

Plants, charisms, human brain, angels and Holy Spirit: an attempt at synthesis (probably quite daring)

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Back from Peru for the second year in a row, after listening to many patients and also other people, I seem to see a little more clearly on the question of plant spirits (that is to say, living forms) and that of spiritual experiences.

And I came across very opportunely articles talking about the relationship between "spirituality" and the pineal gland.



Most ancient traditions make a connection ("third eye" or "eye of Horus" depicting it in longitudinal section); however, it seems that this gland is the only organ to contain crystals and that these have a piezoelectric sensitivity. Hence a transduction effect, transforming magnetic perceptions (subtle energy echoes) into nerve signals. In addition, it produces a good part of serotonin and especially melatonin.

However, it seems that, in an altered state of consciousness (deep meditation), part of the melatonin produced is transformed into DMT - and, in addition, it participates in the formation of oxytocin, the hormone of bliss and social bonds. Known and synthesized, it is now possible to artificially provoke the effects of these hormonal molecules - which the oldest civilizations have already done experimentally thanks to various plants, notably ayahuasca, in extremely supervised and community rituals.

A friend told me that years ago, while alone abroad, she drew on her memories of home so strongly that she was swept away into a kind of well-being where she felt at one with the cosmos – a feeling of “bliss,” she said. Another friend told me that, after a painful operation, a high dose of morphine “sent” her to heaven for several hours, which happened again with a second dose – then she said to stop because she realized she was no longer herself (and she was in less pain).

What is the crux of the matter? It seems that, in particular through the pineal gland, the human

being is sensitive to the echoes, in the energetic world, of the preternatural world (= angelic *and related*); he would be sensitive in particular to the "spirits" of plants or animals: in fact, these are emanations or fruits of the action of the angels during creation and especially in the appearance of the various successive forms of life (of these forms, there have been thousands of times more in the past than today). And, of course, the human being is also sensitive to the echoes of the energy of other people close to him.

So, in summary, it appears that:

- ☐ the use of "hallucinogenic" products (if this adjective has a meaning) opens doors to perceptions coming from the preternatural world (not to be confused with the supernatural world, which is that of God Himself and Heaven) – which is not insignificant;
- ☐ and also that these phenomena have a bodily (hormonal) substrate that accompanies them... or that one can return (or divert) by taking substances imitating the hormones involved (DMT is considered the active principle of ayahuasca);
- ☐ however, even without recourse to these substances, "spiritualities" (generally linked to gnosis/new-age or Buddhism) seek for themselves the modified states of consciousness and theorize the means of provoking them;
- ☐ and finally, that the state of "natural communion" with the preternatural world that was experienced by Adam and Eve is no longer ours and can no longer be ours: God placed an angel of fire at the entrance to the paradise that Adam and Eve left, and they can no longer return there. The meaning of the biblical story is certainly not reduced to this aspect of "original sin" but it undoubtedly contains such a dimension.

Breaking into the preternatural world (it is an old human desire), with or without external means, can only cause serious disorders. Paradoxically, being stuck into this world also: our materialistic culture produces "machine" human beings, disoriented and exploited, whose life no longer has any perceptible meaning. Hence the increased demand for drugs of all kinds, the massive individual consumption of which also suits very well the systems of materialistic political domination in place.

The disorders are already less serious if these drugs – except for those that are real chemical poisons – are used communally, because of the exchange (more lived than verbal – energetic, no doubt) between the participants. For those who have become physically and especially psychically dependent on such "superhuman" experiences, effective therapy will consist in helping them to put their "psyche" back in order, especially in relation to their body, by making them relive these experiences differently (that is to say in an ordered manner), as well as other significant or traumatic events from their past; this implies that the therapists accompany them to the point of joining them – therapeutic empathy is always fundamental – even in their reordered experience of opening up to a certain mediumship and to the preternatural. No doubt one could say that these experiences had stimulated or made the pineal gland more sensitive, and that they resulted in cutting the "drug addict" off from his body and the real world. But once harmony-order has been more or less restored, the question arises as to what to do next.

Essentially, everyone will answer for themselves since, precisely, the internal reordering delivers from servitudes and makes one freer. There is still a temptation or drift against which one must be warned and guarded, it seems to me: the temptation to stop there (and therefore to start taking ayahuasca indefinitely, for example, once back home).

Of course, many live so "outside of themselves" that they need ways to reveal themselves to themselves, and this path is sometimes long. No doubt also the enveloping experience of the spirit-form of the plant reassures - we live in a world that is precisely not reassuring at all. And the visions that we have can also help us to live by showing something of a world that is not simply material. But then? Are we going to spend our lives shutting ourselves away in the inner search for earthly paradise, like the Buddhist monks?

What we forget is that the Creator Himself – the Holy Spirit more precisely – can “pilot” experiences of reminiscence and mediumship, which can resemble some that are aroused by plants, but which leave one in great peace and openness to God (and without possible interference). This is the business of charisms, which are normally part of Christian life... and which Simon the Magician wanted to buy from the apostles¹! According to Irenaeus of Lyon, gnosis began there!

Moreover, the way of speaking in the New Testament (that is to say, Judeo-Aramaic theology) clearly distinguishes:

- “the Heavens” (in the plural)
- “the airs” or “sky” or world of the air where the angels are present, and it is also the world of human communication
- the earth or world of men
- the underworld (“hells” in the plural)

Cf. 1 Phil 2, 9-10: “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in **heaven** (= the world of the air), on **earth** (= among men) and in **hell** (= “place” of the passage of death).”²

The healing will be complete when the “patient”, restored to a basic harmony, is no longer in “the air” but on earth and no longer hinders his openness to the Holy Spirit – we assume here that opportunities arise through which the Spirit can touch him. In fact, according to what I saw during the two months spent alongside Takiwasi at the beginning of 2018, many young people (and perhaps even more than many) made a journey that went beyond the horizon of the preternatural and was oriented towards the question: what am I going to do now with my life, for God and for others? This is beautiful on the part of young people who had nothing Christian about them before!

In this perspective, the teaching on the glorious Coming of Christ has its importance. It underlines the unique role that each person is called to play on earth according to a perspective that is both very concrete and mystical, that is to say, which radically reconciles these two perspectives that are opposed to each other in our culture (and this has been the case for a long time, unfortunately). And this establishes a human balance that is neither easy nor static: on the one hand, we must set aside everything that breaks into the preternatural world – and if we have already indulged in it, we must let these “openings” (chakras) close quietly and ask God – and on the other hand we must remain open to initiatives that come from that world if they are piloted by the Holy Spirit (which implies a

¹ Acts 8:9, 13, 18: “Now there was already in the city a man named Simon, who practiced magic and astonished the people of Samaria, claiming to be some great man...”

Simon himself believed, and after being baptized, he no longer left Philip; seeing the signs and the mighty works that were being performed, he was amazed...

² See also 1 Cor 15:24-25: “Then all will be accomplished when Christ hands over the kingdom to God his Father, having annihilated, among the heavenly beings (!), every Principality, all Sovereignty and Power, for he must reign until the day when God has put all his enemies under his feet.”

minimum of discernment – if we do not know, we ask those who know)... and also to the Spirit Himself directly, whose actions are not obliged to go through anything at all and who can accomplish inexplicable and even materially impossible works.

Faced with or in all this, the therapist is like a mechanic who has to get his hands dirty: it is not ideal, but it is worth it. As a Christian, we know that we are helped – fortunately. A certain Claire Ly, author of “*Return from Hell - Four Years in the Khmer Rouge Camps*”, teaches that the Christian faith has nothing to offer Buddhists (who already have beatitude at their disposal: why would they need Jesus?). It is sad that this Cambodian woman who suffered so much from the monstrous counterfeit of Christian redemption that was the communist system did not understand this and that she advocates Buddhist self-redemption. For your information, she teaches at the Catholic University of Marseille (which says a lot about the state of the Church in France). Obviously, there are still blockages in his life – she should be invited to Tarapoto and given a double dose of ayahuasca...

That’s where I am with my multidirectional reflections. Their interest is to be synthesized in three pages. I am well aware that most of the paragraphs should be greatly developed, but I do not have the skills. We need overviews, me first.