she kept her sheep, in a very remote place in the mountain, he saw with amazement, how a being of short stature and that he had on his back like a box, was tying his sheep one by one, which he extracted through a small incision, only a part of the kidneys that he kept in a kind of plastic bag. The peasant, frightened by the strangeness of the case, but defending what was hers, started it with stones with the strange visitor. This, when discovered, immediately abandoned his task, and began to rise vertically, apparently driven by a jet that came down from the box that was behind him.

Although it is very true that with a few cases nothing can be proven, nevertheless the fact that the crew of UFOs, like the gods of antiquity, have a strange fondness for the entrails of the animals and above all cannot hide their interest in the blood of both animals and men. John Hiel refers to the case of an ambulance that was transporting (in the State of Ohio, in the United States) a shipment of human blood, which was repeatedly besieged by a UFO that, using a kind of large tweezers, repeatedly tried to lift it in the air. The driver, amid the hysterical screams of a terrified nurse, accelerated as much as she could until the presence of other vehicles made the UFO give up its attempts.

As a summary of all this, I will say that in past times it seems that both Yahweh and the other Elohim managed to convince those primitive peoples to offer them animal sacrifices. In our times, given the impossibility of convincing civilized peoples to continue offering these sacrifices, (from which undoubtedly they made some profit) it gives the impression that they make the sacrifices themselves directly, looking for the victims on the farms themselves and reserving for themselves, as in the past, certain specific viscera and, above all, the blood, from which they seem to extract some vital principle, some pleasant drug or some energy

that, today as then, is necessary for them to maintain the physical form they adopt. to communicate with us or to materialize in our dimension.

Also human blood

If the mutilations and exsanguination of animals are interesting, with good reason it can be said that the exsanguination of human beings are much more interesting. In 1977, when I was in the city of San Luis Potosí (about 300 kilometers from Mexico City), the first case of this nature came to my attention: a newborn who had been found completely bled dead. The strange circumstances of the case prompted me to investigate further until I quickly discovered that it was not an isolated case but was one of many similar ones.

The general circumstances were these: ordinarily they were newborns or with very little time to live; they used to present bruises or bruises on the skin, as if the blood had been sucked through it; because the common denominator of all of them was that they were completely empty of blood. In some of the cases it gave the impression that the blood had been sucked through the mouth since there were no wounds or marks of any kind on the skin. It is also common for the mothers of these children to be discovered in a lethargic state next to their dead infants, as if they had been drugged by someone, while carrying out the task of bleeding their child; some of these mothers have taken days to come to, and when they do, they feel extremely weak. There are also adults who say—or assume—that they have been attacked by someone during their sleep, because they discover bruises and bruises on the skin all over the body and also feel great weakness.

All these events happened in the municipality of Landa de Matamoros, in the state of Querétaro, in different locations. Naturally people began to talk about vampires and other things and panic spread among the humble inhabitants of the area. The cases were reported to the authorities who made some inquiries to see what had been the cause of the deaths, but as usual in these cases, no conclusion was reached, and the authorities themselves tried to make sure everything was forgotten. The places where most of the incidents took place are Tres Lagunas, Tan Coyol, Valle de Guadalupe, Pinalito de la Cruz and some other very small villages located in the Sierra Madre del Este, near the limits of the state of

San Luis Potosí. . .

Naturally one can attribute all these deaths to natural causes; but nevertheless there are a few circumstances that closely resemble animal mutilations. One of those strange circumstances, which anyone who knows the UFO phenomenon well will tell a lot, is the fact that for those same days the inhabitants of the region constantly saw lights that moved very slowly in the night sky; some of them stood on top of the nearby hills and even on top of the treetops and made very strange movements. The humble locals call these lights (which appear from time to time) “witches” and in fact they are quite afraid of them, to the point that they have to defend themselves against them some special magical rites that they described to me.

All these events were reported more than once in the press and in fact I have a clipping from the region's newspaper, “El Herald de San Luis Potosí” which reads: “The most recent cases took place in Tres Lagunas and Valle from Guadalupe. In the first place, a 7-year-old girl discovered in the morning that her mother, Josefa Jasso de Martínez, was sleeping soundly, hugging her two-day-old baby. As she had not just woken up, the girl ran to tell her aunt. When they arrived they found that the baby was dead and the mother did not fully regain consciousness until two days later.

The newspaper cites another case in the town of Valle very similar to the one we have just cited: the mother, named María Nieves Márquez, was found unconscious next to her baby. In both cases the mothers were very weak and the babies had no wounds or marks on the skin.

So far the facts investigated by me, and it should be noted that in other places I have provided more information about other cases in which completely bled human beings have been found in the mountains, with the coincidence that in those days the vision was frequent. of mysterious lights flying low over fields at night. (These events happened in Canada).

Writing down and disseminating facts like these in a serious way often infuriates two types of people: “serious” individuals, whether they call themselves scientists or not, who believe that there is little left in the world to discover and that among the authorities and science are capable of explaining whatever happens; and to certain

“ufologists” (who already bear their lack of originality in their names) who continue to believe that UFOs are like outposts of the good brothers from space who come to our planet to help us.

The facts that I am narrating are frankly puzzling, but they are absolutely real and with more evidence than the religious leaders of Christianity can present for their beliefs. It will not be, therefore, strange, that the hypotheses that they present to explain them, are equally disconcerting, even contrary to what for years both religion and science have been telling us.

When new and radically different facts are discovered, it is normal for men's thinking to undergo some convulsion, because at the same time as old theories collapse, new and more comprehensive theories appear on the scene, which are capable of explaining the facts. new, hitherto unknown.

Take for example, the current controversy in the United States between creationists and evolutionists. When the Christian Church monopolized thought, there was no problem explaining the origin of human life: the Bible explained it very clearly. When new facts appeared (unknown to religious leaders), new theories were quickly created to explain these facts, at the same time that Biblical explanations were thrown into the ground. Then official science began to monopolize thought with its new evolutionary theories, accusing Christian leaders of fanatics and short-sightedness by refusing to admit the facts. Official science was right ... until in our time other facts appeared (or more exactly humanity reflected on many strange events that happened in all ages) that demolished many of the theories of scientists. And right now science is making the same mistake that religious leaders made. Science is dogmatizing about the origins of man (with a simple bone they not only assemble a skeleton but imagine a whole system of life) and, worse than that, official science does not want to hear about facts that do not agree with his university manuals and refuses to analyze the enormous body of data that contradicts his theories. When all these “facts” point to the fact that the human race has largely descended from the stars, they remain determined to prove to us that all of our ancestors descended from the trees. Later I will delve into these facts, when we see them confirmed and magnified by other similar ones that we meet in history and about which we

can have no doubt.

Why the blood

In previous paragraphs I said that I did not know exactly the reason for the love, both of the gods of antiquity and the gods of our days (the UFOs), to blood. However, I will communicate to the reader my suspicions, based not only on my own conclusions and those of other authors whose texts I will adduce, but on the same information that some “contacts” have received from extraterrestrials, even if they are never from legit.

The key to everything is that the blood very easily and naturally releases this type of energy (which is ultimately nothing more than electromagnetic waves) that so pleases the gods. To obtain similar energies from a living body, the gods have to kill it violently and then burn it, while the blood, when it flows freely, already separated from the body, releases this energy in a completely spontaneous way, contrary to what happens with the greater part of the viscera and dismembered organic matter.^[5]

This subject of blood and the energies that the gods and other non-human entities look for in it, is so amazing and on the other hand,

5. “Paracelsus affirms that the black magicians use the vapors of the blood to evoke the astral entities, which in this element find the convenient plasma to materialize. The priests of Baal wounded themselves in the body to provoke tangible apparitions with the blood ... In Persia, near the Russian villages Temerchan-Shura and Derbent, the adherents of a certain religious sect, form a circle and turn rapidly until reaching a frenzy, and in this state, they wound each other with knives until their clothes are soaked in blood. Then, each of the dancers is accompanied in the dance by an astral entity ... Formerly the sorceresses of Thessaly mixed lamb and child blood to evoke the specters ... There is still in Siberia a tribe called the yakutes that practice sorcery as in the time of the witches of Thessaly. For this they need to shed blood, without whose vapors the ghosts cannot materialize ... Bloody evocation is also practiced in some districts of Bulgaria, especially those bordering Turkey; ... for a few moments an astral entity materializes ... The Yezidis, (who inhabit the arid mountains of Asiatic Turkey and Armenia, Syria and Mesopotamia in number of about 200,000) form circles in the center of which is the priest who invokes Satan. Those in the circle jump and turn and hurt each other with daggers ... and they usually have some phenomenal manifestations, among them that of huge balloons that later take the shape of strange animals ...”

so important, that we will return to it soon.

Summary and explanation

As a summary of what we have said so far in this chapter, we will say that we began by asking ourselves why the gods manifested themselves for and we answered ourselves in a general way, saying that they manifest themselves out of pleasure and necessity, although we said that it is a necessity, very relative. Furthermore, looking at the problem from another point of view, we answered the question by saying that they were looking for immaterial and material things among us; We have used blood as an example of something material, although in the end they take something “immaterial” out of it; and as an example of one of those immaterial things that they seek, we put the energy that our excited brain produces.

However, here we have to repeat the clarification that this energy in our brain is not totally “immaterial” or, in other words, it is not “spiritual”, but is something that belongs completely to the physical world, no matter how much invisible by our senses. This energy from the brain is emitted in the form of waves, of a frequency and length that are too high to be captured by the instruments that we have today. Some of the waves that the brain produces, are perfectly captured by the instruments that we have today (electroencephalographs, etc.), but the other waves of the brain to which we refer, and which are those that interest the gods, those, Nowadays, they are unattainable by our scientists, and only in an indirect way, and thanks in large part to the advances in parapsychology, they are having some suspicion that they exist.

Data similar to these (taken from “Isis without a veil” Volume IV, by Mme. Blavatski) can be found in many other authors and in almost all historians of antiquity.

And apart from these profane texts, we must never forget the clear, reiterated and categorical orders of Yahve to his people: “Never eat the blood”; “Pour it on the ground like water.” (Lev. 3,17; Deut. 12, 16 and 24; etc.)!

The last paragraphs have been dedicated to explaining what are those material things that the gods seek in our world and we have paid special attention to his preference for viscera and blood.

However, this explanation would be truncated, if we did not delve a little into this strange taste of the gods. We will try to do it in the following paragraphs—which in my opinion are of great importance—and through them we will see that the reason for their taste and preference for blood, fat, and some viscera, is basically the same that drives them to capture the waves emanating from excited brains.

When organic matter is destroyed, or in other words, when living matter dies, certain physical elements that compose it, (such as its cells, its proteins, its amino acids, its enzymes and molecular compounds and even its molecules and atoms) they return to earth, where they continue their endless cycles of disintegrations, mergers and transformations; other elements that are also physical (at the quantum or subatomic level that make up living matter, do not enter these cycles, but are released. These elements, although physical, are not in the classical sense “material”, nor directly grasp by our senses, Rather, they are undulatory in nature; they are what they call “energies” (because we have no specific words to designate them, since we hardly know they exist), radiations, vibrations, waves; they are in part what, seen from another point of view of sight, we call “life.”

When something living dies, what dies is the material scaffolding that accompanies life; but this, when the shell was present in our dimension, for some reason it disintegrates, it is released as an energy and begins or restarts its cycles of fusion and transformation with other energies that vibrate at the same or similar frequency and dimension. This is another and another point of view of the infinite levels that this fantastic living being in which we inhabit, called the Universe, is composed.

Well, creatures of the Cosmos more evolved than others—the gods—are capable of capturing, at least in part, this “energy” and these waves or vibrations that are released when living matter does disintegrate. This energy seems to give them great pleasure, and that is why they seek it today and have always sought it using a thousand stratagems for it. If we had to explain it with an example, we would say that termites only benefit from wood when they eat it, while a superior animal—man—also benefits from that same wood, but not by eating it, but from a thousand others ways totally

unintelligible to termites; and he even takes advantage of it by burning it; because the wood, when burned, emits heat and aroma, things that, although they are of no interest to termites (and could even be deadly for them) are greatly appreciated by men.

When living matter, be it animal or plant, dies slowly, that is, after a natural aging process, this vital energy is released very little by little from long before the final moment, and that is why it is more difficult to grasp and use by those who have the capacity to do so; But when the living being is in all its power, and for one cause or another, it dies violently (as happens when an animal is slaughtered), or it disintegrates in a rapid way, then all that vital energy comes out as a torrent and is much more easily grasped and usable.

As strange as these ideas may seem, we see them put into practice by diverse and geographically distant peoples.

In a few African tribes, when a child is ill, especially if he is afflicted with some disease unknown to his parents and the sorcerer, and whose symptoms are a great weakness, the remedy is to kill a bull or a cow. , immediately open the canal, empty part of the entrails and put the child inside, closing the animal's skin again in around the child's body; the child's head is the only thing left outside the animal's body. The creature remains inside the animal as long as it is warm.

Among the notes of an old healer in Galicia, practically the same remedy has been found, although, in this case, the animal used was a goat; and naturally, only in the case of a sick limb, which was placed for a long time inside the body of the recently dead animal, or in the case of a creature a few days old.

It seems that what makes the child's body weak and sickly, thirsty for energy (absorbing the life that is squirting out of the animal in the form of waves), is the same thing that the gods do and have always done; although in the case of the gods, they do it consciously and due to the great control they have over matter. For the child, the act of sucking this energy is an act unconscious and desperate of his organism, to avoid death; for the gods, this energy is just a kind of game or a pleasant feeling that is in no way essential to their existence.

I said a few paragraphs above that when a living being—animal or plant—disintegrates in a rapid manner, the vital energy comes out as a torrent and is much more easily captured and usable. Needless to say, the easiest and most normal way to disintegrate living matter quickly is by cremation. And this is where we have to turn to history to remember this fact: the gods, in all the religions of antiquity, instead of demanding acts of collective repentance or rational praise on the part of their peoples, which they always demanded of them, at the most religious tribute, they were “holocausts”, that is, ceremonies in which first the victim (human or animal) was sacrificed and then burned in its entirety, so that no one could use it for anything. It had to burn until it was consumed, as the word holocaust indicates (which comes from two Greek words that mean “all burned up”).

In very solemn festivals between the Greeks and Romans, large animal sacrifices were made—especially bovines—which were called hecatombs (another word that came from two Greek words and which means “one hundred oxen”), with which large pyres were made in honor of the deities.

These ceremonies, culminating in large bonfires, were the perfect way for the gods to “squeeze” all vital energy that existed in those living creatures: first by slaughtering or vivisectioning the victim,—with consequent bloodshed—, they obtained the subtle and most prized energy they gave off: that released by their dying bodies and specifically their terrified and tormented brains. And later, the victim already brain dead, but still cellularly, the fire was in charge of rapidly releasing all the vital energy that the cells of his entire organism still kept warm in his entrails.

These waves of energy that emanated from the smoking bodies of the victims were, as we said, a kind of drug, or like a scent for the “senses” of the gods. In the Pentateuch these “scorched sacrifices” are repeatedly spoken of and said to be “a soothing delicacy for Yahweh”; or that they rose to him “like a calming aroma.” Something like a tabletop cigarette, or a cup of coffee, or who knows if a stronger drug.

And if in this particular we take a general look at other religions, we will find the same strange phenomena that we find in the Bible. It does not matter that each age, each culture and each belief

executes or interprets them in a different way; deep down they are the same facts, which to the human mind (when it thinks without prejudice and without fear) seem totally irrational and largely absurd.

In other religions we also find: 1) death of animals, 2) cremation of their bodies, 3) ceremonies in which blood is the main element.

Not only that, but in many religions, these deaths and these cremations of animals were of human animals. In some of them, these human offerings had really fierce liturgies and unworthy not only of a god, but of wild peoples; And despite this, we see them practiced by peoples who had developed great cultures. If not, think of the immolations of children made periodically by the Incas to Pachacamac and the Huacas, of the tremendous ritual slaughters practiced by the Aztecs, of the periodic offerings of the first-born of noble families in the religion of the Persians, etc. , etc.

And for Christians who take comfort in thinking that in paganism, Satan is capable of inspiring any aberration “to those poor peoples who live deprived of the knowledge of the true God,” we have bad news; because it turns out that the Judeo-Christian god—Yahweh—also demanded on many occasions these human killings, despite the fact that he liked to call himself “merciful and benign”: and not only that, but sometimes it was he himself who carried them out :

"And Yahweh sent a fire that devoured 250 men" (who were offering him incense!) (Num. 16,35).

Yahweh was angry, “and 14,700 were swallowed up by the earth (Num. 17-14).

"And they slaughtered the king [at the command of Yahweh] along with his sons and all his people" (Num. 21-34).

After the massacre of the Midianites, ordered by Yahve (because they had forgiven the children and the women) Moses got angry and said: “Kill all male children [including infants] and every married woman” (Num. 31: 7- 17).

"And that day they slaughtered 12,000 men and women, the entire population of Aim” (Jos. 8). Etc., etc., etc.

In the New Testament and in modern theology, they want to draw a thick veil over all this, just as they try to sublimate many other

very little “divine” practices of Yahweh. But you cannot cover the sun with a finger, and the Pentateuch verses are there, defying the passage of centuries, to testify to all these divine monstrosities.

And going a little further on the subject, and as one more variant of this sacred ferocity, we find Eastern and African religions in which “god” demands that the wife or wives be burned at the same stake in which it is burned the body of her deceased husband. And most likely the faithful of these religions will continue to think that their “god” is good and merciful (!). But don't we continue to think that the “god” of Christianity is good and merciful, after we see him sacrificing his own son on a cross, and threatening us—poor human ants—with a hell in which we will burn eternally ?

Let's save the religious topic for the next chapter, when we explain the different strategies of the gods to get what they want from us. Let's say now, to finish this chapter, that although this vital energy that we have been talking about and that is released in cremation, is present in both the animal and plant kingdoms, in the first it is found not only in greater abundance but in a form or on a higher level, which seems to be more pleasing to certain more evolved beings of the Cosmos, which we could call “higher gods”, while the vital energy that emerges from the cremation of plant matter, apart from not being so abundant does not please these “higher gods” as much and is more in keeping with the tastes of other less evolved beings. Therefore, it is natural that when they want a “holocaust” of plant matter (and they have wanted them since the beginning of time) these holocausts have to be much more abundant, since, as we said, the plant matter releases less of this energy that they seek in our world.

See the reader in this curious text, taken from chapter 4 of Genesis, verses 2 to 5, which I transcribe only as a curiosity:

“It was Abel the shepherd and Cain the farmer. And at the end of time, Cain made to Yahweh an offering of the fruits of the earth and Abel also made it to him of the first-born of his cattle, of the best of them. And Yahweh was pleased with Abel and with his offering, but not with Cain's.

This caprice of Yahweh or this unjust discrimination, is it not due to this very thing that we are saying?

What the gods seek

At the end of the chapter I will summarize the various things that the gods seek among us:

1st. They look first for the waves produced by an excited human brain; (mostly tormented).

2nd. They look for the “waves of life”, that is, the energy that a living body gives off when it dies violently.

3rd. They look for the waves that each and every one of the cells give off, which are still alive for a long time after the man or animal has already died.

4th. They look for the spilled blood, because when it is outside the body, it very easily releases an energy that they want.

Let us now think of a man who is to be sacrificed to a god (and how many hundreds of thousands have been over the millennia!):

- The terror and despair of that poor man, provides the gods 1st what they seek.
- Violent death, (usually by decapitation) provides the 2e.
- With the cremation of the body they get the 3rd.
- And a river of blood is the natural fruit of these sacred bestialities with which men have been deceived for millennia as children ...

Apart from this, we are sure that there are more things that they seek and achieve in their visits to our dimension, which go unnoticed by us, and very probably we would not understand it even if they explained it to us.^[6]

6. This is how John Baines sees and explains these same ideas from the point of view of his hermetic philosophy: “The sapiens, in his relentless struggle for existence, makes his emotional and nervous apparatus elaborate certain incorporeal elements, but in a different way. extraordinary power, which “leave” the human body in the form of vibrations that are emitted by antennas incorporated into its biological unit, which are oriented or tuned to the frequency of the Archons, which thus “harvest” this force and use it for purposes that we will not disclose; again realizing that, in any case, they fulfill a cosmic function. “This is how the sapiens is inadvertently stripped of the noblest product produced by himself, the final distillate of human experience ... the” gold broth “of his life” (p. 67 of “Sorcerers Speak”; Kier, Bs. Aires).

The games of the gods

I confess that originally, the title of this chapter was intended to be the title of the entire book; But two things made me change my mind: the first was that I did not have an absolute certainty that the activities of the gods on our planet were precisely and exclusively by game, since I also see in them the fulfillment of other profound cosmic laws that escape to our understanding. The second reason was to have seen in manuscript form, and to be published by a Barcelona publisher, a book by Von Daniken, whose title is “The Strategy of the Gods”, in which I assumed that the prestigious author would treat, from his point of view, this very issue.^[7]

To avoid any comparison, and to take a certain step forward in presenting the subject, I chose for the book the title that it currently has; And I have to confess to the reader that I was shocked when, given by the same author, the book “The great cosmic manipulation” by Juan G. Atienza came into my hands.

Knowing the depth of G. Atienza's thought, I feared that he would leave me nothing to say. And in reality it is, because Atienza treats the subject in all its depth; but while he treats him as a historian or sociologist, philosophizing about many facts in life to confirm his thesis—with which I fully communed—I, in a more vulgar way, pay particular attention to certain facts, making them the core of job.

And before going fully into the subject of this chapter, I would like to recommend to the reader the book by F. Jiménez del Oso, entitled “the UFO syndrome” (Planeta, 1984) in which the well-known television producer presents the phenomenon in depth UFO, far beyond the myopia with which some still insist on presenting it. Jiménez del Oso proves to be an excellent

“Sapiens must be born, suffer, love, enjoy, reproduce and, to build civilizations, destroy them, fall ill and die, only for the benefit of invisible superior powers, who capitalize on the “vital product””. 'The sapiens is therefore a perpetual slave. However, individual or isolated specimens (separated from the group), can become free’”(p. 45).

7. After being published by the Plaza y Janes publishing house, I have been able to see that V. Daniken limits himself to narrating various trips (to confirm his thesis on extraterrestrial intervention) without entering the motto of the title in an orderly and thorough way.

psychologist who delves into the phenomenon more than any author in the Spanish language, without allowing himself to be absorbed by the whirlwind of absurdities that one inevitably has to encounter when entering the subject.

Explanation of your strategies

Having made this parenthesis regarding the title of the book, I will tell the reader that in this chapter I will try to show him how the gods, throughout the centuries, have managed to make all of humanity—today and in times past—become conform to their wishes, and do what was convenient for them; in other words, we will try to show the strategy that the gods have used to make intelligent beings do “voluntarily” and without realizing that they are manipulated, what the gods want.

The reader will recall that, in a generic way, we said that these mysterious beings interfered in our lives for pleasure and in a way out of necessity (at least while they are in our world or at our level). We also said that they were looking for the subtle energy produced by the most wonderful machine that exists in our world, which is the human brain or mind;^[8] and we said that they were also interested in the manipulation of some viscera of the vertebrates of this planet and in a particular way, in their blood, because it easily releases an energy that they need or want while they are among us. So far what we have said in the previous chapters.

Let's see what the most effective methods can be in theory to achieve these ends. In car batteries, we see how a series of vessels are placed side by side, each of which is capable of retaining and returning a certain amount of electric current. The battery fundamentally consists of conserving, unifying and returning unified all the energy contained in a fragmentary manner in each of the vessels that compose it. Naturally, the more glasses, the more energy that battery can return. Each human brain produces and contains a relatively small amount of energy that, considered independently, has little power for anything other than running the

8. Brain and mind are two completely different things. The mind usually works through the brain, but it can do without it. In order not to complicate things, I have preferred to use the two words interchangeably.

biological machine that is the human body to which that brain belongs. Returning to the comparison from before, if we separated a glass from the battery, surely he alone could not start the car engine. But along with all the other glasses, it is capable of making it pluck; And if we put it together with many other glasses, it will have enough force to lift the car on edge.

The energy produced by a single human brain is of little use to the gods, but united with the energies of many other brains, it becomes much more powerful and at the same time becomes more easily removable and usable. To unite the minds of many humans, has always been one of the strategies of the gods. And this strategy is aimed at uniting not only their minds but also their bodies, so that many of them are gathered in the smallest space possible. This will facilitate your purpose of energetically “milking” humans.

For a dairy farmer, it does not matter to him having the cows scattered throughout the mountains, having to go to milk them one by one, where each one is. What he does, to save time and effort, is to have them all together in the barn, which makes his work much easier.

Religions

To achieve the same end, the gods devised one of the oldest sociological phenomena in history: religions.

Notice the reader in this curious detail: when the primitive people had developed almost no art, nor were there any hints that they possessed something that could be called a culture, they practiced some kind of religion; to such an extent that the first thing archaeologists look for and find, when studying the remains of a people, no matter how primitive it may have been, is some object or remnant related to their religion. One has the right to think that those beings with rudimentary intelligences, the last thing they should worry about would be to practice any religion, harassed as they were by hunger, inclement weather and even beasts. And yet we see to our amazement that, in one way or another, their bodies met in certain places to sacrifice animals and their minds united to ask, to placate, to praise and to fear ... because the gods have always given one of lime and one of sand; They have helped, but they have threatened and punished, if their commands were not obeyed. Thus they maintained a fear and an expectation that helped

them get what they wanted from men.

Leaving primitive men aside, we can see that religions are the perfect instrument even today to achieve these ends.

The idea that I am presenting came to my mind one windy, cold and humid night, when I was contemplating from a height the enormous crowd concentrated in the great esplanade that extends before the sanctuary of Fatima. The hundreds of thousands of candles in the dark, seemed for a moment sparks that flowed from those souls fired up by the love of the Virgin, and from those bodies martyred by the damp cold that penetrated to the bone. I remember that I even looked up to see if I could see the harvesters of all that energy, so easy mind recoverable for how crowded and for how flowery those present had it. My eyes could only see the black sky studded with stars. But what an immense battery stretched out at my feet! Each of those minds contributed their love, their longing, their desires, their anguish, their regrets, their hopes ... and their pain; the great mortification that they undoubtedly felt at that time, wet with cold, damp, and probably with hunger and fatigue; but they gladly offered all that, moved by their religious fervor. That is why I said earlier that that energy is easily collected; because those who have it are eager to deliver it.

Religion,—in its many aspects and considered as a whole—is a formidable instrument to achieve the main states of mind in which our brains are capable of emitting that energy that interests our visitors; and I warn the reader that this energy is not an invention of mine, but is something that is being talked about more and more, not only in the field of parapsychology (telelergies, etc.), but in the field of medicine. most advanced (Dr) Simonton in the United States is curing cancers with mental energies, just as Dr. Benjamin Bibb is doing with all kinds of diseases, and the Mexican José Silva is creating a true school in which the state “Alpha” brain is achieving real miracles).

These moods most conducive for the human mind to emit these energies are pain with its many facets, excitement, in which it can also there are many aspects, and the expectation when it is deep and above all constant. Let's see how all religions promote these moods and look in a particular way at Christianity.

The man, who has a deeply religious spirit, is an expectant man.

And more in Christianity, where death is set as “the moment from which eternity hangs”; happy eternity or eternity between torments. In the hundreds of autobiographical accounts, collected by authors such as William James, ED Starbuck (*Psychology of Religion*), William B. Sprague (*Lectures on Reviváis on Religión*), Dr. Leuba (*Studies the Psychology of Religious Phenomena*), George A. Coe (*The Spiritual Life*) etc., we constantly came across individuals who felt a deep concern to dedicate their lives entirely to the service of God; and this fundamentally motivated by the desire to ensure their “eternal salvation.” When this state of mind is superimposed on all the others, (apart from the madness that it can bring about for the whole psyche) the individual usually ends up in the so-called “contemplative life” that is, a state of life in which the mind of the contemplative is disinterested of the problems of this life and, while trying to perfect his soul, he waits for the moment to meet God. It is the state of mind that brilliantly sums up the phrase of Saint Teresa: “That I die because I do not die.”

Apart from this state of mind, in the life of a deeply religious man, there are many moments when the soul is charged with emotion; Throughout the centuries, all religions and all sects have been developing—with all good will—various mechanisms to achieve these emotional states with which they try to bring the soul closer to God and place it more unconditionally at his service: all the “spiritual exercises”, retreats, courses, revivals, impacts, etc., are an example of this.

This expectation, in many weak or sickly spirits, is something bordering on anguish and sometimes despair, as we can see very repeatedly in the aforementioned authors. And by saying this, we enter another field with which religions have a lot to do: the field of pain. Religions, without excepting Christianity, although it is true that for many people they have been a consolation in the many tribulations of life, and even the cause of many joys by providing internal security and peace, no one can deny that they are also the cause of many troubles and annoyances in the lives of individuals and that they have been the cause of many consumptive and moral pains in the lives of peoples, as we will see immediately.

The troubles and annoyances that religion causes us in our daily

life, as we have been educated with them since our childhood, we consider them as something completely natural and that is why we hardly notice them; However, if we observe them in other religions with which we are not emotionally attached, or that do not have our minds conditioned, we immediately see them.

Imagine the reader for a moment, that your religion forbade you to eat beef, or pork, or any type of seafood, or that it forced women to always wear long skirts and with their faces covered, or that it almost did not allow any activity during every Saturday of the year, or that required abstaining from eating during the day for a month each year, or that forced men to always walk with their heads covered, or that did not allow certain individuals born in a certain social class low, do anything to get out of it, or radically forbid marrying someone who did not practice the same faith, or who did not tolerate drinking wine or any drink containing some alcohol, no matter how little, or requiring that the dresses be always of only one kind of fabric, etc., etc. All this and many other things, (for example, in Jainism you cannot get rid of a mosquito that is biting you), they have been prohibited or required by one religion or another. And it cannot be said that they are “sects” of madmen; All the prohibitions and mandates mentioned above are of the most widespread and venerable religions in the world; and most of them belong to religions prior to Christianity, that is to say with several millennia of existence.

Let the reader transpose some of these commandments to our society and to our circumstances: can you imagine the torture that it would be for a Spanish woman to be forced today to always wear a long dress to the feet, and not be able to enjoy the beach or at least Of some dress that, without being immodest, at least helps her to free herself a little from the summer heat? Can the reader imagine what it would be like to be prevented from eating any kind of seafood for life and, moreover, not being able to eat pork? For this is the culinary panorama that practicing Jews have before them, apart from many other restrictive and absurd peculiarities to which they were subjected almost two thousand years ago, by their “protector” Yahweh.

Christians have also had for many centuries our participation in these importunate commandments, with 1st Lenten fasts,

abstinences from meat every Friday of the year until very recently, (which motivated the cod god to occupy a prominent place among the Hispanic lares gods), the norms of Christian decency (with which the Bishops avoided for many years the sun from roasting our sinful flesh), the prohibition of separating from a spouse (although the spouse, over the years, would have with poured into a madman) etc., etc. “The will of God” seems to have been at odds with human tastes and happiness.

In the Middle Ages, when the Church with its commandments and precepts had a total influence on society, it seems that the *joie de vivre* was forbidden, and it seemed that everything really tasty was sin. It was the logical consequence of the philosophy of the “valley of tears”, which was so well expressed in that hypochondriacal song of our childhood: “Forgive your people, Lord ... do not be eternally angry.” (What a sad future for humanity with such a curmudgeonly God!).

And no one can deny that in Christian asceticism, the surest means to reach a true friendship with God is renunciation, mortification, “death to the world and its vanities”, the vows of poverty, chastity and obedience (that is, the renunciation of three great human values such as freedom, economic well-being and sex), etc., etc. I remember not infrequently, how in my study of the mystics, during my years of preparation for the priesthood, my soul was filled with anguish when I read the fiery paragraphs with which many of them urge the Christian to let go of everything, if he wants to be a perfect follower of Christ.

Let us hear from Saint John of the Cross:

“And to mortify and appease the four great natural passions that are: joy, hope, fear and pain, from whose harmony and pacification these and other goods come, the following is a total remedy, and of great merit and cause of great virtues :

Always try to lean: not to the easiest, but to the most difficult; not the tastiest, but the most tasteless; not to what is most palatable, but first to what is less palatable; not to what is rest, but to what is hard; not to what is comfort, but rather to grief; not at most, but at least; not to the highest and most precious, but to the lowest and despised; not to what it is to want something, but to not wanting anything; not go looking for the best of temporal things, but the

worst and wish to enter into all nakedness and emptiness and poverty for Christ of all that is in the world (“Ascent of Mount Carmel. “Book 1. Chapter 13, 5-6 . Ed. Apostolado de la Prensa, SA Madrid).

And the Saint continues to “encourage” us to despise ourselves and want others to despise us. That we speak to our detriment and wish others to do the same. To have our own bad opinion and rejoice when others have it, etc., etc.

Why continue? What the saint proposes to us is a kind of psychological harakiri, if we want to become perfect disciples of Christ.

For those who tell me that this is distorting the asceticism and even the Christian life itself, I will tell you that I realize that the thinking of the mystics is something like a superspecialization of the Christian life; but my critics will also have to admit that this superspecialization is also a culmination and is in line with the general thinking of all Christian ascetics. And if not, the great symbol and sign of Christianity is there to prove it: the cross. The cross is not a symbol of pleasure or life; the cross is a symbol of death and pain. And the cross is and always has been at the center of Christianity.^[9]

And if we go from Christianity to other religions, we find sections with the same phenomenon. In them, the concept of asceticism of spiritual growth is closely related to pain. A test of this are the macabre images that we have all seen in the cinema or in magazines, of Hindu penitents who drag heavy floats with the images of their gods, by means of hooks hooked in their flesh. And without having to go so far, throughout the entire Spanish and Latin American geography we have those barbaric processions of hysterical and bleeding flagellants, during Holy Week. And let's not

9. Confirming this and as a culmination of all this cyst symbolism, are the events of Dozulé, a small town in Normandy, in which a seer has received the message to raise a gigantic 738-meter cross. high with arms of 123 meters. each (!). Despite the absurdity of the message, in 1984 there are several projects of a commission that has taken the matter very seriously, so that—as the apparition said—“all who come to repent at the foot of this Cross, will be saved ”

say anything about yogis, lamas and gurus whose lives are the transcript of what Saint John of the Cross preached to us above. All the great religions seem to have as a common doctrine that in order to perfect themselves, one must renounce this life. “Pain leads to God” seems to be a motto in all of them.

It would be caricaturing the subject, taking seriously what a comedian said—although it must be given no small reason—: “God made Sunday morning to put him to sleep; but their representatives make us lose it with Holy Mass”. But in little details like this, we cannot help but see what we said before: that religion and religious leaders seem to not see with good eyes that humans enjoy life to the full. In a “valley of tears”, as the pleasure does not look good.

Another curious aspect of religions is that they promote two things that, being contrary in themselves, are nevertheless both sought by the gods. Religions, as we have just said, unite people both physically (remember the large religious concentrations in shrines) and ideologically or mentally. But at the same time that they achieve this union (which, as we have seen, is very convenient for the gods) they achieve disunity and even hatred towards all those who do not think alike, for professing a different religion. We will talk about this aspect in a moment.

Wars

Let's leave for a moment the consideration of the religious phenomenon, and let's look at another of the great strategies that the gods have used throughout all of human history to get what they want. And I say that we will leave it for a moment, because we will immediately return to insist on religion, since there is still much to be said about it as an invention and instrument of the gods, and because it has a lot to do with the subject that we will immediately deal with.

I mean wars. A visitor from another evolved world, who came to ours and was interested in knowing what the history of men on this planet has been, would be stunned by an event so repeated, so absurd, so painful, and as harmful as wars are. And despite this and against all reason, human history is plagued with wars of all kinds. Today, when we have very sophisticated technology, we put it all at the service of war and we are capable of killing more

people in a second than we used to kill in a century. Electronics, chemistry and the most advanced engineering, before putting themselves at the service of ordinary people to improve their lives and facilitate their work, fall into the power of the individuals who occupy the high military positions in each country, and are unconditionally placed at the service of war. The “Pentagons” of each country—in which it is not uncommon for paranoid-minded individuals—conscientiously plan the human slaughters that they will eventually have to do, of course for “patriotic” reasons. All those who plan and direct wars, (and in case the military were not enough, “God” often sends us civilians like Ronald Reagan), believe they are worthy people who act for very high motives.

I have never understood the “military mentality”, nor have I explained to myself how honest people can willingly and voluntarily choose the “arms race.” The military, the best they can do, is to do nothing. Because if they do what they know how to do, they will wage war. And war—today more than ever—war of bombs and bullets, and of hunger and blood is always bad. So why choose a career whose natural end is violence and whose culmination leads to the destruction and death of other human beings?

But we already said that what is in mind to be honest; War is the homeland, around which the human mind has been carefully manipulated and conditioned from birth, to the point of losing all notion of perspective, and seeing all those who are not compatriots, more as enemies in power than as human beings exactly the same as us.^[10]

10. Here is what A. Einstein thinks on the matter: “With this I am going to talk about the worst monstrosity that has come out of the spirit of the masses: the army, which I hate. That someone is capable of marching very enthusiastically to the sound of a march is enough to deserve all my contempt; for he has received brain by mistake: the spinal cord is enough for him. That stain of civilization should be made to disappear as soon as possible. How I detest the exploits of your commanders, the senseless acts of violence, and the blissful patriotism! How cynical, how despicable wars seem to me! I'd rather let myself be cut to pieces than take part in such a vile action!” (Albert Einstein. “My vision of the world”. Tusquets editors. 1980 Barcelona).

If, as we said, what the gods seek on the one hand is pain, excitement and terror, as a means for human brains to produce the waves that interest them, and if on the other hand, what they want is human lives severed violently, and better if it is with bloodshed, then we will have to agree that war is another perfect instrument for or its ends.

Imagine the reader, in any of the infinite great battles that history tells us, a field strewn with corpses and wounded and dying men, slowly bleeding to death. And remember the reader that in this case, “imagine” does not mean invent with your imagination, but simply remember an event or hundreds of events that happened in reality. Imagine what a feast, for these leeches and these space dracles! And how well have they been able to eat the brains of so many illustrious people in history, until they convinced them that the defense of democracy, honor, dignity, the homeland, moral values, the treasury or religion, demanded a slaughter! And again we are shuffling the word religion. Because, like it or not, religion has been one of the biggest causes of war in history. With the aggravating circumstance that religious wars are wars that have a special ferocity in themselves. It's about nothing less than exterminating God's enemies! And since everything is lawful to defend the honor of God (at least that's what all the fanatics think), the atrocities that are committed in the wars of religion are unparalleled.

Protestants against Catholics and vice versa, Mohammedans against Christians, Hindus against Mohammedans, Hebrews against Amalekites and other peoples of the “promised land,” and the whole world against the Jews. And within the religions themselves, the fanatics constituted in authority, organizing all kinds of ecclesiastical courts, Holy Offices or Inquisitions to, always in the name of God and defending their doctrine, to put an end to all heretics, sorcerers, enlightened people and reformers. There is much talk about the Spanish Inquisition, and with good reason, but people do not know about the fierce Protestant Inquisitions and the no less “holy” Islamic inquisitions in which the most fervent servants of Muhammad sometimes burned.

And this is not a thing of the past. Today, as remnants of the black history of religious wars and holy wars, we have the cases of

Northern Ireland where religious hatred—and Christian for more signs—already has the characteristics of mental illness, and is like the embers of all the patriotic conflict that is aired on the surface; the case of India versus Pakistan (Hindus against Mohammedans), the case of Iran-Iraq, because within Islam there are the same fraternal and holy wars that we have in Christianity. In the history manuals we studied in our youth, we remember perfectly those tedious chapters dedicated to what were called “Religious Wars.” The religions, which had begun by preaching “love one another”, and being the bond of union of many peoples among themselves, degenerated into hatred towards those who had the same idea of God, and into something so absurd on their own terms, such as the “holy wars”, with which the Mohammedans flooded with blood, for eight centuries, three continents.

Here is the candid way in which the B'nai Brith League (against anti-Jewish defamation) approaches this whole issue—agreeing with us—in their booklet “Facts Concerning Lies About Jews”:

“Orthodox Zionism began with the divine mandate made by our first patriarch (Abraham):” lift your eyes from where you are and look north, south, east; west, because all the earth What do you see, I'll give it to you and your descendants. “ These words, which constitute our right. Palestine, they don't come from the Balfour Declaration [made by the British]; these words come from the Bible. Our settlement in Palestine is a divine order that has to be observed as a commandment.

These incredible words, which summarize fanaticism, are commented thus, by the author O. I. M. Gras in his book “Deceptions and Myths of the Bible” (Bell, N. York):

“The theft of an entire country (Palestine) and a million hungry and homeless Arabs, this is what the belief in myths has resulted. To the Bible instead of “the word of God” it should be called “the works of the devil.” Its cunning is so diabolical that it has deceived the entire world for more than two thousand years, and its consequences have been sixteen centuries of darkness, Crusades and Inquisitions, prejudice and fanaticism and today a war in the same place where everyone these myths originated. I think that it is about time that we get rid of a book that causes so many entanglements. And I also believe that it is about time that we

analyze in depth that phrase so repeated in the Bible: “And God said: ...”.

In a way, wars are the culmination of all the strategies of the gods; and many of the others that we are going to consider below, are nothing but preliminary steps or preparations that little by little lead us to wars, because in them it is where man produces exactly what the gods want from him.

Let us now turn to consider another of these strategies that have been and continue to be the cause of many wars today and that are one of the main impediments for men to understand each other better.

Homelands

A little higher up, we briefly touch on the subject of homelands. If we go a little deeper into this theme, which for many closed-minded individuals is a “sacred” theme, we will immediately see that, despite the solemnity and sacredness with which it has been invested, it is something completely artificial and fruit, in many occasions, of mere ambitions of leaders of the past, or of pure geographical accidents, or simply of luck. A child from Orense, for example, imbued by what he hears at home, and indoctrinated at school with traditional teachings.

tionals, he will automatically have to extend his love some 500 kilometers to the East, that is to say to all the inhabitants of Spain who live in that direction; 150 kms. to the North and 100 to the West, because there the country ends and the sea begins; and he will have to be careful to be very sparing in his love for the South, because the Portuguese are immediately in that direction; And these are foreign!

ros !; rather—according to the patriotic school manuals—they were traitors and ungrateful, because they separated from the lap of Spain¹³.

And it turns out that the Portuguese from the North are much closer racially, historically and even linguistically to the people of Orense than the Valencians or the Catalans, to whom the child has to extend his love! The border lines of / as nations, which we see on maps, are nothing more than the absurd calligraphy of history. It is curious how this feeling, to a certain natural logical point, of

loving those who are close to one, becomes sickly irrational, prone to the contempt of “foreigners”, and curiously conforms to limits that in very many cases they are unnatural and in many others have been drawn by ambitious adventurers or by illustrious scoundrels. And it is also curious to see how the children of emigrants, with totally different millennial ethnic and linguistic roots, tend to be more patriotic than the natives of the country, forgetting very quickly the original country of their ancestors.

One cannot help but have the impression that there is something or someone who manipulates this feeling — which, as we have said, is logical — and exacerbates and exaggerates it until it becomes irrational, so that the defects of the feeling are more ardently defended. homeland, than the virtues of the neighboring nation.

Diversity of languages

And together with the phenomenon of the homelands we have another omnipresent historical fact, which although it has its perfectly natural aspect, has another face in which the hidden intervention of the gods can also be suspected: the enormous diversity of languages spoken on the planet .

Linguists have their valid explanations to convince us that the process of language creation is a natural process, and we have no problem admitting it. But we have to remember what we have already said before: The gods, in their interference in the lives of men, often use natural phenomena to achieve what they want, without men falling into the account of their intervention; We do not realize their game, precisely because we believe that the phenomenon is perfectly natural, when in reality, without ceasing to be natural, it has been, in a certain way, forced and manipulated to achieve what they want with it. And vice versa, many times phenomena that are totally natural, —but unknown to us— are presented to us as “miracles” or marvelous events due to their great power, which impress us and force us to pay attention to them.

But let's go back to the phenomenon of language diversity. I confess to the reader that I had somewhat forgotten what the Bible says on this matter, and when I went to consult it, to see what it said, I found with the following:

“The earth was all of a single language and of the same words ...

and they said to themselves: we are going to build a city and a tower whose summit touches the heavens and makes us famous, in case we have to divide ourselves over the face of the earth.

Then Yahweh came down to see the city and the tower that the sons of men were making and said to himself: Here is a united people because they have only one language. They have proposed this and nothing will prevent them from doing it. So let's go down and confuse their language so that they don't understand each other.

And Yahweh scattered them throughout the face of the earth (Gen. 11.1-9).

Of course I am not going to rely on this text to “prove” what I am saying. Given my thinking about the Bible it would be a total contradiction. But it is still curious that the Bible corroborates in such a blatant way an idea that had come to my mind as a logical consequence of many other facts about which we can have no doubt. And by the way, let the reader observe the spirit of our “father” Yahve, perpetually jealous of the happiness and progress of men, and perpetually on the lookout to see how he could annoy them. (As the Israelites were not spoiled children, to whom despite this, he also hit them with a certain frequency with a certain frequency).

The last sentence that we see in the cited text is the logical consequence of the diversification of languages: “not understanding”, that is, lack of communication, greatly promotes not only physical separation, but also mental separation, which can ultimately degenerate—and indeed has degenerated—into hatred, misunderstanding, and war. We can say the same about languages that we said about religions: if on the one hand they are an instrument to unite peoples, on the other hand they are to separate these peoples from others who speak different languages.

And I also want to point out one thing: the insurmountable difficulty that has existed for us men to agree to create a common language. We have agreed on things that were more difficult (weights and measures, timeline, calendar, international air and sea zones, telecommunications, etc.) but all the timid attempts that have been made in the United Nations to find a language Commonly, they have failed even before being taken seriously into

consideration. We see the strong reasons there are for the respective nations to refuse to abandon their current languages, but that is not the point. It is simply that linguists do in a more complete and professional way, what Dr. Esperanto tried to do a century ago, that is, create a new artificial and neutral language that is used as the second language by all the inhabitants of the planet. Each one, like each nation, would continue to use its own language; but in international relations the new language would be the only one used. And in the same way, tourists and all those who had to leave their homeland for business, would not have to be learning different languages (without learning any of them well) but would rather concentrate their efforts on learning this international language with which they could be understood anywhere on the planet.

Furthermore, this language, created artificially and by specialists, could be much simpler, without the irregularities and infinite exceptions that plague all languages, without, on the other hand, losing its ability to express any human idea or feeling. Over time this language would become the common language of the planet as the increasing mobility of humans was forcing them to use it more and more frequently.

But, against all logic, the great leaders of the planet have never wanted to pay any attention to something so enormously useful for humanity. They prefer to continue in their politics, in their good life at the expense of the people, and in their power games, in which they give free rein to their paranoia. (Because it cannot be denied that today, wishing to be the leader of one of the great nations automatically means having a regular dose of paranoia or masochism).

And before leaving the subject of languages as an instrument of the gods to divide and put men to fight among themselves, I want to communicate to the reader this most curious fact: among the Mexican Toltecs, there was a tradition that their ancestors tried to build a great pyramid, and while they were in their endeavor, people suddenly began to speak in a different way than they had done until then it is; in such a way, that they could not understand each other and therefore had to abandon the construction of the pyramid.

Details about this tradition

They have come down to us in a very imprecise way, but it would not surprise us if Yahweh's transatlantic relatives acted the same as him, in similar circumstances.

Breeds

Another of the possible strategies that the gods have used to ensure that men do not understand each other and fight each other, are the diversity of races that exist in humanity. I confess that in this particular I have fewer facts to lean on, but there are some that indicate that the hand of the gods has had a lot to do with all this great diversity of races that we see among men.

The biblical belief that we all come from a single couple, created directly by God himself in paradise, is totally childish. The different human races have been appearing on the surface of the planet over millions of years.

Before getting into the subject, we will have to admit, again, that the fact that there are diverse human races has perfectly logical natural explanations. But once again, we find certain peculiarities that make us suspect that the gods have put their hand in a natural process.

The first thing that racial differences make us see clearly is the plurality of their origins. The “first couples” appeared at different times and in different places on the planet. When some anthropoid or group of anthropoids were about to make the leap or in other words, when mutants began to appear among them, then the gods intervened to program them genetically, so that their evolution and behavior would be like the gods It suited them. In fact, the Popol Vuh (the Quiche Bible) speaks of various attempts “by the lords” to create man and even speaks of failed attempts.

When I say that races appear on Earth after a natural process, I mean a natural evolution of other non-intelligent species. However, I believe that the clear differences between some races and others are due not only to natural factors but also to the intervention of various “superior beings”, with greater or lesser powers and with different purposes in mind.

I imagine that to many all this sounds like pure fantasy. But I beg you to reflect on this parallel event of which we have not the

slightest doubt.

Let the reader consider the difference between a Mastiff or Alano (with a wingspan of almost one meter) and a Chihuahua. They are all dogs and theoretically we could achieve the fertilization of a female mastiff by a male Chihuahua (if someone were so ingenious that they could accomplish such an “impossible mission”). Well, who has made such diverse varieties of dogs, which have a generically common origin? A god has made him: the god of dogs. And who is the god of dogs? The god of dogs is called man.

Men, throughout the centuries, have intervened in the formation of their races according to our tastes or our needs. We have managed dogs for various types of hunting, dogs to defend the house, dogs for races, dogs to lead sheep, dogs with very short legs and very short-tempered (the sausage family) to get into the huras and take out the badgers and foxes, and even dogs to keep us company on a cushion and occupying little space. Dogs do not realize this; but the trouble is that men also little do they realize that they too have been manipulated in many ways.

Returning to the differences between humans, another fact that draws attention is to see how the various races are so perfectly circumscribed to the continents. Africa is the continent of blacks; America (far from being the New World, is the place where the oldest human remains have been found, by far) is the continent of men of skin coppery, which although they have quite a few differences, nevertheless have a lot in common; In most of Asia, the common feature is the oblique and thin eyes, in India we find a characteristic skin color and physiognomy. We could also point out one or two Mediterranean races; and finally, the blond: a people without prehistory, who from the mists of northern Europe, violently burst into history very recently, and who today, generally speaking, are the ones who dominate the world. It would seem that they are the last creation of the gods and even the most similar to them, as described by Greek and Roman writers, and as they have been seen on many occasions in our days, descended of his favorite vehicles, the UFOs.

This is, described in a very simple way, the panorama of human races, and I say again that I have no “evidence” for what is requested in court, and it may even be that I am wrong in some of

my assessments. But what I have no doubt about is that my point of view about the appearance of the human being on the planet, considered in a general way, is much closer to reality, than the childishness that religion gave us or that the simplicities that official science tells us, which refuses to admit countless evidences that convince us that the antiquity of man on Earth is much greater than what it says.^[11]

Sports

Let us now look at another universal phenomenon that is in stark contrast to the one we have just analyzed: sports. The international organization of sports entails an enormous amount of difficulties, precisely because it is the whole competitive issue in itself. Well, we find that sports have an international organization that the United Nations itself would like for itself. The directives and orders issued by the International Olympic Committee or FIFA, to give just two examples, are obeyed much more carefully than the condemnations, embargoes or resolutions issued by the United Nations, which are very often rejected by the countries against which they are directed. The enormous amount of preparations and expenses that an Olympic Games entail, could lead to think that they would be an insurmountable obstacle to its celebration. And yet we see how regularly every four years, all the nations of the world, despite being embroiled in innumerable disputes and even wars, come together in one place to compete in countless sports.

But it may be asked, what relationship do sports have with the gods? or how do they benefit from your good organization?

Let the reader remember again what we had said that the gods intended in the first place, in order to achieve what they ultimately seek. They intend to bring people together and excite them in some way in order to obtain in a unified way the energy that emanates

11. I recommend that the reader read or review the long footnote, found in the chapter “The Bible, the word of God or the inventions of men?” from my book “Why Christianity is dying.” In it you will find reliable data that tell us that in the Secondary Era there were already men like us on the planet; and if we are to be consistent with what we have found, probably before, no matter how much official science is scandalized.

from their brains. Now imagine a stadium on a Sunday afternoon at three or four o'clock in the afternoon, full of people shouting and screaming until they hoarse, prisoners of anguish or anger, if their team is losing, and exulting with joy if their team wins. And think that forty or fifty kilometers away, in the nearest city the same spectacle is being repeated; And if it could go back to from a great height and having an eagle's eye view, you would see that across the nation, at that very moment, there are hundreds of sports fields and stadiums full of people shouting with the same enthusiasm. And if you rise even higher, you will see that not only in your nation, but throughout Europe there are thousands of fields full of exulting or howling people.

In the same way that bees or bumblebees are suspended in the air above the flower, sucking the nectar that it distils, we imagine these invisible beings rocking on top of the stadiums, with their characteristic swaying, while they “suck” the very subtle radiation that in those moments they emanate from the excited brains of all that human mass. And this, Sunday after Sunday and year after year, above and beyond all economic, social or political crises; and even above the climatic difficulties since it is quite frequent, that the games are held on windy days and with temperatures below zero, or with the fields flooded and even with snow, as happens in American football.

Crossing the iron curtains and the complicated customs that separate us from the communist countries is not an easy thing; However, there are no such obstacles for sports, and what trade or cultural commissions and tourist groups do not achieve, entire teams of athletes easily achieve, both in one direction and another. It may be that the great war Russia-United States confrontation breaks out while a great basketball final is being held between the two countries, at Madison Square Garden; but in both circumstances, the great beneficiaries will be the gods; and naive mortals, we will not have to follow the rules of conduct that they have set for us.

Think for a moment the in the so-called “national holiday” (and for the record that I am not an enemy of it, without being an amateur). What a brilliant strategy from some Iberian god to achieve precisely what they all want!

A crowded arena of human beings, huddled together and vociferous, enraged on the one hand by the brave onslaught of the bull, and anguished on the other, by the possibility of a deadly catch Each graceful turn of the right-hander generates a psychic, giant and rhythmic wave, which comes out from the plaza and rises invisible to the heights And to finish off the great task that the gods do us, in the middle of the ring—as in an imposing altar—a beautiful bull! (Exactly the same as the gods demanded of their worshippers of yesteryear!), Spouting hot blood and violently delivering in seconds all her mighty life to the edge of the rapier. The men playing with the animal, and the gods playing with the man. But the man does not realize.

To finish this topic, I will insist that practicing sport is a completely natural thing in human beings; But such a perfect and efficient organization (in a world so disorganized and in which so many great institutions function so badly), which manages to fill up, week after week, countless stadiums, with excited human beings, is something that fills one up. of many suspicions.

Big fires

A last phenomenon used by the gods to achieve what they seek in our world. A phenomenon that will surprise the reader, because he probably never suspected that he could have such a back room, although I am sure that on more than one occasion he will have thought of it with some anguish or, if he does not live in the country and cannot be affected by him, with some curiosity. I mean the big wildfires. Again, I may be wrong on this, but there are many strange circumstances in this phenomenon, when viewed globally.

Some years ago, when the summer forest fires were a real concern, not only in Spain but throughout Europe, I wrote an article entitled “Who burns the mountains?” The magazine for which it was intended did not consider it prudent to publish it because they thought it was too bold. Today, after several years, when forest fires have become a nightmare in some nations, without the authorities or technicians being able to find a cause or a solution, I reaffirm more in my suspicion that behind From truly natural causes, the hand or breath of some of these “gods” may be there to fan the flames. And in many cases, I believe that there has been no

natural cause but that they directly—and sometimes blatantly—were the arsonists.

Before transcribing parts of the article to which I referred, I have to remind the reader of what I said at the end of the previous chapter about the vital energy that is released when living matter violently disintegrates. Matter returns to earth, but the life that permeated it is detached and released in the form of radiation or waves of enormous frequency, (totally unrecognizable by the instruments available to science).

When animal bodies are burned, this energy is released quickly and abundantly, while when plant matter is burned, it is released in much lesser proportion and therefore to achieve any appreciable amount of this subtle energy you have to burn large amounts.

I have to confess—my article began—that it was a trivial circumstance that encouraged me to put in writing my suspicion that forest fires were not as natural as they appeared to be. It was a fact that happened to me, a few days before in a Galician mountain, a region in which these inexplicable fires occur in great abundance.

I was walking with two old men through a pine forest talking about the great danger that mountain fires constitute today, when the old woman said spontaneously: “Deus nos libre d'unha mala fada” (God save us from a bad fairy). On the lips of the old woman, that phrase was only an instinctive echo with which she mechanically repeated what she would surely have heard many years ago from her parents, and she couldn't really explain why she said it. But in my ears that gave rise to suspicion. I insist that they are only suspicions, but on the other hand there are many facts that give force to these suspicions; facts that come from different fields, times and latitudes.

In 1979 a group of experts related to the wood industry and therefore concerned about the large number of forest fires, met in Orense; the purpose of the meeting was, above all, to reach an agreement about what its origin could be. The conclusions they reached were from consultants: they found no less than 14 possible causes. But “quod nimis probat, nihil probat”: what proves too much proves nothing. Fourteen causes were too many causes to take seriously and they kind of destroyed each other. they were

actually fourteen desperate theories to explain an inexplicable fact. I do not deny that a forest can burn from completely natural causes, such as the action of an arsonist, the butt of an irresponsible person, an electric shock, etc. But none of these causes, and not even all of them together, are capable of explaining to us the enormous amount of fires that have been unleashed in recent years not only in Spain but in many other nations of the world.

One of the causes that for a long time was admitted as a possible explanation was that the glasses or bottles, and especially the bottoms of the broken bottles abandoned in the forest, acted as a magnifying glass, concentrating the sun's rays and thus starting the fire. This cause was studied in the United States in a special way by a Western University, where these great inexplicable fires also occur very frequently, and it was found that of some 5,000 tests that were made (leaving bottle bottoms in places in where with some ease may have started a fire) none resulted in an actual fire. Of most of the other '14 Orense causes' something of the sort could be said.

Yes we must recognize a greater force to the cigarette butts thrown by irresponsible people on the sides of the road, to the remains of hikers' bonfires and especially to psychopathic or hired arsonists; But even so, the strange phenomenon is not explained with all the extension and abundance that it has been reaching in recent years; and more, taking into account that some of these large fires have started far away from roads, in places where Sunday tourists never arrive (who are the most dangerous) and especially taking into account the circumstance that, on many occasions, fires have started simultaneously or with very little time difference all along a mountain or range.

Here are some of the indications that have been putting me on the track that we are facing a paranormal event of vast dimensions.

In 1979, when I was traveling alone through a mountainous region in the limits of the provinces of Pontevedra and La Coruña, when I crowned the top of a mountain, I suddenly came across a terrifying fire that was devouring a pine forest, with flames of more than ten meters high and advancing menacingly towards the narrow road

through which I had to pass. That vision give
tesca—it was getting dark—overwhelmed me, because there was
the strange circumstance that for at least ten minutes, a torrential
rain had been falling throughout that region. I, before the spectacle
of those huge flames insensitive to the falling water, I stopped the
vehicle and tried to get out of it to convince myself that what I was
seeing was true. I could only put my left foot on the ground
because the mere attempt to get out left me completely drenched. I
remember spending a while with my window down listening to the
threatening crackle of the flames and contemplating that incredible
spectacle.^[12]

Within a month of having witnessed this event, I witnessed
thousands of miles away (in Los Angeles, California) another
strange event closely related to it. From one of the neighborhoods
of that immense city, I could see how in a front of a few
kilometers, the entire ridge of Beverly Hills burned, spreading the
fire to the seashore. This fire was notorious because among the

12. As a strange fact—one more—that adds strength to what was said in
the text, I will tell the reader that threatening to spread to the rest of the
property if I don't know, it would come quickly. Not only was the easily
combustible matter such as straw grass of the flames, but the tillage wagon
made of solid and very cured wood was suddenly engulfed in flames,
leaving only the charred remains of it. In poltergeist phenomena, which
we study in parapsychology, the agent that causes noise, breaking objects,
throwing stones, and all sorts of rare phenomena, is also the normal cause
of fires. I know of the case in which firefighters in a small city in the
United States chose to park one of their truck pumps in front of a house
where an inexplicable fire broke out every quarter of an hour devouring in
a few moments everything that was around and

In demonology,—which not only in the popular mind, but in all its
profound reality, is related to all these strange phenomena—“causing fire”
is something that is constantly attributed to the “demon”; (And I put
“demon” in quotation marks because I do not admit the devil as
Christianity presents him, that is, something like a personal enemy of
God. I admit him, yes, as one of these superhuman beings, of which we are
precisely discussed in this book and whose manifestations are usually
negative for humans). I copy from the book by Nicolás Remy, published in
1595, the title of chapter 13, Book 11:

“Demons set fire to houses and buildings. Some examples”. N. Remy gives
example after example of such fires which, according to the mentality of
those times, were attributed to the “devil.”

many houses that it destroyed, were those of some of the famous cinema. The curious thing was that the authorities could not explain how it had been able to start in so many places simultaneously and how it had been able to spread so quickly. I keep the headlines of the newspapers with the conjectures and surprise at such a destructive and inexplicable event.

This belief of mine is not as rare as it might seem at first glance and has an enormous amount of background and support in the field of paranormalology. The act of “setting fires” is something that those of us who are dedicated to investigating the strange world of the paranormal encounter at every step

In Galicia there are some rare fires that the peasants call “ameigados”, that is, caused by “meigas” or fairies (remember the “bad fada” to which the peasant was referring). I know the details of one of these fires in the province of La Coruña, in which the owners of a farmhouse, with their small farm around, were on perpetual guard against the flames that erupted, suddenly and spontaneously, from any corner of the farm, several Spanish newspapers reported that in the province of Pontevedra alone there had been 47 registered forest fires in one month. But the funny thing is that it was in the month of February (!) (1984) when it had rained heavily for most of it.

Naturally in parapsychology we have to know how to distinguish very well between the explanation that different peoples and people can give to these rare events, and the undeniable reality of the events themselves.

In the life of Saint John Mary Vianney (an 18th century French saint) we find that the “demon” caused strange and sudden fires in his house, “furious that the saint did not fall into his traps.”

In the field of UFOs we also have that fires are closely related to these mysterious visitors; and it must be said that not only to cause them, but sometimes even to extinguish them, where it is seen that they have great mastery in this matter. But it must be confessed that the cases in which these space intruders instead of putting out fires, cause them are much more abundant.

In the 1975 wave in Puerto Rico, in which along with a large number of UFOs, other strange creatures similar to large birds

were seen in the sky, (a phenomenon that has also happened in other parts concomitantly with the sighting of UFOs) I know of It is close to the case where a small hut on which one of these large “birds” perched inexplicably burst into flames as soon as the “bird” disappeared.

But the most instructive case in this particular is the famous “Peshtigo Fire” better known as the “Chicago fire”, for having been one of its most famous consequences. Many people do not know that the same night that Chicago burned (October 8, 1871), many other small towns and even cities such as the now populous Greenbay burned, in which around 3,000 people perished. And that same night huge tracts of land burned in at least seven states in North America with an area like half the Iberian Peninsula.

Cause of this fantastic fire? Neither more nor less than what we today call a UFO. A fireball that crossed the north and northeast of the United States from the state of Nebraska to that of Pennsylvania, following a straight line of no less than 2,000 kilometers and causing huge conflagrations in its path over thousands of square kilometers. According to eyewitnesses, a suffocating heat suddenly came down from the sky, drowning all who he found himself in the open without having a place to take shelter. So far, parts of the unpublished article.

Since then, I have continued to collect data that have increased my suspicions. We read in the “Excelsior” of Mexico, on September 29th. 1979: “A total of 25,000 hectares of grasslands and forests of San Pedro Mártir and Sierra Juárez; in the Ensenada municipality, they were destroyed by fires during the summer season. News like this can be found by the hundreds in all the newspapers of many of the world's nations, especially those in which forests abound. In the moments in which I write these lines, a gigantic forest fire four days ago that devastated forests and towns in Australia, the flames having so far consumed an area of approximately 3,000 square kilometers. Naturally, the people who live in the cities hardly know about these enormous conflagrations and for them it is no more than just another newspaper or radio story. When in 1982 I crossed Portugal from Porto to the city of Cástelo Branco, I did it through kilometers and kilometers of completely burned mountains in which there was no trace of life. Brazil is most likely the nation

with the largest amount of virgin forests of impenetrable lushness. Well, in the decade of the 60s a forest area burned comparable to the area of all Spain. Although in the case of Brazil, many people are known to be interested in this barbaric practice, in order for the Indians who live there to withdraw further into the immense Mato Grosso and leave the land free for the profiteers. (This genocide has been denounced repeatedly in the United Nations, but the military who misgoverns that country are very busy torturing “communists” and labor leaders and do not have time for such trifles).

While it is true that, as we said before, in many cases a perfectly human and natural cause can be found for these phenomena, it is also very true that the case of forest fires is one of the cases in which these “superior” beings cover their actions on our planet under the appearances of natural phenomena, when in reality they are phenomena caused or enlivened by them; just as, at times, they do the opposite, that is, they make us believe that something is “supernatural”, when in reality it is something perfectly natural, but due to causes that we do not know about and that they use at will to impress us; (Starting with their own people, whom they have made us worship, as if they were or when in reality they are only other intelligent Universe beings).

However, there are cases in which we have no doubt who caused the fires. In past lines and contributed some of these cases. And for the reader to see that these events are not just a thing of the past, I will transcribe this news item that appeared in the Buenos Aires newspaper *Crónica*, on August 1982 (and referred to me by the Puerto Rican researcher Noel Rigau). The headline of the newspaper is: “An incendiary UFO Catamarca”; and parts of the extensive information read like this:

“A fire registered today in the town of London and surrounding areas affected 11 homes and injured two people as well as significant losses in walnut plantations, citrus vineyards; And although the strong gusts of wind that were registered at that time, made the population fear for their safety, the fire then moved away towards the hills, after changing the direction of the wind.

However, when the origin of the incident was still conjecture, an official statement left the population perplexed. Indeed, the Police

Headquarters reported tonight that a fire registered in the city of London would have been caused by an unidentified flying object (UFO) that on two occasions had managed to contact the ground. The statement given through the Relations Department reads as follows:

"In the London town, Bethlehem Department, a zonda wind started last night with an approximate speed of 150 kms. per hour, causing extensive damage, blasting roofs of homes, falling walnut trees and public lighting poles. At 3.50 a UFO was observed moving from west to east at a height of 7 meters, illuminating the population in a 50-meter circumference with yellow light.

"Later it landed on a farm, and then took off, heading northwest, descending again for two to three minutes, being able to immediately observe that a voracious fire was taking place in the place where it landed; said sinister expanded because of the strong wind ...".

The newspaper "Crónica" still follows for a whole column giving more details of the event. And in case we had any doubt that this is just one more sensationalist story, four days later the newspaper "Clarín", also from Buenos Aires, abounded more in the fact after its own investigation:

"CATAMARCA AMAZED BY A FIRE UFO ... The evolution of the UFO was followed with concern from a police patrol car, by the provincial agents Andrés Soria and Ramón Carpió, in circumstances in which they were making a routine tour of the town ... The province of Catamarca is convulsed by the strange fire in fields that occurred at one end of the town of London from a large flare emitted by an unidentified flying object (UFO), according to the local police itself. As a strong wind began to blow, the police officers saw the object stopped and perched on the street, at the corner of Zurita and Calchaquí streets. When they stopped the march of the vehicle, the UFO rose quickly, and after a zigzagging route, produced a violent boom that resulted in an immense flare ...".

The newspaper "Clarín" continues its information by providing more testimonies from eyewitnesses and ending with this frightening description:

"Alberto Seleme, a well-known inhabitant of the place, corroborated what was said and added:" It was something dantesque; the earth, the wind, the smoke, the cry of the people who ran, the flames. The police blew the sirens. Everything was a hell". Rather, these mysterious visitors from space have on occasion been seen putting out fires. I know closely a case that occurred in Tolima (Colombia), in which the ranch of a well-known journalist was saved from being eaten by a fire, thanks to the timely and manifest intervention of a UFO. When she was terrified, in the company of a friend, seeing how the flames advanced devouring everything, and they were already a very short distance from the house, a disk-shaped device slowly approached, at a very low height, towards the calls. In a few moments she felt an intense cold that not only made her shiver, along with all the farm laborers who were fighting to prevent the fire from advancing, but also made the huge flames extinguish in a few moments. The owner of the farm herself explained to me in all her details how the entire incredible event had been, and she showed me a copy of the newspaper "El Tiempo" in which she had narrated, on a whole page, everything that had happened.

When in the year 1931, there was in the, by many concepts, mysterious Mount Shasta (western United States) a great forest fire that advanced rapidly, devouring everything, on one of the slopes of the mountain, according to many witnesses, it appeared. a strange fog that inexplicably stopped her. The sign where the fire stopped could be seen for many years as a great curve perfectly drawn in the middle of the mountain.

I admit the possibility that I am in error and that all my suspicions are nothing more than my own imagination. But again, looking at the Bible and the history of many peoples in ancient times, the interest and insistence that the gods have with the cremation of the offerings that they demanded, whether they were animals or vegetables, I reaffirm my suspicions.

Vegetable cremations in the Bible

And note the reader that I say "vegetable or animal offerings" because the truth is that the gods also demanded offerings and cremations of certain vegetables, in a specific quantity and way, as we will see in the biblical texts.

This could, at first glance, seem to contradict what we said about the fact that vegetable matter gives off these waves (life) in less quantity when it is burned, and that is why large quantities of it must be burned simultaneously, in order to produce a amount of appreciable or usable energy for the gods.

This, while still being true, can very well be combined with the sparseness and selectivity that we see in the vegetable offerings required by Yahweh. Returning to the comparisons, we can see that men consume large proportions of vegetables (flours, grains, etc.), while of others we barely ingest infinitesimal quantities, such as the spices with which we season our meals. The energy produced by the conflagration of a great forest could be a common and vulgar “food” for many of these beings at a certain time, while the burning of certain exquisite vegetables, in specific quantities, and at times and in very specific ways, it could be as the proper condiment for the cremation of animals (which is what constitutes the important part of the offering dear to the gods).

Put in more exact words, the unusual waves that certain vegetables give off when burned in certain proportions, are in tune with those that come off the cremation of animal matter, together producing a vibration that is especially pleasant for animals.

“Palates” of certain more refined spirits. And, it seems, both Yahweh and the heads of all the bands of “elohim” were a kind of space “gourmets”.

See the reader with what delicacy Yahweh orders the vegetable offerings to be made to him; He gives the impression that he is dictating haute cuisine recipes to Moses with his exact measurements: “Tell the Israelites to give you a red calf without blemish and never yoked, and slaughter it outside the field. -Then, Eleazar the priest, will dip his finger in her blood. and he will shake it seven times to the tent of meetings. Afterwards the calf will be completely burned, but the priest will take a little cedar wood, a little hyssop [a very aromatic plant formerly used in medicine] and a little scarlet red flax (!!) and throw it all into the fire where the calf is burned ... ”(Num. 19, 1-7).

In the daily morning and afternoon offerings, along with the animals to be sacrificed and burned, Yahweh demanded without fail, the “grain offering”, which consisted of the 10th. part of an

“ephah” (a Hebrew measure) of fine flour, mixed with 1/4 of “hin” (another measure) of oil from crushed olives, and also had to be offered a libation of 1/4 of “hin” of wine.

But Yahweh detailed his recipes well; because when the animal that was offered was a bull, then with it you had to offer 3 tenths of sifted flour, mixed with olive oil; if instead of a bull it was a ram, then the amount of flour that had to be offered was 2 tenths; if it was a lamb, 1 tenth and if it was a male goat, then nothing was to be offered with it. The quantities of wine also varied according to the animal that was sacrificed.

But not only that; Yahweh went down to more details. Cereal offerings had to always be unleavened; you had to add some incense; they had to be with olive oil; had have

add salt without fail (“every offering must be with salt”), and never add honey.

It also specified:

“When the cereal that is offered to me has been roasted in an oven, it will have to be presented to me in the form of wafers sprinkled with oil; If it has been cooked on a griddle or frying pan, then it will have to be cut into pieces and sprinkled with oil; and if the cereal has been prepared in a pot, then it will have to be well submerged in oil to fry it”.

And all this to be burned at the stake with the offerings, as a marinade. The curious thing is that the peculiarities that we know of the offerings that the Mesopotamian gods demanded of their peoples, are enormously similar to those that we see demanded by Yahweh; not only in the bulk of the offerings and the cremations of animals, but also in these details or whims of requiring this or that herb or liquid together with the animal offering. This makes us very suspicious of the equality of Yahweh with all the other “false gods” and gives us the explanation for his tremendous jealousy towards them.

Animal cremations in the Bible

Regarding Yahweh's orders to Moses regarding the cremation of animals on the altar, we could fill pages:

“This is the law of the holocaust: the holocaust will burn on the hearth of the altar overnight and the fire on the altar will always be lit ... The fire will always burn on the altar without going out; the priest will feed him firewood every morning; he will put the burnt offering on it and burn the fat of peaceful sacrifices right there. It is a perennial fire that must burn on the altar without going out ”. (No. 28.3).

The details that Yahweh gave Moses about how he should burn the offerings, which were burnt offerings and which the priests could eat in part, etc. are endless.

But there are still more quirks. Sometimes it seems that Yahweh's impatience was so great to feel the “soft calming smell” of which the texts speak to us, that without waiting for them to be burned, he himself came down to burn them, to capture closely what he wanted from them:

“And Yahweh said to him (to Abraham): Choose me a cow three years old, a three-year-old goat and a three-year-old ram and a turtledove and a palomino. Abraham took all that and split the animals in half, but not the birds; and he put each of the halves in front of the other ... Now that the sun had set, and in very dense darkness, a smoldering stove appeared and a blazing fire passed between the halves of the victims ”. (Gen. 15).

And later in the book of Leviticus:

“Arón raising his hand blessed the people and came down after having offered the sacrifice for sin, the holocaust and the peaceful sacrifice. Moses and Aron entered the tabernacle of the meeting and when they left, the glory of Yahweh [the famous cloud] was manifested to all the people, and a fire commanded by Yahweh came out of it, which consumed the burnt offering and the fats on the altar. . At his sight the people all cried out for joy and fell on their faces to the ground ”. (Lev. 9).

In this there seems to be a parallel with what we said earlier about the slaughter of animals. It gives the impression that both in the bloody sacrifices and in the burnt offerings, as there are currently

no civilized peoples who heed Yahweh or any of the other gods in terms of sacrificing animals to them and burning offerings of matter. Long live, they procure the sacrifices and burnt offerings themselves; in the case of the former, going to farms to kill animals, and in terms of holocausts, causing the huge forest fires that we see in the press around the world every summer.

For the reader to see the importance that Yahweh attached to all this (and at the same time to contrast it with the little or no case that such “most sacred things” are accorded today, both in Judaism and in Christianity) listen to these sobering texts taken from Book 2. of the Chronicles and, referring to the consecration of the temple by Solomon, that is to say around 300 years after the death of Moses:

“King Solomon with all the community of Israel that had gathered around him, they sacrificed before the ark innumerable sheep and oxen in incalculable abundance ... When the priests left the sanctuary, the House was filled with the cloud, the same House of Yahweh ... And the priests could not continue in the service because of the cloud, because the “glory of Yahweh” filled the House of God When Solomon finished praying, fire came down from heaven that devoured the holocaust and sacrifices; and the “glory of Yahweh” filled the House. The priests could not enter the House of Yahweh because the “glory of Yahweh” was in the House of Yahweh. Then all the children of Israel, seeing the fire and the “glory of Yahweh” descend on the House, fell face down on the pavement and worshiped Yahweh “because he is good and because his love is eternal.” then the king and all the people offered sacrifices to Yahweh. King Solomon offered 22,000 oxen and 120,000 sheep as a sacrifice. Thus the King and all the people inaugurated the House of God ... ”.

(Note in passing the reader the symbolic nothingness and on the contrary manifest and physical presence of Yahweh; the people saw the cloud perfectly, just as in our days many people have seen small clouds doing very strange things).

These figures are most likely exaggerated; but even reducing them to a third, we find ourselves before a bonfire in which several tons of meat were burned. Imagine the smoke, the pungent smell of

burning meat, and the fat flowing everywhere. You do not have to imagine it because it will be enough to continue reading the rest of Chapter 7:

“Solomon consecrated the interior of the courtyard that is in front of the House of Yahweh, because that was where he offered the burnt offerings and the fats of the communion sacrifices, since the bronze altar that Solomon had made could not contain the burnt offering, the oblation and the fats ... The party lasted seven days ...”.

And all this incredible carnage for what? To ingratiate oneself and to please the true God, the God of beauty, the God of love, the God of the first and profound intelligence that governs the Universe? No way; the true God does not delight in smoke or fat. Logically we have to come to the conclusion that all this carnage was to satisfy the tastes of a “god” who liked blood, a cousin-brother of Jupiter, Baal, Molech, Ashera, Dagon, Kemos and of all the other Mesopotamian gods, whom their peoples also worshiped through animal or human sacrifices. Ahab, king of Israel, sacrificed two of his sons to Baal. These sacrifices of “his people” to rival gods (Lev. 18-21), made Yahweh tremendously jealous and “kindled his anger”).

Still a last strange detail related to the fire and also to the irascibility and lack of entrails of Yahweh; for him, we can see that he was very interested that the sacrifices he asked for be made exactly as he said, when he said, for the reasons he asked for and only in the places he pointed out.

We read in the book of Leviticus, chapter 10:

“The sons of Aron, Naclab and Abihu, each took a censer and putting fire in them and pouring incense, they presented a strange fire before Yahweh, something that had not been ordered. Then a fire came out before Yahweh that burned them up and they died before Yahweh.

Although it is not much to the case, I cannot resist the temptation to copy the following verses, because they are all a summary of what for centuries has been happening in the souls of millions of intelligent human beings, faced with the hollow, absurd and often tyrannical dogma, advocated and imposed by religious authorities

of all beliefs and of all times.

The fanatical explanation given by Moses, in the face of such a barbarous event, and the impotent silence of a poor father crushed by the pain and injustice of his “god”, are only the echo of thousands of similar events:

“Then Moses said to Aron [whose sons had just been burned by Yahweh]:” This happened according to what Yahweh had said: I will be sanctified in those who approach me and glorified before all the people. Aron was silent “(! !).

What was poor Aron going to say, unable to understand the “justice and goodness” of his “god”? Surely at that moment and deep in his heart, he must have blasphemed against Yahweh. As many desperate believers have blasphemed against God, when religious doctrinaires attribute to Him things with which He has nothing to do, because they are due to causes much closer to us.

Reader: if all these things we are talking about seem quite strange (if not absurd), do not forget that they are taken directly from the Bible, the “holy book” that for many millions of human beings has been the guide for many centuries. With such a guide, in which God is presented to us as an individual with such animalistic and extravagant tastes, it is not at all strange that our society is as it is and that religious ideas in the Judeo-Christian world walk as adrift as they walk.

Summary

As a summary of this entire long chapter, we will say that what the gods basically seek in our world, is to excite us and, as soon as possible, to gather in crowds in order to more easily extract the energy in the form of waves that the excited brains emit. . We have already explained that this excitement must be understood in a broad way: they want to put the human brain in a state of tension or expectation and this they try to do while the human beings are congregated.

To achieve both, they have devised short-term and long-term strategies. In the short term, we could say that they are religions and sports, since they achieve these states of anxiety and

excitement, as well as agglomeration, very often. In the long term, it could be races, languages and homelands, which in the end, are what cause one of the things most sought after by the gods, wars, since in them they achieve in abundance something that they have always had. especially loved: pain, blood and violently mutilated bodies.

Seen all these social phenomena from this point of view, one cannot help but admire the intelligence with which they have been devised to achieve the ends they are intended to achieve. Because we do not have to forget that such strategies have to be voluntarily admitted by an intelligent being that in many other aspects of his personality, is not at all docile or obedient to the dictates of others. And on the other hand, they have to be admitted without these beings realizing that they are being manipulated and what their true purposes are. And yet we see with what meekness man has allowed himself to be deceived and has admitted as sacred and very important a whole series of principles that, coldly considered, have been disastrous for the whole of humanity throughout all its history.

7

Why should we defend ourselves from the gods

I know that there are many people, especially people who have been contacted in some way, who do not agree with me in the vision of the whole UFO phenomenon, and especially in my point of view that the phenomenon is, in the long run, harmful to human beings and more correctly to humanity considered as a whole. If these individuals knew of many other cases of contactees, in addition to their own, they would be convinced that what has happened to them is not the most frequent. And many times these advantages and benefits that some individuals have achieved with their communication with the gods, have been only temporary, realizing years later, that the total balance was much more negative than positive. And there are countless cases in which, when the human has wanted to get out of this relationship, it has already been totally impossible.

"Operation Branch"

A few years ago when "Operation Rama" was at its peak in Spain and part of South America, I earned the enmity of some of its leaders because, to questions from some of their followers about the benefits of "Operation Rama," I answered that it seemed to me that those who were walking in it, they walked around the bush, ill advised by people full of good will, but completely naive. They were walking around the branches of the UFO phenomenon in terms of its depth and significance. And I also said that despite all appearances of harmlessness and even the positive goodness of the entire operation, they were exposing themselves to serious dangers. Dangers that became reality in many, many cases in which the lives of the participants suffered traumas and nothing positive changes.

This "Operation Rama", originated in Peru, consisted of fostering contact with the "Extraterrestrials", assuming that the "aliens" are our good brothers from space, who come to help us and, in a way, to solve our problems. The leaders of this movement had not yet discovered that the "aliens", as they like to call them (or "the gods", as we have been calling them throughout this book), instead of being the solution to our problems, they are the great problem that humanity has and has always had. The downside is that it is only now that we begin to realize the problem. I myself was imbued with this false idea when I came into contact with the phenomenon; but this was quite a few years ago; and thanks to many reflections and the many facts investigated personally, I have long ago come to the conclusion that such kindness and such generosity on the part of "them" is not what it seems at first glance. As I have said repeatedly, it is more or less what we have with the animals that surround us, which we undoubtedly treat very well on many occasions and even sacrifice for them, but in the long run we have them at our service and We don't hesitate to get rid of them or even kill them when they bother us, or simply when it suits us.

One of the means that "Operation Rama" had to seek this communication was to climb the mountains and go at night to

solitary places where presumably they could meet his “good space brothers.” This sometimes led to subsequent telepathic contacts for which it was not necessary to leave the meeting centers. And excused is that these telepathic contacts, for many unbalanced or prone to disequilibrium psyches, and for many adolescents were, in the long run, frustrating or disastrous.

With what has been said so far, we have already begun to answer the question we have asked ourselves in this chapter: We must defend ourselves from the gods because, in the long run, contact with them is harmful to us. At least the indiscriminate contact, that is, without knowing in advance with whom we are interacting, and also having the firm desire to surrender our minds and our wills to what they indicate, without weighing in a critical way, if what they tell us or send us is useful or harmful to our lives.

By way of parenthesis, we will say that there is a very great parallel between what we are saying and what happens in spiritism. Spiritualism, most likely, in my view, is the same phenomenon that we are dealing with throughout this book, but viewed from a completely different angle. That is to say, in spiritism “the gods” manifest themselves in the form of dead spirits. Although I admit the possibility—and in some cases the probability—that some of the characters that manifest themselves in an authentic seance are the remnants of psychic energy—acting in an automatic or quasi-automatic way—of some deceased, not deceased, too long ago. (And I have to confess to the reader that due to my conversations with the famous Puerto Rican spiritualist, Engineer Flavio Acarón, lately I have begun to admit the probability that on many occasions what is manifested is the deceased's own soul or disembodied mind. , who for a time wanders confused in her new state, resisting to abandon the level of existence in which she had been until her death).

Well, the pontiff of modern spiritualism, Alan Kardec, repeatedly warns, in his works, the followers of spiritualism, not to simply trust the spirits that are manifested in the sessions, since they do not open naively their souls to the influences of these spirits, without having previously ascertained very well what spirit it is, and if they are really what they say they are. Because, curiously, we find ourselves in spiritism—and admitted not only by Kardec,

but by all the great spiritualist masters—the same thing that we had found in our dealings with the gods: that we must be very careful with them, no matter how evolved and superior they may seem, because in them, cheating and lying are frequent and almost normal things.

Believers of spiritism, like religious fanatics and UFO devotees, believe that their “guides,” their “saints,” or their “extraterrestrial protectors” never deceive, and that those who do so are other beings less evolved. But the reality is that in the three phenomena—Religion, spiritualism and UFOs—you have to walk with leaden feet, because disappointment is the order of the day; and most likely, neither the “saints” are as holy as the religious believe, nor the “good brothers from space” are as good as the cymbals believe, nor the “spirit guides” guide as well as the spiritualists believe.

And deepening a little more in the negativity of our contact with the gods, we could make a division and distinguish what is harmful for human beings considered individually, and what does it consist for humanity considered as a whole.

Harmful at the individual level

The consequences of this contact, in many human beings, have been mainly the great harmful changes that have been noticed in their lives. Very frequently, individuals who have been contacted by “aliens” become erratic, abandon their work or studies and not rarely abandon their own family; some fall into states of mysticism that completely distance them from the world around them, and in general become quite problematic for society, believing they, for their part, are carrying out an evangelizing mission (preachers of a “good new”) and savior of humanity, or feeling deposited of some great technological advance. In some more acute cases, there has been a total loss of mental faculties, completely deranging the individual; in others, they have been the object of vicious persecution, suffering greatly because of it and even disappearing

without a trace.^[13] In some of my books I have counted suicide cases—directly known to me—in which the individual contacted has incurred; and it should be noted that the suicide was due directly to the ideas that were suggested to him by his “protectors”, according to notes that the suicides left behind.

Because it is something that is directly related to the subject we are dealing with, I will narrate here a totally unpublished anecdote, as it was told to me by the same soldier who participated in the events.

In the mid-1970s, while he was performing his military service in a barracks near Madrid, he discovered one day—in a place half hidden in the vicinity of the barracks—the corpse of the soldier whom he was preparing to relieve, with a bullet in the forehead. The submachine gun he was guarding was there beside him. From his pocket came a paper on which a message for his father was written; In it he told him that while he was on guard duty the night before, a beautiful woman had appeared to him, dressed in many veils, who had told him about the cosmos and the many lives outside of Earth; He also told him that the limit of happiness was infinite; that she had arrived there in a starship and that she was inviting him to go with her. He was afraid, (among other things because he was afraid of abandoning the military responsibility that he had at that precise moment) and although the idea of going with that beautiful woman attracted him, in the end he did not dare and saw her walk away.

Naturally after this vision, he was totally shocked and all day he did not stop thinking about it, without telling anyone what had happened to him. But, at one point, a great regret came to him that he had not gone with her and he remembered that the lady had told

13. Whoever wants to see the exact fulfillment of what we are saying should read the three books in which Victorino del Pozo (Editorial Barath, Madrid) narrates the life of the famous Italian “contact” E. Siragusa. One is sad to see how a man full of good will, like Siragusa, is ruthlessly manipulated and used by the gods, who promote their messianic and delusional ideas against which the poor man is completely defenseless. When they no longer need it, they will abandon you without further explanation, leaving you in a state of utter despair or inducing suicide, just as they have done with so many other contactees.

him that whenever he wanted he could reach her. It occurred to him then that the way to reunite with her was by taking his own life. He immediately began to write the note for his father. In it he also told him that that was the only cause of his death and that he should not think he was sad or bitter; He also promised that he would visit him again and that he would help them. The next day, when it was his night watch shift again, he took his own life. (The recruit who found his body did not show the letter to anyone except a friend of his entire trust, but not to the military authorities or to the father of the suicide bomber to whom it was addressed. He immediately gave part of his macabre discovery, and due to the strange circumstances of the case, he was accused of the death of the sentry. He was imprisoned for this for 14 months, but since no cause was found against him, he was released).^[14]

Not to mention, I do not want to delve into this case. To the reader unfamiliar with the vast field of paranormalology, it will be strange, but the truth is that it is an almost typical event, in which characteristics and details that are constant in the manifestations of the fairies, in the appearances of the “Virgin Maria ”or any goddess of another religion, and in the vast field of UFOlogy. All these phenomena, no matter how much the fanatics of each one of them cling to the veracity of their point of view, they are one and the same thing in the background, and they come from the same cause.

If we transfer these contacts with non-human beings to the religious field, we find the same results, even if the contactees sublimate their entire experience. There the contacts are called “visions”, “apparitions”, or “ecstasy”, but the life of the mystic, ordinarily and physiologically speaking, becomes a hell, which he endures with resignation and even with joy, in return of the illumination that his mind receives and in exchange for wonderful sensations with which his whole being is flooded from time to

14. Long after writing this, I read in Madrid's “Diario 16” dated March 8, 1984, the following news that I transcribe: “The corpse of soldier Carlos Assua Molinero was found this morning at the sentry box, at carry out the relief of the guard, with a bullet shot in the head, according to the Air Headquarters ”.

time.^[15]

The fact that there are cases in which the contacted person has benefited, does not detract from the reality of the events that we have just mentioned. As we have already said, many times it happens that these benefits are only initial and transitory, and in addition the harmful cases far exceed those cases in which the terrestrial has benefited.

(On the march, and as a sample button among a thousand: In the small town of San Clemente, province of Cuenca, the Virgen del Rus is venerated in a hermitage, who according to tradition, appeared right there to some shepherds in a cave next to the river of the same name. At the annual festival the image is taken in procession, constantly swinging it. A few years ago, the lady in charge of guarding the hermitage, inexplicably committed suicide. She left a paper in which she said that “she was going to meet with the Virgin.” There is the tree on which he hanged himself).

Harmful at the social level

15. Again we can corroborate what we say, with a contemporary example: Amparo Cuevas, the seer of El Escorial. This humble and honest woman is having visions these days that attract thousands of devotees and curious people from all over Spain. She has been attacked and beaten by unknown assailants, and she often bleeds profusely, suffering intensely from the pain caused by the stigmata. Her messages—very similar to those of other seers—are full of anguished threats of terrible immediate punishments, which are never carried out; (All prophets have always been prophets of calamities). On the other hand “the STA. Virgen” has told her to have a chapel built right there where her devotees come to meet.

Why precisely Amparo and why that place? We do not know for sure, but we suspect that: 1) by Amparo's brain waves, which like those of other contactees and mystics, are captured with special ease by the god who appears to them, and 2) because in that place or region there is a special telluric magnetism that favors the manifestation of the gods. (UFO activity in that region is very abundant, and remember the proximity of another hermitage and the monastery of San Lorenzo).

The statement said that the incident occurred in one of the outposts that border the military zone of the School of Transmissions and the town of Alcorcen, on the outskirts of Madrid.

The note from “Diario 16” concludes: “The causes that motivated the events are unknown, although the depressive state in which the victim was that same night, according to his colleagues on duty, suggests that it is a suicide” .

I have not yet been able to know if the barracks where this event occurred is the same one where the story in the text occurred. If he is the same or close, it is possible that “the most beautiful woman” continues in her macabre sport.

If the negative aspect is important than the relationship with the gods has at the individual level, it is much more at a general or social level. This negativity and prejudice that humanity as a whole receives from its relationship with the gods, is basically the main theme of this book. And if her title is “Defend/Let's love the gods”, it is because it is assumed that for humanity in general, the gods are something harmful from which we have to defend ourselves.

And so that it is not taken for granted and for proven, something that is the foundation of the entire book, I will insist a little on this negative aspect of the entire UFO phenomenon, which is the way that they. gods have to manifest in modern times.

The axiom that the author has in mind and that he considers extremely important for the most evolved individuals to accept and keep in mind, is that the whole of humanity is a kind of farm of the gods; a farm in which the domesticated and used animals are men. This truth is extremely hard on the mind and on human sensibility, and I confess to the reader that it was a real “shock” for me when, after having resisted for a long time to accept it, one fine day I had no choice but to admit it repeated forcefulness of the facts. (Facts, which I do not know if unfortunately or luckily, are unknown by most humans, this being the reason why they refuse to admit this

axiom, when they hear it for the first time).

Along with this general and fundamental axiom, we could list other equally important truths for understanding many aspects of human life, which otherwise become completely inexplicable.

Here are some of these truths:

- The gods neither love us nor hate us.
- They see us and treat us a little more or less as we see and treat animals.

We sometimes kill them, mistreat them, hunt them, or vice versa, we pamper them, protect them, feed them and defend them from dangers they may have. But in all these actions, what we men fundamentally want is to please ourselves, whether we kill or take care of the animal. Its owner takes care of the racehorse or the fighting bull because it will give him money, or glory or satisfaction to see him perform, but then he has no problem selling it for meat to get the last profit. (The fact that someone refuses to sell it and even makes him a monument, does not contradict what we are saying at all; with this action, the human being is only venting and manifesting the noble feelings of his heart, and in a certain way indulging himself in the manifestation of his appreciation for the animal).

In order for us to see more clearly this selfish aspect of our relationship with animals, let us consider the frequent case of cats, whose masters have their nails pulled out, (yes, done by a veterinarian and without pain), so that they do not destroy furniture at home; or the even more drastic of the castration to which so many animals are subjected, and specifically so many dogs and cats, which, on the other hand, are so spoiled and so well treated at home.

If we asked the dog or the cat if they like to have their nails pulled out or fixed, they would surely tell us that in no way, and in fact, no matter how much they love their masters, they will defend themselves as best they can against such an “injustice.” And if we asked their respective owners if they really love the animals, they would show us the bills for what the vet costs them and all the cans of food they buy after the year. And yet they are castrated, their

nails pulled out, deprived of their freedom, etc. How is it possible that such antagonistic behaviors occur? From what we said above: because man, in his dealings with animals, seeks primarily to indulge himself; And on many occasions, that taste consists in being good with animals.

Furthermore, in these cases, we can clearly see what we already indicated previously: that what the animal would see as a great injustice, man sees as a right he has over the animal.

It must also be recognized, as I indicated earlier, that sometimes there is an undeniable and exceptional friendship or antipathy relationship between certain gods and certain human beings, just as it is undeniable that many men and women develop a specific love for certain animal with which they have lived a long time or for any other cause. We are not referring, then, to these peculiar cases, but to the general relationship that may exist between gods and men.

- The gods use us. That I think is the most comprehensive statement that can be used to describe your relationship with us. As hard as it may seem, the verb to use is the one that best describes their motivation to relate to us. In a previous chapter I already elaborated on this topic, when I said that they approached us for pleasure or necessity. In this too there is a complete parallel with our relationships with animals.

- They are not primarily interested in our feelings, our judgments or our reactions to their way of acting with us. (Except in the rare cases where a special and individual between god and man). Speaking, then, globally and considering not this or that man, but humanity in general, it can be said that the gods do not care if the end of their action or actions is detrimental to all humanity; if it suits them, they will do it, even knowing that it hurts us. (Where, then, is their morality? We have previously answered this question: Their morality rules only among them and does not extend to us; in the same way that human morality rules only among humans, and we do not extend it to animals. , despite the fact that we see that they defend and fight for their lives, with the same zeal that we defend and fight for ours).

In their dealings with us, their interest is always that which prevails and that which helps us; if something suits them and helps us, they will do it; and if something suits them and hurts us, they will do it in the same way.

- All of human history has been subtly guided by them, so that we would do what was convenient for them.

With this phrase we are answering the last question that we had asked ourselves in this chapter and we are connecting with the general idea that we were developing: why is the relationship of the gods with us harmful, considered in a global way?

It is, because by interfering in the development of human history, they interfere in the evolution of all humanity towards higher levels of culture, civilization, coexistence, spirituality and even technology. And this is what has actually been happening until now, without us realizing it. The human race has repeatedly seen its ascension to these higher levels of consciousness frustrated, due to the intervention of the gods, interested that man does not mature and continue to serve them. For this they have used all the tricks and false guidelines to which we have referred in the previous chapter (homelands, languages, wars, traditions, and above all, religions and dogmas) that have had the human spirit strangled for millennia.

They help in what is convenient for them

It cannot be denied that there is a parallel between what the gods have done with us, from a cultural and evolutionary point of view, and what many colonizing countries have done with their colonies; Although apparently they have helped them progress, they have nevertheless done so by having always consider the interest of the metropolis over the interest of the colony. On many occasions, things that positively harmed the colony were done, because they benefited the metropolis; and in others, it can be said that, deliberately, the non-evolution of the colony was planned, in order to avoid that in the long term it would bring problems to the colonizing country, and at the same time to make the “natives” continue to obey meekly and effectively. childishly the slogans that

came to them from the metropolis.

Beside this, it cannot be denied that, in many other respects, the metropolises have helped their colonies to progress, because this progress was in some way suited to the conquering country, or also because evolution was something inherent to the entire world. process, and they didn't bother to stop it. This beneficial aspect that undoubtedly occurs in many cases of individual contact with “extraterrestrials”, is the one that only and myopically see some of the researchers of the UFO phenomenon.

The phenomenon of “enlightenment”, which we described in a previous chapter, to which many humans have been and continue to be subjected, has a great positive aspect, in that the mind of the enlightened expands enormously, being able to understand and realize things that previously would have been completely impossible for him.^[16] Not only that, but sometimes this sudden improvement of his spirit extends to his own body, acquiring superhuman capacities, with which he is capable—together with his improved mental gifts—of convincing a large number of people, performing feats or founding movements or institutions that have often changed the course of history.

Redeemers, Saviors and Avatars

This is the case of the great avatars and founders of religions. These individuals, although they are usually presented to us by the various religions as “divine” beings, “sons of God” or “sent from heaven”, etc., etc., in reality are only human beings to whom gods have prepared for an extraordinary mission among their fellow men; they have endowed them with such psychic qualities, and they have given them such powers over matter, that in the eyes of other mortals they appear as “true gods.”

Such is the case of a Buddha, a Krishna, a Quetzalcoatl, a Viracocha, or a Bochica, as we indicated in the first chapter. And although this may seem blasphemous to Christians, such is the case

with Jesus of Nazareth. If Christians took the trouble to study the endless parallels between Christ and the founders of other religions would not be so sure of the uniqueness or divinity of their founder. But unfortunately for the vast majority of believers of all religions, “faith is not thought; faith is admitted and felt”. And it could very well be the reason for this, the one who, unconsciously, is afraid of finding that faith does not have a rational foundation, but floats in a vacuum, supported only by feelings, with which the believer would then be left in the air, without a solid foundation to lean on. The gods have been in charge, over the millennia, to make us routine animals: somatic routines and mental routines. Thinking freely, in most of our traditional societies, is a real sin, frowned upon by the authorities.

However, it should be noted, as a counterpart, that it is very common that these reformers or inventors are ignored, and they go to the other world with their formulas or without having achieved the great reforms they wanted. It seems that the same people who dictated them (or who knows if their enemies “extraterrestrials”) ensure that no one takes them seriously, despite the benefits of their innovations. Of this there are innumerable cases.

But one could logically ask: and isn't it a help that the gods give us, that they take the trouble to prepare these avatars who later found movements or religions that promote the moral evolution of peoples?

In answering this question, we are delving into the reasons why the interference of the gods in human life is more damaging on a general and massive level than on an individual level.

The same can be said of religions as of the walkers that were once used for infants: they helped them to start walking, not to fall, and they defended them from many blows to which they would be exposed if they were not surrounded by such an artifact. But after a while, when the child can walk on his own, the walkers become a real drag. And if after several years, the child still needs the walkers to walk, that means that the walkers have become a serious damage to him, preventing him from developing his natural

faculties.

On the other hand, religions happen with respect to societies, the same thing happens to many of the capacities and “powers” with respect to individuals who achieve them through the process of “enlightenment” or “contact”: They are, in certain respects and to a certain extent, good, but from then on they hurt them.

Allow me the reader to partially reproduce what, on this same subject, I wrote elsewhere.

Pros and cons of religions

Generally speaking, religions tend with their teachings to level humanity by preaching that we are all equally children of the same Father, and by always emphasizing with their teachings, the two great commandments of justice and love. If Christianity had devoted all its efforts to making these two commandments a reality in our world, even if it had not achieved anything else, Christianity would rightly be considered the most beneficial institution in all of human history.

It is undeniable that in the past, both Christianity and other religions, through these basic principles, helped convert small feudal societies, atomized by an endless number of leaders and beliefs, into a great society where human dignity was more respected and in where the man expanded the limits of his small tribe or town, feeling for the first time brother of the other men.

Religion spiritualizes man, constantly weighed down by his flesh and his animal instincts, by reminding him of his vocation to the afterlife, after death; and on the other hand, it slows down the development of these primitive instincts and crooked inclinations, by threatening punishments after life, to all those who have not followed the laws that she preaches ... Finally, it cannot be denied that for millions of believers, religion serves as a great tranquillizer in the face of the shocking question of death, and as a fortifier for the moments of misfortune and pain that so abound in this world and for which human intelligence has never had a convincing explanation.

Naturally, a faithful Christian would tell us that the main benefit of

religion is to have put us in direct contact with God, by manifesting his will for us and by promising us the spiritual aids necessary to enter the kingdom of heaven. But we must not forget that we are speaking in a generic way about all religions, seeing what they all have as beneficial to man. Probably each one would tell us the same thing that Cristiani tells us about the truth and the exclusiveness of their beliefs; (which would logically put us on guard about its 'truth').

Let's now take a brief look at the negative parts of religion, which is considered to be a set of beliefs and rituals by which to achieve some kind of salvation after life.

The first negative aspect that we will point out in religions is that of their institutionalization, which, sooner or later, leads them to become “power” or auxiliary to constituted power (which very frequently in history—if not always—has been oppressive). The religions that began as mere moralizing principles with which the peoples improved their customs, end up becoming social or political instruments of power, in the hands of a few who use “the will of God” for purposes totally unrelated to the principles of God. its founders. The result of this betrayal of the principles of its founders and of their will to serve men, and not to dominate, is the paralysis in the spirit and in the mind, which it causes in the thinking faithful. Confused by a lack of logic (inadmissible dogmas), and rebellious in the face of absurd or unjust impositions (“no” to divorce and the pill, etc.), they choose to languish in the spiritual life contenting themselves with mechanically following the traditions, not to get noticed in society; but they do not seek, which is ultimately the essence of the religious spirit and which is ultimately the engine of the evolution of the mind and spirit.

This paralysis of the mind, degenerates into those less endowed with intellectual qualities, in the nefarious fanaticism that has brought so many evils to humanity throughout history. The fanatic is the individual who, convinced as he is of possessing the whole truth, and otherwise incapable of thinking for himself, (or who knows if he died of terror because of the horrible things that they have made him believe) chooses to defend against the wind. and tide and with whatever means, “the unchangeable truth” that he possesses. And in the case of religious fanaticism, as this truth is

directly related to God, the fanatic will refuse to listen to any reasoning and, what is worse, will use any means, no matter how unjust, to defend the honor of the Supreme Owner of life and the High Judge. How many horrors have religious fanatics committed throughout history defending the cause of God! This paralysis of the mind extends to all areas of human life. The highly religious peoples and especially those who have faithfully adjusted their lives to some "sacred book", have seen their evolution greatly slowed down. The Islamic peoples are a clear example of this; And although it may seem blasphemous to some, faithfulness to the Bible paralyzed the technical and social development of Christian nations for eighteen hundred years. When, at the beginning of the last century, freethinkers broke the chains with which the Bible bound the minds of the Western world, it began to develop in a hurry and advanced more in a hundred years than it had in eighteen centuries. Aside from the Galileo case, there are many lesser known ones to prove it.

Furthermore, as we pointed out earlier, religions separate humanity into groups. They unite among themselves those who profess the same faith, but separate them from those who do not; And not only that, but within the same religion there are very many cases of divisions and hatreds due to different interpretations of the same commandment or precept. Religious wars fill history and it is useless to set examples that even school children know. Besides, at present it is enough for us to leaf through the newspaper.

I will repeat here Bertrand Russell's quote about this from his book "Why I'm not a Christian":

"The more intense the religion has been in any period and the deeper the dogmatic belief, the greater the cruelty and the worse the incidents. In the so-called Ages of Faith, when men really believed in the Christian religion in all its integrity, the Inquisition existed with its tortures; and many unfortunate women were burned by witches; apart from many, many cruelties practiced against all kinds of people in the name of religion.

Some unnatural and traumatizing false religious principles, invented by fanatics or by psychopaths in authority, and instilled in the infantile souls of thousands and thousands of believers, have been the secret cause of many neuroses that later surfaced in

adulthood causing unhappiness and conflicts. The faithful Christian is a poor self-conscious man who, if “saved”, is not by his own merits, but solely by the merits of Christ, as if he had already been born to irretrievably condemn himself. With such an outlook, what Christian can have an optimistic idea of this life, if from the time we are born we present as the valley of tears in which, as soon as we neglect ourselves, we will become prisoners of an eternal fire?

Religions are afraid of pleasure or at least mistrust it. The renunciation of pleasure is almost a fixed idea in Christianity and a topic for anyone who wants to perfect their spirit. And the same can be said of the other great religions. On the other hand, it seems that they enjoy a masochistic aftertaste in seeking pain for the sake of pain, as if some secret energy for the other life had been enclosed in it. But the pain is nothing more than the failure of the father and provident god that Christianity presents to us; Why does our Father have to demand pain from us? and why store up energy for the other life at the expense of this one that is the one I have in hand at this moment?

How many words have all the doctrinaires of all religions spent in explaining to us the mystery of pain in the world, and how badly have they answered the enormous question that it presents to us! Hadn't we agreed that the pain of Christ on the cross was what redeemed us? Why then add the pain of this poor human ant, which against its will is devoured by the earth when it has barely allowed it to live a few days? Do we not have the right to think that if we need salvation, our pain and our death are what save us? And is it not, rather, that there is no need for salvation, neither pain nor pleasure have anything to do with what religion tells us?

False “moral principles”

So far, the pros and cons of religions, considered in a general way. Focusing on this same issue in a more concrete way and from the point of view that interests us in this chapter, we have to say that humanity must defend itself against the gods and the beliefs that they have been imposing on us since the beginning of time, because fidelity to such creeds means that we cannot progress in a

truly human line; In other words, obeying and following commandments that are often anti-human makes man not evolve in a direction connatural to his way of being. In many respects, we have developed a completely artificial morality, which is not in accordance with the needs and nature of the human being.

Many things that moralists call “natural law” could rightly be called “unnatural law”; some of them go against nature, but since they are found in the “sacred books” (or the religious authorities deduce them directly from them) they want to impose them on us as “natural laws” when in reality they are artificial “biblical laws” that are not at all they benefit humanity.

Let us take as an example of one of these erroneous “moral principles”, the sad decision of Paul VI—based according to him on biblical texts—prohibiting the use of the contraceptive pill or any other means of artificially limiting the family.

There the biblical texts and their “inspired” authors with their strange ideas about life. The reality is that such a prohibition and such a moral precept and such a natural law are a capital error, which, in addition to going against common sense, threatens family life in various ways, and in the end, is

harmful to the proper development of society. Thank goodness that thanks to a true natural law, most Catholic couples have common sense and use it in situations like this to dispense with wrong impositions.

The same can be said for divorce. Divorce is a necessary evil in a society where marriages are done just as superficially (not to say as stupid) as they are done. And as much as what I am about to say may surprise many, the same thing happens with the fury and closed-mindedness with which many good people, influenced by “sacred doctrines” and by fanatical ecclesiastical authorities, attack abortion indiscriminately, arguing that this it is “God's will”. But if they looked at nature with “watchful eyes, they would not be so sure that all abortions are” unnatural “; nature is much wiser and also much more drastic in its way of acting than the moralists who defend the “will of God” think.

Nature, for example, always takes the species into account rather

than the individual, and we can see this in a thousand examples. Nature sacrifices, as a matter of course, (sometimes ruthlessly) the lives of thousands and millions of living creatures, for the sake of an established natural order, in which higher creatures feed and naturally live on the death of creatures lower. And the same furious anti-abortionists, absolute defenders of the life of the unborn, agree with this mentality and with this natural order, when, most likely, they defend the death penalty against a criminal, on the grounds that it is a safeguard for the whole of life. society. This is a very long and deep in which I do not want to enter now because I have brought it only in passing.

Of course, I am not an indiscriminate defender of abortion, and I put certain conditions on it; but in the position of those who attack it in an absolute way and without distinguishing cases, I see an example of the influence that these laws have on many minds that have wanted us to pass off as “natural” and emanated directly from God, when all nature is telling us that this is not the case, or at least it is not as clear as they think.

By being more attentive to what the “holy books” or “authority” say, than what common sense or pure reason says, or what is good for humanity, we not only slow down our evolution as intelligent beings—with natural tendencies and aptitudes—but we take paths that are detrimental to us in the long run. And this is, neither more nor less, what has been happening throughout the centuries and millennia. Human history, viewed dispassionately, is something that does not make sense; it is an enormous, often monstrous set of nonsense, unbelievably committed by the “smartest” animal on the planet.

Why is it that we have been in perpetual discrepancies, and why is it that we have been asleep, in technical advance, until only sixty or seventy years ago? The only answer is that they have not allowed us to use our heads freely; The answer is that they have entertained us defending “principles”, “causes” and “traditions” that do not help the development of the human race; they have had us using all our energies to be faithful to various religious doctrines; They have had us building temples and elaborating very complicated theological systems instead of building factories and, instead of thinking about how to overcome the hunger that so

many humans have suffered and continue to suffer; they have had us

"Making merits" for the hereafter, through penances, renunciations and devotions; they have had us killing us in defense of our respective homelands; they have had us self-conscious with the belief that this world is a valley of tears and only a place of passage for the other ...

How have the gods managed to put into our heads—us, such intelligent beings—all this complex and absurd world of ideas, traditions, moral principles and laws?

"Natural"? They have achieved this with the strategies we explained in the previous chapter. The languages, homelands and religions, and as a final result, wars, have been the means that the gods have used to have us deceived, divided and fighting without stopping, so that we did not understand each other and we joined our physical efforts and mental to put us on the path of a truly human evolution.

A new moral

Recently, the Western world has broken the biblical and dogmatic chains regarding our physical and material possibilities, and that is why we are progressing by leaps and bounds. We no longer believe that it is a sin to fly, or to practice organ transplants or complicated operations, or to intervene in the genesis and development of life, or to enter a trance state to peer into other dimensions, or to bilocate the body without being precisely helped. by God ... we no longer accept prohibitions from religious authorities. But unfortunately much of humanity—including the Western world—is still bound by many false "moral principles" concerning society, the family, and individuals. Without our many times realizing it, we are imprisoned by a thousand customs and traditions—based, at bottom, on religious principles—that make the lives of many human beings veritable prisons.

In other words, we are moving fast in the field of technology, but we are lagging behind in the field of morality; But I understand "morality" not as this word has been understood up to now, but as

a synonym of “humanity” or of “humanism”. That is to say, until now, deluded, we had developed patterns of behavior and a “divine” morality that suited the gods, but which has been very harmful to the human race; what we need is to develop human morality, that is, moral principles that are in accordance with our needs and that lead us to be more evolved human beings, less dehumanized and more in accordance with ourselves.

The moral principles and individual and social ethics by which humanity is currently governed, to a large extent do not serve for the man of today; and that is the reason for the criminality and the moral chaos reigning in the world. They are artificial, absurd, and in many cases stupid moral and legal principles that deep down encourage human selfishness and, in the long run, what they do is defend and encourage antisocials.

In the new human morality that we have to create, there will be certain drastic norms and “natural laws”—which we are not used to at present—but which will be of great help to the evolution of the man of the future and, incidentally, for the ordering of this chaotic society in which we live.

This is the fundamental reason why we have to defend ourselves against the gods: because they do not let us be men; true rational men (and the proof is in horrendous human history); because they want us to remain their submissive and unconscious slaves, meekly providing them with what they seek among us and because, in short, they fear that we will become their rivals in the domain of the planet.

Let's not forget the biblical and mythological scene (myths are very often the distorted history of the intervention of the gods in the life of ancient peoples) in the Earthly Paradise:

"He doesn't want you to eat from the Tree of Wisdom because if you eat you will be like gods." In the last chapter I will elaborate more on this.

As long as humanity does not realize this, it will remain a child humanity. This knowledge and this rebellion are the start of a new theology: the theology of the gods. The old theology that sought God to worship him and to surrender to him, has turned out to be deceptive and harmful to man; the new theology that studies the

gods to unmask them is the true one. With this new theology, man will occupy his rightful place in the Universe and will no longer see himself as a poor sinful slave, exiled in this valley of tears, desperately looking for someone to redeem him and save him from eternal damnation.

8

How to defend ourselves from the gods

I'll start the chapter with two strange statements:

1. If certain gods^[17] decide to interfere in the life of a man, man will have practically no means of preventing it and will be at the mercy of what the god wants to do with him.

This statement, put thus dry, sounds terrible; But as harsh as it may sound, it is something that has happened many times over the millennia. This fatalism (which we clearly see fulfilled in the lives of certain men), all religions have tried to sublimate it or to explain it in a thousand ways; but they have not been able to avoid it, because the gods they invoke are precisely the ones that cause it, even though they present themselves as “parents” and as benefactors.” And logically, they are the ones who are in charge of sending us, from time to time, “saviors”, so that men do not get into despair in the face of so many adverse situations and in the face of so much inevitable pain and suffering in our lives. Pain and suffering caused in large part by them, and admitted and suffered by us as if it were something inherent to our lives and our existence on this planet.

The second statement comes to counteract the first and give us great relief after the restlessness that may have remained:

2. The gods are rarely interested in the private lives of men, and

17. I say “certain gods” because most of them cannot interfere. Only those who have great power interfere and others who, because their level of existence or their degree of evolution is closer to ours, find it easier to cross the barrier that separates us from them.

rarely interfere with any particular individual.

At first glance, it might give the impression that this statement is in contradiction to what we have been saying, but nevertheless it is not. The gods are not a little interested in humanity considered as a whole, or at least in large homogeneous social groups; but they take little interest in particular individuals, other than those who can exert great influence on many people. Like men, we are not very interested in a certain cow, rabbit or pig, while humanity—generally speaking—has always been concerned with improving the breeds of these animals, so that they give us better performance. As I have said repeatedly, the best way to study, in a panoramic way, the relationship of the gods with men, is by comparing it with our relationship with the world of animals. As harsh as this sounds, it is neither more nor less than reality.

But let's get back to the question of how we can defend ourselves from the interference of the gods in our lives, especially in our private lives.

It is an axiom that “under water the dumbest fish can bite the smartest man.” In our world, we men are in our element, and if we stay in it, the gods, whoever they are or however they manifest, find it more difficult to interfere in our lives, because they are outside their natural element. Because although it sounds strange, their natural element is also a physical element, as they are physical, even though the physical laws by which they are governed are completely unknown, and even if their “psyche” is very different or vastly more developed than ours.

The logical deduction of all this is the first rule that we have to follow to defend ourselves against them:

1st. We must not transcend the limits of our human environment, or in other words, we must not try to enter their terrain.

And all that person who tries to “transcend” in this life enters their field. Those who seek the trance state, of whatever type it may be; those who climb to the top of certain mountains at certain times to come into contact with them; those who prepare their minds with magical or religious rites (we must not forget that magic is the other side of religion); all these people are entering the realm of the gods; and if not precisely by entering, at least they are approaching

the limits of the human terrain, where the gods manifest more easily, and in which men can no longer effectively use their great defensive weapon, which is intelligence. Earlier I said that it is, in a certain way, dangerous to physically approach some preachers, “founders,” enlightened and mystics, who are so proliferating in our times. The reason is the same: by doing so we are entering its field and we are subjecting ourselves, even without realizing it, to its radiation (physical radiation), similar in one sense to those to which a turkey is subjected in an oven. microwaves, and in another sense, those that come out of the top of the antenna of a radio station. No one doubts that after a while, the turkey comes out cooked; but on the other hand, nobody suspects that the brains (especially if they are adolescent brains) of those who come into contact with enlightened ones, are also being “cooked” by the waves emitted by the brains of these instruments of the gods; and after a short time, they will no longer be able to think about themselves, but will repeat like robots everything that they say. This is the case of thousands of young people who have been captured by the countless sects that proliferate on the planet. Psychologists are intensely studying what is the system to achieve such brainwashing, and above all, to achieve detoxification and deprogramming; but they will not find it until they take into account what we are saying here.

Another great means of defending against the gods, which we have already talked about previously, is

2nd. Never give your mind to anyone.

The mind must always be free and available at the service of the human being to tell him what the circumstances are at that moment and what to do. Many human beings, dazed by what they saw or felt at a given moment, gave up their minds, and were no longer able to judge and see later that the things they were told to believe and practice made no sense. This is the case of all religious fanatics and not only fanatics, but the vast majority of believers of all religions. They accepted as children a faith that was implanted in their soul as an instinct and as one more cultural element, and they were no longer able in their entire lives to question it or put it on trial; They simply accepted it as they accepted the language, customs, tastes or national love.

This “not giving up the mind” has an enormous importance in these times in which the great urban masses and society in general, are manipulated like herds by all-powerful media such as radio and television, managed with cunning by professionals in manipulation of minds. You must always keep your mind on the alert and do not give it over definitively to religious leaders, or to political leaders, or to sports idols, or to the doctors who treat us, or to anyone. Everyone can be wrong, and everyone at a certain moment—even in an unconscious way—may be acting in their own interest, taking advantage of our credulity. The mind of each individual must always be the last judge in their own actions, and handing it over to another to blindly follow what he tells us, is an act of mental suicide that is diametrically opposed to the great commandment of evolution, which is one of the fundamental laws of the Cosmos.

As the years went by and when I finally convinced myself that, with all good will, I had spent a large part of my existence on this planet, with my life given to a meaningless cause (due to the “surrender of the mind” that I did in adolescence), I have become more aware of the importance of not giving my mind to anyone and using it to analyze absolutely all the events that concern me more or less closely.

And for the reader to see to what extent this attitude of mine extends, I will tell you this anecdote that happened in Mexico City about seven years ago.

I was in a session with a spiritist, to whom he had come in search of a person who supposedly practiced psychometry^[18] with great success.

The medium who led the session (who from the beginning inspired me with suspicion of not being authentic), asked all of us who were around her to shake hands to make a chain. Immediately, the one at the end of the chain recited something that, it seems, was an important part of the rite of that center: “I open my intelligence to the spirits that want to manifest themselves in this session and I

18. Psychometry is called in parapsychology the faculty that some psychics have of being able to describe many of the qualities of the owners of the objects that the psychic holds in his hands, or of facts related to such objects.

surrender my mind to their teachings.”. They all mechanically repeated the same phrase. When it was my turn, I without hesitation and firmly said: “I pass.” The medium secretly opened one eye to see who the bold one was. When between whispers they told me that it was necessary for me to say something “so as not to break the chain”, I said: “I do not give my mind to anyone, because I want it to be very alert to see what is happening here.” Naturally in the presence of such a blasphemer, the spirits did not want to manifest themselves in that session. The indiscriminate “surrender of the mind” presupposes that all supra or extrahuman spirits or beings are good or beneficial to man, and therefore will act in consequence. But this way of thinking is completely naive as we have seen throughout this book.

The third piece of advice to defend yourself against the gods could be, in a way, contrary to what Moses received on the stone tablet: “You will worship me.” Knowing how we know Yahweh at this point, this will serve as a guide to enunciate our command:

3rd. Do not invoke anyone. Don't call anyone to worship him. Do not bow down to any god-person or to any god-thing to worship him or to celebrate rites for him.

The true God of the Universe, the Supreme Intelligence, totally unknowable in its entirety by the human mind, does not go around demanding, like a jealous lover, that his creatures constantly worship him, or show him love. This does fit with Christianity's idea of God: a very powerful “so-and-so” who looks a lot like us, in our positives and in our negatives. A god like that, it is logical that he demands delivery, praise and even gifts. But the true God is not a poor beggar; the true God continues in his endless task of creating, and of taking pleasure in seeing how his creatures unfold each one according to their nature, without having to constantly turn to him to thank him or to ask him not to condemn them to some eternal punishment.

And by enunciating this commandment, we are entering a terrain in which the nascent cosmic theology meets the old dogmatic theology and collides with it head-on.

When you invoke someone, you are promoting their presence; on the one hand, it is being encouraged to manifest itself and even, on many occasions, the mental energy of the fervent worshipers is

physically strengthening the ability of a god to manifest; On the other hand, the psyche itself is being weakened, reducing its resistance to external influences and thereby conditioning it to receive more submissively the “message” or the impositions of God.

In human life, the normal adult does not run at every step to see what his father says; simply because he has to make his own decisions, and in fact he does, without thinking that this is why he offends his father even though he is still alive. On the other hand, in the religious field, we have been indoctrinated and conditioned not to trust ourselves and to have to constantly consult God, to see what his will is at that precise moment, and in practice following the guidelines that, those who their representatives call, they have mapped us in advance.

The best worship that we can actually render to God is the right use of the creatures of nature; something that in Christianity has been completely despised, the abuse of nature being something that, according to the point of view of Christian doctrine, has nothing to do with religion. Respect for life—however it manifests itself—is in some Eastern religion, one of the fundamental commandments. In Christianity, this respect is manifested only in regard to human life: in an exorbitant and irrational way when it comes to abortion, and on the contrary, in a very lax way when it comes to “punishing the offender”. It is very common for the most ardent Christians to be defenders of capital punishment, and too prone to “holy wars” to defend the causes of morality and justice. "honor patrio 'or' religious beliefs'.

These pious savages of the twentieth century have no problem shooting those who do not think alike. And a proof of this are the innumerable executions of very decent people, practiced on the national side in Franco's “glorious crusade.” It is true that on the other side they very probably became more savage; but their leaders did not do Spiritual Exercises nor did they consider themselves “crusaders.”

When I say “do not invoke,” do not bow down to worship anyone, I am in no way advocating atheism. I have written elsewhere that the utterly atheist proves to have little intelligence. What I do with this is to lift man and the whole of humanity to an adult level,

ceasing to have a childish idea of God, as if God were a being that is playing hide and seek with us and men have to be permanently running behind him.

The invocation to God—to the true God and not to the God of the Bible—will be made in the future in a much more rational and even much more dignified way, without the characteristics that many of these invocations and adorations have today, to the which can be designated as humiliating for the dignity of the human being (I do not believe that God intends at any time to humiliate the dignity of his creatures), some of them having a touch of masochism.

On the other hand, the importance of this “not invoking” lies in the fact that the one who calls—because etymologically that is what it means to invoke—sooner or later is heard, just as Christ told us. But in this case he is listened to for his bad, since he is calling someone unknown who may very well end up abusing the naivete of the invoker. And this is what has happened to humanity over the millennia, with the different religions and with the different gods that each one of them invoked.

Man sought and has always sought the Supreme Cause, the true GOD, and the different religions presented him with a distorted image of that GOD, personalized in some being, which was the one who ultimately benefited from the invocations of mortals, taking advantage of the energy he received from them to manifest himself in one way or another.

An example of the importance of this “do not invoke” we have, among many others, in the “Game” of the ouija. This dangerous game (of which there are many variants) consists of a board on which various symbols, letters and numbers are drawn. A piece that is unconsciously propelled by the fingers of the contestants resting on it slides easily over this board. Questions are asked and the piece begins to move towards the symbols or towards the letters, so that in the end more or less clear and concrete answers to the questions are obtained.

This game goes, in the first place, against the first advice that we said and that consisted of “not to enter their territory”. The game of the Ouija board is on the edge of the limits of human rationality, and for this reason, it is already in a field in which it is much easier

for the gods to manifest themselves. But in addition to that and adding danger, in the Ouija board there is an open invocation or an invitation to the manifestation of these unknown beings, and in a certain way, superior in intelligence to us. As we said before, there are many more differences between them than there are between human beings; and before an invocation of this type, it is very likely that the superior and more evolved among them, do not manifest themselves (simply because they are not interested), but instead the less evolved or intelligent, are the ones who present themselves (either out of curiosity towards our world or as a game) and in that case, the summoners are exposed to anything.

The mere fact of the invocation or the invitation to manifest, is what has given them encouragement and physical energy to manifest, and probably such a thing would not have happened, if humans had not facilitated the work of jumping the barriers that separate them. of our world. That is why the incidents that take place in this type of “esoteric” rites or games are so numerous, and that is why so many people in the long run have gotten very bad psychologically from them. (The reader has to know that the difficulty that these less evolved beings have to jump into our world, we also have it—and probably to a greater degree—to jump to theirs. And yet we can also overcome it through mental or physical exercises, drug ingestion, etc.).

Finally, we will say that the one who invokes is exposed to “being parasitized”, as is said in certain environments of “initiates”. That is to say, on the one hand, the god can get used, viciously and exclusively, to a certain type of energy that he extracts from a certain invoker, to whom he will go again and again, to the exclusion of all others, because he has taken a liking special to the energy it emits is to be human. On the other hand, it may happen that a “rapport” is created between the god and the invoker; After a few manifestations, the god can learn to extract his energy with great ease from a certain summoner (whether invocation has been mediated or not) and parasitize on him from then on, since it is very easy for him to get what he wants. (It is the same type of “rapport”, or special relationship, that exists between a good hypnotist and a person who has been hypnotized several times by him; with great ease, and even at a distance and without the hypnotized person giving his assent, the hypnotist can make him

fall into a hypnotic trance; and the reason is that the brain waves of the hypnotized are already, somehow, attuned to the brain waves of the hypnotist).

In these cases—which are much more abundant than is believed—the human being, because of him, will be the victim of some kind of weakness or disease, more or less serious, against which little will be what he or the doctors can do.

Although to many scholars this may sound like pure absurd hypotheses, they should reflect on an admitted—and sacralized—fact that fully confirms these “hypotheses.” I refer to the diseases that, as a normal thing, all mystics in Christianity suffer. And we must not go looking for physical causes for these diseases, since their biographers and their autobiographies tell us clearly and bluntly that “The Lord was the one who made them suffer for their improvement and for the salvation of other souls.” The phrase from Christ to Saint Teresa is classic:

“I treat my friends badly”, referring precisely to these diseases, sufferings and “Nights of the soul”, to which practically all mystics are subjected. They offered themselves as meek sheep, and the god parasitizes on them in a merciless way, of course very well disguised and sublimated with explanations of “ascetic theology.”

We have come to the important conclusion that an ecstatic mystic (in any religion), with suffering and happiness simultaneously reflected on his face, is the culminating moment of a lesser god's relationship with a mortal. The god torments the human being who has given himself to him, and he gladly offers his pain, while, in return, the god provides him with a kind of psychic orgasm so that the mystic does not faint and his brain can continue producing the vibrations that so much they please God.

And with the subject of diseases we have naturally entered into the next advice that I would suggest to the reader to defend himself from the interference of the gods in his life:

4th. Don't offer them your pain. Do not offer to suffer. Refuse pain for pain's sake and never seek it. Rebel against sacred masochism, which as a sacrament has been enthroned in the Christian Church for centuries.

This advice may sound like the quintessence of selfishness to

someone, and they will want to refute me by saying that in life you necessarily have to sacrifice on many occasions. Parents have to sacrifice a lot to raise their children, until they become able to fend for themselves; one has to sacrifice for the sick, for the elderly, etc., etc. and not precisely because of religious principles, but because of a natural ethic.

I totally agree with this reasoning. But the reader must realize that these sacrifices that are spoken of, are all directed towards human beings; They are to heal the weaknesses of beings like us, who due to special circumstances or due to the normal order of nature, have a special need for help. They are not addressed to God. And this is where the difference lies. There is nothing strange about a human being helping another even at the cost of their pain, but it is very strange and inexplicable that God is demanding pain and sacrifice to inferior creatures like men. And it's something that humanity — at least the men and women who have the time and capacity to think about life a little more thoroughly — should have pondered a long time ago: Why in all religions pain, renunciation and sacrifice play such an important role? Why, according to all the religious leaders of all time, do we men have to sacrifice ourselves for the different gods in which we believe, and not only that, but we have to sacrifice animals with us? How did Judaism differ from the ancient religions, in this particular, first (with its animal sacrifices demanded by Yahweh) and Christianity later, with the bloody sacrifice of its founder, with the sacralization of the renunciation of the pleasures throughout the ascetic path and finally with the sublimation of pain and death, in the selection of the Christian symbol par excellence, the cross?

If the Christian god were really a father, why should he demand pain and the cross from his children? All the explanations that Christianity, like other religions, gives us to solve this mystery, they have no consistency and they vanish when one considers them without fanaticism and without prejudice. To make man be born already guilty of a sin and immediately threaten him with an eternal fire, are aberrations that only fit in sick minds and it is about time that civilized humans definitively free ourselves from them.

The only explanation for this mystery of pain is the one we have

been giving throughout this book: God does not want human pain; the gods do want it; (because to some degree they benefit from it). The trouble is that men confuse the gods with the Supreme Universal Energy, and attribute to it what is caused by them. Parodying Christ's phrase: "Wherever there are corpses, there vultures gather", we could say: "Wherever there is human pain, there are the gods." The customary UFO sightings in major catastrophes (very frequent after earthquakes) and in wars (in the recent Falklands there was unusual UFO activity; and the reader must remember the mysterious "foo fighters" of the Korean War) are something that should make humans think, including myopic "ufologists" who are either unaware of these facts, or prefer not to take them into account because they contradict their theory of the goodness of our visitors. They are around at that precise moment, because either they are the cause of the event (although many times they make it appear natural) or they have rushed, after some really natural cataclysm, to somehow benefit from it.

"Losing faith" is a phrase that has a tragic religious connotation, since it is practically synonymous with "eternal damnation." And that will be precisely the 5th. advice that I will give to my readers to free themselves from the interference of the gods in their lives: 5th. Dispense with dogmas and rites. Put aside the traditional beliefs that have to do with the afterlife and with the way of conceiving this life.

As long as the human race continues to be tied to the commandments-whims of the different gods in which it currently believes and as long as we continue to think that these commandments are above what reason and common sense tell us, we will continue to be easy prey to them, already that, with all good will, we open our souls to their dictates and wishes. That is why the man who wants to reach a religious age of majority has to positively reject all those parts of Christian dogma that go against common sense. But to do this, most Christians will have to sit back and thoroughly rethink their faith, which they probably haven't done in their entire lives. Once again, we will have to repeat that the fatal axiom of all doctrinaires: "Believe; do not think", is fatally followed and practiced in all religions with the consequences that we have been seeing throughout this book.

The reality is that by dint of having admitted generation after generation as a normal thing (as “God's will”), aberrations that go against common sense and against the most

elemental dictates of reason, humanity has come to commune with all naturalness with millstones, has come to admit as just things that go against the most elemental equity, and has swallowed as sacred dogmas of faith, absurd statements that do not they resist the most elementary analysis.

And in saying this, I am not claiming that everything Christianity commands us to believe or practice is false or absurd. On the contrary, I very much agree that within Christianity there are valid commandments. But the bad thing is that they give them to us mixed with dogmas that are repugnant to healthy reason. No one will deny the validity of the commandment of love of neighbor, respect for parents, or the prohibition of killing or lying, etc. ; But alongside these valid principles, existing not only in other religions but also in the most elementary natural ethics, it presents us with beliefs such as the existence of an eternal hell; that of a God not only turned into man, but turned into wine; that of an infallible human authority and that of an immediate heaven after this life, which will be practically like an exclusive club for those who have believed the incredible things that Christianity commands to believe.

As long as the minds of humans are not freed from such absurdities, they will continue to be ill and unable to evolve so that man can occupy on this planet and in the Cosmos the place that corresponds to him as a rational being.

This will lead us to another piece of advice that follows logically and naturally from this one:

6th. Detraumatize. Free the soul from all the fears and all the anguish and all the deformations that erroneous Christian beliefs (and ultimately, the gods) have instilled in us over the centuries and throughout our lives. Our minds are sick. Just as the psyche of many people is deeply affected by some strong trauma or fright that they received in their childhood, the psyche and the ability to think dispassionately, are deeply affected in the entire human race.

It seems that genetically we inherit this disability, and this is due to the fact that, in the childhood of all races, the gods frightened us and gave us the complex that “we cannot”, that “we are not worth”, that we need them, that we have to put our lives at your service. As a result of this complex, humanity has, over the centuries, wasted much of its energies “serving God” (instead of progressing and improving the planet); and as a result of this inability to think calmly—and this misunderstood “serving God”—humanity has to its credit the most disastrous and horrific history imaginable.

Our minds are really sick, as we are absolutely unable to agree on the fundamental things that would make this planet work better. More and more people suspect a genetic programming that forces us to war and be in perpetual discord. Anyone who studies human history from a war point of view has no other explanation, given the crazy way humans have acted throughout the centuries.

Our minds and our souls are sick and that is why it is urgent that we subject them to a process of deep catharsis. And this cleansing has to begin with all the false axioms that we bring to a large extent already implanted when we come into the world and that later, religions, countries and families—three “sacred” institutions—rivet us in the soul and in the mind.

In reality they are just a strategy for men to continue without evolving, constantly fighting, putting our lives “at the service of God” and truncating our ascent towards the stage of supermen.

Once this has been achieved, (which is nothing more than a negative and previous step, since it consists of freeing ourselves from something), we will be ready to take the next positive step that will defend us even more against the power of the gods:

7th. Institute a new order of values. Organize new priorities in life, according not to the wishes of any god, but to the needs of mankind.

But we will not reach this new order of values if we do not fully comply with steps 5. and 6th. that we just described. As long as we keep thinking that certain things are sin because

“They go against the will of God”, when, on the other hand, they are useful to humanity considered as a whole and furthermore they

do not offend anyone in particular, we will not be able to shake off the yoke of the gods.

This awakening of the human conscience and this reaching an adulthood in which we already feel capable of taking on our own responsibilities, without having to constantly ask the “representatives of God” if we can do it or not, has to take us to write, by common agreement, new beliefs and commandments, much more generic, in which common sense and the dignity of the human person are respected. And this we have to do without going to bibles or infallible authorities; We have to do it by agreeing with each other, the same as we have agreed on many other things.

Men, in a kind of world parliament, will have to come together to agree on what is good for humanity and what is not good for it. And that will be the new commandments and the new dogmas. We have to study what is the true “natural law”, against the other “natural law” that theologians have told us so much about and that religious authorities have manipulated so much for their benefit.

The sacredness with which these religious authorities have invested many things and actions of human life will cease to exist, if we men agree that such a thing or such an action

“Sacred” are harmful to man. The only thing that is sacred on Earth is life itself and its correct evolution. And men, in harmony, we are the ones who have to decide what is this right evolution. God will undoubtedly agree with what we men in harmony decide, no matter how much these decisions go against all the things that doctrinaires have declared sacred.

These new commandments will be much more relative and adaptable to the needs of man, because they will not be based on the “wishes” of any god, but will be based on the just needs of human beings. And although someone could say that they should no longer be called commandments, since they are solely the desires of men, however deeply considered, they are still commandments of God, because the true God—the great intelligence that governs the Cosmos—the only thing that wants It is the correct evolution of the human being and of all the creatures of the planet. And if men took the trouble to study what this correct evolution is, they would be much closer to fulfilling the “will of God” than by making sacrifices or performing absurd rites to the

false gods who have been deceived for millennia.

All of this philosophy was brilliantly summed up by a peasant who was interviewed by the newspaper *El País* on the occasion of his 95 years: “Everything that is good for humanity, let it come!” said the peasant. And he added “Religious rites are nothing more than rudeness against God and against man.”

These new dogmas will also be much more generic and, above all, more respectful of the Divine, without going into defining or analyzing it, and recognizing that our brain is totally incapable of encompassing an Intelligence and an Energy that have been able to make all that infinity roll. of worlds that at night we see floating above our heads. We will believe much less, but we will expect more. Because the Cosmic God, the God-Universe, has nothing to do with the idol of Christianity. The God-Energy does not have anger, nor is he impatient, much less has eternal punishments for this wonderful speck of dust called man.

And speaking like this, we enter the last piece of advice that will help mortals defend themselves against the gods:

8th. WE HAVE TO RADICALLY CHANGE OUR IDEA OF GOD.^[19]

19. Here is what the genius of Albert Einstein tells us about this: “In [a certain] sense, I consider myself among the deeply religious men. But it is impossible for me to imagine a God who rewards and punishes beings created by himself, or who, in other words, has a will similar to ours.” (“My vision of the world”. Tusquets Editores, Barcelona, 1980).

And elsewhere he tells us: “No one will deny that believing in the existence of a personal, omnipotent, just and beneficent God gives men solace and joy; furthermore, by virtue of its simplicity, this idea is accessible to less developed minds. But on the other hand, this idea of God has many weak points ... The main origin of the current conflicts between religion and science. it comes from the idea of a personal God” (“ Ideas and Opinions. ”Bonanza Books. N. York).

Einstein speaks repeatedly of what he calls “Cosmic Religiosity” “difficult to understand, since an anthropomorphic concept of God does not emerge from it. “What makes all religions equal is the anthropomorphic character that they attribute to God. It is a stage of religious experience that only certain societies and specially gifted individuals attempt to overcome. (“My vision of the future”)

This is extremely important and is at the bottom of all the great transformation that humanity has to undergo in the coming decades. In fact, this great transformation has already begun to take place, and signs of it are everywhere.

And here the reader will allow me several self-quotes from my book “Why Christianity Dies” in which I devoted two entire chapters to explaining what the idea of God is in Christianity and what my idea of God is. To them I refer anyone who wants to go a little deeper into this very important topic.

“I want it to be very clear that I believe that there is” something “—that is totally unattainable by my mind—that is the Essence of the Cosmos and that filling everything is different from everything. In other words, I believe there is a God; but that God that I deduce with my reason, is vastly different from the biblical god.

”The very word” God “is a real problem for theology and the most advanced theologians are—strangely enough—to agree on it. We must always bear in mind that all religious ideas and concepts are the work of man and not of God. Because as Gabriel Vahanian says, “religion was not invented by God but by men.” And, naturally, man overturns and reflects in his religious ideas all his ignorances, his failures and his limitations. And the first reflection of these limitations is in the word “God”, and in the different concepts that we have when we pronounce it.

”I confess that more than words or clear concepts to define it, what I have in mind are empty to explain a reality that escapes me and that is why I prefer to explain my idea about Him in negative terms saying what it is not.

”God is not a person, nor is he a man, nor does he have children (much less a mother), nor is he a judge, a forgiver, nor is he an avenger, nor does he have anger (anger is one of the seven deadly sins), nor is this nor is it other. These are all purely human terms that are most likely applied to God with the same propriety with which the terms “tender”, “sensitive”, “spiteful” or “docile” could be applied to a bridge; only in a very distant and quasi-poetic way can they be applied to it. But to qualify a bridge you have to use completely different terms.

”The big difference is that we know the bridge very well, while we

do not know God at all or we know him very badly and from a distance, and that is why we do not have adjectives to define him. That has been the great sin of theologians of all religions: the lack of respect with which they have treated God. Believing they know him thoroughly, they have defined him and have given us a idea that is completely cartoonish when not rude and even blasphemous. The god of the Pentateuch and the god of Christian theology is a true monster.

”The avenging god, the wrathful god, the god who is infatuated with a people and forgets or mistreats others, the god who lets millions of people die of hunger, the god in whose name wars were waged and empires were conquered and continents, the god whose faith was extended with the sword and defended with the bonfires, the god who rejoiced in the pomp of his representatives, the god who “inspired” his prophets to curse and anathematize those who did not think alike, the god who imposes the cross and suffering on us as the only means to reach him, the god who has hells to punish this poor shadow called man, that god is a threat to humanity; that god is a kind of insult to human intelligence; that god has no logical explanation ... that god is currently dying in the consciousness of men.

”That is, neither more nor less, than the essence of the famous theology of” the death of God “that a few years ago shook the consciences of thinking Christians and unleashed waves of indignation and protest among those who were not able to understand What was it about. ”The man of our generation has realized that God cannot be like that and that is why he has set out to seek him in other ways. The mind of man today is making an enormous effort to conceive a God image that is more in accordance with reality; an idea in which God is not so humanized and so distorted ...

”In an attentive and simple reading of the Pentateuch, we immediately find that the god who appears there—the Yahweh who manifested himself to Abraham and Moses—is a vindictive, cruel individual, infatuated with a people and fierce with other peoples. (who were also supposedly his children), very jealous of other gods (gods that on the other hand did not exist, judging by the same teachings of Yahweh), intolerant, impatient, in fulfillment of

his promises, tireless demanding of bloody sacrifices (with the who did nothing but imitate the “false gods” of other peoples), strange in their way of manifesting themselves, confused and contradictory in their message to men, absurd in many of their requests, erratic in their way of proceeding, demanding , implacable in his punishments, myopic in regard to the other inhabitants of the world, and in short, too similar to men both in their defects and in their virtues ... But of the God source of all beauty and goodness that We men so eagerly seek, not only do we have the right to expect some virtue, but all of them to a great degree and also a total absence of all the negative and bad things that we find in the Yahweh of the Pentateuch.

”This is, neither more nor less, the image of God that jumps to our eyes as soon as we look at the first pages of the Bible. And for those who tell us that it is a distorted image, we have the suggestion that you continue reading the books following the Pentateuch so that you can see that the prophets and other representatives of Yahweh understood their god in the same way, and that is why they speak to us ceaselessly from his wrath and revenge ...

My God is not here or there. He does not “have”, he does not “want”, he does not “get angry”, he does not “punish”, he has no need to “forgive”. All of these are attributes of human persons and, as I already said, God is neither man nor person.

“Undoubtedly the man-child gives more security the idea of a God-father and in a certain way he feels lost and orphaned when they deprive him of it. That is why I think that the idea of presenting God as a father, with great emphasis on it, was a great achievement of Christianity and of Christ. But from the time of the founding of Christianity until today, the psychology of men (and more specifically of certain more evolved men) has changed a lot.

”I do not believe in the heaven that is presented to us in Christianity, that is, in an immediate and definitive heaven with a direct contemplation of God. This is another enormous childishness of the inhabitants just as children are children. When he comes back from life—when he comes back from school—the man wants to find his mother-God at home. He needs to hug her, to

know that she is there, to tell her about the incidents of the class of life. But such a God-mother, God-man, God-person, does not exist. God is something else entirely.

”I feel much closer to God when I see his firm hand moving the gigantic machinery of the sky or when I look out to contemplate the fantastic panoramas that we are finding in the depths of matter, that when I read in the Pentateuch the carnage and revenge of the repulsive character that Judeo-Christianity has wanted to present us as the God of the Universe ...

“I understand that for many, speaking of God like this leaves them cold and even with an impression of a certain orphan. The best thing they will do is to continue to conceive of God in the way that most benefits their psyche. It does not matter how they conceive it, God is as he is and not as we men think. The only advice that I would give to such people is that their idea of God be removed from all the sanbenitos of “iracundo”, “righteous”, “vindictive”, “perpetual demanding of pain and sacrifices”, that the learned fanatics they have been imposing over time.

”And to finish the difficult task that I have imposed on myself to express what my idea of God is, I will say that my God is Omnipotence, my God is Order (although the fantastic order of Creation is often unattainable for our mosquito gaze); my God is greatness (he is not stingy like the Christian god); my God is Light, my God is Beauty, my God is Love; a love that in this human stage of my existence, I feel it primarily and I return it, through my brothers, men and through all creatures. And since my God is Love, I know that sooner or later, and despite all my defects and my littleness, he will end up flooding me with himself ... ”.

And in a “Final Exhortation” I finish off these ideas by telling the reader:

“Mortal man, speck of dust, wisp of smoke, snowflake that shines for a moment in the night of time and in a second you melt into the earth, stop looking for God here or there! Don't put it anywhere, don't make it small, don't caricature it, don't make it one more thing! God beats in the infinite Universe that surrounds you and it is too big to be understood by your little mind. Stop running after God, like God is a naughty boy playing hide and seek with you!

Leave the childishness of thinking that you can only live happily and decently, if you hold it in your arms as if it were a fetish that protects you and will give you good luck! Stop haunting yourself with false imaginations of torture, punishment, demons, purgatories and hells, and feel entitled to take your place in the Cosmos!

"Look to you! You are a true child of GOD! Not for redemptions or for salvations that no one has given you, but because of your very nature that participates in divinity and that you have to make evolve through the good use of your intelligence and your long life; but apart from the heart ”.

I apologize to the reader because I could not rewrite what I had already written, the ideas transcribed here are the logical and natural culmination of everything we have said in this chapter.

The last sentence of the quote, in which the reader is encouraged to evolve, will lead us to the last chapter of this book.

"You will be like gods”

A key phrase

This famous biblical phrase, which was always presented to us as a lie with which Satan tried to deceive us humans and separate us from the commandments and obedience to God, in the light of this new way of seeing things, is a great truth and a guideline to follow, if humanity wants to overcome the dire state in which it is currently.

Classic Christian theology tells us that Luzbel rebelled against Yahweh and was defeated; and he also tells us that, filled with rage against his winner, he suggested to the first human couple—precisely through this phrase—that they ignore God's order not to eat the fruit of the “tree of good and evil” . Luzbel's reasoning to our first parents was: “He forbids you to eat this fruit, because the reality is that if you eat it, you will become like him.”

This phrase was the most valuable confidence that, in a moment of rage, one of these false gods (Luzbel) made us, to take revenge on another false god (Yahweh) who had just defeated him after a fierce battle for the dominance of the human race. This phrase, far from being a lie, was the moody act of a defeated man who, in revenge for the war he had just lost, told us a great secret.

The profound truth of the famous biblical phrase could be interpreted as follows: “Do not heed the commandments that I give you; because if you listen to him, you will be his slaves forever and ever, since his commandments are very well thought out so that you cannot progress or become, through natural evolution, to be superior beings, as he is ” .

The calculations of Yahweh, like the calculations of the other gods that throughout the millennia have been prohiiking and giving commandments to the other peoples of the world, have been perfect, as evidenced by the horrible human history, full of blood and of fights between all human beings. And since I already haveve seen, one of the most important direct causes for those fights and that blood are the religious commandments of each of these peoples. Those who have them different, fight among themselves “to destroy the infidels and pagans” and those who have them equal, also fight among themselves “to destroy the heretics.” And when religious motives are not enough, all the other strategies that we have described extensively in past chapters come into play.

The sad truth is that the names, instead of having evolved in an authentically human line, (in which little by little we have been perfecting our own nature and our corporal and spiritual capacities) we have spent centuries at the service of our respective gods, spending the best of our wealth and our physical energies in their honor and using the best of our intellectual and spiritual capacities in their worship and in the fulfillment of their desires.^[20] But we are still so warlike, so separated by our religious ideas as jingoistic, and as powerless in the face of hunger, disease, and pain as we were centuries ago.

That is why the time has come for us to wake up. I understand that the ideas that I am advocating, and this very awakening to which I incite not only the reader but all thinking men and all of society, is

20. Every time the reader enters one of our marvelous cathedrals, he should bear in mind that such mountains of stone, worked with a care and mastery that amaze us today, suppose an enormous physical and economic effort totally disproportionate to the conditions in which the life of the workers who carried it out unfolded. In those days famine and plagues decimated the populations of Europe; but the human mind,

something very difficult to be admitted without more or more, since it goes against a whole way of to think that it is deeply implanted in our being. Each one is attached to their beliefs, their traditions, their culture, their race, their homeland, their language, without realizing that all these “very important” things are those that have humanity divided and they are the ones that don't let her be happy. No one is prepared to do without them, because to do so, in the minds of the majority, would constitute a betrayal of “fundamental ethical principles.” This is the master deception into which the gods have made us fall: to make us believe that what destroys us is “Sacred” and untouchable. And so there is little hope that all these ideas will have an easy reception in the minds of most of humanity in a short time.

If not, consider the current situation in Lebanon; Iraq and Iran are tearing each other apart with holy ferocity inspired by Allah, already approaching the appalling five hundred thousand dead. The first, for avenging old national offenses of the Iranians, and the latter, for national honor and for the spread of a holy Islamic revolution. Druze and Christians kill each other, encouraged by an inherited religious rancor. The Palestinians annihilate each other, to show which of the two sides has a greater patriotic ardor. Syria and Libya collaborate in the holy war against the Christian government of Lebanon. Americans and French fly through the air on the impulse of dynamite drenched in racial and religious hatred; and at the base of all this chaos, and as the origin of all of it, the blind religious fanaticism of Israel, which one fine day and against all right (inspired by the words of Yahweh, pronounced 4,000 years ago!), stripped of their homeland to the Palestinians, making them a wandering and desperate people. From victims of the Nazis, the Israelis have become the Nazis of the Middle East.

Why all this horrendous hell in Lebanon? By “sacred” ideas defended furiously by irrational fanatics, who instead of using their heads, let themselves be carried away by their feelings.

However, despite the thousand difficulties, there are now better prospects than there were, for example, at the beginning of the century. More individuals in which these ideas fall as in a fertile field are rapidly appearing in all societies and nations, and it can be said that the new generations come in a certain way predisposed to

accept many of these new approaches, and to throw overboard a good part of the sacred traditions that they inherited from their elders. And these new trends are already making themselves felt in our modern society.

An example of this was the 40,000 young Americans who refused to go to fight in the absurd war in Vietnam, taking refuge in Canada and thus facing the stupidity of rulers imbued with stale patriotic ideas. (The day that young people around the world refuse to enlist in the military, paranoid politicians and patriotic generals will have a much more difficult time organizing these deadly games than before and how they have afflicted mankind). Another example of this new trend is the creation of the European Common Market—today threatened by the patriotic myopia of some politicians—in which we can see a clear trend towards progressive integration into a more united and coordinated society. This seemingly small achievement is a giant step in a Europe deeply divided by centuries of endless wars and naturally separated by cultures, languages, countries and races, obsessed by religious fanaticism, instead of dedicating herself to overcoming these tremendous social evils, she devoted all her energies to “making a house worthy of God.” As if the author of the celestial vault needed houses!

Something like this can be glimpsed in an international television program that we have seen (and which is broadcast simultaneously in several European countries) in which the young participants quietly mock their respective patriotisms, including their own. It is like a beginning of reflection and self-criticism, in areas that until now had been considered “taboo” and therefore untouchable and unchangeable.

We are beginning the first stage that consists of awakening; waking up from a dream of centuries; and for that reason it is not surprising that the resistance is great, (especially in old politicians with great vested interests), to get out of the drowsiness in which humanity has been plunged for so long. When one wakes up from a long and deep sleep, it takes time to become aware of the surrounding reality. We are slowly realizing where we are. Once we have achieved it,—and for this it will help greatly to follow the steps that we pointed out in the previous chapter—we will be in a

position to plan our evolution, in a completely human line, having as our goal our own improvement, both in the physiological as well as psychological and spiritual order, so that in the not too distant future, we may reach the rank and category for which we are destined within our own cosmic scale. Because man carries within himself a seed that he has to make germinate in order to continue his interrupted ascent towards this category, free from the slavery to which other “superior” beings have had him subjected.

Let's evolve rationally and without fear

That is why the key words for future times will be the words evolution and rationality. Above the words patriotism, tradition, faith and all the others that stupidity or the vested interests of a few (instruments of the gods) have been creating over the centuries to have men stupid with false values and fighting each.

A rational evolution according to human needs and capacities, which, far from excluding all other worthy values, will encompass and enhance them, but placing them in their rightful place within the total fulfillment of man as an autonomous and truly intelligent being .

And the gods, they look for some other anthropoid on which to parasite. First they will perfect it physiologically, so that your brain is capable of producing what interests them, and then they will give you religious commandments, ethical principles and patriotic ardors, so that your brain does not continue evolving and is limited to producing the waves that they they like them. And the poor anthropoid will sacralize those commandments and think that the purpose of his life is to fulfill those commandments ... without knowing that those commandments are what make him a slave!

I don't want to end without insisting on something that I consider important. We have already said that we have to evolve:

- 1) Intellectually, knowing more things every day; and enabling us to better understand the world and the universe around us.
- 2) Morally, being better every day, more respectful of the rights of others and the right order of nature, and defending the good and justice that are beneficial to humanity; (not the good and justice

that we are told in any “holy book”).

And finally, and this is the point I want to emphasize because it has been badly distorted by all religious doctrinaires, we also have to evolve

3) aesthetically, changing our primitive and materialistic tastes in others more worthy of evolved minds.

But in this aesthetic evolution, something is included that has always been looked at very suspiciously by the ascetics of all religions, and against which all the killjoys moralists, who have flourished so much in all the sects of Christianity, have thundered: the “fruido”, that is to say, the enjoyment of the many beautiful and good things that exist in this world.

You not only have to love beauty, but you have to try to create it according to the strength of each one, and you have to enjoy it; because beauty only makes sense if it is enjoyed by someone.

According to classical theology (the one that the false gods, disguised as true God, instilled in us) this world is a valley of tears where we come to make merits (through sacrifice and renunciation) for the future life. But according to the new theology that we are beginning to build, this world is a step in the infinite ascent of the entire Universe, from the least perfect to the most perfect; and suffering “to earn merit for another life” is something that does not make sense. Just as it does not make sense to stop enjoying the good and beautiful things that life offers us, being able to enjoy them without prejudice to anyone. Failure to do so is to belittle something that has been given to us precisely for our enjoyment.^[21]

21. In the Talmud (where, as in every “holy book”, there are great truths mixed with great falsehoods) we read this curious thought: “In the hereafter, the Lord will judge us by the good things that we have ceased to enjoy, having been able to enjoy it with justice.” And, in contrast to this wise thought, we have the incredible statement made by John Paul II in February 1984 in which he said that all sexuality that is not directed towards procreation is sinful. Here is an example of the many aberrant “axioms” with which authorities of all kinds have gradually intoxicated the minds of humans.

Let us therefore beautify our planet and our lives all and learn to enjoy, without fear that by doing so we are going against some commandment. Let's get rid of the complex that everything tasty is sin.

All the enormous distortion that sex has been subjected to within Christianity is due, basically, to this philosophy and the consequent complex that over the centuries it has been generating in minds and souls. of good Christians. Sex, because it is a great source of pleasure, is regarded with suspicion by Christian doctrinaires, and the mortification produced by the unnatural deprivation of it is something that the gods have known how to take advantage of very well, using all the norms of decency. of all the doctrines, of all the vows of chastity, of all the virginities, of all the “moral guidelines” and of all the principles of Christian honesty with which Western societies have been sanctified (and mortified) for so many centuries.

Using the terminology of believers in a personal God, enjoying life without prejudice to anyone is “giving glory to God” by using intelligently the things He has given them. Not enjoying all those pleasures that are at our fingertips, either by “offering them to God”, or by the idea that it may be a sin, is to act foolishly, victims of complexes and absurd ideas that it is time we shake off with decision of our minds. What kind of God is he who is jealous of the pleasure of his creatures? What kind of father is he who demands suffering from all his children, without exception? And what kind of immediate creator is he who has not been able to create a single human being that has turned out good, since he has to make all suffer to purify them, and he has to “redeem” all of them to “ save them '?

Let us convince ourselves that God who asks for pain and sacrifices is a false god; and God who asks for adoration, is a vain god and, therefore, also false.

Man of the twentieth century, rebel against so much aberration that has been preached to you as the “word of God”! What until today has been presented to you as the “word of God” are nothing more than lies from the gods. Rebel against her and against them.

Finally, begin to live as a rational being, using your own mind without fear, which is the great gift that the true God has given you

to defend yourself from the gods and the poor men that they use as their representatives.

Let us all fight to make a happier world in which instead of being faithful to a faith and principles that separate us from other men, we are faithful to rationality and the love that makes us all brothers.

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