

The Fruits of Occult Practices

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See Part 1: The Enticement of the Occult

We have already discussed the proposition that these spirits are neither angels nor the souls of the dead, but are rather demons. The consequences brought about through association with these spirits will convincingly show them to be demons. This is the most fail-safe method of investigating spirit apparitions, to which the Savior Himself pointed in saying: *Ye shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit* (Mt. 7:16-17). Here, then, the



many cited facts from those who occupied themselves with occult convinces us of the following: a) that the spirits prod people who deal with them into all possible kinds of **sins and crimes** and b) that they **damage their health and cripple their lives**.

It is established that those involved in occult activities sooner or later begin to manifest psychic or psychological abnormalities; many fall into depression or are driven to alcohol and narcotic abuse. M. Lamar Keene spent thirteen years among professional mediums. In his public confession he wrote that all the mediums he knew, either personally or through others, ended their lives tragically. The Fox sisters, for example, ended their lives as hopeless drunkards. William Slade, who was famous for reading minds, became mad and died in a Michigan insane asylum. The medium Margery died as a hopeless drunkard. Wherever he looked, the same picture presented itself: mediums invariably ended their pitiful existence with an even more pitiful death. He was totally crushed by the whole mediumistic syndrome — by the deceit, commonplace depravity, thoughtless drunkenness, and narcotic dependency (*The Psychic Mafia*).

Besides all else, by disclosing their evil and sadistic nature, the spirits torture in various ways those whom they help. They do this slyly, in order not to frighten their prey ahead of time — slowly and shrewdly they increase the suffering. A person practicing the occult begins to experience a higher state

of nervousness and physical indisposition, becomes subject to incomprehensible damage and various unpleasanties, at times experiencing unfounded terror, and begins to consider suicide. When he finally realizes that it is the spirits who are directing all these misfortunes against him, he attempts to rid himself of them and stop his occult activity. It is then that the spirits double their rage and smother him in a sea of greater misfortunes in order to frighten him and force him to return to them. By tightening and loosening the reins, they gradually enslave the occultist completely and in the end destroy him.

This observation is substantiated by Dr. Nandor Fodor, the author of the well-documented *Encyclopedia of Psychic Science*: "Curiously enough, mediumism, if suppressed, will manifest in symptoms of disease ... Once the practices are accepted, the disease disappears" (Secaucus, NJ, Citadel, 1974). The renowned psychic Edgar Cayce is a clear illustration of this. Joseph Millard writes that in fact he was a pitiful marionette of the forces of the other side (Edgar Cayce: *Mystery Man of Miracles*, Greenwich, CT, Faucett, 1967). An earlier medium, Raphael Gasson, wrote the following from personal experience: "Many have suffered greatly because they started investigating into this thing [mediumism], and have eventually been brought to distraction when they have attempted to free themselves from it. Homes have been broken up, suicide and lunacy have afflicted those who were once in it, and have dared to seek deliverance from its power. Those who have found that deliverance, give thanks to God for His grace and mercy" (*The Challenging Counterfeit*, Plainfield, NJ, Logos, 1966).

Spiritist and guru Sri Chinmoy, a spiritual counselor at the United Nations, comments that many sorcerers and others having dealings with spirits were strangled or otherwise killed. He was personally familiar with several such occurrences (*Astrology, the Supernatural and Beyond*, Jamaica, NY, Angi Press, 1973). Professor Koch, who dedicated so many years to the study of abnormal apparitions, confirms that among those who occupy themselves with the occult there exist a high percent of suicides, tragic injuries and madness. He and many other specialists in the field of parapsychology affirm that extended preoccupation with the occult invariably ruins the physical well-being of a person, as if a certain inner vampire were sucking the strength of the occultist.

People fall into the snares of the occult because they fail to see the danger. At first everything seems pleasant and easy. Malachi Martin in his book *Hostage to the Devil* describes the fate of a certain "Carl," an accredited psychologist with a degree in physics and a keen interest in religion and parapsychology. Carl amazed his friends with his preternatural psychic abilities. Following his "calling," he seriously studied teachings regarding reincarnation and astral travel. Progressively, as he comprehended these occult sciences, more and more horizons were opened to him. Carl was both knowledgeable and careful. He was convinced that his research would be of benefit to science

and mankind. Having received a professorship at a Midwestern university in the United States, he continued to experiment in the area of parapsychological and mystic manifestations. However, he slowly began to notice some negative changes in his character and mood. Later he began to be troubled by a feeling of distrust and even fear toward the spirits with whom he was interacting. And so Carl came to the conclusion that it was imperative to change the fundamental method of his research and to repudiate his original theses. At this time he became paralyzed and, falling into an incoherent state, he was taken to a hospital. After some eleven months of intensive therapy and exorcism, accompanied by prayers from family and friends, Carl recuperated. After leaving the hospital, he renounced all that he had attained in the area of parapsychology and discovered the mystery of his illness, that he had vaingloriously and freely given himself up to an evil spirit. Although the spirit came to him under the guise of perfecting him, and helping him to help others, he knew all the time that in reality the spirit was evil.

Nevertheless, in spite of the fact that so many have suffered from their activities in the occult and that there are so many documented facts relating to the danger of occultism, a multitude of people continue to hold on to the myth that the occult is inoffensive charlatanism or an innocent pastime or even a positive spiritual quest. It is none of the three. The opinion that besides the "dangerous" form there exists a "benign" form of occultism is also false. Some hope that with proper precaution one can derive some benefit from the occult. Unfortunately, all data point to the fact that in any form of occult activity something negative and destructive "adheres" to the person, from which he cannot rid himself without help from above. This being from the nether world begins to manipulate the person's fate and pushes him deeper and deeper into the occult quagmire.

It's like the contraction of AIDS. This virus, once it enters the system, "tricks" the healthy cells into believing that it is a "good" entity, so the cells let down their defenses and "accept" the invader. Only when it is inside is the virus discovered to be a "Trojan horse," an invading parasite which begins the process of destroying its host. Of course, the infected one can live a normal life for several years and may not even suspect that his days are numbered. Only in the final stages of this illness does the existence of this total destruction become evident. However, it is then too late! The occult will kill spiritually just as effectively as AIDS will kill physically.

There is another factor which, although extremely important, is not mentioned in the scientific studies of the occult. It is the vile theomachistic (God-fighting) nature of occult spirits: an unexplainable **aversion** to God and all other holy things experienced by a person after having received from the occultists any form of "help." To a person of faith, a sudden change in his spiritual frame of mind is especially perceptible. After he receives help from either a practitioner of ESP or an occultist, he loses the desire to pray, read

the Holy Scripture, go to church, take Communion, seek the help and advice of the clergy, and so on. This aversion is generally in proportion to the energy received through occult measures. Repeated transactions with the occult put a person in a theomachistic (God-fighting) frame of mind.

Prof. Koch tells of the following event. In a certain Thai village there lived a Christian native who was an active member of his church. After hurting his hand, there developed on it a pus filled wound. In that tropical climate the infection started to spread very quickly, and soon thereafter a part of the hand became covered with a near black lesion. However, since the nearest doctor was quite far, this Christian tried to cure his hand with home remedies. Finally, when the gangrene reached almost to the shoulder, he went to the doctor and was told amputation of the hand was imperative; otherwise he would die from the gangrene. In a panic the Thai exclaimed, "What will I do with only one hand? Who will do my planting and gathering of rice?" Being seized with great agitation, he suddenly remembered an old Hindu who treated people with some kind of mysterious power. Even though he knew that Christians should not turn to sorcerers, his desperate situation pushed him to go to the Hindu for help. It seems that this Hindu was far from being a charlatan, and his magical powers accomplished the impossible. The puss-filled inflammation was checked, and the hand was saved. Soon after receiving help from the sorcerer, the villager stopped going to church and returned to the pagan faith of his ancestors. Thus, for his hand he paid with his soul (*Occult Bondage and Deliverance*, Kregel Publications, Grand Rapids, MI, 1970).

Further on, Prof. Koch states that the most powerful sorcerer that he ever met was an Eskimo shaman, Alualuk. His occult powers were so strong that he even resurrected several dead pagans, one of whom lived another ten years after his return to life. However, this same shaman, having been enlightened by a certain preacher, began to believe in Christ and was baptized, after which he lost all his powers. When Koch became interested in the power with which he performed his miracles, the once-practicing shaman stated categorically: "Demonic of course!", adding that his power did not extend to practicing and believing Christians.

In our time the danger of occult participation has increased greatly because very often it presents itself as a religious and even Christian activity. Traditionally, occultism has not covered up its antichristian bent. Today, from practicing psychics and other occultists, you can even hear suggestions such as to go and be baptized, spend some time in church, receive Communion, and drink some holy water. Some of those psychics even call upon the name of God during their seances, read prayers, and make the sign of the cross, thus giving the impression that God's power works through them. This is all a terrible hoax! All forms of the occult, regardless of the cover up, remain, by their very nature, **irreligious**.

Truly, all the basic indications of the occult present in contemporary,

"Christianized" extrasensory seances are that these are attempts to **manipulate** the supernatural powers for the sake of covetous gains. Religion demands submission to the Creator, faith, repentance, moral improvement, aspiration toward heaven and a selfless service toward good. In the occult, the object is to absorb a "bright energy," to achieve worldly success, to gain knowledge of mysteries, and so forth. All this is without moral obligations to God. A person who is pursuing the occult is not seeking Christ when he goes to church, but a bioenergy. While gazing at the icons, he does not see God, but rather a fountain of nutrition. He selfishly stretches out his hands toward holy items in order to "recharge" himself for his unholy deeds, with which to mock the greatness of the Creator.

What do these psychics say about themselves? Let us turn to the statement of Uri Tarasov entitled "I am a sorcerer of the fourth generation." In answer to the question of a correspondent who wrote, "I gathered that you performed sorcery over a patient with [a bone disease] with the help of your biofeedback, manual therapeutics, and psychotherapy. This is well known. We are acquainted with some representatives of holistic medicine. Are you one of these characters? Then whence is the sorcery?" Tarasov replied, "The answer is in your question. Why do I not call myself a psychic? Because a psychic achieves primarily a tenth of what a mediocre slight-of-hand sorcerer has mastered. The same can be said of hypnotists, warlocks, psychotherapists. Each of these capabilities... is only the tip of the iceberg." This was said with the utmost frankness. This is the "tip of the iceberg" whose foundation descends into the nether regions.

Because of the **God-fighting** nature of all types of occult practices, Sacred Scripture strictly forbids participation in them. We present here a few examples. *There shall not be found among you any one who maketh his son or his daughter to pass through the fire, or who useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all who do these things are an abomination unto the LORD, and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God (Deut. 18:10-13). If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spoke unto thee, saying, 'Let us go after other gods which thou hast not known, and let us serve them,' thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the LORD your God is proving you to know whether ye love the LORD your God with all your heart and with all your soul. . . that prophet or that dreamer of dreams shall be put to death, because he hath spoken to turn you away from the LORD your God (Deut. 13:1-5).*

Therefore, while a healthy religious life enlightens and morally ennoble one, unhealthy pseudo-religious occult activity morally cripples and destroys him. All forms of the occult without fail lead to interaction with fallen souls. Even

though at first these occupations bring success in one's affairs and create an impression that they open before one unlimited possibilities, in the final summation one has to pay dearly for favors received from fallen souls. *For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?* (Matt. 16:26).

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