

An abstract painting with a textured background of blue, orange, and white. A black line drawing of a human head in profile is superimposed on the center. The interior of the head is filled with a blue and white halftone dot pattern. A red, irregular shape is visible within the head's outline. The background consists of thick, expressive brushstrokes in various colors, creating a layered and complex visual field.

Roger VANDERDONCK

The E-Syndrome
Possession viewed
from a different perspective

The E-Syndrome: Possession viewed from a different perspective

A number of people are not hypnotized or difficult to hypnotize. When investigating the cause of this, the author finds that a very large number of those people are "possessed".

By this he does not mean that some evil spirit took possession of them. In explaining this possession as well as in treating it, he develops a very original vision and method. He describes the set of symptoms as the *E-or Entity syndrome*, with which he refers to the presence of the soul of one or more deceased people in the person in question.

Roger Vanderdonck speaks penetratingly about the immortal soul and the interaction between soul and body. "Not all souls go to their destiny when they are separated from the body by death. This was confirmed not only in this research but also in my spiritualistic experiments," he says, after which he elaborates on the attachment of such souls to matter, in this case also to man and its consequences: a pressure on the personality, numerous health problems, depression, relationship disorders, etc. The author reports on his research and the way in which he has treated his large number of patients.

In his investigation, he is also confronted with very strange, say paranormal phenomena, extraterrestrial presences, entities from the fairy kingdom, souls of people in animals and in houses.

This book has therefore become more than an investigation into possession.

"We would do well to consider the immortal soul as a daily reality from which we must draw the necessary conclusions in many areas," he concludes. An astonishing report!



Roger VANDERDONCK (1927–1991): Psychologist. Gained international fame with his tests for measuring dexterity, reaction speed and other skills. Set up all kinds of experiments in relation to parapsychology. His

book *The E-Syndrome: Possession Viewed Differently* is the first book in which he reports on this. Unfortunately, it remains the only one, because the author died shortly after finishing this study.

(This is an automatic translation from the original Dutch book. Some mistakes in the translation might be present.)

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PREFACE

In fact, I don't like to write. I am more of a storyteller and I know from experience that this comes across better that way. If in this book the narrative style sometimes breaks through, then you know why that is so.

The fact that I have written this book is the result of compelling motives. It also contains a matter that I can also justify scientifically, philosophically and humanitarianly. However, do not expect this to be done integrally according to the traditional rules of classical science. Neither the content nor the meaning of my experiences lend themselves to that.

Some parts can seem a little more boring. This is mainly because I want to present my evidence as precisely and in detail as possible whenever necessary, so that every conclusion is justified.

Moreover, I am not actually writing this book alone. The women, men and children around me, who experienced these things with me, the many people who came for help, those who followed my lessons and lectures and often asked difficult, annoying or destructive questions, the friends who encouraged me, they all thought and wrote this book with me, were a sounding board and stimulus to me. And in addition, there are also the invisible guides and guides who inspired me.

I wanted to write this book for everyone: for those who are actively and healing interested in human problems, for those who are interested in human problems, for those who are haunted by all kinds of difficulties and have sought help in vain. It is a book for all those who want to pay attention to the true dimensions of the human personality and who want to see the "soul" beyond the religious and speculative field, in short, for all those who want to think about the human being in a holistic way.

To all of them the thanks of him who had no choice but to write this book.

Roger Vanderdonck

INTRODUCTION

It goes without saying that our society is a breeding ground for this book. But at the same time, this society also offers the almost expected resistance: a lack of openness to other views or excessive criticism sometimes inhibits innovations or the acceptance of new insights.

Self-interest and material motives usually determine this attitude. Despite all the evidence, the conclusions of this study will not be accepted everywhere or just like that. The holistic view of all kinds of problems is gaining ground, although it is often still too limited. Perhaps this study will help to approach human problems in a more consistent way.

We distinguish two main parts in this book

The first deals with the basis on which we started and the methods we used to collect and process the data. The requirements of responsible statistical processing also determined the choice of the actual test group.

This also applies to the additional check-ups.

However, the description of E-Syndrome is central. I describe that in detail, based on the consultant's complaints. Many will recognize and find their own unresolved complaints in this. I also found it useful to describe the secondary symptoms and the impact of all this on the environment.

In addition to these data from the anamnesis, it turned out that a very specific clinical examination was also possible. This is described in such detail that the control will be possible by most.

It was also necessary and important to check the interrelationship of all symptoms and clinical indications. An attempt to explain all this was also part of it.

The cause lies in the presence of the soul of one or more deceased people with the person who shows the E-Syndrome. We call that soul "entity", hence E-syndrome or Entity syndrome.

The nature of this presence is very varied, but I try to present it in an orderly manner. Therefore, I will discuss the different aspects: duration, age of the "burdened" person, age at which the entity comes to him, singularity or plurality of its presence, gender and its relationship to the subject.

In a second part, I discuss the solution to this problem

A brief explanation of the procedures used mainly explains how I avoided mistakes and how I proceeded to avoid possible negative and traumatic reactions in the subject and in the entity.

Fulfilling those requirements and the very favorable results are the best proof of an adequate method.

These results and the consequences, both for clinical control and for the symptoms of the E-Syndrome, are then illustrated with convincing figures.

I will then present the possible preventive measures and the evidence available to me for them.

This research is far from being finished and never will be. I will give some examples of this.

I. WHAT WE PROPOSED AND HOW WE STARTED

Although I present a number of principles and working hypotheses, which cover a very broad field and seem much more religious or philosophical than scientific, I did not start from these hypotheses for my research.

It is my experiences that at a certain moment have grown into hypotheses and even later into explanations. After all, the facts and the conclusions attached to them have simply confirmed these hypotheses.

First of all, there is the principle of the IMMORTAL SOUL.

For a number of people, the term "soul" immediately takes on a purely religious meaning. The definition we want to give it ourselves namely, "THE IMMORTAL PORTION OF THE PERSONALITY" has grown out of our experience and experiments. This description should not give rise to the idea that it is one of the many possible distinguishable parts of the personality. After all, the immortal part is that which survives when the mortal part completely ceases to function. The fact that we still use the term "soul" is simply because it is shorter and therefore more manageable and we remember that the principle of immortality is tied to it.

More than 5,000 years ago, the Egyptians already accepted the existence of an immortal soul and an immortal "body."

Both together then formed the immortal part of man. In another context, this immortal "body" is also spoken of as the astral or etheric body, the aura, etc. Often all kinds of subtle distinctions are made. All this may contain a lot of truth, but in the context of this investigation it is not necessary or at least premature to go into it at this stage.

Another principle concerns the INTERACTION BETWEEN SOUL AND BODY. There is a profound relationship between the immortal part and the mortal part. We call the mortal part body for convenience (clearly not in quotation marks here), although this includes much more than we usually understand it to be.

Again a reminder of Egypt, where a mortal soul and a mortal body were also distinguished. There are also many confusing contents for the concept of body. A large part of what is called the spirit or the psyche belongs to this mortal part.

It is usually not accepted that the immortal soul, which is even completely ignored by many, plays a significantly active role in this life, even though in certain views it is the source and principle of that life. That it affects our daily ups and downs, our behavioral patterns is simply ignored. The personality, as it is usually understood, would hardly have been touched by this soul; In the classical view, the personality is a product of heredity and environment, over which the soul has no influence — does it exist?

Thus understood, the immortal soul is more or less the plaything of our mortal appearance, since its fate and destiny in the hereafter are believed by many to be determined by the conduct of our earthly personality.

In the system of reward and punishment that is usually put forward, the soul is then the victim of the body's behavior.

This is then one-way traffic, because in the other direction there seems to be no or only a vague influence.

Where the ultimate destiny of matter and of what takes place in that matter can be determined and traced quite clearly — it comes to an end with death — the destiny of the soul has led to all kinds of hypotheses and especially to dogmas.

In recent decades, these are no longer exclusively the domain of philosophy and religion, but also the exact sciences, at least some of their representatives, are more or less concerned with the problem. The remarkable theory of the French physicist Jean Charon (1) is remarkable in this respect and points, in a completely different way, in the same direction as my experiments, or at least in a converging direction.

Not all souls go to their destiny when they are separated from the body by "dying". I leave aside what the exact destination is and assume for the time being that 'this is "the Light". Also in connection with Charon's theory this can be accepted as the best hypothesis.

Not only in this research, but also in my spiritualistic experiments, this has been confirmed before. The conclusions of this spiritualistic approach have not yet contradicted those of the experiment dealt with in this book. They also point out that a number of souls do not go to the Light, but remain temporarily bound to matter on earth in one way or another. Matter can also mean: a human being. This book deals with this form of bonding and its consequences.

(1) Jean Charon: French physicist, studies the fundamental theory of physics, in which he extends the ideas of Einstein. New scientific discipline: psychophysics.
Principal basic work: *L'esprit et la relativité complexe*, Paris, Albin Michel, 1983.

Other possibilities are mentioned in a separate chapter. After all, it is not always about people's souls. Souls of animals and other beings, for

example extraterrestrials, can also remain bound to matter. Although the findings on this subject are still limited, they do not contradict those of the spiritualistic experiments.

E-Syndrome

The title of the book deserves a separate and clear description. When a soul remains here after the loss of its mortal vehicle, it is out of place and therefore causes disturbances. It is these disturbances that we call the E-Syndrome or Entity syndrome.

According to certain religious beliefs, these disturbances can only be caused by negative elements. That is why the term "possession" is used, for example by the devil. We will have to completely contradict such a view.

The soul, which remains here, can still manifest itself in a final bodily form, making it possible to identify it and to observe even small, very peculiar and typical details and behaviors. Here, too, there is a remarkable similarity with the spiritualistic experiences.

All these hypotheses are discussed later in the book together with indications, evidence and conclusions.

This is the place to say what prompted this study. It turned out from a discussion about and experiments with a certain suggestibility test for hypnosis that a number of people fell forward instead of backward. This test is described in detail later in Chapter IV .

I couldn't hypnosis those people either. Clairvoyant observations led to a presence in these people. This is how the entire further described research started.

II. HOW WE COLLECTED AND PROCESSED THE DATA

In order to choose the test group for a detailed and responsible processing and to ensure its representativeness, I was guided by the following criteria.

1. The data collected must be sufficiently complete to include all the information required for the study. So the choice could not be made in the initial years of the research. A lot of aspects only came to light progressively. Incidentally, for previously seen persons, these could hardly or not at all be traced.
2. The group must be large enough to allow for significant and reliable results and conclusions. Even though statistics have designed research

methods for smaller groups, it remains the science of large numbers. This also better guarantees representativeness and that is why I was not allowed to omit any case from the control group.

3. In the case of infrequent and exceptional data and indications, it may be necessary to choose examples outside the control period. I always mention this explicitly.
4. The mentioned control period only applies to attendance with persons who are the subject of this study. For cases outside of that, the period is also accurately indicated.

What is that control period?

I chose the period from July 1, 1987 to June 30, 1989. In the first place, my personal possibilities played a role in this. From then on I had much more time for this research and was therefore able to collect many more cases in a relatively short period of time. Moreover, from the beginning of 1987 no new aspects came to light which would have required me to complete the necessary information. After exactly 2 years I closed the period. In that time I saw 1131 cases, of which 921 were present, or 81.3%. (see Table 1). Age and geographical distribution were found to provide sufficient guarantees of representativeness (see Tables 2 and 3).

How did the recruitment take place?

A long time after the start of the study, I had mentioned the E-syndrome phenomenon in a few lectures. This certainly brought a number of people to consultation. However, the vast majority came through person-to-person communication. I have carefully avoided any form of publicity in this regard. That is why questions from radio and television have always been rejected, as well as any interview with the written press. This tacit recruitment explains why such a high percentage of attendance was found within the control period.

This is certainly not representative of the entire population.

That is why I decided to carry out 2 preliminary examinations, respectively in 1985 and 1986.

The preliminary examinations

The first...

As soon as the idea arose that a presence stood in the way of hypnosis, I applied the following procedure to the first 129 people who consulted me. Each time I first asked their permission and only 2 of them refused for

fear of hypnosis. I applied the method of hypnosis that was familiar to me, without knowing a single piece of information about the subject. If hypnosis failed, I checked with the swing posture test (see Chapter iv) whether or not an entity was present. I removed the presence (see Chapter vii) and checked with the same test whether that had been successful. Then I hypnotized again with the same procedure as before. In 94 of the cases it went smoothly, in the other 9 it was difficult, but in the end it worked for all of them. I even had the impression that it was easier than when there was no presence from the start. It is absolutely certain that the presence was the, apparently only, reason why the first hypnosis always failed. In the very extensive literature on this subject, practically all authors mention that 15 to 20% of the population cannot be hypnotized. Is a presence there also THE cause of the failure? Are the percentages between 15 and 20 also those of population presence?

Both these questions and the answers to them seemed to me to be particularly important.

Most mentions of non-hypnotizability are about the last 3 to 4 generations. They are therefore so recent that the current situation cannot yet differ significantly from that of previous generations. There is therefore a good chance that the percentages indicated correspond to those of the presence in the population. That's why I planned...

... a second preliminary investigation

I chose two new pilot groups to try to find an even clearer and more direct answer to the question posed.

The first group consisted exclusively of listeners at lectures or lessons. ($N = 281$, of which 104 men and 177 women). The swing posture test gave 26 positive reactions or 9.25%.

In a second group of casually met individuals, ($AT = 219$, 7.06 males and 1.13 females), in a non-esoterically engaged environment, the results were different. There I found 33 attendees, that is 15.1%, which does not differ from the information in the hypnosis literature.

With the first of the two groups the percentage was lower, but with 18 of the attendees I had already taken away an entity, so that total there was actually 44 and 15.7%, which is not significant from different from the first group nor from the literature data.

The conclusion from both

So a presence certainly makes hypnosis practically impossible.

The percentage of those who cannot be hypnotized is :) in line with that of the presence in the population. The probability that it concerns the same persons is great, since I, after removing the entity, could hypnotize those persons.

I am not aware of any other explanation.

The experiences before and after that did not reveal any contradiction.

For the sake of completeness, I would like to mention that the age distribution in both preliminary studies was more limited than in the large control group. It was between 22 and 61 years old for the first, between 18 and 73 for the second, with arithmetic averages of 37.5 and 41 years. Comparison with the hypnosis literature is difficult because they are practically never mentioned there.

The composition of the control group is based only on the 921 cases in which an entity was present. It consists of 295 men and 626 women, so 32 and 68%. Of course, this is not the ratio in the entire population either. Also in the group where one or more entities are present, that is probably not the right ratio, although I cannot prove that. How is

than to explain that 1 to 2 ratio in the sample? The vast majority of the group came to me spontaneously and that is certainly the most important factor in explaining that relationship. The women appear to be more interested in this area. They also more easily renounce the so-called "scientific" objections to it. They are also more likely to accept such a form of "help". In lectures on this or related subjects, it is striking that the audience has the same or at least not significantly different proportions. In 6 lectures with a total of 843 listeners in different cities of the country, during the winter season 1987-88, this ratio was slightly more pronounced, although not significantly different: 31/69%.

Another explanation for those figures could be that the women are more susceptible to a presence than the men. However, this was not confirmed at all in the study. The method of recruitment and the attitude of the women towards this problem will be the main reason.

The age distribution in the group

Table 1. Composition of the total test group ($N = 1131$)

According to the presence	N	N %
Entity present	921	92,3
No entity	210	21,7

Table 2. Age distribution of men and women in the control group

(N = 921) between 01.07.87 and 30.06.89

Age	Men	Women	Total
0- 2		3	3
3- 7	8	17	25
8-12	29	6	35
13-17	15	35	50
18-22	16	33	49
23-27	27	34	61
28-32	33	83	116
33-37	42	78	120
38-42	50	88	138
43-47	13	95	108
48-52	15	38	53
53-57	33	64	97
58-62	4	28	32
63-67	8	17	25
68-72	4		4
73/+		5	5
Total	297	624	921
	32,3	67,7	100

The age distributions for men and women do not differ significantly from each other. There are only a few insignificant deviations. From that point of view, we can therefore consider them as a single group. In an even larger group, these deviations would disappear naturally. It was beyond my capabilities to compile and examine a completely representative sample of the population. Spontaneous recruitment would therefore also have been impossible. If we look at this distribution in a little more detail, we see that the mode (largest number) for men is 40 and for women 45 years old. The age groups from 30 to 45 years are best represented.

This is also logical because at that age it is easier to seek for contact and help. It is also normal that the total spread is much more regular than that for men and women separately.

The geographical distribution

Table 3. Geographical distribution in the control group ($N = 921$) between 01.07.87 and 30.06.89

	<i>N</i>
Flemish part of the country	
West Flanders	194
East Flanders	295
Antwerp	89
Limburg	25
Flemish Brabant	30
Total	633
Brussels	36
Walloon part of the country	
Walloon Brabant	26
Hainaut	19
Namur	36

Liège	13
Luxembourg	128
Total	222
Abroad	
Netherlands	12
Grand Duchy of Luxembourg	8
France	10
Total	30
Overall total	921

The geographical distribution is also mainly determined by the spontaneous form of recruitment. The vast majority of subjects offered himself to me. Only for two short periods of one week each, I received them in Libramont (province of Luxembourg). For the Walloon part of the country, there is therefore a clear predominance for that province. Taking this into account, the distance to Ghent (to a lesser extent to Libramont) also played a role. There is therefore no representative geographical sample of the Belgian population, but the group is not very local either. I therefore saw no reason to exclude the 30 foreigners from the Netherlands, France and the Grand Duchy of Luxembourg.

Neither by sex, nor by age, nor geographically is the distribution representative of the population. However, this cannot have influenced the results of this study. It seemed much more important to include all persons from the control period and to exclude all biased selection.

III. A PICTURE OF the E-Syndrome: THE SYMPTOMS IN THE CONSULTANT

The complete symptom picture of the E-syndrome gradually grew from the spontaneous complaints of the consultants and the subsequent conversation. Clairvoyant observation also contributed to this. It turned out that there were more physically, psychologically and relationally accentuated symptoms.

Not all symptoms were present in everyone and their intensity is also

very diverse. For statistical processing, I only included those symptoms that the consultant explicitly mentions or admits. The percentages given are therefore not forced, but real minimums. They are calculated against the entire group ($N = 921$).

The occurrence or non-occurrence and the degree of symptoms depend on a number of factors.

Duration of the "presence"

The longer an entity is present with a person, the more likely the symptoms are to be present and/or more pronounced. Statistically, this is difficult to convert into absolute figures. The subject's explanations and appreciation regarding the degree of the symptom are very subjective and relative. I shall therefore confine myself to a conclusion supported by many observations.

Resistance of the person

This is a factor of constitution and especially of the weak spots in it. When these are in certain aspects that correspond to the symptoms, they are certainly present and at the same time in a higher degree. Conversely, strengths will prevent the symptom from occurring or reduce its degree.

Environment and experiences

The environment and past experiences also play a role in this resistance. When external problems, of all kinds, make life difficult for the person, the chances are that all the symptoms that occur are much greater and therefore often more pronounced.

It is always difficult to find out exactly what symptoms are. This applies to all those who try to make a correct diagnosis about a person. Practically never can one limit oneself to the spontaneously enumerated complaints by the subject. They often only hear what they consider to be the worst and most bothersome.

All symptoms are also not always current and acute. Without systematic and thorough questioning, they are almost always omitted. And even then it is necessary to make sure that one understands the terms in their proper meaning. Often, the subject understands "digestive disturbances" only to mean stomach complaints and by "relationship problems" only those with the immediate partner.

Experience has taught me that the symptoms do not appear immediately after the arrival of presence.

Nor do they appear simultaneously. If they have been around for a long

time, it is often very difficult to determine the exact time when they started. Most subjects can only provide approximate data on this subject.

Some, usually very sensitive, people report that they felt "something" coming to them at the time of death. I have taken this into account with the greatest caution, although I usually had other testimonies for this as well. There was therefore always a correspondence with the date of death of the entity, which I had seen with the person.

In this chapter I will limit myself to a discussion of each symptom separately and its frequency.

The explanation and the interrelationship of the symptoms will be discussed in a separate chapter V.

Description and frequency of symptoms

1. Complaints in the head

This is often the complaint for which the subject comes for advice. The degree of it can be very diverse and ranged from an ordinary "pressure", also often experienced as a "band" around the head, over all kinds of variations from headaches described in all kinds of terms to frequent and severe migraines. The latter is often accompanied by vision and digestive difficulties. This is often seen as only caused by the migraine, but in the context of E-Syndrome there are reasons to assume that it can also be a separate consequence of the presence. There is also a large number of subjects, who do not mention headaches "because everyone has a headache". Therefore, explicitly asking about the complaint is not superfluous. In 63.8% of the cases, this pronounced main symptom occurred. In addition, however, other complaints are present in that zone.

Face

The visual disorders have already been mentioned. Often, reference is made to the impossibility of finding suitable glasses or a suitable eye therapy (see also in Chapter IV under the clinical observations). Such complaints occur in 17% of cases.

Hearing

Hearing disorders are less common (3.9%). The relationship to the

presence is therefore less certain, nor is that of tinnitus (1.3%).

Balance

In 5.9% of the cases, balance disorders and dizziness occurred. It is also not certain that the presence of the cause.

However, in all the cases where the relationship was less clear, the difficulties disappeared or improved significantly after the presence was removed. This is a certain indication of a connection, but can also be the result of the powerlessness therapy (point 8).

2. Complaints in the neck area

These complaints are also very frequent, although the subject is less likely to mention them spontaneously. They were pronounced in 59.6% of the cases. It is striking that these complaints are very often unilaterally left-wing (51.2%) while in the remaining 8.4% the person was not (or no longer) able to discriminate between left and right, even if one was at the beginning of this complaint early.

The pain has probably already flowed over the entire neck area. Such complaints are often of longer duration and often allow themselves to be felt deeper to the shoulders and the back.

Twelve percent of the subjects clearly and explicitly emphasized the connection with their main complaints, stating something like, "it starts in my neck and then spreads to my head." These symptoms can also occur without pain, but only as pressure, stiffness, limited range of motion, and rigidity, the so-called stiff neck. These phenomena should also be taken into account.

However, I did not include them in the percentage given, which would in fact increase by another 13.4% to 73%.

Not infrequently, at 20.8%, similar complaints occur on the left side over the entire back and/or arms and legs: pains, joint complaints, stiffness, numbness, cold. That too is most likely, and certainly in part, related to the presence. It is quite possible that the pressure in the neck is gradually making itself felt all over the left side.

3. Disturbances of an internal nature Digestion

It usually concerns digestive disorders and that in 22.5% of the subjects. Above all, one must ask the subject thoroughly and clearly about his findings. Most understand the word digestion far too narrowly, only as an upset stomach, and promptly answer "no" to the question of whether they are bothered by anything. So one has to go through the entire digestive system in detail and at the slightest indication one has to insist on more

precise explanations. At the same time, one must point out to the subjects that they should not simply accept poor digestion in all its aspects as "normal", so that they no longer talk about it at all when enumerating their complaints. If medicine had already found causes for that poor digestion in the past, I would without hesitation send the person back to a general practitioner or specialist for a new examination because I wanted more certainty about whether or not it would be dependent on the presence for this complaint. However, it was never more than a vague cause, such as nerves, tension, stress, etc... then I could not put aside the importance of the presence for the symptom.

The *stomach complaints* are the most frequent (16.2%), along with intestines and liver but also more vague complaints of "menstruation". Very often, multiple organs are involved in the symptom.

In a limited number of cases, subjects reported lack of appetite, even anorexia, and obesity with bulimia, but all this occurred in only 4.6% of cases.

The relationship to the presence is possible but not pronounced.

In order to be able to make a statement about those symptoms, and a whole series of others, I would have to be able to study specifically, and on a larger scale, people with those complaints.

Heart problems

Heart problems, vague pressure or pain in the heart area, palpitations, and tachycardia are also quite common (18.4%). I am not taking into account the heart conditions with a known medical background.

To what extent the presence played or plays a role is difficult to determine, but I am convinced that this would bring me at least 15% higher, so to 37.4%.

Breathing difficulties

Finally, hyperventilation or severe breathing difficulties are present in a third of subjects with internal complaints (in 7.9% of cases). The discussion of the results will show that in practically all cases this disappeared after the procedure, so that this really did not appear as a direct result of the presence. Again, I did not take into account the other common and reported respiratory diseases and made the same reservations as for the other internal complaints. Complaints with known cause are not included in my statistics. I have to anticipate point 8 (impotence of any therapy). After removing the entity, the classic therapies proved effective, where they had previously produced no

results.

Other symptoms and conditions reported by the subject, such as blood pressure problems, throat complaints, diabetes, spasmophilia, convulsions and cancer, were too few to make any connection with the E-Syndrome or to consider them as typical of it.

However, I will mention them in detail in Table 5, since it is very probable that the impotence of the therapies mentioned in point 8 played a role.

4. Depression

This could actually be called the disease or complaint of our time. Many accept it as a matter of course and I therefore always asked about it if the consultant did not mention it spontaneously.

In contrast to the first three symptoms, which are mainly physical-physiologically accentuated, it is a highly psychologically charged symptom. However, I would like to point out once again that I consider the personality as a totality that reacts as a whole in every behavior, in every reaction, also in every complaint.

I have therefore not proposed a classification, precisely because I consider that every symptom has been borne by the totality of the human personality, and the immortal soul is also involved.

Depression and other related symptoms and conditions were also often a main reason for consultation (77.5%). The range of complaints is of course very large.

It ranges from occasional black thoughts and difficult moments, over a rather pessimistic view of life to continuous and severe depression. We will discuss the common suicidal tendencies and attempts separately under point 5.

When we also interpret anxiety and tension literally as depression, the percentage even rises by 13.4 to 90.9%.

In the vast majority of cases, all these consultants had already undergone very extensive and long-term treatments, with no noticeable and certainly no definitive results. At most, the situation had become a little more bearable, but the final result of both drug and psychological treatments remained partial and temporary.

In fact, the general trend was almost always negative, i.e. the depressive states became deeper and more frequent.

In the image of depression, the word itself is not always used by the

subjects, even though it is a bit of a buzzword in our time. Fear, nervousness, unhappiness, tension are also used terms. All kinds of negative feelings are also often present together with the depression. When these aspects were very specifically emphasized, I have listed them separately, so that the actual percentage is much higher than 90%.

Depression is rarely seldom seen in children. The parents also mentioned it only a few times. From puberty onwards, it becomes more and more prominent.

As an example of a characteristic that belongs to depression, but is rarely specifically mentioned, we cite lack of self-confidence and especially lack of decisiveness. Of course, this can be seen as a logical consequence of depression, but there is more to it that is directly tied to the presence.

5. Suicidal thoughts and attempts

These were pronounced in 23.4% of the consultants. This is certainly an abnormally high percentage, strongly significantly higher than in the total population.

Suicidal thoughts

Suicidal thoughts were only noted if they already occurred repeatedly. No one was able to give precise quantitative indications, which is understandable, especially if it already happened frequently.

For example, my notes were limited to "often", "a lot", "regularly", "repeatedly", "since x years", etc...

In less than half of the cases, the subject was able to give a clear reason or reasons for these thoughts. Usually it was a death and if it concerned the person whose soul was present with him, the subject touches the cause without knowing exactly what it is about.

He also mentions: break-up of a relationship, setbacks of all kinds (and usually repeated) with the business, poor state of health, accidents, etc...

When he cannot give a clear reason, the subject usually says: "Everyone has such moments". Whether this is an excuse or the conviction of the subject is difficult to determine.

Suicide attempts

For the suicide attempts, the subject is much more frequently able to give

up the causes, but it is the same range as we mentioned above. He can also determine the number of attempts much more accurately than is the case for the thoughts.

Every attempt, usually many, has been preceded by suicidal thoughts. But the subjects who entertained such thoughts did not always make an attempt. Nevertheless, the percentage remains high: 12.3%. And then of course I have not seen those where the attempt succeeded. It is difficult to estimate how many of these were caused by the presence.

Accidents

A number of subjects mention that they have been involved in accidents a relatively large number of times or narrowly escaped them.

This "accident-proneness", being more susceptible to or attracted as it were accidents, can be involved in the suicidal tendencies from the E-Syndrome. I will come back to this in more detail in Chapter V.

6. Fatigue and over-tiredness

Only exceptionally did someone seek help from us for that reason. This is probably because the people of our time also consider this normal and self-evident, just as it was for depression. It is sometimes mentioned as an additional aspect, but usually it must be evident from the interrogation, even if it is very pronounced. The percentage is high, 83.4%. I always explicitly ask whether it is in proportion to the efforts made and only note it if it is not. In many cases, it goes to complete exhaustion.

Especially in young subjects, this symptom occurs less and also less pronounced, because energy reserves and surpluses are large and can therefore still compensate.

If one goes deeper into it during the interrogation, it often turns out that the energy is less than one might expect at that age. For example, the child is tired quite quickly and needs a lot of sleep.

I then checked that for the different age categories.

This shows that the symptom occurs in 97% of people over the age of 25, always without sufficient explanation due to the activities.

7. Relationship problems

The concept of relationship can be interpreted in the broadest sense, so relationships at every level and of the most different nature. Yet in the first place it is about the relationship with the partner(s). In 42% of all cases, significant to very serious failures had already occurred or were

still there. For the sake of completeness, it should be added that 12% stated that they had no relationship at all. This 42% does not include young people (in our group, this was another 12.2% of cases up to the age of 17). Turnover, that 42% then rises to 47.7%.

At the same time or separately, "social" difficulties were also present. Lack of sociability, contact difficulties and problems or complete lack of social contact are some of the terms I can use to describe it. So there is both loss of contact and excessive aggressiveness involved.

Although one can almost always remember approximately the period in which all these problems began, hardly anyone can give an acceptable reason for this.

Frequently, the person shifts everything to "the others", but a clear description is often lacking.

If it is a multiple presence, the difficulties are significantly greater. This is also the case with a "negative" entity. The Soul's Former Relationship with the persons of the environment also plays a role in this. An example is certainly

useful.

A woman dies and the soul ends up with her son. In life she already had a bad relationship with her daughter-in-law. Now she comes to disturb that marriage. The former negative thoughts and feelings also manifest themselves after her death and perhaps they were the reason why she came to her son.

I observed such situations in a high percentage of cases (28.3%).

In the case of relationship difficulties with persons other than the partner, this occurred in only 4.6%.

8. Impotence of any therapy

This is often reflected in the first meeting with the consultant. When asked what brought them to me, I am often told in addition to the reference to a person: "I have been everywhere and no one or nothing has been able to help me". This concerns both different physicians and other therapists, both classical and alternative therapies.

This sounded, especially in the beginning, not very positive and encouraging. However, it turned out to be a very useful indication for this study.

After all, I had the certainty that many attempts had already been made to find a solution to the consultant's problems.

However, success had failed to materialize, while the problem resolved itself completely or to a large extent after the removal of the entity. This was also proof that there was the solution because all other possibilities

had been exhausted.

In this reasoning, we leave the seven previous symptoms out of consideration. All other difficulties and disorders, however, could be treated successfully this time with the therapies already tried. This conclusion does not imply any condemnation of any therapy for any problem. However, it is certain that its presence hindered or made any therapy impossible. We shall return to this in the discussion of the results.

It turned out to be very difficult to determine a correct percentage. I evaluated this at 80% but am convinced that it should definitely be higher. Most likely, it applies to all cases.

The eight previous symptoms are primary for E-Syndrome. None of them occurred in all cases (except for the impotence of therapy, but that is difficult to prove).

At the beginning of this chapter I mentioned the factors that mean that a symptom is not yet expressed or at least is so bothersome that the person mentions it.

The duration of the presence was sometimes much too short for that.

The person's resistance varies greatly. Age plays a major role. Younger people are generally much stronger. The individual constitution is also a determining factor in this area.

The reactions of the environment and living conditions are also important, sometimes of great importance. The symptom may therefore appear sooner or later after the arrival of the entity, weaker or stronger.

Some symptoms are also age-related and the spread of ages was particularly wide in our control group.

Less common are the following two symptoms. I thought I had to mention them explicitly because they are so typical of this syndrome.

9. Real Presence Symptoms

Rather rarely (in 4.9% of the cases) statements occur such as

"I feel someone in me";

"There is always someone watching me";

"Every now and then I do things that I didn't really want to do myself"; "Someone pushed me several times to a window (to jump out) or almost under a car".

These are some examples from practice, but the range is much larger of course. Moreover, that presence can be described as:

"A cold wind blows over me, even when all doors and windows are closed and draughts are therefore impossible,"

or if

"I hear all kinds of noises around me,"
and which were often heard by others.

Images also occurred. For example, the subject describes them as a ghost or even as a person they recognized.

Although they mainly see these images in weak ambient lighting, are they still observable in full daylight and with so many distracting images around them?

Some also experience it as a pressure or a weight that lies on them. Then the percentage is still 3.9% higher.

The person does not know at all what this is due to. I relied on that to determine the percentage and left all other cases out of consideration.

It is all too easy to dismiss these different forms of observation by saying that they are hallucinations, imaginary perceptions and pure fantasy.

Furthermore, one could also interpret as a presence symptom the frequent and much more than normal thinking of a deceased person, sometimes for a long time. The soul of that is then indeed with the subject. I described that person and he was always immediately recognized by the subject.

Taking into account the predefined restrictions, I observed these presence symptoms in 14% of the cases.

10. Signal Symptoms

After the entity had been identified, it regularly turned out that the person showed one or more striking characteristics, reactions, behavior patterns and habits (especially wrong or at least less positive ones), which were typical of the person whose soul he carries with him.

It also happens that he feels specific pains and other symptoms of that presence and that these are exactly the ones that he emphasizes when listing his complaints.

Examples from practice are: poor vision or hearing, pains that are not part of the typical symptoms of the E-Syndrome. Also pain in a certain part of the body, nerve twitches and tics, mannerisms, etc... are part of that. In all these cases, an immediate consultation with a general practitioner or specialist was recommended to determine whether the cause could be medically determined. In 94% of those cases (i.e. not compared to the total group) this was not the case.

If the entity was a family member, I also inquired about the occurrence of these phenomena in the family, because it could be a hereditary characteristic. This was also very rarely the case.

By the term "signal" I mean a characteristic outside the other symptoms

of the E-Syndrome and that can be specifically related to the entity present.

It is also difficult to obtain certainty. Therefore I included only those cases where there was no doubt.

However, this still concerns 22.5% of the cases.

It is unnecessary to say that this percentage is probably much higher. Too many people knew too little about the person whose soul remained with them.

Overview

In Table 4 we give an overview of the primary symptoms and the percentage of occurrence in the total control group. Those symptoms and any variants and side effects are really typical of the E-Syndrome. The frequency of occurrence is clear evidence.

Table 4. Percentage occurrence of primary symptoms of E-Syndrome in the control group ($N = 921$)

<i>Symptom</i>	<i>variants</i>	<i>Total percentage</i>
1.Head	vision disorders	77.8
	hearing disorders	
	balance problems	
2.Neck	shoulders	80.4
	back	
	left arms and legs	
3.Internal	digestion	59.5
	heart	
	breathing	
4.Depression	anxiety	77.5
	nerves	
	tensions	
	lability	
5.Suicide	attempts and thought	25.4

	accidents	
6.	Tired or overtired	83.4
7.	Relationship disorders	67.4
8.	Failure therapy	80 +
9.	Feeling presence	22.8
	pressure and weight	
	frequent thinking about	
10.	Signal symptoms	22.5

In addition, a series of complaints spontaneously emerged among the consultants, which were too few in number to indicate them as a primary characteristic of the E-Syndrome or even to suggest a connection with it. I have grouped them somewhat for the sake of clarity. However, since they usually disappeared after the intervention, we think it is useful to list them in a separate Table 5. I also refer to the discussion of the results in Chapter VIII.

It is clear that the "presence", the "unwanted soul", has disastrous consequences. In addition to the primary symptoms, it can also be at the basis of a very wide range of problems or at least mean that they cannot be solved. These can be accentuated physically, psychologically and relationally.

For the sake of clarity, I will limit myself to the influence on the person himself, on his health, his psychological state and his behavioral patterns.

Although the repercussions of this on the immediate and usually also on a broader environment were often expressed in the discussions with the consultants, I did not pay systematic attention to it. This was unavoidable with the relationship disorders.

However, it is certain that the environment is also influenced by these presences.

In point 7 we saw that difficulties with the partner are very common. This was always the case when an entity was also present with him or her.

Two factors could further strengthen this influence:

- When the presences were in one way or another dismissive or hostile towards the partner, the negative influence on this is also stronger.

If there are presences in both partners and were in conflict with each other during life, then that negative attitude towards each other also

seems to continue to exist, as an entity. This then gives rise to strange and sometimes inexplicable attitudes and conflicts in the living.

Table 5. Overview of the secondary symptoms, which were observed in the control group ($N = 921$)

Symptom		
1.	Other physical problems	
	Skin: allergies	1.5
	Itching,,eczema	1,4
	psoriasis	0,7
	Many infections	0.4
	Glandular fever	0.2
	Salivary gland problem	0.3
	Cold	0.5
	Exaggerated vapours	0.1
	Sweating a lot	1.3
1.	Behavioral problems	
	Disturbed behavior	0.3
	No self-monitoring	1.1
	No self-confidence	0.9
	Too timid	0.2
	Inappropriate comments	0.4
	Fugues (uncontrollable wanderlust due to mental disorder)	0,3
	Tropenkolder (mental illness due to hot climate)	0,1
	Stereotypes	0.5
	Hydrophobia	0.2
	Phobias	0.4
	Alcoholism	1.8
	Memory loss	1.3
	Stuttering	0.7
1.	Sleep disorders	
	Insomnia	5.1
	Nightmares	1.4
	Sleepwalking	0.4
	Bedwetting	0.5
1.	Problems in relation to the environment	
	Delay at school	0.2
	Other school problems	0.4
	Setbacks	1.4
	Business is bad	1
1.	Problems around children	
	Remaining childless	0.4
	Multiple miscarriages	0.2
	Children with sudden infant death syndrome	0.3
1.	Paranormal problems	
	Not being able to meditate	0.8
	Not being able to commute	0.5
	Visions	0.2
	Repeated exits, uncontrolled	0.4

An extreme example of this, which incidentally predates the audit period, illustrates this very clearly.

In a family, father, mother and a son of 21 years old was a presence with each of the three. Coincidentally (?) these were three souls of people who had a disagreement with each other during their lifetime. Not only was the impact on the three persons individually very pronounced, but so much so that the son had been completely unable to work for several months.

Both parents were constantly ill. The various doctors they consulted found no medical cause.

Moreover, many strange phenomena occurred in the house, which I could only compare in a certain way with poltergeist phenomena: all kinds of noises, creaking cupboards, French doors, frames falling from the walls, figurines, photographs and vases that fell over, clocks that began to strike outside any normal time, etc.

After the three entities were liberated, all these phenomena immediately ceased.

The personal complaints of the three family members had also completely disappeared after a few weeks. The previous bad relationship between the entities had greatly aggravated the symptoms in everyone, but also caused many disturbing consequences in the immediate environment.

We have been less frequently informed that disturbances in the relationship pattern had also arisen outside the immediate environment, which extended much further. Probably the people did not think of that in connection with this problem.

It is not my intention to tie far-reaching conclusions to this. It is certainly not the case that the removal of the entities simply means that all human relationships are in order. It does not mean that presences can be seen as the sole cause of all interpersonal problems and conflicts.

However, I am more and more convinced, on the basis of a very wide experience, that if all entities could be liberated, a noticeable improvement in the social climate would be possible and that the most diverse relations would greatly improve.

In the case of YOUNG people, there was not only too frequent friction with the authorities: parents, teachers, all kinds of authorities, but also and especially with classmates, friends, brothers and sisters. This manifested itself in exaggerated aggressiveness, but also in withdrawal and social contact difficulties. If in some of these relationships this also comes from both sides or if there are several presences in a group, then one can assume that this puts the entire group climate at risk.

The same applies to ADULTS in their relations with family, with friends and acquaintances, but also with superiors, subordinates and colleagues at work, in sports clubs and in club life, where the atmosphere can also be disturbed by one or more presences.

If teamwork and cooperation are of great importance, then the influence will of course be all the more detrimental.

Perhaps I could even extend this to political and diplomatic contacts, including at international level. There is a very good chance that those relationships have been influenced by this and it is certainly worth further research and subsequent interventions. After all, the consequences at the highest level of the social hierarchy can be much broader and have greater negative consequences for many more people.

I have much less information about its influence on people, on animals, plants, and even on the matter around them, although I received a number of indications in that direction. An extensive field of research is still open.

From this chapter, in which the symptoms in the persons with a presence are discussed, everyone can already deduce the enormous consequences of this hitherto practically untouched problem. This will become even clearer in the following chapters.

We refer in particular to Chapter XI, in which we group all the conclusions from this work. This way I want to avoid unnecessary repetitions and also spread the results over the entire book.

IV. ANOTHER PICTURE OF the E-SYNDROME: THE INDICATIONS DURING THE CLINICAL EXAMINATION

If the word clinical would scare you, I would like to reassure you immediately. It is a very special study in which hardly known and used techniques are included. Yet it is so simple that anyone can perform it with disciplined application and some practice. It is true that "other possibilities and suitables" may be needed.

These indications have gradually emerged in the course of my investigations and have therefore not been predetermined or theoretically determined from the outset. That is also why I let the control period start much later. After all, there was no point in recalling previously

investigated persons, since the indications changed or disappeared when the entity was gone.

Some of these indications allowed an immediate control by the person himself and/or by those accompanying him.

The clinical indications have little resemblance or relationship with those in other studies. They are not checked in this regard. Since November 1985 I have done this continuously and completely. In combination with the analysis of the data (in the anamnesis) there are very wide and varied possibilities for detecting presences. I discuss them systematically but something prevents me from doing so in a different order. Exercise, experience

And own possibilities, together with the specific image of the consultant himself, will determine that order automatically.

1. The Swing Posture Test

I retained this somewhat strange term because it is used for one of the suggestibility tests in hypnosis, from which my experiment is derived.

The original test is used to determine how easily someone can come under hypnosis, how susceptible to suggestion he is.

The original test

The original experiment consists of asking the subject to close his eyes or to fix a point, which is usually placed on the ceiling. Then the subject is asked to keep his body straight and rigid, imagining that he is a wooden plank standing on one of its ends. The hypnotist stands behind the subject, puts his hands lightly on his shoulders and says:

"If I touch your shoulders, you will notice that you are being pulled back by a strange force. If you fall backwards, I will catch you. The wooden plank is starting to fall backwards."

"You're falling backwards, falling backwards, falling, falling, falling. Don't be afraid, I will catch you. Fall, further, further, fall, fall, fall, fall."

The hands are gradually withdrawn and the subject does indeed fall backwards in most cases.

The justification for a new version

A number of authors and hypnotists warn that some people fall forward, despite the opposite suggestion. They give no explanation for this, their

concern is not to be too late to catch them when they fall, otherwise not. My objection was that falling differently could have a specific meaning. This was also the reason for this study as I already mentioned in Chapter 1 .

Partly thanks to and together with a number of clairvoyant observations, the working hypothesis came about that falling forward could have a different meaning than falling backwards. Through the further, clairvoyant, observations and an initial statistical processing of the data, the conviction grew that falling backwards was the normal reaction while falling forward indicated the presence of a second soul.

Correspondence with the symptoms of the E-Syndrome in the person further confirmed this, until we could accept it as an absolute certainty.

The renewed test

Right from the start, I made some changes to the test in order to make it more effective for this new purpose. This means that with this test I wanted to be sure that the soul of a deceased person was present with the person.

The changes made and their reasons

In the first place, I let the subject stand up but asked him not to feel like a wooden plank anymore. He had to stand up straight, but was not allowed to tense up. I paid very close attention to the fact that the person relaxed as much as possible. Sometimes someone comes in so tense that he really doesn't get around to it. Then one demagnetizes to remove that tension or at least reduce it as much as possible.

DEMAGNETIZATION is a basic technique of magnetism that removes especially recent and superficial tensions. A brief description of it follows below.

The subject is simply made to stand up in a relaxed manner and then performs the following magnetic "steps" (steps are movements with (i.e. hands, also called dynamic magnetism):

- closing of crown chakra (10 times clockwise) with right hand, left hand in the neck of the subject;
- stirring up root chakra, kundalini, (10 times clockwise), left hand to the subject's neck;
- stand behind the subject and stroke from the forehead with both hands, first to the neck, cross there and then to the shoulders, where one grasps in the closed fists and, from the shoulders, throws behind oneself (10 times);
- standing behind the subject and brushing the back vertically from the neck to the very bottom of the back (10 times);

- Ditto at the front
- stay in the front and blow off, from the forehead to the feet; stroke from the center line to the right and left with both hands at the same time;
- the same at the back.

Always asking the subject arms to keep relaxing, possibly to shake them so that they hang loosely and are as relaxed as possible.

I don't let the eyes close anymore and I don't let fixation a point on the ceiling. This could affect and falsify the result of the trial. Instead, I ask you to look at a point on the wall or at an object that is standing or hanging somewhere. Always choose something at eye level, so that the direction of view for all subjects deviates as little as possible from the horizontal one. For children, one can choose another object, for very tall people as well. It is important not to influence the direction in which the person falls by having to look too high or too low.

For a short time I did have a height-adjustable point fixed. However, this posed problems in practice. I could only investigate at my home. A new addition research showed that statistically in 2 groups ($N = 176$ and $N = 189$) with and without adjustability, no significant difference in the frequency of the different fall directions could be noted.

However, avoid using an object that is symbolic or emotionally charged (photo, crucifix, etc.), so as not to interfere with emotional factors. It could also create tension and complicate the whole course of the experiment and the subsequent research. So choose a simple object, the name of which the subject can easily repeat internally (he may do so in his own language). Have the subject take off their shoes. Especially for women, the high heels can falsify the result.

Then say the following slowly and clearly, and repeat if you see or even suspect that the subject understands something less well.

"Stand here so that you can look at (for example the key) without having to turn your head, put your feet well together next to each other, also touching the front (check: is not always well understood). Let your hands hang relaxed next to your body and relax completely and as best you can."

"Take a good look at (the key, for example) and think only (for example) key, like this: key, key, key... (about 1 word per second)."

"At the same time, I am going to put my fingertips very lightly on your shoulder blades and you will feel that you lose balance. Let yourself go quietly, in any direction, I will certainly catch you."

The major differences with the original and commonly used hypnosis

technique are:

- no more suggestion of falling backwards so that all possibilities remain open;
- looking straight ahead (not upwards);
- feet together, so that the support surface is as small as possible and the loss of balance therefore occurs even with the slightest impulse;
- very lightly touching the shoulder blades, not the shoulders, so that no pressure is exerted. Even then, some think that they are pushing. However, the touch is only meant to give the subject more security, to convince him that you will not let him fall. Otherwise he tenses up and of course does not fall at all. When he continues to think that one is pushing (pulling is not possible at all that way) he says: "I will keep my fingertips a little behind your shoulder blades (do that) but I am here and will catch you immediately when you start to fall".

It is important that the subject is well aware of how he falls, because in this way he will be able to check immediately after the treatment. So make him aware of the direction of falling.

If necessary, repeat the test.

Interpretation

In the early days of these experiments, the subjects fell only backwards or forwards, in a ratio of about 5:1. Only later did it turn out that some also fell to the left or to the right.

In the first such cases, I suspected that some purely physical factor was at the root, in the case of a slightly shorter leg, a previous trauma or a deformity.

However, this turned out to be incorrect and therefore not tenable as an explanation. It can cause a small deviation, slightly to the right or left, of the direction of fall. However, this is very well distinguishable from the obvious left and right falling, and when questioning the subject, I always found out that reason.

What is the interpretation of the four directions of fall?

To the back

From the original suggestibility test, it could already be deduced that falling backwards is the indication of "no presence".

Clairvoyant observations confirmed this without a single exception.

I also found no contradiction in the other indications of clinical examination and of the anamnesis. The explanation for this is most likely the following: if no pressure is exerted on the person, he always falls backwards in such an experiment. Just check that with yourself.

Straighten up in a relaxed manner and fix an object at eye level, while repeating its name internally. You will always fall backwards, if you

obviously do not have a presence with you.

To the front

Falling forward indicates a presence. This has also always been confirmed by clairvoyant observation, by the other indications and by the anamnesis. The pressure on the person pushes him forward.

The consultants, on the other hand, often said: "You push me". I already explained in the description of the test how this can be absorbed.

To the right

With the first subject, which fell to the RIGHT, I was actually less surprised. It was indeed a double presence, which was very clearly visible. Our clairvoyant observation had already been greatly practiced and improved.

Later it turned out that this was not the only explanation for the fall to the right. A few weeks later, another person fell to the right and there was clearly only one presence. However, it was a soul that was negatively oriented towards the subject, whose motivation for coming to him was also negative.

This also turned out to bring a stronger pressure from the left and therefore to the right, as well as a multiple presence. This person had also experienced stronger pressure on the left head, neck and solar plexus. With less pronounced negativity of the presence, the right fall can be a little less pronounced. There should be a conversation with the person and ask about any physical problems offer clarification, although when recognizing the "soul" there is no longer any doubt about its negativity. However, pay close attention if one of the legs is more deformed, traumatized, or weakened. Then one should not simply interpret the falling slightly to the right as negativity or plurality of presence. However, this is already noticeable when the person enters and the anamnesis will be of great value to avoid a mistake.

To the left

The last thing in our experiments was falling to the LEFT. Initially, I couldn't find an explanation for that.

The results of clairvoyant observation and of the other clinical indications were negative, while the symptoms of the E-Syndrome could not be found in the anamnesis. It was only much later that it turned out to be a signal from the "guide" or "companion" of the person. He thus signaled that he considered a communication with and therefore a communication to his "protégé" necessary. I am convinced that this observation will sound even more incredible to many than that of the "unwanted" presences. In Chapter x I will discuss this in more detail. I will also devote a first word to the guides and their appearance. But for the subject, this fourth direction of fall poses no problem at all in the context of the E-Syndrome.

The swing posture test can already teach us a lot. It also allows the vast

majority, those who are not clairvoyant, to make a diagnosis about presence, whereby other indications from the examination and data from the anamnesis can also help.

But then the test must also be performed properly and some practice is needed to achieve completely reliable results.

It is important that the researcher adopts a completely neutral attitude and not only does not indicate a direction of fall out loud, but even don't think. So no thoughts that are attuned to falling in any direction. Many underestimate that power of thought, but I have also collected a lot of evidence about that. The purity and objectivity of the test therefore depend in part on the attitude of the researcher to whom I advise to make himself completely "empty" at that time.

It is evident that understanding the instructions of the test requires a minimum of comprehension on the part of the subject and that certain physical disabilities make it impossible to carry it out. It cannot therefore be used on children who are too young, in cases of mental retardation and on any handicapped person who cannot take the starting position.

Even with someone in some serious crisis situation, this is not possible or the results are unreliable. Keep these restrictions in mind when using the test.

2. The "temperature" of the left and right neck area

So I was able to determine the presence (on the left side of the subject) with the help of the previous test. The data from the anamnesis (with left dominance in the burdensome symptoms) had already given me indications in that direction.

From then on, I looked for other observations that could confirm all this.

Some people had already complained of a noticeable cold feeling in the left neck area. Starting from this, I began to systematically compare the temperature left and right in the neck area and noticed that the left indeed felt colder in the persons where one entity was present and not in the other.

This "temperature difference" was not the same for all subjects. However, it turned out to be practically impossible to think of correlation calculation with the presumed determinants, because both the perceived temperature difference if most of those factors are difficult to determine quantitatively.

Yet there are numerous indications that both the negativity and the duration of the presence partly determine the size of this difference.

For the uninitiated and especially untrained observer, this experiment is neither easy nor simple and many say (63% of the accompanying persons on $N = 194$): I don't feel any difference. Let us not forget that it is not an ordinary sensory perception of the sense of temperature, but also a form of "clairperception".

The fact that the percentage is significantly higher than for "seeing" or "hearing" is more than likely due to the less disturbing effect of ordinary perception on the other, clairperception.

This form of observation must also be practiced. This is gradually becoming clearer.

So don't be discouraged at the first observations, but practice diligently, which by the way benefits the learning of "clairperception" in general.

Finally, it is important that this test allows for later check-ups, including immediately after the procedure. The neck area then has the same temperature on both sides. This time there are also no restrictions on the application, so this test is even more valuable if one cannot use the swing posture test.

3. The dull eyes

Very early in these experiments I was particularly attentive to find new indications which were generally useful if possible. I soon noticed that the eyes of those persons, in which a presence from the anamnesis and the lucid perception

Ming looked dull and veiled. It seemed as if there was a haze over it.

I thought of the expression: "The eyes are the mirrors of the soul". A second soul apparently looked through the eyes of the subject. At first this seemed a somewhat fantastic but later very probable explanation for this dull expression.

In a limited number of cases, there were also real facial complaints. I have included it in Table 4 under the symptoms in the head region. It was mainly reported that "not seeing very clearly anymore, even with the appropriate glasses or lenses". These complaints usually lasted quite a long time and were often linked, also with regard to the beginning, with the arrival of presence.

But even for this it is very difficult to get accurate information from the subject.

Especially the time and the period, i.e. the determination of time, is only exceptionally known precisely, and then it is only when something special has happened.

Moreover, it is clear from the results that this indication is really linked to attendance.

4. The Prophet Observation

Provided that one has developed his clairperception, this is of course the best indication and control. It is not possible to describe this development in detail. I only wish to say that a continuous and sustained effort and practice is and remains necessary. Clairperception improves gradually but very significantly.

Initially, I only had the feeling that something was present, without already getting images. Later on, an increasingly clear form was added. Gradually I saw more and more detailed facial features and more precise and smaller details, also in the clothing, for example.

The latter ^{is} useful to determine the period in which the entity lived. The colors also became more and more pronounced and easier to define.

Sometimes, and increasingly frequently, typical postures, gestures and tics have also been added that can make a significant contribution to the identification of the "entity" by the subjects themselves or those accompanying them.

Regularly, but by no means always, I feel what the entity suffered from and what it died from. In addition, I usually know whether it was suddenly, possibly traumatically due to an accident during, or after a long-term illness. I also have a good sense of suicide and then I often know how it happened.

In a number of cases, a whole décor is created around the perception of the "soul": the house where she lived, the environment, animals and plants, with which she had a lot to do.

I discuss the identity of the presences separately in Chapter VI, and I limit myself, and then schematically, to the basement perception of a presence.

Conclusion

Of the four indications for a presence in the clinical trial, at least two, if not three, are within the reach of anyone who wants to be objectively and actively involved in the detection of a presence. I am thinking especially of those who are concerned with the care of people with all kinds of problems: doctors, psychologists, therapists with the most diverse specializations, social workers and finally everyone who has been confronted with such problems.

The swing posture test and the observation of the eyes, together with a targeted analysis of the anamnesis, can put them on the track of presence.

Practice, experience and positive attitude can also allow the temperature

of the neck left and right to be compared and perhaps to come to clairvoyant observations later.

In some already clair-discerning persons, we observed an evolution analogous to that in ourselves. It should therefore come as no surprise that the subjects, who had already appealed to such persons, were warned of the presence. However, they had never made any progress there. The solution I gave to the problem can be found in detail in Chapter VI.

It is strange that not many more subjects learned something about the presence during such clairvoyant consultations.

There are several possible explanations for this:

- either the people consulted were not really clairperceiving (which unfortunately happens a lot);
- or they were not prepared for such an observation because they are mainly consulted about the future and other such problems. But even then it is at least surprising that such an observation does not come about;
- either these people do not want to draw the consultant's attention to it because they are powerless against it anyway or usually because they do not know where to go with such a problem;
- or, this is the least likely, it is a particularly specialized institution in clairperception.

Of these four possible assumptions, the first is the most likely.

My experience with a number of clairvoyant people in this context was very positive.

They never made a mistake when they forwarded someone with a presence to me.

But the same can be said of those who are not clairobservers but who took and carried out the clinical tests and the anamnesis seriously and thoroughly.

So if the observation of the four indications has been done objectively and as well as possible, then the diagnosis: "there is a presence" is also practically correct in all cases. Together with a careful analysis of the anamnesis, anyone can detect the presence without making mistakes.

V. MUTUAL RELATIONSHIP AND ATTEMPT AT EXPLANATION OF SYMPTOMS AND INDICATIONS IN CONNECTION WITH THE PRESENCE

In the previous two chapters I described the symptoms of the E-syndrome and the indications of the clinical examination. I am now going to relate them to each other and to the presence and try to explain them from that angle.

I do not claim completeness. After all, it may well be that I have not yet found a number of connections and explanations, although that is unlikely due to my long practical experience. So I couldn't wait for that for this book any longer, all the more so since the results already seemed overwhelming to me and any further delay was certainly no longer justifiable.

These explanations and connections are certainly not all fully proven, but they do offer a plausible explanation for what I have observed and also for many phenomena that had remained unexplained until now.

I also thought I owed this explanation because it was not possible to withhold the many ideas that arose in us during these investigations and around these observations. On the contrary, they can be a stimulus for all those who want to deal with this problem further. I believe that this also allows me to present a much more integrated overall picture of the E-Syndrome. Nevertheless, I continue to systematically follow the classification of the two previous chapters. This will make it easier for the reader to orient himself.

The symptoms

IN THE HEAD

As far as the subject can remember, at the beginning of these complaints he feels a kind of pressure on, or even more frequently a band around, the head. It is also true that the complaints mainly start on the left. This is certainly related to the presence. The real difficulties almost always arise after the death of the "soul" that has come to them.

Whether the head suffers the consequences rather than the neck is not so easy to determine because many people have forgotten the original symptom and, as happens everywhere, put the current most annoying complaint in the foreground.

IN THE NECK

The very significant predominance of the complaints on the left ($p = 0.001$) is much more pronounced than in the complaints in the area of the head. The person also locates this complaint more easily and it also flows less frequently to the right side. Unilaterally on the right, I never got complaints about a presence, except in a case where the entity had come very recently and a heavy previous trauma sufficiently explained the complaints on the right.

The pressure of the presence on the left is undoubtedly at the root of these complaints and those in the head.

Ordinary and clairvoyant observation confirm that the presence is always to the left of the person.

No exception to this rule was found during the audit period and only a few times outside of it. A 4-year-old child had particularly severe head, but especially ear complaints.

The treating physician-specialist had repeatedly diagnosed both otitis and reduced hearing. With this child the souls of twins who died very young (two brothers of the child) had remained. Clairvoyant observation showed me both brothers to the left and right of the child and they also made themselves felt on both sides.

The child articulated and showed very clearly that his head was squeezed between the pressure from both sides. As soon as those souls were taken away, a normal state of health returned very quickly and the complaints were completely gone. They still are now, a little over 4 years later.

Very often it is indicated that osteoarthritis is the cause of neck complaints. I only noted this if the doctor had made that diagnosis. Very often, the consultant underlined that people "saw it in the photos". It is very likely that osteoarthritis plays a role in these complaints, but from the picture of the results it appears that it is not only decisive, since the removal of the entity entails a very significant improvement and usually the complete disappearance of the complaints. However, this can also or partly be the result of the removal of the therapeutic impotence as a result.

We frequently find in popular sayings and religious images, which seem to us far too often absurd, a part of the the truth. This truth is often more or less distorted, probably because it made it fit better in one stall or another. The story about "the devil on the left, the guardian angel on the right", as it is presented, also appears to contain a part of the truth. The

unwanted soul is always on the left, the guide or companion of the person on the right. In the discussion of the symptoms in Chapter 111, we already saw that some of them occur either predominantly on the left and/or on the left first. In addition, this is always significantly more than on the right or bilaterally ($p = 0.001$) where the complaints have flowed out and can no longer be clearly distinguished by the consultant. Traumatic causes such as accident, fall, professional overload or deformity can be an additional burden but still much less frequently the cause, unless some kind of blockage has remained as a result.

INTERNAL COMPLAINTS

When internal difficulties are mentioned, especially digestion, but also heart and breathing, there is definitely an abnormal pressure on the solar plexus in the presence of a dog. However, this pressure is only felt as such by 5% of the subjects. Even if specifically asked, only 9.8% of people are aware of it. Pain is rare in this area and can usually have other causes. Does the solar plexus pass on those interfering signals to the functions that are fully or semi-automated?

Or is the pressure of the entity really directly on the heart, lungs, stomach, liver, intestinal system, etc...? Or are the organs themselves not directly affected, but their function is.

I cannot give a definitive opinion on these various possibilities. It is possible that they are all alternately or together at the base. Of course, the powerlessness of the therapies can also be partly the cause.

DEPRESSIVE STATES

Depression and related symptoms are, without any doubt, a consequence of the pressure of the entity on the person. The whole of the symptoms described also plays a role in this.

All this means that a person quickly falls below the normal level of his resistance to external pressure and then shows all kinds of depressive and related characteristics. One could also say that the depression threshold lowers considerably. The general attitude of the personality can still accentuate these depressive moments, but also make them less pronounced. This also applies to the influence that the environment exerts on the person.

Someone with a naturally more optimistic attitude suffers less from that pressure or at least it is subjectively felt less severely. The same goes for the other factors. If someone lives in a sunny environment and the number and severity of negative incidents in the environment is more

limited, the presence is perceived as less burdensome.

Obviously, the characteristics of the presence, such as duration and degree of positivity or negativity are also of particular importance.

I also saw these depressive states take on more pathological forms in manic-depressive or outright paranoid images. In the latter, the person feels really haunted and feels the presence strongly. He may even hear or see them. If the latter was evident from the anamnesis, then I only asked for the description and identification by the subject after I had described them in detail. The agreement turned out to be impressive every time. I would like to point out that the image, seen by the subject, was often incomplete and vague and that suggestion could possibly play a role in their condition. The severely depressed and disturbed persons all had real presence symptoms (see below).

SUICIDAL THOUGHTS AND ATTEMPTS...

Immediately following on from this, I have to talk about the suicidal thoughts, plans and attempts. It is generally assumed that they simply result from previous depressive states. However, an abnormally high percentage of these suicide plans and attempts occur when one is present. There had to be a reason for this, which could not only be found in the negative state of mind. This was all the more clear to me, the more I found cases in which there was no real cause for the suicide plans, including depressive states. The person concerned did not know at all how it had come to this.

I would like to say first of all that the presence drove the person to suicide because that soul wanted to go to the light and saw no other way out than to take the "carrier" with him. This is a plan that usually fails because the soul of the suicide very often gets stuck on its own.

A large number of cases of suicides, who then ended up with someone else or simply stayed at the scene of the suicide, confirmed this.

Similar cases were also common in spiritualist séances.

In many cases, the person says he is aware that something or especially someone is driving him to suicide.

... AND ACCIDENTS

The more frequent occurrence of accidents in these persons falls under the same category and the motivation of the "entity" is exactly the same: to go with that person to the Light. A number of people were also aware of this intervention and said: "I was pushed under the car" and "someone pushed me to the window to jump out".

FATIGUE AND OVERTIREDNESS

Fatigue and fatigue occurred in practically all cases over the age of 25. The explanation for this seems to me to be found only in the interaction within the unity of mortal and immortal part of the personality. But that interaction also involves a mutual dependence.

The "soul" not only turns out to be the absolute control part, which is responsible for life in itself, but it has to appeal to the energy that the mortal part provides during its stay in a certain "vehicle" on earth. If, after clinical death, the soul leaves the body, which can no longer be of service to it, it can go to the Light, where the cosmic energy is present that allows it to continue to exist. However, it can also linger on earth.

However, then she has to find her energy elsewhere. In the cases of presence with someone, which is the main theme of this book, that person will have to provide her with the necessary energy, in addition to that for his own soul. The explanation, which I am proposing, is confirmed by a whole series of facts:

- the longer the presence lasted, the heavier the fatigue complaints;
- In young people, who still have large or at least more than sufficient energy reserves, this complaint occurs less or much less intensely;
- In the case of multiple presences, this complaint increases significantly, but not in cases where the presence was negative and not positively motivated to come to the person.

RELATIONSHIP DISORDERS

For the relationship disorders, I can also, from the point of view of presence, propose a very plausible hypothesis as an explanation. The presence of a third person makes the relationship a kind of triangular relationship in all kinds of nuances, in which the soul present certainly has a say. This word will be the be all the more emphatic, the more the person carrying the child is in a less conscious state.

The fact that one does not see that soul or that the vast majority of the carriers and those with whom they interact do not even suspect its existence, only complicates the situation and irritates the partners or opponents even more. They then look all the more for the blame on the others.

That soul may have been in a negative relationship with the "other person" during its life on earth. This is often, but by no means always, the partner.

The negative influence on the relationship is then obviously greater.

Our observations fully confirm this. The annoying and dangerous thing about the relationship difficulties caused by a presence is that there is

practically never any other justifiable reason for it and that the blame, often wrongly, is shifted to the "other person" instead of to the presence, which is with him or her or with the person himself.

I also often saw this influence on the broader social contacts, on so-called human relations in the broadest sense. I have already described them in Chapter III.

The personality of the presence, as it was during the last life, often plays a major role. If that was a shy or antisocial person, then traces of this can certainly be found in the subject's behavioral pattern (and then these are also signal symptoms). And often the subject says: I have never really been like that. It even regularly happened that they appeared more pronounced in the subject than they had been in the presence during her lifetime. One understands that this cannot always be traced and that one needs the testimony of people who have known the "entity" well.

But other relationship difficulties also make themselves felt, such as aggressiveness, jealousy, timidity, etc...

This can thoroughly spoil human relations and put the subject in an even more antisocial position. A vicious circle reaction is frequent.

IMPOTENCE OF THERAPY

Although not so often directly felt by the subject, the impotence of every therapy is there in every case. Usually the consultants speak out about this as "I've been everywhere and no one has been able to help me". And they all say that, although sometimes one has to ask specifically about it. In our opinion, this is, in most cases, the worst consequence of the presence with the greatest and the most far-reaching consequences.

First of all, I would like to emphasize once again that this is not a question of undervaluing or condemning any therapy.

It can be excellent and give particularly good results in many patients, but not in those who carry one or more entities. I don't dare to put forward an explanation. Does the entity take away the effect of the therapy? Does she neutralize them?

Is there another influence emanating from the entity that means that the therapy remains powerless? Or was the presence in itself the cause of the complaints (which fall within the framework of the E-Syndrome) and are there no or only temporary and partial consequences because the actual cause is not removed?

This last hypothesis is preferable as far as symptoms within the E-Syndrome are concerned, but it does not apply to other symptoms, and

yet we will see later that they also disappeared or improved significantly after the entity was removed.

I will come back to this when discussing the results in Chapter VIII.

PRESENCE SYMPTOMS

I have not only accepted the reality of the presences, but also demonstrated them (see especially Chapters vi and xi).

Actually, it would be logical that all subjects in one way or another directly feel, see, hear or even experience that presence. But a whole series of prejudices or social customs and traditions stand in the way of this "experience". To this day, these sensations, perceptions and experiences are dismissed as imagination, hallucination or even pathology. Practically no one accepts the reality of this presence, certainly not the scientific bodies that may be considered competent for it.

Nor does one listen to the "patient", who complains about it. According to science, it did not fit into the framework, the limits of which she herself determined. This was not even limited to simply not listening to the patient when he says he feels a presence. This is interpreted much more negatively.

Stupid impressionability, superstition, simulation, comedy, rampant and malicious fantasy with the intent to deceive are just a few of them. The great and unauthorized masses simply followed those guidelines from the scientific world. Those who believed in it in principle and were willing to accept this as a working hypothesis for the search for an explanation, simply did not get a chance. But usually there was a much stronger negative reaction to their position.

The subject therefore almost never dares to speak about these observations, not even with those close to them, for fear of criticism, rejection or simply not to be ridiculed. Children are also reprimanded or punished, so that they do not dare to make such a statement a second time. Yet in many cases these observations are pure reality.

They were gradually brought up more, and more spontaneously, during the conversations. People often said: "you won't laugh at it".

Yet they usually only came to light upon further interrogation.

When the level of consciousness changes, the chance of this wort perception is obviously greater. During sleep, for example, the subject sees much more than usual that person whose soul is present with him. This also happens in any form of trance, under hypnosis, meditation and yoga. But also through the use of drugs, alcoholism and under anesthesia, such observations occur much more easily and are also much less

inhibited. For the observations of the person in all these states of consciousness, it is of course much easier to give a different explanation. He may also play a role, but one cannot know that as long as the entity is present.

I will also return to this in the discussion of the results in Chapter VIII .

The degree of sensitivity of the subject naturally helps to increase the frequency and intensity of those perceptions and experiences. The strong brakes that press on him limit it. It may also be that the so-called scientific explanation causes much less "fear of the unknown" and is therefore swallowed and accepted.

SIGNAL SYMPTOMS

The signal symptoms can be called rather self-evident in the context of E-Syndrome. The influence on the personality is not only expressed in all kinds of complaints but also in a loss of one's own personality in favor of "the other". The adopted characteristics are predominantly of a negative nature. Occasionally, positive features also appear on the foreground but quantitatively overshadow the negative ones completely. Or are they mainly much more striking than the positive ones? It is very difficult to obtain precise and, above all, complete data . The person in question often did not know the entity thoroughly enough for that. Self-knowledge is often already very poor.

It is certain that certain "bad" habits, such as smoking and drinking, often continue in the wearer. They are usually even more accentuated there and attempts at withdrawal were almost always disastrous. It is as if the entity wants to continue to enjoy those things to which it was addicted.

In addition to these typical habits, one often recognizes in the wearer all kinds of character traits, mannerisms, tics, etc., which also existed in the entity. This is especially interesting if all hereditary transmission is excluded. It is less pleasant that certain pains, injuries and illnesses can also be a signal. This was particularly interesting for this study because these states simply disappeared after the intervention.

If one is looking for a common aspect in these symptoms, it is undoubtedly the more or less heavy pressure on the personality and the disturbances it causes.

This is very clear with the more physically accentuated symptoms. The subject reports a pressure on, and band around the *head* during the initial phase, but these quickly develop into pain and/or migraine, with other functions in that area also showing disturbances: face, hearing, balance.

The pressure in the *neck area* is closely related to that on the head. More

than likely, it almost always precedes it, at least as far as it concerns a presence, i.e. the E-syndrome. Later, this pressure from the neck can also flow over the shoulders, arms, back, even into the legs. In this symptom, the predominance on the left is most obvious.

The pressure on all kinds of unconscious, automatic and semi-automatic functions in the body is mainly felt on digestion , but also on *the heart and breathing*.

IT may also be the case for other such positions, but I only relied on the complaints of the consultants and therefore cannot answer this question with certainty.

However, the probability is high and the question can be solved in cooperation with and through medicine.

It may be assumed that this pressure manifests itself on the solar plexus and from there flows over to all those functions. Many people become aware of this pressure when attention is drawn to it. Pain does not occur, hence the non-spontaneous mention.

Also more psychologically, this pressure makes itself felt on the total resistance of the person, causing both *depression* and the associated feelings of fear, tension, insecurity, etc

Presence and signal symptoms are not only outside the framework of the primary symptoms but also slightly outside the pressure exerted by the entity. They can be seen much more as a warning and as an identification option.

Suicidal thoughts and attempts are perhaps the most typical of this pressure, as are the more frequent *accidents*. The subject is very clearly pushed towards death.

This is also *the case for fatigue* (loss of energy). It is a drain, not only of the reserves but even of the necessary energy potential. The entity must live off the energy of the person.

Finally, this pressure is also noticeable in the *relationship* pattern, where it is very disturbing, not only towards the immediate partner but also in the whole field of social relations.

Presence and signal symptoms are not only outside the scope of the primary symptoms, but also somewhat outside the pressure exerted by the entity. They should be seen much more as a warning and as a means of identification.

Clinical research

I also include the indications from the clinical examination.

In the *swing posture test*, the effect of the pressure is unmistakable. Think back to the suggestibility test for hypnosis that was the basis of it. Falling backwards is also quite normal there and also in my two unselected test groups this was the case in about 85% of the population (see Chapter ii).

It is therefore very logical that a different direction of fall had to have a special cause. The pressure of the entity on the personality makes it fall forward. In the case of multiple or negative presence, the person falls to the right (the pressure from the left is heavier). Finally, a special intervention by the guide is necessary to fall to the left: he wants to communicate something to his protégé.

The *veiled gaze* is actually also the result of indirect pressure. The other soul (or sometimes souls) looks through the eyes of the wearer and clouds the mirror of the soul, sometimes also the ordinary facial perception.

For *a long time*, I interpreted the cold sensation on the left side of the neck as the cold of death.

However, this was more of an emotional interpretation. Rather, the draining or taking away of the energy will play a role, which even manifests itself in the body temperature on that left side. Perhaps this is even the case for the entire left side, but the neck lends itself best to that observation.

I discuss the *clairobserving* images of the entity in detail in Chapter vi. They are especially useful as identification as well as presence and signal symptoms, but have to the extent that they are related to the pressure, that they can always be seen to the left of the person, which is therefore completely in line with the symptoms and the other indications.

The image of the E-Syndrome, as it emerges from the anamnesis and the clinical examination, is therefore not at all exclusively reserved for "clairobservants" but allows everyone to at least come to the conclusion whether or not there is a presence, entity or soul with the person. Only for its identification, cellar observation is an absolute prerequisite.

V. WHO ARE THEY WHO STAY HERE AND WHY?

In this chapter I want to talk about the nature, the essence and the motivation of the soul, the entity, the presence. The origin of these souls is indeed very diverse, but gradually a number of limits, a number of landmarks have been determined, which make it clear to me, and hopefully also to the reader, who lingers here and why that happens.

These rules are followed below with the corresponding exceptions.

1. The death or passing of the entity is always situated between the day of the conception of the subject and the day on which I saw the person

I emphasize the day of conception. So a soul can also come to someone during the mother's pregnancy, most likely even from day one. Of course, this is not very common, but I have included it in the spread. For this I refer to Table 6. There were a few rare exceptions to this rule, if we can call them that. However, the number of them is so small that they do not allow for far-reaching conclusions.

For example, in 7 of the 921 cases in the control group, the entity had been so clearly described and had been identified with such absolute certainty by the

that doubt about the identity was completely excluded, although it had died before the conception of the subject. In retrospect, however, those 7 cases all turned out to be of the same nature. It was always someone from the mother's immediate environment. It was also someone with whom there was a strong bond: 6 times one of her parents, 1 time her grandfather. That soul must have come to her every time, and from there to the child when she became pregnant. In that child, we later found the entity. This is not only an exception to this rule but also to another: an entity that comes to someone cannot leave on its own. This is only possible if the person she is with dies or if she is taken away. However, this specific exception only occurs from the mother to the child she is carrying.

Similar are the 13 cases, even more strongly tied to the mother, where the soul of a miscarriage or abortion does not stay with the mother (that is also possible, I had such cases) but passes on to a subsequent child.

Actually, both types of cases are not real exceptions, but a special transmission system and at the same time transmission possibility are involved.

Another exception to this rule concerns very negative presences. In black magic, it seems to be possible not only to put an incantation or curse on someone, but also to send a negatively charged soul to someone. If there is such a presence with the person, it falls within this first rule.

However, it is also possible that this curse was pronounced long ago and also for the next generations and that the observed presence comes from a distant past.

This also indicates that in previous generations that soul was as such and has not done anything about it. Of course, the subject cannot recognize that entity. If I have a history of the genus over several generations is known, one can follow the path and the passing of the entity from one generation to the next accurately and clearly. I could only do that twice in this study, over 3 and 5 generations respectively.

2. Presence is always the soul of a deceased person

With a few rare exceptions, this was always the case. It is worthwhile to describe these exceptions in detail, partly because they open up a new range of possibilities. This allows me to put forward hypotheses, which can lead to unexpected but interesting conclusions. However, may I emphatically ask you not to seek sensation in this.

EXTRATERRESTRIALS?

A woman complained that suddenly something had "fallen" on her. She couldn't explain it, but it exhausted her immediately and enormously. The two doctors she had consulted immediately gave no explanation other than "it's your imagination" and "it's your nerves". The acute and extreme of this sensation was anything but in accordance with the normal course of events for me. After all, the fatigue only gradually makes itself felt after the arrival of the entity. This intrigued me so much that I immediately sent for her. I decided to do so because the symptoms, especially the extreme fatigue, were so sudden and so taxing. Fortunately, my clairvoyant observation was already well developed and clear at that time. Otherwise I would either not have gone into it further or this would have been the time to really get scared. To the left of the woman I saw a kind of twisted bright red "branch" or "tree" of about 1.10 m high and 15 cm in diameter. It was in a spiral torsion, only at that moment or always I obviously don't know. It had a rough and somewhat bark-like appearance (hence the branch-tree comparison). However, this could also be a skin with all kinds of organs. From that

at irregular intervals about 15 to 20 "side branches" protruded in all directions. They looked like arms but that must be an anthropomorphic interpretation on my part. The protrusions probably had a completely

different function. It was the first observation that really deviated from all previous ones. That is why I tried to "mentally" probe the origin of this "being" and to question it. I want to give the story that I "got", at the risk of making my other observations seem less credible. But in view of the complete confirmation of the observations of the other subjects, I thought I could accept them by extrapolation and not question the many others.

The communication was done with the transfer technique, which I also use for the recording of the message of a guide (see Chapter x).

Here is the rendering of the announcements I received: "I have come from a long way... I had lost my route... I ran out of fuel... I fell on this planet... I tapped into the first energy I found... it was this life here... I want to go to the red light".

This apparently happened after the liberation ritual, as the pressure on the woman and the extreme fatigue immediately disappeared. This looks like a quote from a science fiction novel.

However, I did not think I had any reason to doubt its authenticity or to conceal this fact, even though it will seem incredible to many.

Even if you were inclined to write it off as fantasy, it is still difficult to accept that so many "views" are fully confirmed and that this unusual observation would suddenly be false.

Other "strange" observations occurred and have also been confirmed on other occasions (see Chapter x).

INHABITANTS OF THE MIDDLE WORLD?

A first group (8 observations) included what I call the "little ones". These are dwarves, goblins, elves, etc. In English-language literature, they are usually described as the inhabitants of the middle world.

I will not go into this in detail, but will limit myself to an example.

A man came to me with a strongly pronounced fatigue as his main complaint, as a result of which he was only able to work half a day or at least to perform normally. Furthermore, no particularly pronounced symptoms of the E-Syndrome could be found. The swing posture test, the dull eyes and the neck temperature, on the other hand, all three did indicate a presence, although in the test he did not clearly fall forward or to the right but somewhere between the two. I saw in him three green, somewhat translucent beings, which I called "water spirits". In literature, then mainly in novels, the descriptions are very diverse so that it is only a possible identification. Like most entities from that level, these three were

not really negative but rather came across as teasing. However, their presence took a lot of energy away from that man. Afterwards, a conversation showed that he particularly liked walks in nature. He used to love to swim, now "something" kept him away from the water. Probably water spirits do not like people to violate their domain.

IS IT THE DEVIL?

In the literature and the statements about "possession" it is always assumed that the presence is a "devil", or at least an evil spirit. The most negative presence in our case was still a human being. The rare exceptions were the cases cited above, beings from a different level or more extraterrestrial.

They came to me with a boy of 17 years old with an absolute mutism that had lasted for 5 years and who was also very malicious and aggressive.

Next to him I saw a very beautiful human figure. I couldn't tell whether it was a man or a woman.

The skin looked very transparent black nylon (at least this is the best way to describe my impression).

I honestly admit that at that moment I immediately thought: finally the devil. I also tried to get in touch.

I asked if it was the devil and got the answer that it was a fallen angel. This, too, seems very unlikely, but I would like to point out once again the almost complete confirmation of our other observations. So I also accepted this observation and this answer.

ANIMALS

In two cases, I saw an animal next to the consultant: a dog and a horse. I was able to describe both so clearly that the people immediately recognized a deceased animal with which a particularly strong emotional bond had connected them.

I will come back to this exception in Chapter x as well as in the conclusions. After all, a very important point is discussed: do animals have a soul? This question also arises for the extraterrestrial and the "subterranean" beings.

All these exceptions probably seem incredible and fantastic to you and I myself was inclined to leave them out of consideration in this study. But that would have compromised the scientific approach much more than if I had mentioned them now. Of course, I will wait for further confirmation. A number of new cases have already been recorded after the end of the

audit period.

3. The presence is not always recognized by the subject or the accompanying persons

This only occurred in a limited number of cases (6.2%). In almost all the others, the subject or the facilitators immediately recognized the entity. In some cases, they also had to inquire at home because they had not known the person well.

I am convinced that the above percentage is even smaller if someone from the previous generation is present among the subjects, especially younger ones. If the persons even doubted the identity (2.9% of the cases, so practically half of the "unknowns"), I still classified them in that group of unknowns in order not to get flattering results.

The main reasons why someone does not recognize the entity or doubts its identity are the same.

Is the description by telepathy or by clairvoyance?

For the so-called paranormal phenomena, telepathy is often used as an explanation. This is for lack of a logical explanation, but also often without conviction. Some subjects have asked me that, even accused me of it.

In such a case, it would be sufficient for the subject to think of a particular person for me to be able to describe the entity by telepathic transmission.

This justified a special check. Only 32.2% of the subjects had thought of someone when I told them that they were carrying the soul of a deceased person and only 8% of the cases were indeed the person they were thinking of.

I therefore believe that the reason for the high percentage of identification and thus correct description is not to be found in some telepathic mechanism.

The alternative explanation that it would have acted as a transmission of thoughts, by the subject to us, is therefore also unacceptable.

CAUSES OF DOUBT AND FAILURE TO RECOGNIZE

1. Presence is a complete unknown to the subject

She may have come to him while he was witnessing an accident or, for example, in a clinic he was visiting. It may also have been someone he never paid attention to, but who did pay a lot of attention to him, enough to come to him when he passed on. These are just a few possibilities. However, I always knew whether it was a man or a woman and the

description could be done in as much detail as with very good acquaintances. Only the identification by the wearer or the companions was missing. This concerns a maximum of 0.8% of the cases.

2. The subject was too young

In the vast majority of these cases, the subjects were either still in the womb or too young to remember anything about the deceased. So they could not recognize it on the basis of our description, but only often have an inkling, who it might have been. I have to express my surprise that many people have such a hard time remembering their grandparents, even if they were already 10 years old when they died. It was also a surprise to me that many no longer have photos of the family or no longer know where or how to find them. That also makes recognition more difficult or impossible.

1. Entity came from earlier generation

Obviously, it is practically impossible to recognize someone from earlier generations. This is also rarely necessary. It is either about black magic or about an entity that came through the mother. I have already described those cases.

4. The time spent by the soul with a person varies greatly

The only measurable time was that between the "coming" of the soul to the person and the moment when it presented itself to us. It is therefore necessary to compare different data with each other and then draw the necessary conclusions:

— I have already given the AGE of the consultant at the time he came to us in Table 2 for men and women separately and together.

This appears to be a practically normal spread for the size of the control group;

Table 6. Duration of presence
 – Time spent with the subject ($N = 921$)

Years	Quantity
-2	42
3- 7	145
8-12	210
13-17	146
18-22	128
23-27	48
28-32	79
33-37	27
38-42	17
43-47	1
48-52	10
53/+	11
Total Identified	864
Not identified	57
Overall total	921

– I obtained the DURATION of the presence by making the difference between the date of the consultation and that of the death of the entity. To do this, it was of course necessary that the entity was identified with certainty.

This was certainly not possible for the above-mentioned exceptional cases. In total, only 57 of the 921 cases or 6.2% were not identified. This low percentage means that the distribution in Table 6 can be regarded as representative of the entire population.

It is skewed because we know the occurrence of these phenomena in time and space, but not the non-occurrence. It is positively skewed because there is a limitation on the minus side.

The average group is 8 to 12 years of attendance, on average this is 12 years and 3 months.

5. Age at which the entity joins someone

The duration of the presence is also determined by the age of the person to whom the entity comes (Table 7). The overview of these can be an indication of the sensitive periods.

This distribution is also positively skewed, just like the one in Table 6 (duration of attendance) and for the same reason. The occurrence in time and space is known, but the non-occurrence is not. But this spread also allows for other conclusions.

On its own, age may not be a factor influencing the severity of the E-Syndrome. That is difficult to determine. More important, however, is the very high frequency in the lower age groups. The average group is

between 13 and 17 years old, i.e. in full puberty. Do the entities come more easily into that age group and the one around him? Are the young people more vulnerable? Does the type of presence help determine the ages, which are mainly affected? I will come back to this after all the factors have been reviewed. However, there may already be indications for "prevention" from this. One of the indications could be to not bring young people to someone who is dying or has died shortly before.

Table 7. Distribution of the ages at which the entity is attached to the subject (*N* = 921)

Subject's age	Quantity
9m- 2d	48
3- 7	81
8-12	117
13-17	132
18-22	114
23-27	84
28-32	84
33-37	75
38-42	69
43-47	21
48-52	15
53-57	12
58-62	3
63-67	6
68/+	3
Total Identified	864
Not identified	57
Overall total	921

6. The distance between the medium and the entity

It is of course about the distance between the two in space at the moment of the death of the entity, i.e. when it has come to the carrier. No distance seems to be an obstacle here. In principle, the entity does not go to the one that is closest. I would like to cite two examples.

I saw a grandfather who had come from South Africa to his grandson and a "sorcerer", who came from Zaire to an ex-colonial in Belgium.

However, it seems that those who are present at the death or those who had contact with the deceased shortly before are at greater risk. In combination with the age of the person, not of the entity, it is desirable that young people in particular do not do this.

Almost 1/3 of the cases, 304 out of 921 or exactly 33% were present at the time of death or came shortly before or afterwards to the person who passed away.

Moreover, in more than a third of the cases (359 or 39%) it was not possible to obtain precise information. Detailed statistical analysis was of course impossible.

7. The reasons for the presence (Table 8)

I could almost always observe many characteristics of the entity and even of its environment directly. This was usually not the case for the motivation. In the first place, a distinction must be made between positive and negative motivations. This is already possible through observation during the clinical examination, especially with the swing posture test. After all, the person then falls to the right, as the pressure from the left is much heavier.

But that does not provide certainty, after all, it can also be a multiple presence (two or more entities), where the consequences are also more negative. Even the anamnesis cannot help us to make that distinction. So one has to rely on cellar observation.

In the first place, it immediately shows if there is a multiple presence.

The negativity is felt by a much more pronounced cold sensation and/or other unpleasant sensations. If there is more than one presence, there can of course also be negative ones. This increases the pressure on the personality even more.

In many cases, it is also the "carrier" who keeps a soul here or helps keep it here. They usually say that they cannot let go of it. So one must pay particular attention to this in the event of a death.

This is only one form of bondage to matter and the earthly, but it also occurs in other forms: bonding to a certain place, to an object or a collection, to a house, to an animal.

An entity with positive motivation is therefore attracted by the person in one way or another. She gets her positive motivation and feelings from that.

In the case of *negative* motivation, one's own feelings prevail and they keep the entity here: jealousy, revenge, hatred, revenge, etc...

Table 8. Negatively motivated entities
(*N* subjects = 921 /*N* entities = 1002)

	<i>N</i>	%
<hr/>		
Subjects (<i>N</i> = 921)		
positive at	865	93,9
negative at	56	6,1
Entities (<i>N</i> = 1002)		
Positive justification	945	94,3
negative reasoning	57	5,7
<hr/>		
Negative entities (<i>N</i> = 57)		
unknown	34	59,6
Known	23	40,4
Family	13	22,8
Other	10	17,6

Reference: only 2.3% of the positive motivations were unknown.

In Table 8 we see that only a few remain someone from negative reasons (5.7% of the total group). This may be surprising at first sight, especially since one experiences that a negative attitude is much more common among people than a positive one. Moreover, the wearers also suffer a lot from the positively motivated and that often surprises them.

They even react indignantly: my mother, or godfather, or aunt, etc... loved me so much. They don't hurt me or certainly didn't want to do that.

Some explanation is often necessary, whereby I especially emphasize the fact that that "soul" was out of place. The very large preponderance of the positive motivations can be explained logically. It is much easier to go and stay with someone you love. People will also prefer to seek refuge, ask for help and flee when they are panicking. To many people who wondered why they were so bothered by someone who loved them so much, I said: in this case, love involves many more risks than hate.

Negative or positive is of course far too coarse a distinction. The motivation is much more nuanced.

For example, in the case of *positive* justification, the entity may either want to play the protective role or ask for help.

In the first case, it is concern, need to help and protect, fear that without them things will go wrong with the person they are going to and that they will have to help.

In the second case, and that is especially in the event of sudden death, they seek refuge, usually in the first, or rather the last, that they think of.

But in many cases, the positive motivation towards the person is actually selfishly colored.

They just can't leave the person they stay with. See, for example, in Table 11 how many grandparents stay with their grandchildren.

It even happens that they do not go to the person they have such feelings towards, but to one of the children, for example.

They may think that this is the best and hardest way to hit the mother. Probably such feelings do not survive so easily in the "face of death" and that is also why the negatively motivated are so strongly in the minority.

One point deserves attention.

Among the negatively motivated souls, the number of "unidentified" was much higher, 59.6%, compared to only 2.3% among the known entities. This is really a highly significant difference ($p = 0.001$). One can put forward various hypotheses to explain this, but none of them I can definitively accept.

Is it more difficult or less likely to remember the negative person, just as one mainly wipes away the less pleasant experiences from his memory?

Are negative entities also less known, because they moved more in the background and people had less contact with them? Do negative entities come to someone more "through dark magical practices" than I suspect?

There are probably more possible explanations to be found.

In the swing posture test, a total of 72 + 56 people fell to the right (multiple + negative presences), together 128.

8. Single or multiple presence (Table 9)

One can try to distinguish between single and multiple presence on the basis of clinical observation and anamnesis.

The anamnesis clearly shows more severe symptoms, but we have already seen that a negative presence also gives them. In addition, the co-determining factors in a single entity, for example the duration of the presence, can weigh so heavily that it is not easy to distinguish. These are still subjective impressions of the consultant that are very difficult to compare. I remind you that in the swing posture test the subject falls to

the right, but that is also the case with a negative presence. In this case, too, clairperception will eventually have to bring the answer.

A multiple presence can come about in two ways.

Either different souls come to the person successively, which means that different souls of the deceased end up with the same person one after the other. So they are not present for the same amount of time. Clairvoyant observation gives a practically equally clear picture of each of these souls. I tried to see which image was the clearest and that was not always the most

Table 9. Number of attendances per subject
(*N* subjects = 921 / *N* entities = 1002)

	Subjects	Entities
With 1 entity	849	849
With 2 entities	66	132
simultaneously	14	
Successive	52	
With 3 and more entities	6	21
all simultaneously	2	
Not all at the same time	4	
Total	921	1002

recent. The 56 duplicate presences that could be identified did not show any significant distinction. In 26 cases, the oldest was the most obvious, in 19 the most recent. With 11 I couldn't make a distinction.

Either someone comes to the subject who already carried one or more souls with him. When he died and came to the subject, he brought the other one with him. It is striking that in 11 of those 16 cases it was about someone who committed suicide and whose soul then came to the subject.

Two others died in an accident. This once again underlines what I stated in the discussion of the symptoms in Chapter III . The entities can drive the person to suicide or to an accident. I will come back to this in the conclusions.

9. *The gender of the wearer does not contribute to that of the entity*

At least, this is the conclusion that emerges from the data. I propose them in Table 10. For this, I will limit myself to cases with a single entity (849 out of 921, i.e. 92.2% of the total group).

Of these, 270 were men (29.3%) and 579 women (62.9%). Among the male subjects, significantly more men than women were present (167 versus 97, $p = 0.01$). In contrast, there was no significant difference among the more than twice as many women, but there were slightly more women (299 versus 278 men). The gender of the subject cannot therefore be regarded as a co-determining factor for that of the entity.

When "other" is mentioned, it refers to non-human beings: animals, small ones, more extraterrestrial.

Table 10. Overview of the gender of subjects and entities
(N subjects = 921 / N entities = 1002)

	N subjects	N entities
Subject + 1 entity		
Man + Man	167	
Male + Female	97	
Man + Other	2	
<u>Total</u>	270	<u>270</u>
Woman + Man	278	
Woman + Woman	299	
Woman + Other	2	
<u>Total</u>	579	<u>579</u>
Subject + 2 entities		
Male + 2 male	2	
Male + 2 females	4	
Man + Man and Woman	17	
Man + 2 others	1	
Female + 2 Men	14	
Female + 2 Women	4	

Woman + Man and Woman	22	
Female + 2 Other	2	
<u>Total</u>	66	<u>132</u>
Subject + more than 2 entities		
Subject + 3 entities	3	
Subject + 4 entities	3	
<u>Total</u>	6	<u>21</u>
Overall total	921	1002

10. Nature of presence

More specifically, it concerns the soul that remains with the person. This is, from many points of view, the most important aspect. It is especially this aspect that makes it easy for people to recognize the "soul" when they describe it.

Usually it also allows to know the global motivation that brought the soul to the person.

It also allows the control of clairperception because it is an immediate test of reality.

This can also provide useful indications from a preventive point of view.

Table 11 gives a detailed overview of those who stay with someone.

Of these, 9.8% are unidentified entities for 57 people, or 6.2% of cases. This was much more common for negative and multiple entities (Tables 8 and 9).

The first thing that strikes us in this overview is of course the strongly significant predominance of the *grandparents* over any other type of presence ($p = 0.001$). This is easy to explain.

First, of course, there is the time factor. The grandparents have very often already died when the subject comes to us. More important, however, is the very strong emotional bond that almost always exists between grandparents and grandchildren.

This great affection, coupled with the fact that in many cases the grandparents do not know their grandchildren for so long, keeps them here. They find it difficult to detach themselves from it when the moment of transition has come.

If they have seen their grandchildren little, it usually increases the

chance that they will stick around.

At the same time, this occasionally posed an identification problem because many remember the grandparents rather vaguely, partly because they themselves were still too young at the time of death.

Table 11. Nature of presence, percentage and grouped ($N = 1002$)

<u>Nature</u>	<u>Percentage</u>
Family members in direct line	63,4
great-grandparents	5,1
Grandparents	37,3
Parents	15,5
Children	1
abortus of miskraam	1,5
Infants	0,4
brother or sister	2,6
Further and in-law family	16
great-uncle, great-aunt	0,7
uncle, aunt	6,5
neef, not	0,2
Spouses	3,7
father-in-law, mother-in-law	2,7
brother-in-law, sister-in-law	0,4
godfather, godmother (distant or no relation)	1,2
foster father or mother	0,6
Friends, acquaintances, others	9,9
Friends	7,9

Neighbor, customer, colleague		0,5
kloosterling(e)		0,3
lodge brother		0,2
other race (negroes)		1
Non-human	0,9	
animals (dog, horse)		0,2
middle world (small)		0,4
Extraterrestrial		0,3
Not recognized with certainty	9,8	
Men		4,1
Women		5,6
<u>unknown (very negative)</u>		<u>0,1</u>
Total		100

Fortunately, this could often be remedied by calling on someone who had known the grandparents better. This usually came from the parents' generation. There was no significant distinction between the presence of grandfather or grandmother, which again underlines that the factor of sex does not play a major role in the species of presence (see point 9 in this chapter).

It is very logical that the *parents* come in second place and equally that they are less numerous than the grandparents. Age plays the biggest role, of course. The parents of most consultants are still alive. Just as the group of the grandparents was significantly more common than any other group ($p = 0.001$), the parents are also significantly more present than all other groups. There is no longer a significant difference in occurrence between the other separate groups.

Even if our group is somewhat artificial, it is very clear that the *blood relatives in the direct line*, including brothers and sisters, are by far and extremely significant the strongest group. In general, it is also true that the degree of consanguinity is the most decisive. This is very logical.

But the intensity of the connection with the deceased person will also play

a role. Even if the presence is not related, there is usually a very strong bond with the deceased, be it a bosom friend, a neighbor or even in a few cases a "sorcerer" from Africa, with whom they had to deal. Exceptionally, this bond does not exist when the soul has panicked with the subject.

I think it would be interesting to dwell on a few individual groups in this table.

There are fewer attendances due to *abortion or miscarriage* than I had originally suspected. The degree of emotionality in such an incident seems to play a role. I have already said that such souls in certain cases pass on to the next child. Of course, I only saw this as a presence with those children. But does it also happen that the soul of abortion or miscarriage chooses the next child as a vehicle and thus comes from the light again into the same woman or rather, into her child? The information I had at my disposal could not give me an answer to this question.

The small percentage of *spouses* who came to the partner also surprised me. Of course, they are often still alive, which already limits the possibilities. Still, a total of 12.7% of our group was widowed or widowed and only 3.7% of the deceased partners remained with the survivor.

Entities of *another race* had remained in our group with people who had previously worked and lived in Zaire. The first time I wondered about that.

But then the previous situation showed that there was a close connection between person and presence, which immediately explained everything.

Many more difficult to understand presences are those of a *non-human* nature. The enormous bond that some people have with their favorite animals is the easiest to explain. Here, of course, the very important problem arises whether the animals also have a soul, so in addition to the mortal also an immortal part. My experiences allow me nothing but to answer that question in the affirmative. But that also means and implies that those "souls" also go to the Light and later reincarnate. I will come back to this in the conclusions.

The same problems also arise for the inhabitants of the middle world and for the extraterrestrial beings. But the conclusion is even more important and also more extensive. The question arises whether such creatures exist or only belong to the realm of imagination, fairy tales and science fiction belong. I will also come back to this in my conclusions, once all the data have been submitted and discussed to you.

Finally, I would like to talk about the *unidentified* souls. I have already

listed the possible reasons why they were not recognized. I would like to point out again that in 57 cases almost 100 souls were not identified.

This often occurs with multiple presences and, as shown in Table 8, with negative souls. This is logical when one sees that at the same time the soul that comes with the other belongs to a previous generation, while the negative, when it was still alive, often had much less contact with the person.

Overall, I can safely conclude that the emotional bond, overwhelmingly positive by the way, is the main reason for the presence.

Since this is often determined by blood relationship, it is therefore logical that this group makes up the vast majority of those present and that on closer examination the other cases also very often had a great emotional relationship with the subject. Only for the inhabitants of the middle world and for the extraterrestrial as well as for a very limited number of panicked souls (3), it was less clear. With the "unknowns" I have of course no certainty about that. All in all, this is barely 10.6% of the cases and 9.8% of them are unknowns. I know nothing at all about the emotionality of the few "small" and "extraterrestrial" beings.

INTERLUDE

It has certainly cost you patience and understanding to peruse with me the material which I have collected and on which I shall afterwards base my argument. That can come across as a bit boring. On the other hand, so many of you will have recognized your own unsolved problems in this that you will no doubt have continued to read with growing interest and excitement. Of course, this also applies to the problems of others, which they may or may not be professionally engaged in.

In the part that precedes, the diagnosis of the E-Syndrome is in fact gradually built up. I have highlighted the various symptoms and their possible background. The description of a very simple clinical examination and the possibilities associated with it are also given in detail.

All this allows us to detect the E-Syndrome. In Chapter VI, I have tried to clarify the core of it: the presence itself, its various aspects and the influence it can have on the whole of the E-Syndrome.

In this "diagnosis" in the broadest sense, there is already a part of the evidence which will later enable me to arrive at a series of curious, essential and, in my opinion, very important conclusions.

Had I dwelt on this, this would have been a very strong challenge for further research, but nothing more. The problems that had arisen as a result had remained unsolved and there would have been more doubt about some of the conclusions.

That is why it was necessary to find a solution to the problem. The solution and its results provide additional evidence for the conclusions. I have explained the new problems that have arisen and the new opportunities that have arisen from them. I also tried to work out a preventive system that could prevent this problem or at least limit its extent.

VII. HOW WE SOLVED THIS PROBLEM

By now, there will be no doubt in the minds of any of you that the only responsible solution to this problem is to "remove" the presence.

In doing so, I assumed that neither the "carrier" nor the "soul(s)" present should suffer any damage. Think of what Hippocrates said about not damaging in the first place. I also extended that statement to the soul or souls present, they too must not be harmed.

It was necessary for this study to know what happened to the symptoms and clinical indications when the soul present is removed, because that could bring the definitive confirmation of what, on the basis of the diagnosis, was already a very solid hypothesis: the present entity causes a pressure on the personality.

I deliberately do not use the term therapy. It was also not my intention to come up with a new kind of treatment or to do a cure, but I was also not allowed to ignore the possible therapeutic consequences.

I certainly don't think I'm the only one who has the right solution for this problem. If there are others and still better ones to come, I will be the first to rejoice in them. But then there must also be a serious study at the basis of this and not some illusion.

In my very broad experience and based on the many testimonies of the consultants, this does not appear to be the case. As I mentioned at the beginning of this book, the usual approach of the consultants was always: "I have been everywhere and no one has been able to help me adequately". So far, no one has remarked to me that the results were bad or even insufficient, and I have neither heard nor read about a better method.

After hearing about my work, some have tried to imitate the method, but as far as I could tell, it always ended negatively.

Doesn't a soul go away by itself?

Let us now answer in the first place the question whether the entity cannot leave a person of its own accord or spontaneously. I don't mean that or at least have no indication of it. This is most likely the case with the death of the wearer. The soul would then go with its own soul to the light.

Direct control is not possible, because then the problem is solved and there is probably no trace of the E-Syndrome or of most symptoms. The fact that the entity is taking the soul to suicide or accident is an indication that liberation could be possible in this way.

It certainly remains a possibility that certain souls, whether or not supported by an outside action, can leave the person with whom they are "stuck", but I do not have the slightest evidence for this.

Displacement of a soul

In the discussion of the "landmarks" of presence in the previous chapter, I mentioned a number of exceptions to some of them. These so-called exceptions also play a role. A grouped repetition of it from a different point of view can certainly not hurt. However, this spontaneous "displacement" of the soul does not lead to liberation. There is also no real solution. The problem has only shifted.

- 1. The souls of unborn children, due to miscarriage or abortion, who remain with the mother and where we also find them in a number of cases*

These cases are not exceptions to the rule(s) and I found them especially when no further children were born. However, they can also end up with one of the following children. In practice, this is almost always with the next child. At what moment of the new pregnancy this happens exactly I cannot prove with certainty, but everything indicates that it is immediately

at conception, when the new physical life arises. In esoteric terms, one would say: as soon as the new vehicle is present. However, the soul of the unborn child does not always remain with the mother, nor with the next child or children. So in that case she will most likely go to the Light immediately ... There are also many other theoretical possibilities. But except for the mother or one of the following children, I never found them within or outside the control group with another person, for example not with the father.

Nevertheless, it may be useful and desirable to list the possible hypotheses. It may well be that they are all correct and that now one then the other in a certain case (too good an explanation.

- the soul of miscarriage or abortion goes straight to the Light. Was that also the option of that soul, the reason for her choice and is what happens only the execution of it?

- The soul ends up with another person. Not only is this less likely, but I didn't find any indication of it.

- The soul reincarnates in the newly formed next child. However, this would mean that the reincarnation would happen from the Light and with the same mother. Not entirely impossible but... just can't be demonstrated;

- the soul reincarnates from the mother directly into another of the following children. This would mean that a soul could free itself from a vehicle and go of its own accord and power to another person, in this case the new child. So this would really be a spontaneous transition.

2. Exceptionally, the souls can also pass on to the next generation via a woman

A practical example can make this much clearer.

A man's soul ends up with his daughter and, when she later becomes pregnant, with her child. In one way or another (as in the first case) the mother is apparently a "middle" or a "means" or both during the gestational period, which makes that transition possible.

The mother has been freed from the presence but she now stays with the child. In 8 cases, within and outside the control period, I was able to be completely sure about this, as the woman was able to immediately identify one of her parents or even grandparents who had died before the child's conception. A number of other such cases are likely to occur among the unidentified entities.

3. The soul has come into the family through a kind of "curse"

It has passed from one generation to the next, since the curse has been put over the family and its descendants. In three families, twice in three

and once in five generations (there was a written family history) it was possible to trace how this presence moved each time. Immediately upon the death of the person who bore the curse, it had clearly gone to someone of the next generation. Here, however, I obviously enter the realm of magic, and therefore do not go into the possibility and nature of the "curse". I only ask to note this possibility, which I base on the observation of three family trees. It is very typical that the onset of a very severe E-syndrome in the next generation always corresponds to the death of the heavily burdened person from the previous generation. Equally typical is that in the successive "cursed" persons, no therapy, medical or otherwise, had helped. Moreover, the very long duration of the presence seemed to increase the pressure in successive generations. In the last generation, I was able to help by removing the cursed entity. The recovery period was obviously long and the impact of its presence on the entire environment was particularly clear and heavy.

That this had been THE cause was evident from the spectacular improvement, also in the people around the cursed, after the liberation of the entity.

The methods of liberation

What are the ways in which people have tried to take a soul away from someone up to now, so what are the various possibilities of liberation up to now?

- 1. To invoke the help of other and especially higher forces through prayer or any other means, such as sacrifices, ritual dances, etc...*

In the first place, these resources are often not personal but generally focused.

People pray for the salvation of souls, much rarer for that of one particular soul.

This is never associated with the person with whom the soul has remained. The prayers are directed only to the soul or souls and are intended to carry it from some symbolically named place to another whose name may be equally symbolic.

For example, the ecclesial communities of our regions ask for the deliverance of souls from purgatory or hell, with the intention of taking them to heaven. People often think of their own deceased, much less of a few of them separately.

The prayers are not directed. One of the possible realities behind the symbolic representations could be the presence of a certain person. This is not thought of in prayer or in other analogous means. The effect of this

prayer is therefore not immediate, the prayers are repeated very often. It is also not controllable, are the souls liberated or not? Since there is uncertainty about the results, the prayer is always continued and preferred to be generalized.

It is also accepted that the soul is punished if it does not go directly to heaven or an analogous place. Prayer should serve to alleviate that punishment. This can also be done preventively, just think of the system of indulgences, which has been used for so long.

Repercussions of this so-called "punishment" on the other persons are not discussed. According to this and similar systems, there are also souls for whom no help is possible. There is not even a need to pray for that anymore. It is not our intention to go into this. There is an extensive literature on these subjects with many and often contradictory arguments and positions.

Can prayer be helpful in the problem that concerns us? Certainly not directly and immediately, after all, it has not been recognized in that form. As far as I know, there is no evidence either

for the liberation of souls in this way. In this connection I would like to point out that many deeply religious persons and their companions assured me that they had already prayed much and for a long time for the solution of their problem, without any noticeable result. Of course, I could not evaluate the honesty of their intentions and the power of the prayers. I only noted the failure they mentioned. Of course, no definitively negative, nor positive conclusions can be drawn from this. If cases are solved in this way, I will of course never get to see them.

One thing is certain: such prayers cannot do harm, either to the person or to the soul; neither to those who pray, nor to those prayed for. After all, honest prayer is a form of positive energy and all the positivity we send to someone benefits not only him but also us. It can also be accepted that every prayer, even for those souls who are already in the Light, is useful.

However, I would like to emphasize that the form and the religious framework in which these prayers take place are secondary. Of particular importance is the strength of the commitment and the honesty of the motivation.

A prayer that is not directly focused on presence may produce results, but they are neither immediate nor verifiable and therefore not useful for this study.

2. There are also the numerous exorcistic practices

They do not always take place in a religious framework. There is no

monopoly of any kind of monopoly, although of course everyone thinks he has the best method. I will not go into all these different methods and variants. The extensive literature in this field is open to everyone.

It is true that there are also more confidential reports on this subject, but none of them can have an impact on the procedure or on the conclusions from this study so that I do not see the point of yet another literature review. However, there are a number of common characteristics.

In the first place, there is *a presence with someone*, just like in the subject of this study. However, this presence is always evaluated as negative, even heavily negative. The commonly used terms are: evil spirit or devil.

The presence of a person's soul is thus formally excluded. Of course, this principled position also determines the nature of the intervention.

It is certainly a much more limited percentage from the population than that of the attendance in our control group. I would like to remind you that of the 1002 entities present, only 57 were negatively motivated, not even 6%.

I have to assume that the exorcistic practices are at most aimed at such souls to be liberated, but it is not at all certain that it concerns those or similar souls.

None of the publications gives an estimate of this percentage, it is not given anywhere. It is not the intention to compare and analyze all variants of possession. The literature can also provide an abundance of data to those interested.

A second important characteristic is that it is *not about the soul of a person*. This was also exceptionally not the case in my studies. However, the "other souls" were not necessarily negative: animals, small ones, more alien.

Thirdly, it has *only begun to help the wearer*. Whoever or whatever is there can only be bad, negative and hostile and therefore does not deserve help but should just be expelled or expelled.

These three points obviously determine the nature and meaning of the intervention and also the terminology. Instead of presence, liberation and bringing to the Light it is about possession or possession and exorcism.

Since everything is aimed at helping the person, one should not handle the presence with gloves, but take it away or rather chase it away and drive it out. In this way, the heavy burden on the person can be removed. So the presence has to go, whatever it may cost. The end justifies the means here.

As a result, the entity can only be offered a negative alternative to the

current situation. Instead of the very relatively safe shelter that she enjoys with the wearer, they are simply thrown out.

Only in some rituals do people try to transfer that soul to an animal. Even if this succeeds, and I have found no evidence for this, this is a negative tactic, in which one certainly does not think about the animal. Of course, it is also possible that the "expelled" soul ends up with someone else.

Then the person in whom the exorcism took place is indeed helped, but only at the expense of someone else, which is certainly not a solution for the new possessed person, nor for the soul that has now been added.

However, most reports of possession cases state that the "present" returned to the person. As a result, the symptoms continue to aggravate and the person's condition further degenerates. The same process repeats itself in the next exorcism. The blame was always placed on the "evil spirit" or "the great power of the devil". It apparently does not occur to anyone that the so negative procedure of expulsion is responsible for this. It is logical that a chased away soul is angry and takes revenge on her return. However, one prefers to accept that it must be a very evil or evil spirit.

Implicitly, therefore, it is assumed that the Evil One is the strongest.

This makes the "believers" even more afraid of "the evil one".

If the procedure has to be repeated several times, the condition of the possessed person becomes progressively worse and the pattern of behavior becomes more and more negative until he collapses under the pressure.

In my experiment, too, the really negative presences resulted in heavy pressure and often completely distraught behavior.

Some of them had already been used in some kind of exorcistic ritual, so I don't know if they were originally as negative as it turned out during the first contact with me. But none of those cases involved the devil or an evil spirit.

The one case, which could be an exception to this, I have already mentioned in Chapter VI at point 2. I will come back to it in more detail. It was a seventeen-year-old boy, with a complete mutism that had been going on for 5 years and who completely closed himself off from the outside world. Before that, he had been perfectly normal, both in general and speech. Speech development had also taken a completely normal course. At the same time, not only had speech completely disappeared, but he assumed a very aggressive, even more so, a really hostile attitude. When he came to me with his parents, his face was contorted in a horrible grin, he clenched his fists again and again and turned away from me, growling like an evil dog.

The parents said that this had been the case all along. Yet it was more of a passive and defensive attitude.

It practically never came to real physical aggression towards the environment, unless one insisted on contact too strongly and/or too long. The left neck area was very cold, the swing posture test was impossible to apply due to its setting. The eyes were particularly veiled and dull.

I have already described the presence of a great beauty, the sex of which could not be determined, with a skin that resembled very translucent black nylon.

Still, I tried to get in touch with the presence and if the communication I received was correct, it was about "a fallen angel". However, this was the only case in that sense. No such observations occurred outside the control period either.

3. A third possibility is that of the spiritualists

In a correct and positive conception of spiritualism, and unfortunately there are many others, the souls who offer to ask for help during a séance are brought to the Light. You immediately understand that everything is aimed at helping the soul and not the person who carries a soul.

The detailed study of this will teach you that these souls were rarely present with a person, but rather in a certain place. Yet recently it has become possible to use this method for the souls of a person in special circumstances. I will come back to it a little later.

Although in this way one can offer help to souls in need, i.e. to souls who have lingered, one cannot make frequent use of it because one can hardly ever help the person with the difficulties directly and in a targeted way.

It is certainly clear to you that these three possibilities do not correspond to the situation that arises from our problem. So I couldn't use them and summarize that's how I summarize.

Prayer may help to create a favorable climate for help to the soul, but there is no immediate effect or possibility of control. The presence of a person is not recognized and the person in need is not helped. After all, the method is only tailored to the souls who have not gone to the Light. I believe that this means is best used in prayer groups that address all souls in need. This happens especially in contemplative, spiritual orders and communities.

I completely reject *the exorcism* as a method.

A first reason is that the soul or souls present are not really helped by

this, but only end up from one negative situation to another.

Secondly, there is a great risk involved, especially for the wearer. In many cases, the evil spirit or devil returns and then the problems for the person become much greater.

In this method, the presence is exclusively "not human" and "angry." The vast majority of those present are not recognized and recognized.

The third objection, if the previous two would not be sufficient, is the limitation of the group that can be helped.

A fourth is perhaps the wrong interpretation of the presence, because it leads to a wrong approach.

Although I do not doubt the help that can be given through properly motivated and correctly applied *spiritualistic techniques*, direct help to one particular person is completely impossible.

Everything here is geared to the souls. They are brought from a predicament to their destination. Only in very exceptional cases are souls who had stayed with a person helped. This is by no means a condemnation of the spiritualistic method, but in the particular situation before us it cannot be applied.

Exceptions are the real emergencies, which I describe a little further and in which spiritualism can sometimes provide the solution.

For all these reasons, I had to rely on searching for and finding my own method.

I have set requirements for this, which should allow me to remove the discovered entity in the most adequate way.

1. No harm was to be caused, either to the soul present or to the person with whom it was present.

I am thinking of the exorcisms often described as very traumatic. The person's situation was much worse after that and the presence also seemed to be in a more unfavorable position. My method was therefore not allowed to involve any danger or have traumatic consequences.

A "brutal" intervention is certainly not eligible.

2. The soul was not allowed to go from one predicament to another.

I really had to help the souls and bring them to the place where they belong and from where further evolution is possible. As a result, there was a much smaller or actually no chance that they would return. Bringing it to another person or to an animal is not a positive solution, on the contrary. It is therefore necessary to offer the souls a positive alternative to the person with whom they have remained.

3. The help to the soul and to the person had to be able to be done immediately and directly.

Many persons reacted with fear when they learned that a soul had remained with them. It is therefore irresponsible and even out of the question to make them wait for help. This could then create a trauma with even worse consequences than the existing difficulties.

4. It had to be possible to control the liberation and preferably immediately after the operation.

The subsequent monitoring of the complaints and their improvement is of course much more interesting and expressive, but it does not immediately reassure the bearer of the entity.

This could also have a negative impact on the subject and I definitely wanted to avoid that.

For me, these were the primary conditions, which the method certainly had to meet.

Later a few others were added, although not so absolutely necessary but still highly desirable.

5. The actions to be performed should not be so complex that they could not be carried out in practice or contain such restrictive conditions that the possibilities of application would be greatly reduced.
6. Finally, if possible, the person had to be protected from any new invasion or "occupation". Not only was the former entity not allowed to return, but others were also not allowed to do so.

We already know that no known method allows these conditions to be met. So I started looking for my own system. Literature had not provided me with that. Each proposed method did not meet several of the above requirements. For a long time I was faced with an insurmountable obstacle. Either the dangers remained, or there was no control, except in the longer term. That was not mentioned either, but just asked to "believe" that everything would be okay.

Designing my own method was the only way that remained open to me. I am convinced that I would not have found it, or would have found it only after a long time, if "higher forces" had not come to my aid. This is my conviction, which is certainly as probable as if one thinks one finds and discovers everything oneself.

The solution came in a way that I certainly did not expect.

During my transcendental meditations, I very often returned to situations that apparently stemmed from past lives. At least that was the only possible interpretation for what I was experiencing. For a long time and now still quite frequently I came every time to a life from ancient Egypt.

In doing so, I often saw a ritual to free souls. This was repeated so often that I was able to record everything accurately. For many of you, this will be difficult to accept and I fully understand that. It has taken me a lot of effort to empathize with the reality of this mechanism.

But the final results, both before the immediate control and after follow-up, were so convincing that no doubt about the effectiveness of the ritual could remain.

Since I didn't see how its application could harm anyone and certainly not the person with a presence, I decided to give it a try.

My clairvoyant perception was not yet so strongly developed at that time and I wanted to be sure not to cause trauma in the person.

That's why I decided to do that through a medium. It was a woman who knew the "situation with an entity" from many spiritualistic séances.

At the same time, she was clairvoyant and could control my own vision. These first experiments also allowed me to test the clinical observations as a direct means of control.

This first experiment turned out positively, so that a series of others immediately followed.

Yet there were also objections, but mainly against the form of the method in which the liberation of the soul took place through a medium. There are only a few good mediums, which greatly limited the practical possibilities. Another objection was the rather traumatic effects on the medium. They seemed to be transient, but their intensity gave us food for thought about possible lasting consequences, especially when the liberations followed each other in quick succession. After all, the medium seemed to be the moment of to relive the transition of the soul and that is usually difficult and unpleasant. This is also the case in spiritualistic séances. Moreover, this involves a high energy consumption.

Originally, I feared that the wearer would be much more traumatized without an intermediary, but the opposite turned out to be the case.

Without a medium, no one experienced the moment of transition of the soul since then. There was still an increased energy consumption both in the subject and in me as well as a number of emotional reactions in the person as one often sees at a farewell.

The clinical control gave completely positive results. The person fell backwards instead of forward or to the right immediately after the procedure. The eyes were immediately much clearer than before and the difference in neck temperature disappeared, the cold feeling on the left was gone.

The symptoms of the E-Syndrome improved after a short time and disappeared completely after a few weeks in most subjects. (see Chapter

VIII). The method had passed the acid test.

Using a medium as an intermediary had been a precaution that did not come from the regression observations during meditation and that also turned out to be inefficient.

That intermediate stage may have caused the soul to react wrongly, perhaps in the sense of: nothing positive is happening, I am simply being transferred from one person to another.

The medium sometimes showed quite heavy and also negative reactions: crying and screaming, hitting something with the head or banging on something with the fists, etc... I didn't find the spectacular nature of such reactions reassuring for the person I wanted to help either. Partly because of the practical limitations, I therefore abandoned the technique with a medium as an intermediary.

Since then I let the soul leave the subject immediately, which is a very positive change.

There are far fewer reactions in the subject, and they are almost never, and even then to a small extent, traumatic.

Some people do react strongly emotionally by crying, violent trembling, etc... But those people already do that in daily life.

Others have felt something when the soul leaves, but a greater sensitivity and emotionality together with some suggestibility may play a role.

Truly traumatic reactions no longer occur, even with strongly negative presences.

One might fear that the reactions now shift to the performer of the ritual. That is not the case. At the moment the soul leaves, a strong cold sensation arises in the back area, but this disappears a while afterwards. I believe that one gives energy to the soul for the start to the Light. This has not caused me any further trouble so far.

My own method

As incredible as the origin of this method may sound, I have applied it unchanged, rigorously, and successfully so far. This will be very clear from the results.

After careful consideration, I have decided not to reproduce this ritual in detail.

I believe that not just anyone can apply it, but that proper training and preparation are required.

Being well prepared also means acquiring the right attitude and spirituality. Experience has already taught me that especially those who

are not suitable and not positive are the first to do this. Their motivation is often strong negative: sensationalism, exploitation, lust for power, etc... They often lack background and education. That's exactly why they dare to do it. Here and there people have already tried to imitate and try to do it themselves. There were no results other than just making the symptoms worse in the person, probably because the entity was disturbed or panicked. I cannot justify passing on this method without careful selection, training and internship.

Instead of the detailed description of the technique, I prefer to highlight the principles that lie at the basis of this ritual. At least I have interpreted them that way, but that reminds me of the art critic who judges a painting or a composition.

The circumstances

It is desirable, but not necessary, to work in a protected place. Magic provides us with means to do so. These procedures will be discussed in detail in the work on this.

It is unnecessary to perform the ritual in a specific place. This would again severely limit the possibilities and exclude a number of people and cases. It happened that I had to go to people's homes because they could not move. It is therefore better to protect yourself again in each individual case. It is of course even safer if this is also done in a specially protected room.

Of the wide range of possibilities, protection with fire is the most appropriate. I have always chosen the path of least risk.

It is better to prevent dangers than to cure them. That is why all interventions are preceded by individual protection of the people present.

Is it really necessary? I don't know that with absolute certainty but I have a strong suspicion that the subject, the executor and the other during such a ritual can be particularly sensitive to all kinds of influences, especially negative ones.

For example, it is not inconceivable that the entity present or even another that presents itself will join one of the attendees. I became aware of this possible danger during my spiritualistic experiments.

That is why I checked this with 248 accompanying persons during the audit period. None of them had a presence with them either before or after the ritual. I used the swing posture test and clairvoyant control for this.

When a facilitator previously also carried a soul with him, I simply treated him as a subject and I also liberated the entity present in him. So I not only protect the subject, but also the supervisor(s) and myself.

There were no negative consequences for anyone.

This experiment made it possible to confirm with almost absolute certainty the positive results of the protection used. Accompanying persons often ask the legitimate question: "Cannot that soul come to me now?"

The right atmosphere

In a second phase, the right spiritual conditions must be created for the liberation of the soul, as well as the best and most favorable climate for the ritual. Following on from the magical principles, I symbolically appealed to the four elements: fire, water, air and earth in that order.

Just as symbolically, I called on the forces of the cosmos to help. Given the origin of the ritual, it is not surprising that they are represented by the Egyptian Gods. In a magical square of fire, I repeat this with water and air, which has been taken from the earth.

I emphasized that both day and night are involved, that goodness, security and love are the essential supporting feelings, and that magic and the cosmic guidance brings to the Light.

The same Gods are always symbols and representatives of those aspects. Yet they are all but the different faces of the same and unique cosmic force.

Liberating the soul

In a third phase I address myself directly to the soul or souls present. I would like to point out that they have already remained here for "so much" time that they have thereby caused the subject a number of difficulties, both physical and more psychic or relationally accentuated. I also underline that they caused themselves the most serious problems by staying here in darkness and matter, and I remind them of the many who have gone before them in love. I explain to them that the moment of liberation has come and that they can now go to the Light.

I point out to them that this will also help the person and I therefore ask them to take the negativity they have caused with them and scatter it into the cosmos.

I also underline that the "Gods" guide them so that they do not have to be afraid.

This may be necessary, because many hesitate at the moment when the big step has to be taken. I had that feeling at least half of them. Maybe that's the case with all of them.

After that I always "feel" the soul sliding through my hands. This feeling became clearer as the experience increased. With multiple presence, I can now distinguish very well that there are several souls and I can easily count them. Clairperception also gives images. With a negative presence, there is rather a kind of burning sensation that can be very pronounced. Finally, I wish the soul a good journey.

The moment she leaves, I usually experience a strong cold feeling with shivers along the spine. I can only interpret that as taking away energy to be able to start. In 119 cases, the subject also had a similar sensation or at least felt something leave him. In no case was this feeling traumatic, neither for the subject nor for us.

Thanks preventive protection

The fourth step is a thank you to those who cooperated in realizing this liberation. In a later phase, but before the start of the control group, I added something to the original, inspired version for the first time: a protection against recurrence. Practically from the start, I also involved the supervisors. At the start of the audit period, this had been the case for a long time. Since the thanks go to the powers symbolized by the Gods, I also ask them for protection against a new or a first presence (with the guides).

Later on, I also asked for that protection to be extended against negativity and black magic. I am now confronted with those two dangers and problems more and more. You can read more about this in the discussion of the results (Chapter viii). I also use the same symbols as in the preparation for liberation. However, with every word of thanks, an intervention for the future is also requested.

The subject is asked for cosmic power, for strength in himself to overcome the difficulties and to solve the problems, also in the future. One asks not only to be sheltered from a new presence, but also from negativity and black magic. I finally ask that all those present be allowed to go into the Light of those forces here on earth and later into the eternal Light.

Closing the ritual

In a final phase, the ritual is concluded by extinguishing the fires, after a part of it has been given to the subject as a memory but also as a strength for the future.

Immediate control

Immediately afterwards I check the eyes, the temperature of the neck area and I resume the swing posture test. In the beginning, its

implementation was sometimes difficult. In the meantime, I had the feeling that when the entity "that I felt slipping through my hands" left, something stuck to those hands.

That's why I now rinse them thoroughly before resuming the test. Since then, this has not caused any difficulty, on the contrary. The person usually falls much more easily than at the check-up during diagnosis. The tension often felt and acknowledged by the subject is smaller afterwards.

I anticipate the results: all subjects fell behind. Although some emotionally felt and experienced the "farewell", this was by no means a general rule. But no one had such a violent reaction afterwards that he could not leave immediately and was in the least burdened or distraught by the ritual.

The longer-term audit is of course geared to the results. We will discuss these in the next chapter.

VIII. AND WHAT THE RESULT OF THE PROCEDURE WAS

Before going into detail about the results, I would like to draw your attention to their very high probative value. Clinical observation already provides clear indications. However, it is above all the symptoms of the E-Syndrome and its evolution after the intervention that are the final piece of what I demonstrate progressively in the course of this experiment: the existence of an immortal part of the person, the soul. But I will also show step by step all the consequences of leaving that soul behind and taking it away. Shocking conclusions are inevitable here.

What changed in the clinical observations immediately after the procedure?

I already mentioned that on occasion. However, it is not superfluous to put everything back in order.

The Swing Posture Test

The swing-posture test gives an identical result in all cases: the person immediately falls backwards, just like all those where no entity is present. Whether the person previously fell to the front (a single soul with positive motivation) or to the right (a negatively motivated or multiple souls) makes no difference at all. This was the case for ALL from the control group ($N = 921$) like this, but also for all cases before and after. Until now,

there has been no exception to this rule. This is therefore a first indication that the method was the right one, but also that something has actually changed in the condition of the subject. No suggestion is given to the person. The test is exactly the same as the one before the procedure. Don't forget to rinse your hands thoroughly first. Also, don't think anything while you're taking the test. No suggestion should be made to the person, not even in their minds. Many people were very surprised to suddenly fall in a different direction. If there were supervisors, the test had also been carried out on them before. Only then did I point out that the second time the subject fell just like the supervisors before.

Sometimes the person notices that he is being pulled back. Point out to him that this is not physically possible, the fingertips only lightly touch the shoulder blades. If he insists, the hands are kept about ten centimeters away from the shoulder blades, as before the diagnosis. It is pointed out that they are there so that he does not get afraid of falling. A few times I let the supervisor who kept doubting do it himself. None of them led to different results: the subject fell backwards like everyone else where no entity is present. In the same way, the much rarer remark that he is dropped in one way or another can easily be overcome.

Dull eyes

The dull eyes are immediately clear again. The subject can check this in the mirror and I also ask the accompanying persons to pay attention to this.

The difference is not always clear.

In the original state, with the presence still in place, there was a whole range of dullness and therefore the difference afterwards is also more or less large.

But for the experienced observer it always remains clear enough.

This change makes a big impression on many people. They sometimes get the feeling that they really see better. However, I have not paid systematic attention to this because autosuggestion can play a role, especially linked to observation in the mirror. Further study could involve an objective examination of visual acuity. I did not have the opportunity to do so.

Neck temperature

The neck temperature is also a good indication. This mainly concerns the disappearance of the clear distinction between right and left that existed before. Only 48 out of 100 randomly selected supervisors felt this clearly. In Chapter IV I already mentioned that this may require a somewhat increased sensitivity, but also and above all practice. None of the

supervisors had the latter. So I had to rely mainly on my own observation. It had already been trained in the many cases before the start of the control period, so that it was as reliable as possible. Still, I thought an additional check was desirable.

I asked 50 supervisors (other than the 100 above) to feel whether they thought there was a difference between left and right neck area. I didn't talk about temperature. Yet 21 still managed to indicate the correct difference and none felt any difference after the procedure. It is almost needless to point out that the right side does not get colder but the left side does get warmer. According to our interpretation, the entity does not take any further energy away from there.

Clair perception

The most obvious distinction is the clairvoyant's perception. Before the procedure, the presence was clearly visible to the left of the person, often in detail and with all kinds of additional clues. Only in cases of souls that remained after childbirth or abortion was this somewhat less clear, given the limited size of the latter physical formality

After that, there was nothing to see at all. In 74 another other reliable clairvoyant person was present.. Their observations were no different from mine. However, there is a strong limitation to this control: without clairvoyant observation, it is completely impossible.

How did the symptoms evolve after the procedure?

The main evidence is provided by the changes in the subject's condition after the operation.

For this, I refer again to Chapter III, in which I describe the E-Syndrome in detail, and to Chapter V, where the interrelationship between and the explanation of the symptoms and clinical indications is discussed.

I observe exactly the same order, so that you can easily compare. The quantitative data are grouped together in Table 12.

In Table 13 I repeat it, but in relative percentages compared to the original situation. This way you can better evaluate the results and the effect together with me.

I would like to emphasize a few general points at the outset, so that the detailed discussion can be followed more easily afterwards.

In the first place, I accepted without restriction what the subject told me. I did not allow myself any kind of medical diagnosis or intervention. You already know what the clinical examination entailed for me.

The anamnesis was only geared to getting the clearest possible picture of the E-Syndrome.

My intervention was only aimed at "liberating" the soul or souls. I have had frequent contact with many treating physicians who were able to confirm the results in their patients afterwards.

I did NOT want this experiment to take place within the walls of a laboratory and in an atmosphere, perhaps largely hostile. I thought that was an obstacle to a really responsible research in this area.

I also wanted to make the results known to the widest possible circle and not run the risk that established authorities would cover them up and conceal them.

I am aware that subjects do not always have a completely objective view of their complaints, nor of their improvement or worsening. But after all, it is they who have complaints, and no laboratory research can change that or induce them not to feel a complaint, if it really exists in their experience. May I remind you that the majority of those people came with the first announcement: "I have been everywhere and no one has been able to help me". When I asked for confirmation of their complaints by a medical diagnosis, it also turned out that most of the tests had not yielded anything at all.

A second important point is how the control of the subjects went. I asked everyone to contact me by phone after a week and tell me what their condition was. I went over the different symptoms mentioned during the diagnosis and was able to follow the evolution.

A second contact took place two weeks later and then continued at the same intervals if no general improvement had been achieved in the meantime. This happened a maximum of four times after the first contact. Was there no or no sufficient improvement, I recommended that you urgently contact the attending physician or therapist.

Of course, I always responded to any request for additional maintenance. This additional contact allowed for a new clinical check-up. This always showed that there was no longer any presence.

Any advice and referrals were of course easier in this personal contact than by telephone and also yielded more results.

As with a first contact and interrogation, I also relied only on what the subject reported, what the remaining complaints were and what was still present to the same degree as before.

This often showed that what the subject considered "no improvement" was usually only one or a few remaining symptoms.

Subjects, who no longer made contact, I called after five weeks or a little longer to ask about their condition.

It turned out that they were usually completely relieved of their difficulties and had therefore simply "forgotten" to call back. However unlikely that seemed to us in the beginning, this still happened a good number of times (88 out of 921). Is that because of the indolence of many people who do not want to bother, not even for a simple phone call?

In this regard, I would like to emphasize that the impotence of any therapy due to a presence clearly plays a role. I never advised anyone to drop the therapy they were doing. On the contrary, I insisted that nothing should be changed. In this way, one could also clearly experience that the change was only due to the intervention and not to any change in the therapy itself. When there was a clear improvement, I referred the subject again to the treating physician or therapist, so that he could adjust the therapy, for example by reducing or omitting the medication. In this way, the person could recover faster and better, but I will come back to that.

A third important point concerns the best attitude and the ideal conditions during the recovery period. In addition to an unchanged treatment pattern at the start, it is certainly advisable that the subject is as relaxed as possible during that period. It is therefore certainly wrong to look for problems, but it is opportune to avoid them. The environment of the subject will cooperate best in this sense. Their help and support in that relaxation and recuperation are of great value. Incidentally, when unexpected disturbing facts occur in the environment at that time, recovery is naturally delayed. It is not only about physical, but also and perhaps even more about psychological disturbances. A flu can slow down the improvement, but emotional problems do so even more. However, you should only think of delay, the procedure turns out to be just as efficient after a longer recovery period.

Point by point and in the same order as in Chapters III and V, I will now go over the different symptoms and comment on the changes after the procedure. In retrospect, I summarize these changes in two clear tables (11 and 12) and then come to a general conclusion.

The primary symptoms

Problems in the head

In just over three-quarters of the cases, the problems in the head disappeared completely. The recovery period was usually slightly longer than for the other symptoms.

This is also true to a lesser extent for the other more physically accentuated symptoms. Where the psychological emphasis is stronger, people generally recover faster.

I do not have an absolutely conclusive explanation for this. However, it is very likely that physical symptoms, even if the cause is entirely due to their presence, are more easily fixed in the subject and therefore take longer to disappear. Provided that the more psychologically emphasized symptoms do not become habitual or are not used as a means of pressure on the environment, this is much less the case and they also disappear faster.

The problems in the head mainly resolve themselves when it comes to headaches and migraines, for which no other causes can be found. Additional symptoms such as vision and hearing problems, dizziness and tinnitus generally disappear more difficult or not at all. One can conclude from this that they are less typical of the E-Syndrome. If the subject has had a headache or migraine for a long time, recovery may take longer, but certainly not in direct proportion to that duration.

There is no really quantitatively verifiable data. The subjective indications come from the subject himself. However, the large number of cases leaves no room for doubt. Finally, I would like to add that many people apparently do not turn to their doctor for headaches. As a result, obvious causes such as facial insufficiency are not treated.

This was usually the reason that only a partial improvement occurred. But more than 75% complete success indicates with absolute certainty that the removal of the presence plays a dominant role, although in a number of cases it must be supplemented with other therapy(ies) so that the symptoms can disappear completely.

Problems in the neck area

The results for the neck were hardly less convincing both in terms of complete disappearance and a marked improvement

. There was certainly no significant difference. Despite the still small percentage (8.2%) of the cases, in which the subject did not report any decrease in complaints, it is still almost double as for the head. Are there already many real physical causes, such as osteoarthritis, because it mainly applied to older people?

I think so and here an intense further treatment with the appropriate specialized therapy is indicated.

But I left that judgment to the attending physician. If pain in the neck or also lower in the back, especially on the left, persists for a longer period of time, you should not forget that the pressure on the left side of the neck has existed for a long time.

This may have created all kinds of compensatory attitudes and mechanisms, which are often very difficult to resolve. But if the presence is no longer there, it usually goes much better.

It is also true that, after a number of fruitless attempts, the subject usually does not consult anyone for these complaints and tries to learn to live with them, as he has often been advised to do. Or he then takes all kinds of painkillers, the abuse of which creates other serious difficulties without control.

Internal difficulties

The same good level was also achieved with regard to internal problems. More than 75% of the complaints disappeared completely after a fairly short time. The causes often lie in wrong eating and living habits. I always recommended a consultation with the attending physician to be informed about this. I also pointed out that the removal of the soul is not a *carte blanche* to live freely in every respect.

In many cases, indications are seen that indicate that a lot has fallen short in that area in the past, for example excessive corpulence.

Despite all the wrong past and present lifestyle habits, the percentage of 85% turned out to be a complete and partial success. The main cause was certainly the presence. This applied to digestive complaints as well as to frequent palpitations or hyperventilation and other respiratory complaints. May I remind you that these were always difficulties for which no real cause had been found and which had therefore not been treated efficiently.

Depression

The depression in the subjects was severe in many cases. It was also often the main reason for their visit. They usually posed the biggest problems to themselves and to the environment.

In the vast majority of those cases, no acceptable cause could be given. If that was the case, a large number of them mentioned that it had started since the death of one or another person. In still others, childbirth had only really started the process. However, that was always when the presence involved a family member in direct line who had probably been waiting for the "offspring". There was almost never a real reason for lasting depression. An exception to this was loneliness. The lack of a partner or the loss of one was the shock that the subject could not get over.

It was surprising to me how quickly these depressive feelings disappeared, including those of loneliness, even though there were a number of additional reasons.

Often, at the moment of liberation from presence, the subject already felt a very great relief. Many people told me "that it was as if something fell off them". Initially, I thought of autosuggestion because of the special form of the procedure.

Later it became more and more apparent that something had indeed fallen off the person and that especially with this symptom the pressure on the person

personality had played an essential role through its presence. Once this pressure disappeared, the subject could develop again. If there were still external causes that could lead to depressive states, he processed them much more easily. Just as the therapies were unsuccessful, resilience was also greatly reduced.

Recovery and improvement together achieved more than 85%. Less than 4% of the cases reported to me that no reduction in depression had been experienced.

I have to question whether the depression itself decreases or whether it is the resilience and the threshold value that increase so much that the subject no longer ends up below the red line of the breakdown. Based on my current experience, I do not dare to answer that. In a number of cases, the subjects subsequently signaled to me that a much more serious setback or incident than they had ever experienced in the past did not cause the depression to reappear. This may seem to indicate an increase in resistance.

Suicide and predisposition to accidents

Remarkable and for me very convincing is the fact that no subject has thought of suicide afterwards and has therefore of course not made any attempt in that sense. Even those who had frequent accidents were spared afterwards.

Perhaps you can point out that the control time is still quite short, especially for this symptom. Yet after one year, no one had recorded any form of recurrence. The only exception was the 12.6% of the cases for which I did not have sufficient data. Is it then right that the presence drives the subject to suicide or accident in order to get away from the material? And that, when she is gone, there is no longer any reason for it? Can timely intervention put an end to the very large series of unexplained suicides and of course the much larger series of thoughts about it or failed attempts to do so? In any case, this is worth considering. After all, as through murder and abortion, for example, the soul loses its vehicle.

In those cases it is not at all certain, even more, very unlikely, that such a loss was programmed by the soul in advance and is in line with the experiences it had to have and for which it would have chosen this life. In my opinion, the many laudable efforts to avoid recurrences after failed suicide attempts are useless as long as the presence is there.

I also believe that the factual material I have collected provides sufficient evidential value for this. The resistance to this statement may be great, but is it responsible?

I believe that any further investigation will lead to identical conclusions.

If this is correct, this serious social problem can very often be prevented. Whether this would also result in fewer accidents is less evident.

Fatigue and over-tiredness

A particularly frequent complaint was the fatigue which was mainly over-tiredness. I remind you that those over the age of 25 almost always belonged to the pattern of complaints. The percentage decreased the younger the people were.

First of all, I would like to say that the reserves were still large enough to sufficiently compensate for the continuous loss of energy in favor of the entity.

As far as a complete and partial solution to this problem is concerned, the results are also around 75% and 10%.

They do not deviate significantly from what we already saw in the first six symptoms (except suicidal tendencies and accidents).

For this symptom alone, most subjects do not seek help, unless the

fatigue takes on extreme forms so that they can no longer work or perform at all from exhaustion.

Most look for the reason in their work, in the tensions of the environment, in the hectic modern age and in other analogous factors. So they are very surprised that this fatigue disappears a while after the presence is gone, even though the stressful factors in their living conditions remain exactly the same.

It is true that the recovery period will be longer or shorter depending on the more or less favorable conditions. They should also be made aware that the removal of the entity should not be the signal to go on it now without restrictions. On the contrary, it is said that it is much better to take it a little more slowly in order to allow the energy potential to return to a normal level all the faster. So there is no reason to exert yourself excessively.

Breakdowns in relationships

The breakdowns in the relationships are somewhat separate. After all, they have a much more direct and disruptive effect on the environment. Everyone around the subject, even the animals, can suffer from this.

The problem is exacerbated by the shift of blame for the difficulties to the other(s), both by the person himself and by those with whom he associates. The fact that a percentage of improvement similar to the previous symptoms still occurs has surprised me. After all, the other people in the area could also have an entity with them and thereby cause difficulties. This became apparent a number of times, when either the partner or someone else from the environment consulted me later. So one has to accept that a presence weighs heavily on the relationship pattern.

At the same time, it emphasizes the great significance of the intervention for the climate, not only between partners and in the family, but certainly also on a broader scale. A more extensive and systematic investigation can certainly bring more to light.

Many inexplicable incidents and difficulties between people could be explained by this situation and intervention and ... can be solved.

Of course, I am not saying that this is the only cause of social problems and relationship breakdowns.

However, it is quite possible that the removal of the presence would brighten the social climate in such a way that the other problems would also evolve more easily and simply towards a solution. This hitherto unknown interference factor is all the worse because it is unprecedented and is therefore misinterpreted.

The result is even clearer and more striking if the soul had previously (while alive) with someone close to the person with incidents and frictions.

After all, the animosity towards these people clearly remains, but is of

course interpreted as negativity of the wearer himself.

Powerlessness of therapy

This is the only symptom for which I have not ventured to determine results or statistics. Nevertheless, from everything I have heard later from the people themselves and from the treating physicians, the result is very clearly positive.

Why not give figures?

Firstly, the therapies followed were of a very diverse nature and there was no way of knowing whether or not they were effective and adapted to the problems posed.

Then there were a lot of people who dropped the therapy because the problems had disappeared. It was therefore impossible to determine whether there was any result in this area.

Furthermore, a quantitative evaluation of this problem is extremely difficult because the qualitative aspects are also so different. This is true not only for the therapy used, but also for the condition for which help was sought. That is why I have preferred to refrain from quantitative processing and will not take this symptom into account for the general conclusions.

At the risk of repeating myself, I would like to state again that a presence always hinders or usually makes the therapy impossible. The testimonies are too numerous to be doubted. I would like to remind you that the vast majority of consultants sincerely believed that they had already exhausted all possible means to find a solution to their problems before they came to me.

Based on the testimonies and facts, I can be absolutely sure that removing the entity completely eliminates this shortcoming.

The secondary symptoms

The next two are not primary symptoms. Therefore, the differences in percentage with the previous ones are neither contradictory nor exceptional.

Presence symptoms

Earlier, I have already explained why much less real presence symptoms have been observed. There are many and very different reasons for this.

I was able to question 92.1% of the subjects about this. It is remarkable that none of these symptoms remained in any of them afterwards.

In our opinion, this has a double meaning.

In the first place, therefore, it was quite correct to interpret these symptoms as directly characteristic of the presence.

In the second place, they could not be influenced by other factors, physical or psychological.

The symptom therefore disappears completely through the intervention. It can therefore be assumed that this would also have been the case with the 7.9% that was not reached.

Such symptoms deserve attention and one should certainly not simply write them off as fantasy or untruth when the subjects report them to us.

It is evident that they would be much more prevalent if people had not been influenced by the many negative, incredulous and humiliating reactions that they have received in the past at such a statement.

It is probably even more important to listen to people with a truly open attitude and to get rid of all prejudices. For this point, a systematic question of such experiences arises.

Before I was told of such an incident or an experience in this sense, I was often remarked: "Here I say that, because I know that you will not laugh at it, but elsewhere..."

Signal symptoms

The last group is the signal symptoms. This was the only one in which the number of uncontrolled cases deviated significantly from the mean value.

This concerned a fifth (20.5%) of the people, which is practically double the average of the other groups. The number of times the subjects reported a complete resolution also deviated more (60% compared to an average of 77.1% for the first 7 symptoms). A partial improvement, on the other hand, was significantly ($p = 0.05$) more common (14.2%). Only the percentage where nothing changed did not deviate from the general average.

This symptom was not mentioned that often. Many people simply did not have the data to do so. Even if they had known the entity, they usually knew too little about the occurrence in the entity of those characteristics and disorders that they themselves also suffered from. So I suspect that the percentage of occurrence is much higher than my figures indicate. I know little or nothing about a possible parallelism with hereditary factors, in the cases where it concerns family.

Therefore, some caution in interpretation is called for and I have included only those cases, both at the time of the occurrence and after the operation, of which I was absolutely certain. It is therefore certainly advisable to pay attention to the conversation and even to ask the people to obtain additional information.

This can open up new horizons. It is possible that certain disorders are not or not only transmitted by the classical hereditary route, but also by

this way, which could be called soul transmission or soul healing. Doesn't a double transfer lead to much worse conditions? That is also possible. The results for the various symptoms and their evolution after the intervention or rather the liberation of the soul present in the persons were discussed with this.

The following two tables will illustrate this clearly, clearly and comparably for everyone.

Table 12 shows again (see also Table 4) what the percentage occurrence of the symptoms was and what it looked like 7 to 10 weeks after the liberation of the entity. This is expressed in actual percentages.

Either the complaint had completely disappeared, or there was a significant improvement, or nothing had changed according to the subject.

If I could not reach the subject or had no certainty about evolution, I put it in a final column. This uncertainty never reached 10% and varied between 1.8 and 9.4% with the average being 6.1%.

You can see that for symptom 8, impotence of any therapy, I gave an approximate figure and therefore could not make an evolution. I explained the reasons for this above when discussing the results for that symptom. Symptoms 9 and 10 are not primary. They are typically related to the presence and interpret it directly, as it were. The figures also differ significantly from the others and I therefore give them a separate place in the overview.

To get a good idea of the results, Table 13 is even clearer.

I plotted the same figures in percentages compared to the initial occurrence and also totaled them in terms of the disappearance and improvement of the symptom.

In this way, the mutual comparability is also optimal. The tables are now followed and then the commentary that is also a summary of the results of the intervention for the entire E-Syndrome. Intentionally, I only say more about the secondary symptoms afterwards.

These tables almost speak for themselves. The general trend is that more than three quarters of the symptoms disappear completely after the procedure, while a further 7% show a significant improvement. In 10% of the cases I received no or unclear indications due to the subject. Even if in all these cases there would have been no reduction of the symptom as a result of the liberation of the entity (this was only reported in 5% of the cases), I can still conclude from these figures that the presence was the main cause of all these different symptoms. Where only a partial or no improvement occurred, other causes will therefore have been at play (this was also clear from the further course).

Table 12. Results of liberation for the different symptoms (N= 921)

Symptoms Before	Road	Better	?		
1. Head	77,8	59,8	6,2	3,5	8,3
2. Neck	80,4	58,9	7,3	6,6	7,6
3. Internal	59,4	45,7	4,8	3,5	5,4
4. Depression	77,5	60,3	6,4	2,9	7,9
5. Suicide accident	25,4	22,2	-	-	3,2
6. Fatigue	83,4	60,9	9	4,1	9,4
7. Relationship disorder	67,4	50,2	4,3	6	6,9
8. Powerlessness therapy	80/+	Not included			
9. Symptoms of presence	22,8	21	-	-	1,8
10. Signal symptoms	22,5	13,5	3,2	1,2	4,6

The fact that this is relatively rare is due to the fact that the subjects have generally consulted a large number of practitioners of all kinds without experiencing any significant improvement.

Table 13. Relative rates versus initial symptom frequency, post-intervention (N = 921)

Symptoms	Road	Better	Together	?	
1. Head	76,8	8	84,8	4,5	10,7
2. Neck	73,3	9,1	82,4	8,2	9,4
3. Internal	76,9	8,1	85	5,9	9,1
4. Depression	77,8	8,3	86,1	3,7	10,2

5. Suicide accident	87,4	-	87,4	-	12,6
6. Fatigue	73,1	10,7	83,8	4,9	11,3
7. Relationship disorder	74,5	6,4	80,9	8,9	10,2
Average of first 7	77,1	7,2	84,1	4,6	11,3
8. Powerlessness therapy		Not included			
9. Symptoms of presence	92,1	-	92,1		7,9
10. Signal symptoms	60	14,2	74,2	4,6	11,3
General average	77,1	7,2	84,3	5,2	10,5

I would like to emphasize once again that this does not imply any condemnation or criticism of these therapies. However, it is undeniable that, without liberation of the soul, all these means have no, or certainly no lasting, positive results.

If we now look at the subjects themselves instead of the symptoms individually, we see that 61.2% were completely symptom-free after 7 to 10 weeks. Why did I accept this duration for general recovery?

Because the experience *before* the audit period had shown that this was approximately the middle value. The above tables certainly do not give an overly optimistic view of the results, on the contrary.

I mainly wanted to avoid any euphoria, but the conclusion is imposed. There was clearly something present in all these subjects, in which they recognized in more than 90% of the cases without any doubt an image of a deceased person. Removing or liberating them had extremely positive results, even with minimal and very cautious evaluation. The recognition and the way in which I liberated the presence undoubtedly refer to the "soul" of the deceased, to the immortal part of his personality, which had not escaped from matter and therefore caused all kinds of disturbances in the wearer. I thought I had to anticipate the general conclusions in Chapter xl. I will discuss this further.

In this chapter, however, in connection with the evolution of the primary symptoms after the procedure, I would also like to point out that of the secondary symptoms. It is clear that they do not belong to the actual presence-Syndrome. Nevertheless, it was interesting to examine in this very varied range what the consequences of the liberation could be. For

this I refer to Chapter III and Table 5.

On a number of other, more physical problems (A) the impact of the operation turned out not to be so great, except for the last three, for which there was a significant improvement. The coldness disappeared from the people who complained about this, the *vapeurs* became much more bearable (despite the menopause) and the excessive perspiration also decreased strongly.

The behavioral problems were apparently much more closely linked to the E-Syndrome. Especially the first five almost disappeared completely.

Fugues no longer occurred with the 3 subjects and the former colonial, who suffered from tropical madness, had completely lost it afterwards. However, the influence on the last five symptoms from B was small. The cause of the phobias lies elsewhere, I will come back to that in the next chapter.

On group C, the influence of the liberation was again very great. Almost all difficulties disappeared completely, or at least to a large extent. What did not completely improve was apparently due to habit formation. To break through that, hypnosis is a good solution. The habituation to sleeping pills must also be reduced.

However, this is the task of the attending physician.

Group D, which arises rather under pressure or as a result of problems in the environment, apparently responds positively to the liberation of the soul present. This is probably due to a better resistance of the individual, on which the pressure of the soul no longer lies, and also to a better reaction from the environment, which is also influenced by the presence without realizing it.

Point E was much more difficult to evaluate because any effects can only be assessed in the longer term.

Nevertheless, two of the women, who had been childless until then, became pregnant fairly soon after the procedure.

It is worth mentioning that their presence could have fundamental objections to marriage and therefore also to children. Miscarriages and cot death no longer occurred, but the control time was probably too short for this.

The problems, which I have summarized as paranormal, had largely disappeared after the procedure.

I am not going to venture into clever and elaborate explanations to explain all these results. The number of cases on which I could rely was too small for that. Certainly more such complaints occurred among the consultants. Contrary to the typical symptoms, I have never

systematically asked about it. For further research and for the reader, all these indications can still be valuable. However, you may see them as no more than pointers.

Despite this last restriction, the evolution of the secondary symptoms can still be seen as a confirmation of that of the primary symptoms.

Overall, it can be concluded that the presence is an established fact, that the way of removing it was successful and that it has produced very good results.

IX. CAN WE PREVENT THIS PROBLEM? - PREVENTION

Very early in the course of this research, I asked myself whether it is not possible to protect people from a presence, to shield them from it. Later I asked myself the same question for the animals. In the first place I thought of preventing a recurrence in those whom I had freed from a presence. From the beginning, the consultants also asked me the question: "And can't that soul return now?". The example of the exorcism was anything but reassuring. Even if that particular soul did not return to the person, it was always possible that another soul would take its place later.

Prevention in the ritual

As soon as I became aware of this double problem, I tried to build in a protection against the return of that soul, or of another, in the liberation ritual. As a result, I did not observe any recurrence in the entire control group, on which the statistical data from previous chapters and the resulting conclusions are based.

Of the 921 cases from that group, I was able to check 341 myself with the swing posture test and clairvoyant observation. As for the remaining 580, 471 confirmed to us by telephone or through an intermediary that their situation had improved so strong that the return of another soul was very unlikely. Often all symptoms had disappeared. A further 88 cases have been checked by another person, the reliability of which cannot be questioned. This was often the treating physician or another therapist. Only from the other 21 people I did not spontaneously receive further

news. I did manage to reach them except for two, who had gone abroad. For the other 19, the story was always positive. So it is very likely that it is the same for the two remaining ones.

The prevention, or at least the prevention of a recurrence, was always tied to the ritual of liberation itself and to the person in which a soul was liberated.

And with the supervisors

But I also wanted to protect people without symptoms of the E-Syndrome and without presence in the future against it. The opportunity arose to test this on a fairly large scale, albeit less systematically. After all, it happened quite frequently that the person to be treated was accompanied by one or more people. Insofar as they had not been treated before and did not have an entity with them themselves, I asked them to be present at the liberation ritual. That way I could protect them at the same time. In total, I did that for 189 people.

In doing so, I strongly urged them to notify me if they felt any problem. This has never happened.

Needless to say, I asked again if those people came with someone else. In this way I reached another 93 people who I was also able to check with the swing posture test.

The result was always negative, no presence.

This seems convincing enough to me to assume that prevention is possible and that the technique used for this purpose is indeed possibly efficient. Even more extensive and systematic follow-up should certainly be able to confirm this and perhaps also make the procedure more operational and simpler.

This could be accompanied by a broader study of the real rates of presence in the population.

Also against negativity and black magic?

The success of this protection later prompted me to protect against negativity and black magic in the same context of the liberation ritual. I cannot yet judge whether this is indeed efficient. It is also outside the scope of this study and rather has its place in a book about magic.

Exceptions?

Nevertheless, there have been exceptions to the rule: "protected in the context of a liberation ritual, no entity returns to the person". At least that's what it looks like at first glance.

So far, they have only occurred in four people. They are people from my immediate environment who have experienced the development of this study to a large extent and also contributed to it. The apparent nature of these exceptions is that the return of an entity is clearly wanted, accepted and motivated. The justification for the new presence of one of those people is quite varied.

1. Someone refuses to have an entity taken away from him. This is everyone's right and I have always respected that wish, no matter how unreasonable it seemed to me. This posed a problem of conscience, after all, I left the entity to its fate. That the person himself did not want to be helped despite his problems is another matter.

Nevertheless, I have intervened in three types of cases:

- The entity comes spontaneously to someone who accompanies me, in such a way that I can free them later. This can happen anywhere, even outside the framework of an intervention and even if the soul does not come from a person but from an animal, from a building, from a place or from an object;
- The unwillingness and the refusal of the bearer to have the soul present with him liberated have such a heavy impact on the environment (especially the human environment) that I consider it desirable and necessary to bring that soul to the Light. She was then transferred to one who accompanied me, and was delivered immediately upon my return home;
- An entity came to me myself, but because I had to help someone for such a problem immediately afterwards, I did the same as above.

The greatest common denominator of these three variants, however, is that the entity sees the possibility of being liberated within the shortest time.

2. An entity comes to someone spontaneously, without any intention whatsoever. It is not always possible to determine where she comes from.

Sometimes there is only a suspicion of this and sometimes the carrier, who is someone with more experience, has felt when the soul is coming. In the latter case, one can always say with great but not absolute

certainty who it is and where it comes from. I suppose that the "bearer" must be well known in the spirit world, so that the guide of a soul brings it to him because direct help is possible there.

3. One entity is brought by another, which has already been helped. The wearer also apparently already has a certain reputation in the spirit world.

In all these situations there is a clear agreement with the spiritualistic method, in which the medium and the group are the chosen carriers, because a high chance of help is guaranteed.

General and indirect prevention

The form of prevention is very direct in all the cases where it takes place in the context of the ritual. They can be labeled as real prevention. It relies on direct intervention by someone who specializes in this.

It is clear that a lot more can be achieved if the right attitude and knowledge is present in as many people as possible and preferably in everyone.

Given that the critical period to get a presence is mainly between 8 and 22 years of age, with an even greater peak in puberty, it is certainly dangerous to go to a deathbed with young people. This is actually not desirable for anyone. However, if it cannot be avoided, it is still good not to do it unnecessarily and to keep it to a minimum.

Some professions certainly involve greater risks in this area than others, especially since we do not know exactly how long a soul can linger around its body and remain there when clinical death has already occurred. People who, because of their profession, often come into contact with the dying, are therefore certainly more in danger of getting a soul with them. These are, for example, doctors, nursing staff, all those who work in hospitals and care institutions. But even those who came into contact with the already deceased person a little later are in more danger than the average person of getting a soul with them.

To illustrate this, we give two examples:

- A woman came to me for a consultation (outside the control group). To my surprise, I found that she had no less than five entities with her. Yet the pressure was not unbearably heavy.

I didn't feel any emotional connection between her and the souls present. Then it turned out that the father of that woman, in the village where she lived in her youth, was a carpenter but also a coffin maker.

She often accompanied him during the holidays when he went to a recently deceased person "to take the measure" and later to coffin. She

was still able to identify four of the five souls as I described. Her father's profession was certainly one of those that involves a risk in this area.

In a man who had quite severe complaints, I saw four souls. There was also no strong emotional connection with the man himself. He recognized only one of those people, an uncle of his. He could not identify the other three. Only then did he tell me that he had an additional job as a gravedigger at his municipality.

I had the feeling that they were four souls of people who had been buried alive, had lingered in the cemetery and came to him from there.

It is obviously not possible to avoid certain professions and therefore to advise against it to everyone because of this danger. Perhaps preventive protection can be considered, although it is of course not feasible for the entire population.

In my opinion, the most appropriate prevention can come from everyone and from all people without distinction. Indeed, it is a matter of preparing for the transition. This is mainly a matter of correctly accepting the meaning of death.

As long as we face it with fear and almost panic all our lives, the danger that we will cling to someone (or something) is very real. Because the fear of death hides in us the fear of what will happen afterwards. As long as we have doubts about this and look into the unknown, that fear will remain. We then do not accept the normal course of events at that time, with all the consequences that entails. But in case of a wrong choice at death, if we remain stuck in the matter, instead of going to the light, there are very serious consequences not only for ourselves but also for others.

So it comes down to preparing for the step to death throughout our lives. This does not have to lead to a life of penance and self-torture, nor of constant anxiety and depression, on the contrary. We must give due attention to the vehicle of our immortal soul and take the best possible care of it. But we must also realize that this life is only a single link in our evolution and make the best possible use of it in order to use it as fruitfully and positively as possible for that development.

The Church has several prayers for "a blessed death". I used to not understand the deeper meaning of that.

Now I see it as a question to really understand the importance but also the positive meaning of death as the self-evident transition at the moment when the role of the "mortal part" as the bearer of "the immortal part" has been played out.

Preparing everyone for this vision would not only significantly reduce or eliminate the fear of death. It would also allow those who see someone pass away to better understand and accept what the meaning is. This would also allow one to choose the straight path to the Light and thus

greatly reduce the danger of getting stuck here. It would also make the next of kin less likely to hold a soul in matter.

Of course, you will wonder: "And if it is a sudden and traumatic death, where we are indeed surprised by this sudden passing, what then?"

Then I believe that sustained preparation will allow us, even in a fraction of a second, to choose the right path.

This general preparation, with a better view of the problem of life and death, will probably be the best preventive measure.

However, it assumes those who could remain in the matter, and not any protective measure against an "occupation" by the soul of someone who should have gone to the Light.

At the same time, the pressure of all those remaining souls on the living would become much lighter, especially quantitatively, and many problems could disappear, which will be discussed further in the conclusions of this study.

X. WHERE THIS RESEARCH LED US FURTHER - NEW ANALOGUE OBSERVATIONS AND EXPERIMENTS

It would have been a great satisfaction for me to be able to present this research and the conclusions in the previous chapter to you. But almost naturally, on the basis of all kinds of incidents during this experiment and of further considerations, other paths have also opened up for us. Below is a brief overview of them. I ask you to consider the conclusions from this to a large extent as hypotheses for further research. Usually the number of cases is too limited to venture into real conclusions. Since then, I have of course continued to collect data. Almost constantly I am put on some new track because the experience brings new facts or data to light. Some of these are probably even more shocking and unexpected than what was revealed in this study and can therefore also have quite far-reaching consequences and later lead to unexpected and, a word I fear, sensational new visions.

Presences other than humans

Animals

Only after a fairly long experience did I see an animal in someone instead of a human figure. My first reaction was that my fantasy was somewhat out of control. It was a horse and this was with a man, who then told me that he was involved in a stud farm. Of course, that made that presence

less unlikely. The big problem, however, was that at the same time it had to be accepted that animals, at least horses, also had an immortal part in their "personality" with all the consequences that entailed. So that animal soul could also linger in matter.

But in this particular case, an animal soul had remained with a human being and also allowed itself to be observed in its last physical form. The man immediately recognized the horse I described and confirmed that he had a strong bond with it. "More than with many people around me," he added. This relatively recent presence of about 1.5 years caused the same symptoms as those caused by the presence of a human soul. Only depression and suicidal tendencies and attempts were missing. Presence could be liberated in the same way as a human soul. The results were equally positive: in this man, all symptoms disappeared after just a few weeks.

Afterwards, this occurred a few more times, twice during the control period (a horse and a dog). The wearer also immediately recognized the animal. There had been a strong emotional bond between man and animal.

In total, I have already seen 6 such cases so far. So it will remain a much rarer form of presence.

The facts leave little room for doubt and I must therefore conclude that the "animal soul" exists, or at least put this forward as a most likely correct hypothesis.

Animal souls in animals

Some other facts came to confirm this statement. In addition to the control group, I also studied animals on a limited scale. It mainly concerned horses. In three of them I also found a presence: in each case it was one of the ancestors of the horse, and the owners confirmed to me that there was a fairly close bond between the two horses.

As far as our own observation, but also and especially that of the owners, could teach us something about the "complaints" of the horses, the E-syndrome will not have any different characteristics or symptoms in them than in humans. The horses were listless, rather dejected and certainly neither cheerful nor playful. In two of the cases, there were clear digestive difficulties and one of them had a headache, which was clearly visible in the reactions.

I also tried to help the animals with the same liberation method and the results were very convincing. The horses quickly regained their former zest for life and performed as they should.

Just to point out that with all these animals, other therapies would not

have helped.

Only in a few cases, just before the control period, it concerned an animal other than dog and horse, namely a canary bird. There was also another canary to be seen and I used the same ritual for the liberation. The "condition" of the canary also improved greatly.

With such a limited number of cases, one cannot come to real conclusions. Research and control are not easy, as a clinical approach as in humans is hardly possible. Only clairperception could be of service.

However, everything indicates that there is an "animal soul" and that it can remain with someone, whether human or animal. It is also true that it shows itself in its last physical form and that it can be easily recognized from the description. When that soul was left with another animal, the wearer showed similar symptoms to those in humans in E-syndrome. They also disappeared after the liberation or there was a significant improvement.

No further systematic research has been done in this direction so far. The few cases mentioned have come very spontaneously and by chance, as far as coincidence exists. Until a sufficient number is seen, all the above conclusions remain hypotheses for the time being.

The little ones

An animal can still be seen as a known, accepted and familiar appearance both as a "presence" than as a "carrier".

The "small" or middle-world inhabitants, already mentioned and described in an example, pose a lot more problems. For the vast majority of you, they probably only belong to the realm of fairy tales.

As an entity that is present in a human being, I saw them in the control group as three translucent green figures in a man (see Chapter VI).

There I gave them the name of "water spirits", but of course that is only a name, born from experience and feeling. In a woman I saw a monstrous figure, with a negative attitude by the way, which I referred to as "gnome". This is also my own interpretation.

In humans, I have only seen such figures twice, outside the control group. These were one or two "dwarfs" by two members of the same family (two children aged 7 and 12).

In all these cases, the presence was more of a tease than a real oppression, except in the case of the gnome. Nevertheless, some of the symptoms were always present, albeit to a lesser extent. They disappeared when the entities, which I have conveniently called the "little ones", were liberated.

In any case, this limited experience would indicate that these beings also have a soul and that it can also linger in humans. I didn't see an example of this in animals.

The extraterrestrial

Equally unusual and strange were the three "alien" beings. At least that was the interpretation I gave to those attendees. They were difficult to interpret as anything else, and the "communication" with them certainly pointed to that. But it is totally without evidential value, since it was only based on a kind of telepathic transmission and therefore cannot actually be verified by us. I have described one of these three cases in detail in Chapter VI. The other two were identical to each other and apparently stayed here since a previous expedition (???). They were small figures in a kind of space suit. They had in common with the previous figure that they suddenly took a lot of energy away from the person they were with. They came at the very end of the control period and the presence was also short-lived. Warned and also alarmed by the course of the first similar case, I immediately relieved that person of the presence.

This made it impossible to learn anything more about the course. However, I did not want to take that risk. Due to the short duration, no other complaints had arisen yet. Is it an exaggeration to assume that such a large loss of energy in such a short time could have led to a quick fatal outcome?

What I have described so far is not new, except for the presence of animals in animals. It had already been included and described in the control group. It seemed necessary to me to bring it back and grouped to the eyes of the readers. For the three groups have the problem of the *immortal soul* with beings other than humans. For the last two groups, it is also about the "mere existence" of such beings.

However, I cannot go into it further within the framework of this book.

For the presence of animals, a planned expansion of the test group can be considered. For the other two groups, the cases must occur spontaneously.

In light of the very small percentage in the control group, it takes quite a long time to collect sufficient data. However, in another context, discussed a little later in this chapter, this type of "entity" was seen more frequently.

In the meantime it had become clear that souls who stayed with persons therefore also remain attached to matter. It was not about a relationship of soul to soul, but about the clinging of the soul to a still living person in matter. That the soul of a human being could also remain with something other than with another human being was a logical conclusion.

Souls of people who stay elsewhere than with humans

Souls of people with animals

In all my experience, I have only seen two souls of humans in an animal. Each time it was a horse and both times there had been a strong emotional bond towards the animal and probably vice versa.

These cases may not be particularly rare, but they have not yet been systematically assessed. They are also less common due to the shorter lifespan of most animals.

What is certain, however, is that the influence on both horses was as disturbing as on a human.

Souls in homes and other places

Far more numerous are the presences of souls in houses. They also occur in other buildings and even in places where there are no buildings, but where something has happened in the past.

Experience on this is already quite extensive, but it is still not sufficient to draw definitive conclusions. Here you will find only the main points that struck me in this regard. It is almost certain that further research will bring confirmation.

The most numerous were the presences in houses. This depends on my way of working. After the liberation of a soul, sometimes little, not even an improvement in the symptoms could be seen. For the control period, these are included in the column below = of Tables 12 and 13.

I wanted to find out the cause of these "failures". Of course, this does not concern disorders that have nothing to do with the E-Syndrome and are therefore, as before, left to the care of the treating practitioners. However, it should be noted that by removing the impotence of therapy, many of these treatments went significantly more smoothly and with more success. So it was mainly the symptoms from the E-Syndrome that intrigued me.

Other members of the family or from the immediate environment could have problems of the same nature.

Sometimes it was because there was also an entity with them. However, that was often not the case and then the cause had to lie elsewhere.

Very early on, someone put us on the right path by declaring: "I feel very good when I am outside, but every time I come home that burden falls on me again." Immediately the suspicion came that there could also have been a soul in the house and not with anyone in particular. This was fully confirmed by experience.

Very soon there were also direct messages about houses or other places where they did not feel well. Then I went to the scene without having seen any of the residents before. First I performed the swing posture test on each of them, then I "looked at" the house.

When present, the pressure was not only on the residents but also on the animals staying there. In a farm, this could have very unpleasant consequences for the livestock. In addition, however, other symptoms were observed.

Very often these are noises and unpleasant sensations, sometimes throughout the house, sometimes localized in certain places. Less frequently, visual perceptions are also added: shadow or shape, light, etc... and all kinds of smells, not always unpleasant.

I used the same ritual with some modifications. The results were not long in coming.

It is premature to go into detail and to give statistical data, which would only be provisional.

A few comments and observations do come to mind.

The presences in houses are almost always due to tragic events: acts of war, murder and suicide, all kinds of other traumatic and usually dramatic incidents.

Often several, sometimes numerous, souls were present in a house, in contrast to the entities in a person.

Those souls were not always tied to the house itself, but also to the place where it stands. Occasionally, the house itself played the leading role. Previous owners or those who had the house built often stay with them. Apparently they become more difficult the more one changes to that house.

The motivation of those souls is rarely person-oriented. It is attuned to the house itself or to what used to be there and especially to what had happened, hence less heavy pressure.

In contrast to the presence of persons, the souls rarely stay in a house because they are attached to a person who is still living there. Either they died in that house or place, or something attaches them to that house and they have not gotten over it.

The presences are therefore much less often members of the family or other friends and acquaintances, but usually completely strange and more difficult to identify presences.

While for the presence in a person, probably also in an animal, the arrival of the soul is limited to the life of the carrier since conception, on the

other hand, there is no time limit for the presence in houses. Often the entities come from a distant, even very distant past. Direct recognition is rarely, if ever, there.

But here history comes to the rescue for control.

Local but also other much more generally known facts made it possible to at least check the possibility of those specific presences afterwards. In many cases, the event we witnessed could later be confirmed from local, often official, sources.

A single example may suffice.

In the garden of a newly built house in a new subdivision and in the immediate vicinity of a town in the Ardennes I saw a burning German armored car of the Tiger type, in which the five members of the crew had died. Inquiries in the neighborhood of an older man, who had experienced the events of the war there, completely confirmed these facts.

But despite the very long period of presence, the often traumatic and dramatic nature of the facts at the base, the mostly negative attitude of the souls and in many cases also the much larger number of entities, the liberation was not more difficult. Only the last factor, the larger number of souls, cost me much more energy.

It is certainly worthwhile to study and discuss the problem of presence in houses in more detail. This was no longer possible in this work, but I did not want to conceal it completely. This is an opportunity to collect new facts and data and... other problems.

Just a small remark in this context:

Before building a house, one should check the place where it will be. Otherwise, people sometimes take a lot of misery on top of that. In that case one can choose another place or, what is much more rational, have the place purified and let the souls present go to the light first. You understand that certain places are much more risky than others.

Where a battle took place, where a cemetery, a hospital, an execution site, etc... it is much more likely that souls have been left behind, who have not found the way to the light.

All these comments also apply to buildings other than houses. There is an even greater chance that presences have remained there. Much depends on the type of building, and what has taken place there. Thus, in a certain house, which nevertheless looked very attractive, the souls of a number of horribly abused persons had remained. Afterwards it was said that during the last world war a Kommandantur and a local headquarters of the

Gestapo were housed there.

With certain buildings, the suspicion is already high in advance. However, intervention is not always possible because so many are still reluctant and incredulous about these facts. That is why my interventions have been limited to a few buildings.

It should be noted that in commercial establishments, attendance also has a real negative effect on business. In a number of cases, the intervention was also the solution to such an inexplicable commercial problem.

Of course, everything can also take place in a place where there is or has been no house or building at all. There it is usually a traumatic incident. In addition to war facts, these are mainly crimes and accidents.

When someone dies in a traffic accident, in many cases the soul will not be able to get away, because it remains in panic at the scene of the incident. In spiritualistic séances one often gets such souls, and for these particular cases this method of liberation is perhaps more useful, because one cannot be everywhere.

The consequences of a fatal accident are hardly ever considered, any more than murder or suicide.

In the three cases, houses, other buildings, open spaces, the presence has the same effects on the persons who live there, stay there for a certain period of time, or sometimes stay there only for a short time, as that which is caused by a soul in a person. However, the effect is of course less severe than with a direct presence.

The length of stay, the length of presence, the number of presences, and their nature are so many factors that help determine the severity of the pressure in that place.

Perhaps the number of living beings over which the pressure is distributed also determines its weight in each individual. More likely, however, the most sensitive person will have to deal with the heaviest burden.

Souls with objects

To conclude the series of modalities of presence for the time being, I mention that a soul can also stay with an object.

It can be a single but of course also a collection of objects. I have already observed such presences repeatedly. It can be very valuable and beautiful objects. This even makes it more likely that people will become too attached to them. My still limited experience in this area seems to point in that direction. Collections are particularly dangerous. After all, we all know the great fanaticism with which most collectors attach themselves to their collection.

But objects can also have such a special and often emotional meaning that one cannot part with them.

They may also have served as something that gives them a certain meaning and one cannot get away from them. I have already noticed all these variants and others in objects.

All the cases listed of souls that do not specifically lag behind a human being show a great common characteristic. The souls linger where matter holds them. Matter can then be an animal, some building, a certain place and an object.

Two reasons are possible. Either the soul was a little too strongly bound to one of these material forms, i.e. it loved them too much. Or she stayed with it because of some negative feeling: hatred, vindictiveness, revenge, fear, panic. But matter and the emotion associated with it had always prevailed over spirituality and the correct awareness of values in connection with the meaning of the cycle of life and death.

Special cases

Refusal of help

It happened exceptionally that someone refused to have souls freed in himself or in any place. I already said that I did not insist because I respected the free will of those persons. Recently, and therefore after the control period, I have intervened in a number of cases because of the environment.

It is not always possible to convey those souls to someone. On the other hand, certain people simply cannot be reached by the situation in which they found themselves: distance, special environment, etc. Even then, there is a solution, but one can only apply it in real emergencies. Since this is done in combination with the spiritualistic method, and in my experience it is only a few cases, I do not want to go into it.

However, one may only help from a distance in real emergencies and not out of laziness. Then it fails miserably with all the consequences that entails.

Autism

In the course of this experiment, I also came into contact with autistic children and young people a limited number of times.

In the beginning, I saw no connection at all with my experiment. However, these were children who were usually accompanied by their mothers.

That's why I automatically performed the swing posture test on her as

well. As far as this was possible due to the difficult contact, the children kept falling backwards. So there was no presence. With the mothers, however, there was a double problem: the test was difficult and there was a tendency to fall forward, although I could not observe an entity in clairvoyant observation.

Then the suspicion arose that the soul might not have gone completely from the mother to the child at birth. It is a pity that I can no longer remember at all why that suspicion occurred to me.

However, it is much more important that two interesting facts emerged from the anamnesis.

In the first place, the birth was always provoked, meaning that it had been initiated in an unnatural way. As far as I could find out the reasons for this, this had been done for practical reasons and not because of compelling factors of a medical nature. Moreover, all mothers had noticed that the child, once a little older, often almost automatically DID what the mother only THOUGHT.

On the basis of this last fact, I provisionally stated that a kind of remote control had remained with the mother from the soul of the child. This is most likely a very flawed explanation and moreover, not only *that* will have stayed with the mother. But I also only have a very limited number of cases. For me, what has happened so far can therefore only be regarded as a preliminary investigation.

However, it seemed to me useful and interesting to risk an experiment that could not harm either child or mother. The only requirement was that I had to have child and mother with me together.

I slightly adapted my now classic used ritual so that I could transfer the "part of the soul" that had remained with the mother back to the child. It was almost a soul-level transplant. But the results were unexpectedly favorable.

The mother's presence symptoms had disappeared and the test was now normal, she fell backwards immediately and easily.

The symptoms from E-Syndrome that she had previously shown disappeared fairly quickly. Mild cases of autism had improved so much after a few weeks that they were no longer noticeable to the outside world.

Until now, there has been a lack of time and opportunities for systematic follow-up of the more serious cases, but here too I have been seen to see continuous improvement. In view of the delay that the child or young person has accumulated in the meantime, individual side effects are of course strictly necessary.

This very interesting extension of this experiment is certainly worth

further study. The number of cases I have now is too small to draw conclusions, but the first results were very encouraging.

Contact the guide

Another possible extension of the current research has also been mentioned.

When discussing the swing posture test, I said that the person could also fall to the left. The cause was pressure on him from the right.

As a result, his guide indicated that he wanted direct contact with him because he had a message or a direct message for him.

This is not just a personal interpretation. Through a technique, which I call aura transfer, I was able to have contact with that guide and listen to the message for his protégé. However, it would take me completely outside the framework of this book to go into detail about that technique and the remarkable results I obtained with it.

These individual messages proved to be really valuable to the individuals and led them on the path they were generally still seeking.

By applying this transfer technique, other data gradually came to the fore and... certain problems could be solved, still at soul level.

It allowed us to look for the causes of certain problems in this life by returning to the experiences of the soul in its previous lives. Phobias in particular can often be the result of something from a former life that now reappears, but out of context. The person no longer understands his reactions and they are indeed rationally unjustifiable. But this fits better in a book about cellar perception.

To conclude this chapter, I would like to underline once again that an investigation that originally took place within neatly defined boundaries, without my wanting or seeking it, has gone beyond those boundaries. As with any research, the question marks have become more numerous than before.

But a completely new range of possibilities has opened up in an experimental territory that has not yet been trodden very little.

XI. CONCLUSIONS: THE SERIOUS CONSEQUENCES OF THIS INVESTIGATION

It is difficult for me to write down everything that has come to me in so many months and years, while I became more and more engrossed in this research and understood more and more and better its possible and inevitable consequences.

From my state of mind, from everything I experienced and what lived in me, the word "heavy" came up for a moment. Yet I am not deleting it, I am certainly not afraid of that word. I am less confident about what I can bring about as a result.

My intentions have been good from the beginning and they still are. They are altruistic, insofar as, of course, the joy of successive discoveries and the intense satisfaction of them do not imply selfishness.

That is certainly the case when I think about how rich it has become inside me through this study and with how much longing I look forward to the further experiments and results.

Perhaps you yourself have already drawn a number of conclusions from what has been said, both personal and more general. If so, therein lies the greatest joy for me. It will be much greater if you also take this into account in your pattern of behavior, in your assessment of others and everywhere else that this study can have an impact on.

However, I will have to draw your attention to my own decisions for another chapter. They developed simultaneously and in parallel with the development of this study. I want to put them to you. I say and underline, don't impose.

The consequences and actions, the considerations and possible changes of course, which you may or may not attach to them, are entirely determined by your own free will. I have only struggled, I have fallen and I got up again and I have met with a lot of disbelief and criticism. But I have always risen much easier than you can imagine, and I have never lacked the courage to go on.

Because something, someone or probably many have supported me, helped me, pushed me forward and carried me on. I am intensely grateful to them for that.

the E-Syndrome and its components

From the E-Syndrome itself and its components, a number of conclusions immediately emerge that can have major consequences in many areas.

In the first place, the components of this new syndrome are clearly structured. Only the pronounced symptoms present were taken into account, so that the reported percentages of occurrence are actually much higher. However, it is possible that this syndrome includes other symptoms. However, the chance is very small. It was a very wide range and the test group was extensive.

The following is an overview of the entire E-Syndrome.

Problems in the head (especially headaches and migraines), in the neck (mainly on the left), internal difficulties (mainly digestion and to a lesser

extent heart and breathing), depressive tendencies (with all associated components), suicidal tendencies and/or attempts and accidents, abnormal fatigue, relationship disorders in the narrower and broader sense and finally an apparent impotence of any therapy are the constituent symptoms.

The degree and intensity of these can vary greatly.

Some of them may not yet have manifested themselves, especially in younger people, but their dependence on the presence and their coherence in the E-Syndrome are obvious.

I chose the name E-Syndrome, in which E stands for entity. I could have replaced this word with presence or soul, but entity seemed to us to be an appropriate and not too burdensome word. In the text, I have used the three words interchangeably to avoid too frequent, short repetitions.

Immediate results

The results show a significant improvement in 85% of cases (in 75% the symptom disappeared completely). All this after only the soul(s) present were taken away from the person.

I feel neither called nor justified to add any other form of therapy. After all, I also wanted to be able to evaluate the results of this intervention on its own and therefore always asked the consultant to change his lifestyle and behavior pattern as little as possible. Only later, after consultation with the attending physician, could the medication and/or the ongoing therapy be reduced, adjusted, changed or completely omitted on the basis of the new condition.

The aim was to be able to monitor and assess the effect of the intervention as accurately as possible.

The reduction and disappearance of, especially allopathic medication, can have a significant result in itself. But much worse is that the person himself, after a number of fruitless attempts to get rid of the problem, usually used all kinds of more or less harmful products on his own or resorted to more or less pronounced quackery. Now he was suddenly relieved of his many problems in a short time.

I have evaluated the recovery period to a normal state at an average of 7 weeks, but it is difficult to get an accurate picture of this over time. A number of factors can significantly shorten this period, but unfortunately it can extend it much more.

Consequences of the recognition of E-Syndrome

However, you will immediately realize that a more or less long period of over-consumption in consultations with practitioners of all kinds and the

usually greatly exaggerated doses of medicines or other products have cost a great deal not only to the individual but also to the community. That is perhaps the lesser evil, although the global sum will be very high in our country alone.

However, there is also the pernicious influence of so many inappropriate and unnecessary therapies.

In the least worst case, they are harmless, but unfortunately they are not. If someone then tries to heal himself, there is no longer any control by the doctor about what is "swallowed".

And then there is the reaction of the person himself and usually of the environment to all these therapies. The baby is often poured out with the bathwater and many unjustly lose their confidence in the expertise of the doctor and in the value of medicine. They also no longer accept many valuable therapies and treatment methods because the presence makes them all useless and inefficient. I always emphasized this to the consultants by telling them that liberation could make the therapies, which they had given up and written off as useless and worthless, very positive again.

I also pointed out that only competent persons could judge the most appropriate and adequate treatment.

In these cases, the "oil slick effect" often meant that the reputation of many good therapists and treatment methods was seriously damaged without valid reasons.

These are already very broad consequences of removing the presence of the primary symptoms of the E-Syndrome.

Severe mental disturbances

In this matter, I wish to propose a hypothesis that could lead to successful treatment for many more serious conditions.

Based on the few cases I was shown, various serious psychotic disorders could be approached and dealt with in this way. I am thinking more specifically of schizophrenia and paranoia.

The feeling of being more than a person occurred repeatedly, albeit in a less burdensome, pronounced or evolved form. The impression of always feeling someone behind or with him is also the case. This can very easily develop into a much heavier pressure in which the influence of the presences, in the context of the total upheaval of the personality, is more difficult to recognize. The heavy sedative medication in many of those cases does not have very pleasant consequences.

I don't want to talk about other functional psychotic disturbances yet,

which I didn't come into contact with at all. This opportunity to at least try to remove the heavy burden from a number of so-called incurable mentally ill people should not be neglected, on the basis of any position of principle.

Even if a longer recovery period and close follow-up are necessary, which I suspect, a door can still open to a totally unexpected and unexpected solution.

And it concerns some of the most serious individual but also social problems.

Science might then revise its view of these conditions.

This would clearly demonstrate the involvement of the soul, of the immortal part of the personality, in everyday life, and the problems that arise therein.

Other conditions outside of E-Syndrome

Many other problems have also been resolved, although they are not specific components of E-Syndrome. They were of the most diverse nature. However, some of them seemed to be more closely associated with the E-Syndrome (see Chapter IX). In my opinion, the elimination of the impotence of therapy played the leading role.

This may also be the case for a number of other conditions that I did not see. A broad and loyal cooperation will be necessary in further investigation, and all 'Jealousy of the profession' is completely out of the question.

The presence symptoms

Let's take a look back at the typical symptoms of presence. After the liberation of the soul, they fell away completely for all the cases that I could control. This is of course quite logical, but also a new proof of the reality of the presence.

Now put those symptoms in sensitive people in an unfavorable and negative framework. The trend and evolution towards the above and perhaps other psychotic disorders will be clear. The disappearance of these symptoms, on the other hand, relieves the persons of a constant pressure and a permanent feeling of not being alone, of being spied on and guarded, and in many cases also teased and provoked. In addition, she does not

feeling. In other words, there are often so-called paranoid or schizoid phenomena or patterns of behavior that have been interpreted in this way up to now.

Spiritual heredity?

The signal symptoms also open up a new field of vision. A disorder would then not only manifest phenotypically in someone through genetic means from the previous generations.

It also turns out that the condition manifests itself as a signal of presence. The "carrier" nevertheless has the negative consequences and the complaints.

This area has also not been explored so far.

Social consequences...

The consequences of the E-Syndrome and the liberation of the entity are incomplete if one forgets its great social impact.

Reference has already been made to the financial repercussions of solving this problem and to the general repercussions on over-consumption of consultations and medications.

There is no doubt that public health and the various authorities involved will benefit from this intervention.

For example, it can certainly be a partial solution to the persistent and worsening problems of health insurance.

But in addition to these broader ones, there are the immediate and closer social outcomes.

The repercussion of the liberation on the immediate environment of the wearer is a first result. The improvement in his condition will also have a positive effect on the other members of the family and all those with whom he has frequent contact. As far as I can see in the

interviews, absenteeism at work was much more frequent in people with the E-Syndrome. Many complained that they could no longer work as they used to, or even not at all, usually because of fatigue.

The efficiency decreases so much that large losses are achieved wherever optimal performance is required. In addition, people with a presence often come into much more conflict with others, which not only affects their own performance but also that of others.

Worse still, valuable elements are often completely lost to production.

... in the family

However, there is more. The relationship disorders are one of the symptoms of the E-Syndrome. The partner problems are often central to this, which means that people sometimes lose sight of the other social relationships. The partner problems should certainly not be underestimated, nor should their impact on society as a whole. Of course, there are some who are not co-determined by this syndrome at all. But I

have seen so many disrupted families in a relationship with one or more presences that in this case too, nothing but good can be expected from the procedure. And what the direct and indirect repercussions on the children from those families can be, I leave to your deduction. In any case, control showed me many favorable results.

and on a broader scale

The entire relationship pattern is of course much broader than the family. The improvement in the whole of this pattern is so evident that from the "liberated" person from a kind of positive wave movement spreads over the whole environment.

This can therefore also improve the social climate in general, in addition to the family and working environment climate in particular. By one or more members of a group the E-Syndrome

family and business problems of a relational nature disappear or reduce. This is a great help in removing collective and general difficulties in a group.

And there is definitely more. In the preceding paragraphs, I have tried to sketch the broadest possible view of the repercussions of the solution to this problem. However, it is possible that relationships at every level are affected by presences.

Many problems would certainly no longer occur if no interlocutor had been confronted with this problem anymore.

In all kinds of cooperation and cooperation, in teamwork and teamwork, the E-syndrome can be the possible cause or co-cause of friction and malfunctions in one or more people.

The solution is always a step in the right direction. The information from our experience confirms this.

The foregoing conclusions are deliberately limited to the immediate consequences of the resolution of the E-Syndrome, connected by liberation of the soul.

It will probably be more difficult for you to follow the further deductions, let alone endorse them. I leave that entirely to your personal discretion. Nevertheless, I would ask you not to be influenced by prejudice, nor by the threat it seems to pose to you. You have been following me for a long time now on this path, which can at least be called new. That is why you will certainly not mind going this last part of the road with me.

The broader conclusions

The Immortal Soul

In the first place, I return to the basic hypothesis from which I started at the beginning of this study and the beginning of this book.

Let us assume for a moment that the immortal soul is not involved in any of the processes described above. Even then, the practical results would more than justify the publication of this book and especially the study that preceded it.

But it is different. Of the deceased, something clearly remained with the people with whom I had contact. It is impossible that it was not part of the deceased. After all, I was able to describe it accurately and the very high percentage of recognition by the subjects is highly significant. Remember that 87.7% of the persons and or facilitators identified the "soul" after description without any doubt. Moreover, for the unrecognized cases there is only doubt, or for the rest a valid explanation.

In these conclusions, I do not want to put a particular term first, nor any religious or philosophical vision or interpretation thereof. Let me therefore continue to speak of "the soul" and of its immortality.

In the longer term, this study cannot prove it, but in any case she remained a living entity after she left her last deceased body.

However, there are certain indications.

Remember the multiple presences, where a second soul had stayed with the first and ends up with the subject with it. In any case, it had survived a second generation.

Furthermore, there are the cases where a soul joins a family through magic and stays for several generations. The immortality is even clearer and, above all, longer-lasting.

Experiments on regression, based on my own experiences in meditation, allowed me, with the help of the transfer technique, to trace the past lives of the subjects.

They only confirmed that immortality on the basis of the evidence that was found here and now.

The present study has only proven that she survives her own physical existence.

She shows herself in her last physical form

Yet she can still show herself in her last physical appearance. Even her environment, her attitude and character, the major problems she had gone through can be observed almost in any case. How this

materialization or transmission to the clairvoyant observer will take place, I cannot yet say.

There can be no doubt about this either. It has also been shown that suggestion, belief and telepathy play no role whatsoever.

The "immortal soul" must therefore be able to hold a certain amount of matter in order to make itself observable. I believe, but this has not been proven, that the soul still retains a part of matter after that, the part for which the ancient Egyptians used the term "immortal body".

The observation of this immortal part is so far only possible by a few. I am convinced that for a wider application, only the necessary courage, training and perseverance are lacking.

That soul has to go to the Light

From this research one may and can conclude without any doubt that the soul whose body has died, i.e. is clinically dead according to medicine, no longer belongs here. Wherever and for whatever reason it remains here, it causes disturbances. These can range from fairly harmless although annoying complaints to very serious and, by human standards, fatal difficulties.

The picture of these problems is described precisely and in detail in E-Syndrome. That the presence of that soul is responsible for this is proven by the improvement of the situation after the liberation in 85% of the cases.

Where the soul goes after liberation has obviously not been demonstrated with certainty. However, the term "the Light" used by me in the liberation ritual is apparently an adequate description for the soul present. Not once did this give rise to significant resistance.

This is proof all the more for the correct description of the destination and for the efficiency of the technique, method or ritual used.

In addition, no recurrence has occurred in this large test group ($N = 921$) over a period of 2 years. This did not happen before and after this period, nor with animals, in houses, in other places or with objects.

This means that the ritual for solving the problem is a good method.

The same cannot be said of other methods in analogous situations, at least not as far as I have all the information.

Moreover, everything already indicates that the continuation of the research results already achieved in Chapter X will only confirm and illustrate these conclusions even better later.

The role of the soul in many areas

After reading the report on this study, it must be an established fact to you, as it is to me, that the immortal soul has hitherto and generally been approached in the wrong way. Far too much has been made of it a matter of conviction and faith. The facts that related to it were, if not ignored, at least approached and interpreted in the wrong way. People continued to take religious or philosophical positions and reject experimental research.

In the statistical data accompanying the overview of the control group, I may also have had an idea of the religious, philosophical and political opinion of the persons included therein. This would have shown you that all religious denominations were represented: Catholics, Protestants, Jews, Mohammedans, so-called infidels, even some members of less scattered sects and groups.

The philosophical and political tendencies and convictions gave an equally varied picture. Like the previous ones, they were represented in all possible degrees of conviction.

Out of discretion, I did not systematically ask about these two points and only noted the spontaneous statements. They were more frequent than you might think.

The same was true for the souls present in their last lives. But in no case did that change the problem, nor the solution to it.

I have never emphasized all these opinions and beliefs, no matter how fanatical they sometimes were. I certainly did not want to give anyone the impression that this could play any role and that was not the case.

It is very strange that no one, not even if they held a position in one religion or another, made any protest against the symbolism of the Egyptian Gods during the liberation ritual.

If a general conclusion really imposes itself at this time, it is that we would do well to no longer regard the immortal soul as an object of learned theological or philosophical discussions, not as a matter of belief or opinion, but as a daily reality, from which we still have to draw the necessary conclusions in many areas.

I am convinced that I have only approached and touched those areas very partially.

In practical terms, many sciences, especially applied sciences, which deal with all kinds of problems of man and society, will at least have to recognize and accept that they have so far neglected this factor.

This also implies that their vision of these problems was not complete and certainly not holistic. As a result, in a number of cases they could not find the solution or only partially.

And even if they accepted the existence of the immortal soul, they did not take it into account in our daily existence, in our conduct and our

problems.

The soul of those who were no longer physically here is not involved in any problems. Of course, people did not think about what could happen if that soul remained here.

The abortion problem

Abortion poses a very special problem.

During, before and after my experiment, I have seen a lot of negative consequences of this, not only for the soul of the unborn child that remained here but also for the mother or the subsequent child that had been accepted. The difficulties from the E-Syndrome picture were also present there. From my experience, therefore, there are serious objections to abortion. If there are supposedly compelling reasons for this, then they must be weighed against the dangers I have demonstrated, and conscience must decide. In any case, the vehicle is taken away from the soul, and for that one has no right to do so by murder and suicide.

The order of the cosmos

Another and final imperative question is whether this intervention does not infringe on the established order of the cosmos. This has been a real question of conscience for me for a long time.

Yet I cannot accept that an intervention, from which no disadvantage but only great advantages arise for both the soul left behind and the bearer, should bring about any disturbance of the cosmic order. On the contrary, I believe that interference has disappeared as a result.

The main conclusions at a glance

1. There is an immortal part in the human personality. Let us continue to call it "soul."
2. That soul basically goes to a place we call the Light at the death of the "body."
3. Some souls do not. They stay here on earth with a person (subject of this book) but also with an object, in a place or with an animal.
4. They are almost always souls of people, exceptionally also of animals, small or more extraterrestrial.
5. To clairvoyants they show themselves in their last physical form.
6. This also includes information about their personality, their

environment, the cause of death and other data.

7. The people with whom the soul remains show a number of symptoms that we collectively call the E-syndrome.
8. If we free the soul with a ritual, those symptoms almost completely disappear.
9. This not only has positive consequences for the person himself, but also for his narrower and wider environment.
10. Finally, the recognition and liberation of the soul can lead to positive results on a social, financial and spiritual level.

And for later

1. Preventive action is very well possible: individual and limited, but also collective and general.
2. There are already more than enough indications that we can extend this action to objects, in the most different places and to animals.
3. We will be able to tackle many private problems such as autism, for example, in a completely new way.
4. Contact with our guides will also be possible.
5. This is only a start, many more possibilities await further research.

It is clear that I hope for the decisions to be applied as widely and universally as possible, but above all for the implications of this research.

But for the time being, I don't have too many illusions. It is likely that a large number of individuals, associations, associations, tendencies and groups will try to dispute this research.

This leaves me completely cold.

But I ask them to consider whether they are really doing this in the interest of their patients or their believers, of science, of humanity and of truth, or only out of self-interest, out of all kinds of material considerations, or even just out of blindness and pride. You may think this is a strong statement, but it is absolutely necessary.

In many books and from all kinds of sources one hears today about the new age. There are also different names to it, such as the Age of Aquarius, for example. All kinds of philosophical considerations have already been linked to it. Images of the future have

been hung up about it, by some enticing, by others as dark as possible.

I don't ask that much. I would just like to insist on a careful reading of this book and on an honest consideration of how its consequences may be for one's own circle of activity, way of thinking and experience. And my greatest satisfaction will be that many, if not all, will experience the positive repercussions of this.

THIS IS NO END... BUT A START.

BIBLIOGRAPHY

It is customary to mention at the end of a work or possibly with footnotes the literature on which one relied to write the text. In many works, especially those that discuss the state of science at the time of publication, this literature is given in detail. This is not possible. I did not rely on any existing work to do this research.

After all, it makes no sense to refer to works that have not been cited.

If the reader still wants some tips on works that are worthwhile and can clarify the broad background of this work, I refer to the recent books of modern physics, for example by Jean Charon and David Böhm.

The references to hypnosis are also largely based on personal experience, and the literature is so extensive and so easily accessible that the giving of a list would be nothing more than filling pages.

That is why I did not want to write down specific references to statistical procedures that can be found in every good textbook and good course and have now become really commonplace.

This also means that all these points had only a limited significance for our construction and had no guiding or determining influence on this study.

Hence this point of view, which will save you a lot of searching instead of giving you important indications for reading.