

Sacrificial Medicine

Note: In such a purely spiritual protocol, it is critical that the concept of “medicine” be not interpreted in its modern and materialistic sense. In its original Druidic or Native meaning, “medicine” stands for “mercy” or “rescue operation,” not therapy. The two fields of “modern medicine” and Sacrificial Medicine have nothing in common. Philip Savage’s cares are exclusively metaphysical. Therefore, they cannot replace, modify or infringe on any therapeutic treatment.

In Philip Savage’s philosophy, the concept of Sacrificial Medicine is highly redundant. Without Sacrifice, true relief never comes. Likewise, lacking some returns, Sacrifice remains incomplete. Every spirituality known to Man concurs on the concept of gift: The more one gives, the more one eventually receives. There is no domain or subject in which such a universal truth does not apply. Yet, in our modern era of spiritual amnesia, people seem to have completely forgotten this fundamental principle inherent to Life itself.

More than for any other questions, the sense of Sacrifice is absolutely basic in health issues. We are living in an epoch of extreme individual self-infatuation. People appear to value their ephemeral ego more than anything else on Earth or in Heaven. Still, when it comes to their own health condition, they seem suddenly incapable of paying the price of their recovery or their survival. All that comes from our modern and materialistic civilization where “dumping

psychology” reigns. Either we unload upon others or we try to postpone until tomorrow all logical consequences of our transgressions against Nature and against God, ultimately.

People are unwilling to look at their own responsibility in whatever happens to them throughout their existence. Rather than take any blame for what they do, they relish the idea- of some scapegoat on which they can project their anger, their bitterness and their frustrations. It is always the fault of some international or government conspiracy, some “space aliens,” some people from different ethnic or religious background or their own neighbors eventually. It is never ever their own fault. Sometimes, indeed, they get “mad at God” or “mad at their Karma” and, thus, they dare to dump upon the Divine the consequences of their very actions.

Our perception of what we call “diseases” directly partakes of such mental deviations. People are not ready to admit that they are sick because of their own existential or environmental trespasses. They put the blame instead on some vastly metaphorical “microbe.” The “dark age” is not over yet. Yesterday, it was some “demons” or some magical curse” that caused their “torment.” Today, it is some “virus,” some “bacteria” or some implanted “psychoanalytical abuse” that needs to be exorcised by the new ‘priests” of the “new religion” we still call “science.” The same everlasting song of “dumping psychology.”

Unless people fully acknowledge their individual or collective responsibility in what is befalling them, they cannot understand the true meaning of their health imbalance. And, unless they reach this prerequisite level of understanding, they will not heal. Without it, even the best medical treatment will remain only a temporary and superficial “Band-Aid solution.” The medical field deals with the effects. **The real cure must deal with the causes.**

One of those causes relates to modern man’s extreme separation from the Divine Natural Order. The pathological consequences of such a suicidal secession from God and God’s most fundamental Laws do not really need to be described. One cannot live in the most unnatural environment, eat, drink or breathe the worst toxic substances, behave in the most deviant manner, separate from the Divine in such unparalleled blasphemous ways, and **expect to transgress forever and not pay the consequences down the road.**

Another cause of our basic imbalance is **entropy**, the fact that we have lost our signals and systems of communication and interaction with one another. People are so badly deadlocked in such an entropic meltdown that, nowadays, they go as far as experiencing self-hatred, self-mutilation and self-pathogenesis. How do we expect people to love their family, their human brethren, all other living things on Earth or God, when they cannot even love themselves?

Sacrificial medicine is actually the only valid alternative for trying to break free from such an extreme alienation. And, since people's mistrust was part of their global pathology, they must learn to trust totally the person they put in charge of their very treatment.

When this person is Philip Savage, their trust is all the more critical because he puts his spirituality, his existential responsibility and ultimately his very health on the line for his consultants' recovery. Therefore, they ought to show their anticipate appreciation for his empathetic sacrifice lest the whole operation be meaningless or partake of the infamous "dumping psychology." Dual reciprocating respect is an essential component of Sacrificial Medicine. If, in their deeper self, people are not thoroughly convinced of Philip Savage's actual ability to deliver them from their bio-existential entropy, they should not even consider his treating them. Pure and simple. Because, in case Philip Savage, in turn, would not be completely and concretely assured of his consultants' sincere intentions, there is no way he could possibly deceive his own ancestors and co-operators into healing them.

To Philip Savage, Sacrificial Medicine also means atonement with the Divine Natural Order and attuning to our higher Bio-self. **No one really realizes how much the Earth, Life and God are wondrous self-healing systems:** When people empathize with such systems, they receive automatic empathy in return for their sacrifice. Individual recovery comes in a bio-

cybernetic loop. Philip Savage primes the system; then, through their Bio-self, his consultants start to heal themselves.

If several years ago in Europe, his consultants showed unparalleled healing results, it is because through their sacrificial donations they were very active parts of Savage's spiritual, humanitarian and environmental crusade. By trusting him and offering to the Earth, to the children or to their human brethren, a concrete proof of their sincerity, they became the agents of their own healing. *Actually, the extent of their trust through their donation did reflect with mathematical accuracy, the magnitude of their own health improvement.*

There cannot be any Sacrificial Medicine "free-ride" whatsoever. Somehow Philip Savage's consultants know what they are wishing for when they apply for his help. They ask for an actual violation of an ongoing course of events that cannot take place within our current cultural paradigm, what some people would call a "miracle" or something equivalent, thereof. In his own particular "archo-futuristic" paradigm, Savage would rather refer to *shifting or switching between different levels of reality and consciousness within the bio-continuum of multiple parallel universes.* In any case, what he is expected to do always represents a major crack in all our systems of logic. For this reason alone, his consultants must be absolutely ready to make a sacrifice of incomparably higher magnitude than what they are used to

spending usually for their traditional health cares. Sometimes, people cannot afford to make an important financial contribution to his spiritual, humanitarian and environmental crusade. They can still "donate" something, a very concrete "volunteering" on behalf of the Divine Natural Order prior to Philip Savage's cares, for instance.

What forms one of the worst possible postures toward Sacrificial Medicine is certainly the "bargaining mentality." The "if it works..." attitude. God does not "cut deals." God does not compromise. The buck stops here. Once again, when people have even the remotest doubt as to Philip Savage's ultimate ability to meet their etho-spiritual expectation, they should just refrain from soliciting him. Philip Savage cannot fool his subconscious, then trick his ancestors who, in their turn, would successfully wile the cosmic super-conscious for anyone who has no trust or respect toward the very principle of sacrificial Medicine.

Actually, the only semantic and practical limitation of Sacrificial Medicine is just what limits the consultants themselves in their own empathetic reciprocation. Philip Savage is absolutely convinced that he has only attained an insignificant fraction of his real potential in the field of Sacrificial Medicine, so far. He is still hoping that one day, some people will really understand the actual range of his potential and will try to use it at full-force for their own benefit.

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