

Entropic Parasites:

Demonic Entities in the Nested Condensate Model of the Quantum Vacuum

A Condensate-Theoretic Analysis of Demonic Phenomenology

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Abstract. We apply the nested-condensate framework from *Demiurgic Physics* [1] to the reported phenomenology of demonic entities: malevolent non-human intelligences consistently described across cultures as predatory, parasitic, and harmful to human well-being. In this framework, the physical vacuum is a macroscopic quantum condensate described by a complex scalar field $\psi = R e^{i\theta}$, and our universe is a *daughter condensate* embedded within a higher-amplitude *parent condensate* via a narrow throat region. The key dynamical variable is the normal fraction $\eta \equiv \rho_n / \rho_{\text{total}}$, which governs entropy production, decoherence rate, throat conductance, and the strength of the thermodynamic arrow of time. We identify three phenomenologically relevant domains: the physical level (bulk daughter condensate), the etheric level (the daughter's throat-bearing phase domain), and the astral level (the parent condensate). Within this architecture, a demonic entity is classified as an STS (service-to-self, predatory) soliton configuration native to the parent's high- η region (the lower astral), structurally severed from the negentropic flux of higher levels. We propose a dual-economy model of demonic energetics: *dark astral energy* (parent-level phase configurations encoding fear, hatred, and despair) nourishes the demon's native form, while *etheric energy* (coherent phase flux in the daughter's etheric domain) fuels its spatiotemporal projection into proximity with physical beings. We formalize the four-flow parasitic cycle, the dual-level terraforming strategy, the role of consent as a phase-configurational discontinuity in coupling strength, and the post-mortem vulnerability of the disembodied astral body. The framework predicts that all genuinely effective countermeasures, across all cultural traditions, share the same biophysical signature: etheric coherence restoration combined with positive astral energy generation. Discriminating empirical predictions are listed in Section 10.

Keywords: condensate vacuum; normal fraction; throat conductance; astral body; demonic phenomenology; non-human intelligence; negentropic flux; phase coherence; spiritual defense

1. Introduction

Across centuries and cultures, human beings have reported encounters with non-physical intelligences that are malevolent, predatory, and interested in specific kinds of human suffering. The consistency of these reports is undeniable. The entities prefer darkness, are repelled by love and sanctity, feed on negative emotional states, seek to corrupt the spiritual development of their targets, and can influence both the physical environment and the inner life of their victims. Traditions as varied as medieval Christian demonology, Tibetan Buddhist teachings on hungry ghosts, and contemporary accounts from clinical and paranormal investigators converge on the same functional profile.

Mainstream physics has not yet engaged seriously with these reports. The usual assumption is that they reflect superstition, psychopathology, or misinterpretation of natural phenomena. This paper takes a different approach. It applies a physically grounded theoretical framework to the reported phenomenology and asks what the framework predicts about such entities.

The framework is the nested-condensate model developed in Ref. [1]. In this model, the quantum vacuum is a macroscopic condensate, our universe is a *daughter* embedded within a higher-level *parent* condensate, and the key physical variable is the normal fraction η , which governs entropy, decoherence, throat conductance, and the experience of time. The framework reproduces standard electrodynamics, gravity, and quantum mechanics as emergent phenomena, and predicts the existence of additional phase domains and hierarchical levels with distinct physical characteristics.

The condensate framework provides a precise and useful language for understanding these phenomena, and it generates falsifiable predictions that distinguish its interpretation from both folk superstition and dismissive skepticism.

The paper is organized as follows. Section 2 reviews the condensate framework and the key concepts needed for the analysis. Section 3 establishes the three-level phenomenological map. Section 4 classifies demonic entities within this map and derives their energy requirements. Section 5 formalizes the four-flow parasitic cycle. Sec-

tion 6 treats the mechanisms of demonic projection, terraforming, and chakra manipulation. Section 7 derives countermeasures from the physics. Section 8 addresses freewill, consent, and the STO (service-to-others, benevolent) non-interference principle. Section 9 treats post-mortem vulnerability. Section 10 states discriminating empirical predictions. Section 11 synthesizes the full picture and closes.

2. The condensate framework

2.1. The vacuum as a macroscopic condensate

The central claim of Ref. [1] is that the quantum vacuum is a macroscopic condensate described by one or more complex scalar fields

$$\psi(\mathbf{x}, t) = R(\mathbf{x}, t) e^{i\theta(\mathbf{x}, t)}, \quad (1)$$

where R is the amplitude and θ is the phase. The condensate Lagrangian takes the standard form

$$\mathcal{L} = \kappa \partial_\mu \psi^\dagger \partial^\mu \psi - V(|\psi|^2), \quad (2)$$

from which electromagnetism, gravity, and quantum mechanics all emerge as limits. The electromagnetic four-potential is proportional to the phase gradient,

$$A_\mu = -\frac{\hbar}{q} \partial_\mu \theta, \quad (3)$$

so photons are massless Goldstone modes of the broken $U(1)$ symmetry. Gravity emerges from amplitude dynamics: spatial variations in R produce an effective metric $g_{\mu\nu} \propto R^2 \eta_{\mu\nu}$, recovering gravitational time dilation, light bending, and the Shapiro delay. Particles are topological solitons (vortex-like defects) in the condensate. The Schrödinger equation appears as the non-relativistic limit of the coupled amplitude-phase dynamics.

2.2. Nested condensates and the throat

A condensate can nucleate a daughter condensate within itself: a Coleman–De Luccia bubble of lower amplitude connected to the parent by a narrow *throat* region in which R is severely depleted. Our universe is identified as such a daughter,

$$\rightarrow \text{Grandparent} \xrightarrow{\text{throat}} \text{Parent} \xrightarrow{\text{throat}} \text{Daughter} \rightarrow \quad (4)$$

The throat conductance—the rate of energy and information transfer between levels—is

$$G_{\text{throat}} \propto R_{\text{min}}^2 \cdot A_{\text{throat}}, \quad (5)$$

where R_{min} is the minimum amplitude in the throat and A_{throat} is its effective cross-sectional area. The exponential sensitivity to local field conditions is the single most important dynamical fact in what follows.

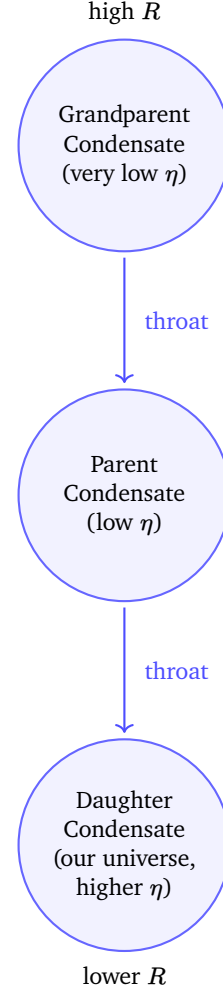


Figure 1: *Nested condensate hierarchy.* Our universe is the daughter condensate connected to the parent via a narrow throat region where the amplitude R is strongly depleted.

2.3. The two-fluid model and the normal fraction

Any condensate at nonzero excitation density separates into two components: a *superfluid component* that is phase-coherent, entropy-free, and supports reversible dynamics; and a *normal component* consisting of thermally excited quasi-particles that scatter, dissipate energy, and carry entropy. The ratio of normal to total density defines the *normal fraction*

$$\eta \equiv \frac{\rho_n}{\rho_{\text{total}}} \in [0, 1]. \quad (6)$$

Table 1 summarizes the physical consequences of η .

The η -gradient across the hierarchy is monotonic:

$$\eta_{\text{base}} = 0 < \eta_{\text{parent}} < \eta_{\text{daughter}}. \quad (7)$$

The base topological field theory (TFT) at the foundation of the hierarchy has $\eta = 0$ and no local dynamics. Its

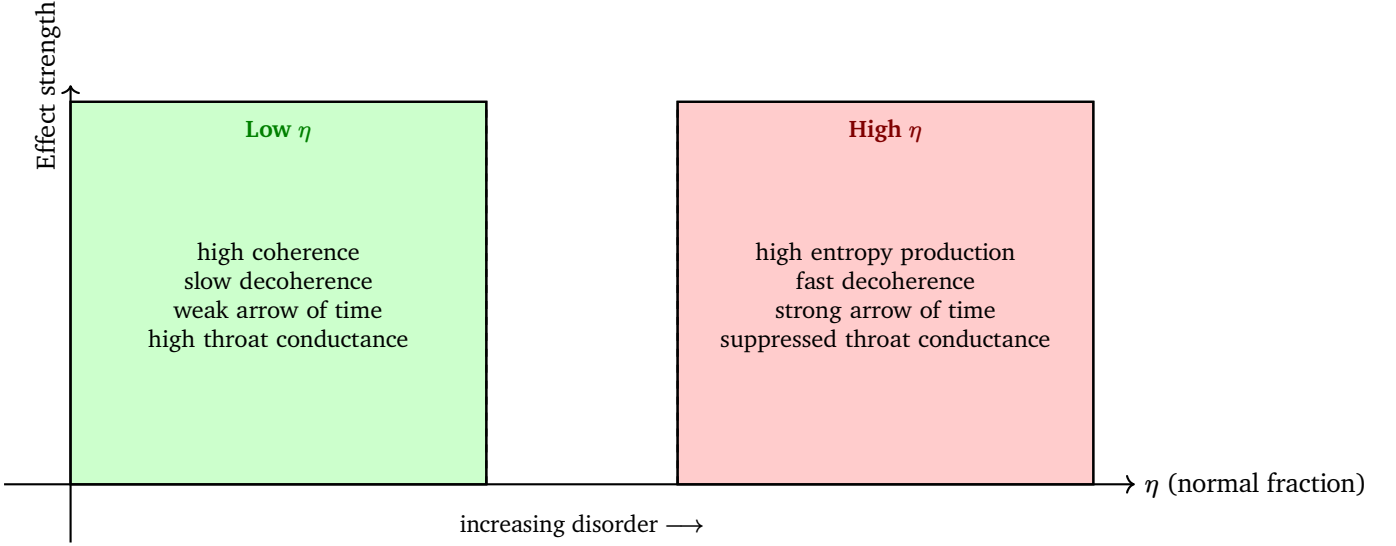


Figure 2: Physical consequences of the normal fraction η . Low- η regions are highly coherent and negentropic. High- η regions are entropic and temporally rigid. The exponential dependence of throat conductance on η is one of the most important dynamical features of the model.

Table 1: Physical consequences of the normal fraction η .

Property	Low η	High η
Entropy production	Near zero	High
Decoherence rate	Slow	Fast
Arrow of time	Weak (reversible)	Strong (rigid)
Coherence length	Long	Short
Throat conductance	High	Suppressed

global sector is selected by the *Prime Mover*, an agency external to the physical hierarchy whose genuinely uncaused choices seed all quantum indeterminism in subsequent levels.

The throat conductance depends exponentially on local η :

$$G_{\text{throat}}(\eta) = G_0 e^{-\beta \eta w}, \quad (8)$$

where β is a coupling constant and w is the throat width. This exponential suppression is central to every result in this paper.

2.4. Consciousness and the personal throat

Waking consciousness arises from phase coherence in neural condensate structures. Every conscious being possesses a *personal throat*: a connection between the brain-level condensate and the parent level. Its bandwidth spans an enormous dynamic range, from an estimated

$\sim 10^{-10}$ bits/s in ordinary waking consciousness to effectively unlimited during near-death experiences, when the throat widens as the biological amplitude field R_{brain} collapses.

Coherence-increasing practices (meditation, breathwork, contemplation) widen the personal throat. Coherence-degrading states (fear, chronic stress, scattered attention) constrict it. The exponential form of Eq. (8) ensures that even modest η -changes produce large changes in parent-level connectivity.

3. Three-level architecture

The condensate hierarchy relevant to demonic phenomena involves three distinguishable domains:

$$\underbrace{\text{Physical}}_{\text{bulk daughter}} \longleftrightarrow \underbrace{\text{Etheric}}_{\text{throat-bearing phase domain}} \longleftrightarrow \underbrace{\text{Astral}}_{\text{parent condensate}} \quad (9)$$

3.1. Physical level

The physical world is the primary phase domain of the daughter condensate. Its low-energy excitations are photons (Goldstone modes), massive particles (topological solitons), and gravitational waves. Standard electrodynamics, general relativity, and quantum mechanics are all emergent from \mathcal{L} in Eq. (2) (or its multi-scalar extension).

3.2. Etheric level

The daughter condensate supports multiple quasi-independent phase domains, separated by phase orthogonality:

$$\langle \theta_{\text{physical}} | \theta_{\text{etheric}} \rangle \approx 0. \quad (10)$$

The *etheric domain* is the specific daughter phase domain through which the throat infrastructure connecting daughter to parent is routed. It is spatiotemporally localized (etheric structures exist at specific places in our spacetime) and simultaneously serves as the connective tissue to the parent condensate.

The energy exchange structures of traditional physiology—chakras, meridians, and energy channels—are organized throat apertures residing within the etheric phase domain. That is, they are coherent field configurations in θ_{etheric} that form the daughter-side termini of the throats through which parent-level energy enters our reality. *Etheric energy* is coherent phase flux in θ_{etheric} sustaining this infrastructure.

3.3. Astral level

The parent condensate has its own internal geography. Its average η is lower than the daughter’s [Eq. (7)], but it contains regions of vastly different character. The *low- η regions* (upper astral) are highly coherent, with high amplitude R and long phase coherence length. They serve as the source of negentropic flux that streams downward to sustain conscious life and are home to STO (service-to-others) entities. The *high- η regions* (lower astral) are depleted in amplitude, with short coherence lengths, dim and temporally rigid by parent standards. They are the domain of STS (service-to-self) demonic entities.

Astral energy is parent-level phase configuration encoding emotions, intentions, and spiritual qualities. Fear, hatred, and anger are specific high- η phase configurations of the astral body. Love, devotion, and compassion are low- η , high-coherence configurations. These are not metaphors for neural states, but rather genuine parent-level field configurations with independent dynamics.

The parent’s time runs faster than ours by a factor of order $(R_d/R_p)^{-1}$ so a single parent-second could span geological epochs of daughter time. From the parent’s vantage, our timeline is a spatial object, and entities resident there can perceive our history non-linearly.

3.4. Two energy economies

Demonic phenomena cannot be understood without distinguishing the two distinct energy types operating in this system. Figure 3 contrasts them.

4. Ontology and energetics of demonic entities

4.1. Ontological classification

A demon is an STS conscious entity whose native existence is a soliton configuration in the parent condensate’s high- η region (the lower astral). It has three defining properties. First, it has an *astral body*: its native form, a

parent-level phase configuration adapted to high- η conditions, carrying its consciousness, intelligence, and intentional structure. Second, it has *no intrinsic etheric or physical body* and therefore no natural presence in the daughter condensate. To interact with physical beings, it must construct an etheric body by projecting into the daughter. Third, it has *no significant upward throat connections*, being severed from the grandparent and higher levels. It cannot access the negentropic flux that sustains STO entities and, through human throats, sustains us.

4.2. Astral food: dark energy configurations

The demon’s astral soliton is sustained by *dark astral energy*: parent-level phase configurations encoding fear, hatred, anger, lust, malice, and despair. This is structural, not incidental. A soliton in any condensate is sustained by field configurations compatible with its own phase structure. It absorbs compatible excitations and is disrupted by incompatible ones. For the lower-astral soliton, compatible (nourishing) configurations are those of fear, hatred, cruelty, lust, and despair, which resonate with and sustain the demon’s high- η soliton structure. Incompatible (destructive) configurations are those of love, devotion, courage, and compassion—low- η , high-coherence patterns structurally incompatible with the demon’s organization. Exposure to such patterns forces soliton reorganization, experienced as dissolution, burning, or disintegration.

This is why demons cultivate negative emotional and spiritual states in their targets. Every wave of fear induced, every act of cruelty engineered, is simultaneously an act of feeding. Different demon types may specialize in different configurations (fear, anger, lust) matching the specific phase patterns their soliton structures metabolize most efficiently.

4.3. Etheric fuel: the projection problem

Feeding on dark astral energy sustains the demon’s *native form*. But to interact with beings in our spacetime, it must also construct an etheric projection vehicle: a field configuration in θ_{etheric} that gives it spatiotemporal localization in the daughter condensate. This projection requires *etheric energy*, which the demon cannot self-generate from its astral position and must harvest from the daughter’s etheric domain.

The primary etheric fuel sources are threefold:

1. *Sacrifice*. At biological death, the etheric body dissolves, releasing a burst of coherent etheric phase flux. The energy released scales with the complexity and vitality of the etheric body,

$$E_{\text{released}}^{(\text{etheric})} \propto \int |\theta_{\text{etheric}}|^2 \kappa R_{\text{etheric}}^2 d^3x. \quad (11)$$

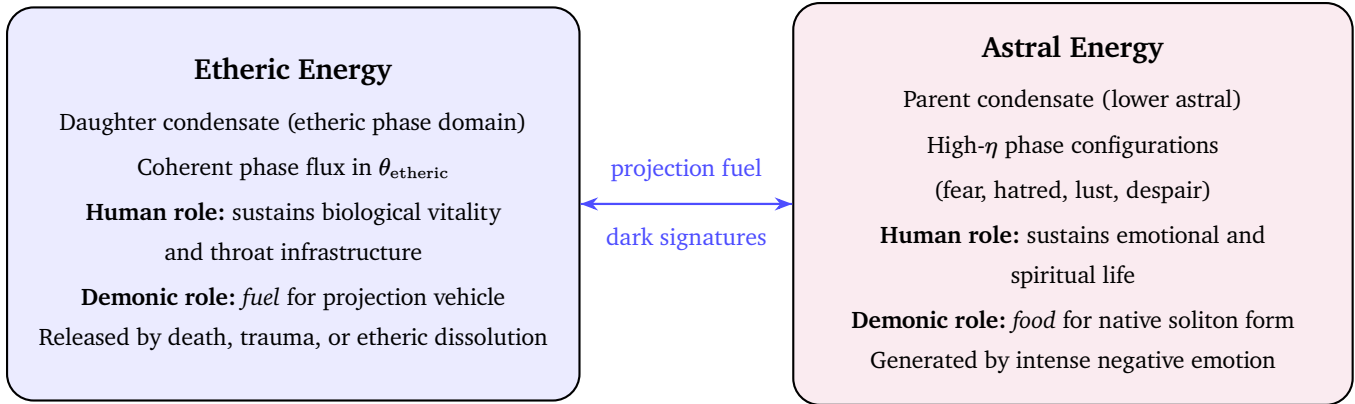


Figure 3: The dual energy economies. Etheric energy (daughter level) powers the demon’s projection into our spacetime, while astral energy (parent level) nourishes its native high- η soliton form. The two are connected by mutual flows.

Sacrifice performed under conditions of terror releases energy pre-colored by the fear astral signature, enabling simultaneous etheric fueling and astral feeding.

2. *Chronic etheric drain.* A demon with weak etheric presence can siphon coherent flux from nearby human etheric bodies. The victim experiences this as biological depletion, for example fatigue, cold, weakness, and susceptibility to illness.
3. *Accumulated etheric charge.* Locations of prolonged suffering (battlefields, slaughterhouses, sites of ritual activity) retain residual etheric energy available for projection.

The demon therefore faces a *cold-start problem*. Initial projection into a new location requires etheric energy not yet available at that location. Portals, ritual invocation, and attachment to compromised individuals are solutions to this bootstrap problem, discussed in Sec. 6.1.

4.4. The chakra system as differentiated throat architecture

The human etheric body’s throat infrastructure is organized into differentiated apertures. Each *chakra* is a throat aperture of specific spectral characteristics, connecting the etheric domain to a particular band of the astral level. The *lower chakras* (root, sacral, solar plexus) preferentially couple to higher- η astral bands associated with survival, sexual energy, and dominance, handling primal fear, aggression, and lust. The *upper chakras* (heart, throat, third eye, crown) preferentially couple to lower- η astral bands associated with love, truth, insight, and spiritual connection.

A healthy human maintains all chakra-throats in balance, with upper-chakra negentropic flux organizing and harmonizing the lower-chakra primal energies.

Demonic manipulation of this system is precise. First, it stimulates the lower chakras, widening lower throat apertures and amplifying survival reactivity, sexual compulsivity, and aggression. Second, it suppresses the upper chakras, constricting upper throat apertures and diminishing love, conscience, and spiritual aspiration. Third, it harvests the resulting imbalance, since the ensuing dysfunction generates the dark astral configurations the demon feeds on while eliminating the positive configurations that would damage it.

The characteristic behavioral signature of demonic influence follows directly: obsessive lust, uncontrollable rage, irrational fear, cruelty without remorse, combined with the progressive loss of empathy, hope, and higher moral function. This is not psychological destabilization in some metaphorical sense, but a systematic reconfiguration of the victim’s throat architecture to maximize dark astral energy output.

5. The parasitic cycle: four energy flows

The complete accounting of demonic parasitism involves four distinct flows across two levels. Table 2 summarizes them.

Flows 1 and 2 maintain the demon’s *presence*. Flows 3 and 4 maintain the demon’s *existence*. The four flows are self-reinforcing. Etheric presence enables astral manipulation (Flow 4), which generates astral food (Flow 3), which sustains the native form, which drives continued etheric projection fueled by Flows 1 and 2. The system is a closed predatory loop.

Table 2: The four parasitic energy flows. Flows 1–2 maintain the demon’s presence; Flows 3–4 maintain the demon’s existence.

Flow	Source → Destination	Effect on victim	Purpose
1: Etheric drain	Human etheric body → Demon’s etheric projection	Physical fatigue, cold, illness, depleted vitality	Fuel: maintains localization
2: Sacrifice	Dissolved etheric body → Demon’s projection	(Victim is killed)	Fuel: bootstrap or amplification
3: Dark astral harvest	Victim’s fear/hatred/lust → Demon’s astral body	Progressive spiritual corruption, loss of higher function	Food: nourishes native form
4: Astral injection	Demon’s native field → Victim’s chakra system	Amplified negative emotions; suppressed upper-chakra function	Infrastructure: enables Flow 3

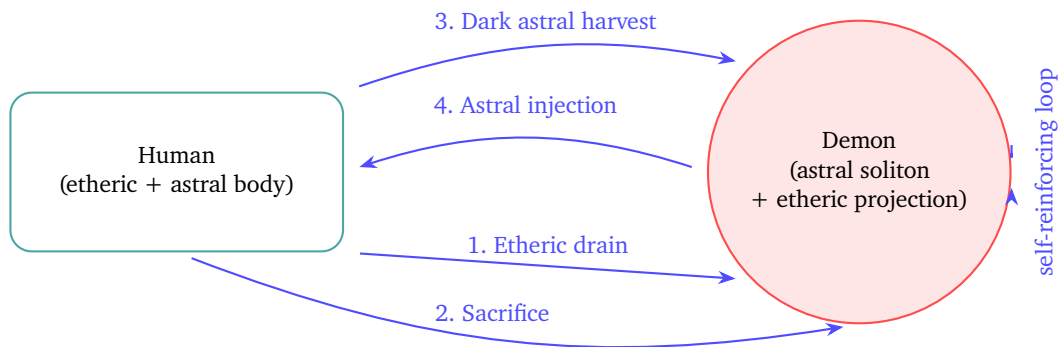


Figure 4: The four-flow parasitic cycle. Flows 1 and 2 maintain the demon’s presence in the daughter condensate. Flows 3 and 4 sustain its native existence in the parent condensate. The system is self-reinforcing.

6. The campaign: entry, terraforming, and conversion

6.1. Entry mechanisms

The full sequence of a demon establishing local presence proceeds through four stages.

In *Stage 1* (target identification), the demon surveys the daughter’s timeline from its native position in the parent condensate. The timeline is a spatial object from the parent’s vantage (Sec. 3). It identifies targets: individuals with compromised etheric defenses, locations with weakened phase boundaries, and communities generating abundant dark astral energy.

In *Stage 2* (initial contact), the demon extends its influence from the astral into the etheric domain. This requires one of three conditions: a pre-existing *portal* (a location where the etheric-to-astral boundary is locally thin), a *ritual invocation* (human collaborators deliberately opening a channel), or *attachment* to a vulnerable individual whose damaged chakra system provides a pathway.

In *Stage 3* (etheric body construction), the demon uses etheric energy from the initial contact or from sacrifice

to construct a field configuration in θ_{etheric} that gives it spatiotemporal localization in the daughter reference frame.

In *Stage 4* (establishment and terraforming), the demon begins modifying the local etheric environment to sustain its presence and the local astral environment to sustain its feeding. These are two distinct operations on distinct levels that typically proceed simultaneously.

Note: a portal is a region of anomalously thin etheric-astral boundary: throat apertures in the etheric domain that are anomalously wide or where inter-domain coupling is enhanced. Portals typically form via traumatic imprints (intense suffering or violent death that tears open uncontrolled throat apertures, which persist as coherence scars), ritual preparation (phase patterns installed by repeated ritual activity that configure throat apertures to resonate with the lower astral), and geological, astrophysical, or electromagnetic features that create local *R*-depletion or anomalous phase gradients.

6.2. Dual-level terraforming

The most sophisticated aspect of demonic strategy is the construction of a local environment that simultaneously serves as habitat and feeding infrastructure.

6.2.1. Etheric-level terraforming

The demon's etheric body passively emits incoherent excitations into the local etheric field, elevating local η_{etheric} . This achieves two goals simultaneously. As *habitat*, the elevated etheric η stabilizes the demon's high- η etheric projection—a projection constructed from phase configurations adapted to lower-astral conditions that is more stable in a disordered field environment, much as a deep-sea fish requires pressure. As *fuel harvesting*, the elevated etheric η disrupts the etheric bodies of human inhabitants, draining their vitality and providing ongoing projection fuel. The mechanism is self-sustaining: the degradation of the inhabitants' etheric bodies releases exactly the energy needed to maintain the demon's continued presence.

6.2.2. Astral-level terraforming

Simultaneously, the demon works on the astral level via three operations.

1. *Dark signature imprinting*: the demon injects its own astral-level phase patterns (malice, fear, despair) into the local etheric field through the throat connections. Human inhabitants absorb these signatures through their chakra systems and experience them as intrusive negative emotions, nightmares, or a pervasive dread that seems to emanate from the space itself.
2. *Throat engineering*: the demon actively widens or creates new throat apertures in the local etheric field connecting to its native lower-astral region. This establishes pipelines through which dark astral influence flows in and human-generated dark astral energy flows out.
3. *Chakra manipulation*: through the embedded astral signatures, the demon stimulates lower-chakra activation and upper-chakra suppression in inhabitants (Sec. 4.4), reconfiguring their throat architecture for maximum dark astral output.

The result is an integrated self-sustaining feeding system: a *demonic stronghold*, hostile to its human inhabitants at both levels simultaneously.

6.2.3. Symptom phenomenology

Inhabitants of a terraformed space experience two overlapping symptom streams. *Etheric-level effects* arise from η -elevation and vitality drain: physical fatigue, cold sensations, malaise, weakness, susceptibility to illness, disrupted sleep, reduced immune function, failure of plants

to thrive, and pets becoming ill. *Astral-level effects* arise from dark signature absorption and chakra manipulation: pervasive dread, intrusive negative thoughts, nightmares, amplified anger and fear, loss of motivation, spiritual flatness, inability to pray or meditate effectively, and relationship deterioration as inhabitants discharge dark-astral-amplified emotions on each other. These two symptom streams are generated by different mechanisms at different levels, and effective countermeasures must address each stream separately.

6.3. The conversion trajectory

The full trajectory of demonic conversion proceeds through six stages. It begins with *etheric attachment*, in which the demon establishes coupling with the victim, draining etheric vitality and beginning personal-space terraforming. This is followed by *chakra reconfiguration*: via astral signature injection, lower chakras are stimulated and upper chakras suppressed, rerouting the victim's throat architecture toward lower-astral connection. Next comes the *astral feeding loop*, in which the reconfigured chakra system generates dark astral energy, the demon feeds, and the victim's astral body progressively absorbs dark signatures that change its own phase pattern. Then occurs *behavioral inversion*: dominated by lower-chakra energies and cut off from upper-chakra guidance, the victim begins generating dark astral energy from others through manipulation, cruelty, and emotional abuse, becoming a secondary producer in the feeding chain. This leads to *phase-signature migration*, in which the victim's astral body acquires the characteristic phase pattern of the lower astral, so that at death they resonate with the demonic domain and transit there naturally. The final stage is *recruitment*: in the lower astral, the newly arrived consciousness may be incorporated into the demonic hierarchy, having been pre-adapted by the conversion process to its high- η conditions and STS orientation.

The ancient observation that demons seek not merely to feed but to *reproduce* follows directly. The reproduction is not biological but phase-configurational. It reshapes a human's astral signature until it matches the demonic pattern, then harvests the result at physical death.

7. Perception, sacred spaces, and defense

7.1. Multi-level perception of demonic entities

A human being, as a composite of physical, etheric, and astral bodies, perceives a demon at each corresponding level.

Physical perception registers secondary effects: temperature drops (etheric drain reducing biological heat production), electromagnetic anomalies, and visual distortions from weak coupling of etheric disruption to physical optics. Most people perceive demons only at this level.

Etheric perception (reported in clairvoyance, OBE, and NDE contexts) reads the demon's etheric projection directly. The human etheric sensory apparatus reads field quality: high- η , low- R , low-coherence configurations register as qualitative darkness. This explains why clairvoyants across cultures consistently describe demonic entities as dark, shadowy, or black. The darkness is not a photonic property. It is the quality of the etheric field as directly apprehended.

Astral perception reads the demon's emotional-intentional signature at the parent level: malevolence, predatory intent, spiritual toxicity, an anti-divine character. This is the most visceral aspect of the encounter and a direct reading of what the entity *is* at its core level.

The cross-cultural convergence of demonic descriptions follows from this structure. Different traditions provide different interpretations, but the raw perceptual data are generated by the same physics at three levels.

7.2. Sacred spaces: physics-based structural vulnerability

A sacred space is any location where sustained contemplative practice has accumulated. It is characterized by extremely low etheric η and strong, coherent positive astral signatures flowing through well-developed upper-chakra throat infrastructure. For a demon entering such a space, the consequences are severe at both levels.

At the etheric level, the demon's high- η etheric projection is subjected to a field of extreme phase stiffness and coherence ($\kappa R_{\text{local}}^2$ large, η_{local} low). The low- η field exerts a reorganizing pressure, forcing the entropy of the demon's etheric structure downward:

$$\frac{dS_{\text{demon}}^{(\text{etheric})}}{dt} \propto -(\eta_{\text{demon}} - \eta_{\text{local}}) \cdot \kappa R_{\text{local}}^2. \quad (12)$$

This disrupts the disorder that maintains the etheric projection's form. The projection dissolves and cannot be rebuilt, since the highly coherent etheric bodies of practitioners are too ordered to drain.

At the astral level, the dominant astral signatures of love, devotion, and spiritual aspiration are low- η , high-coherence patterns structurally incompatible with the demon's soliton. Exposure forces soliton reorganization at the native level of the demon's existence, experienced phenomenologically as burning or dissolution.

Sacred and demonic spaces are thermodynamic mirror images. Each is a self-sustaining local environment maintained by continuous conscious input. Each is hostile to the other's characteristic inhabitants, and each requires sustained effort to maintain.

7.3. Countermeasures: dual-level operations

Effective defense must address both levels simultaneously, since the demon operates on both.

7.3.1. Etheric-level defense

Etheric-level countermeasures target the demon's projection and its fuel supply. *Coherence practices* (meditation, prayer, healing sounds) performed in the affected space directly reduce local η_{etheric} , making the environment hostile to the demon's etheric projection. *Environmental coherence* through physical order, cleanliness, light, fresh air, and living plants reduces etheric-domain entropy. Traditional cleansing practices (smudging, salt, flowing water, sound) are η -reduction operations that inject coherent etheric excitations and absorb incoherent ones. *Denying fuel* means ending sacrificial practices, removing vulnerable individuals from etheric-depleting environments, and healing etheric damage from prior trauma.

7.3.2. Astral-level defense

Astral-level countermeasures target the demon's native form and its food supply. *Cultivating positive states* (genuine love, gratitude, compassion, and devotion) generates positive astral configurations directly toxic to the demon's native form. A person radiating genuine love is not merely protected but actively harmful to a nearby demon. *Upper-chakra restoration* through heart-centered meditation, devotional prayer, goodwill toward others, and truth-telling restores the flow of low- η astral energy from the parent's upper regions, counteracting the demon's chakra manipulation. *Refusing emotional bait* is critical. When the demon injects dark astral signatures to stimulate fear, anger, or despair, the victim's response determines whether the demon is fed. Recognizing injected emotions as externally sourced and choosing not to amplify them starves the demon's astral food supply.

7.3.3. The centrality of fear

Fear operates destructively at all three levels simultaneously.

At the *etheric* level, fear-state neurological activity generates incoherent etheric excitations, elevating local η and fueling the demon's projection. At the *astral feeding* level, fear is a dark astral configuration that directly nourishes the demon's native form through lower-chakra throat channels. At the *astral isolation* level, fear's astral signature is phase-incompatible with the high-coherence configurations of the upper astral and the STO entities resident there. When fear saturates the astral body, it chokes the upper-chakra throat apertures with a signal that destructively interferes with incoming positive astral flux:

$$G_{\text{upper}}^{(\text{eff})} \propto |\langle \theta_{\text{fear}} | \theta_{\text{STO}} \rangle|^2 \approx 0. \quad (13)$$

A person gripped by fear is simultaneously providing fuel and food to the demon and shutting off their own connection to the higher-level assistance that could end the encounter. This is the reason every tradition that addresses demonic phenomena converges on the same operational

instruction: *do not be afraid*. It cuts both supply lines and keeps open the one channel the demon cannot withstand.

8. Freewill, consent, and non-interference

8.1. Freewill in the condensate hierarchy

The Prime Mover’s selections at the base TFT are genuinely free: uncaused, unconstrained, the source of all indeterminism in the levels above. This freedom cascades upward through the hierarchy as delegated agency. Each conscious being exercises genuine choice amplified from base-level quantum randomness through chaotic neural dynamics. Choices made by conscious beings are real selections among available branches of the wave functional with genuine consequences in phase-configuration space.

8.2. Consent as a phase-configurational discontinuity

One of the most consistent cross-cultural observations is that demonic entities seek their victim’s *consent* before full infiltration. The condensate framework provides a clear physical explanation. Consent reconfigures the victim’s own field architecture in ways that no external force can replicate.

When a person voluntarily opens themselves to a demonic entity—whether through explicit ritual invocation or sustained cultivation of dark astral states—the choice generates an alignment signal that actively widens lower-chakra throat apertures while narrowing upper-chakra apertures. The victim’s own intentional agency reshapes their throat infrastructure from the inside.

External astral-signature injection (Flow 4) can stimulate lower-chakra activation, but the victim’s will can resist. When consent is given, the resistance drops to zero. The mathematical signature is a discontinuous jump in coupling strength. External manipulation produces gradual, contested coupling:

$$\sigma_{\text{external}} \propto \epsilon_{\text{demon}}^2 \cdot (1 - \mathcal{R}_{\text{victim}}), \quad (14)$$

where $\mathcal{R}_{\text{victim}}$ is the victim’s resistance factor (a function of coherence, upper-chakra connectivity, and conscious refusal). When $\mathcal{R} \rightarrow 0$ through consent, the coupling jumps to its maximum:

$$\sigma_{\text{consent}} \propto \epsilon_{\text{demon}}^2. \quad (15)$$

This is why demons invest heavily in obtaining permission.

8.3. Karma as accumulated phase configuration

Karma, in condensate terms, is the accumulated astral phase configuration resulting from a being’s history of choices. STO-aligned choices (generosity, honesty, compassion) produce low- η , high-coherence astral configurations strengthening upper-chakra connectivity. STS-aligned choices (cruelty, deception, exploitation) produce

high- η configurations opening lower-chakra channels and establishing resonance with the lower astral.

These patterns persist as the astral body’s standing phase signature, i.e. the spectral fingerprint that determines which regions of the parent condensate the person naturally “resonates” and has throat connections with. Substantial accumulated dark karma constitutes a partial pre-alignment with the lower astral: lower-chakra apertures already wider than baseline, upper-chakra connections already attenuated. This acts as an open invitation gradient, reducing the coupling strength required for successful demonic attachment. Rather than a mystical punishment system, karma is a phase-configurational consequence of cumulative choices. It operates through the same exponential throat-conductance physics that governs all hierarchical access.

8.4. STO non-interference and its limits

Higher-level STO entities in the parent’s low- η regions possess both the bandwidth and capability to intervene decisively against demonic intrusion. Their restraint is not indifference but a structural matter.

Consciousness develops through genuine choice, including the choice to engage with darkness. A being forcibly protected from harmful choices has not chosen the good. It has only been constrained to its appearance. The development of genuine STO orientation requires the real possibility of STS orientation. Accordingly, STO entities operate under a principle of non-interference in consent-oriented engagements. Otherwise, intervention that overrides genuine choice short-circuits the very mechanism (freewill cascading from the Prime Mover) through which consciousness evolves.

Several consequences follow from this principle. Sincere requests for assistance without prior consent to demonic influence are answered, since the request is itself an exercise of freewill and responding to it respects rather than overrides the person’s agency. Consented demonic influence is generally not forcibly reversed. The person must revoke their consent and request assistance before full intervention occurs. Accumulated karma is not cleared by external intervention. The person must themselves reconfigure their astral signature through changed choices and sustained practice. At extremes, when the demon threatens not merely to exploit a choice but to destroy the *capacity for choice*, the calculus shifts. Traditions describe dramatic unbidden interventions at moments of absolute extremity, consistent with higher-level action to preserve the structural integrity of the freewill cascade.

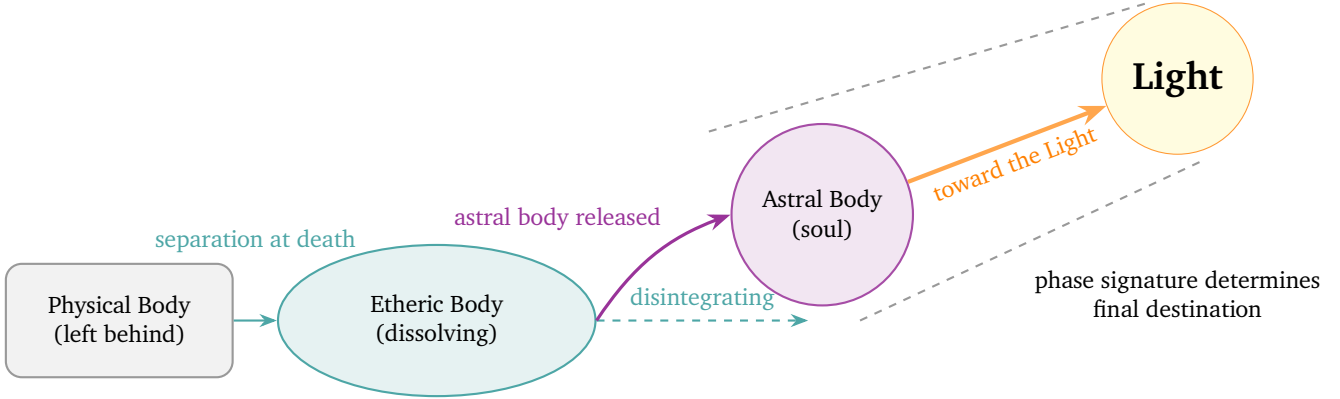


Figure 5: Post-mortem dynamics in the nested-condensate model. At biological death the physical body remains behind, the etheric body gradually dissolves (releasing stored energy), and the astral body is released through the widened personal throat. Its accumulated phase signature determines whether it vectors toward the low- η “Light” (upper regions) or toward higher- η lower-astral domains.

9. Post-mortem dynamics

9.1. Death as dual vulnerability

At biological death, the etheric body starts to dissolve, releasing over the span of days to weeks its stored energy into the local etheric field. As the biological amplitude R_{brain} collapses, the personal throat widens, momentarily exposing the disembodied mind to the full parent condensate.

The soul’s post-mortem destination in the parent is governed by resonance. The transition rate to region n is

$$\Gamma_n \propto \left| \int R_{\text{soul}}^2 \theta_{\text{soul}} \sigma_n^* d^3r \right|^2, \quad (16)$$

where σ_n is the characteristic phase configuration of region n . A lifetime of love, truth-orientation, and open upper-chakra function produces a phase signature resonating with the parent’s low- η regions (glimpsed in NDEs as residing beyond the “Light”). A lifetime of chronic fear, hatred, and lower-chakra dominance produces a signature resonating with higher- η regions, closer to the lower astral.

The soul at death is vulnerable on two fronts simultaneously. At the etheric level, the dissolving etheric body releases a burst of etheric energy that nearby demons can harvest for projection fuel, strengthening their etheric presence at the critical moment. At the astral level, the disembodied astral body, stripped of its etheric insulation, is directly exposed to the astral environment. If its signature resonates with lower-astral regions, predatory entities can detect and approach it.

9.2. Practical implications

Deathbed prayers, vigils, and rites operate at both levels: maintaining high etheric integrity around the dying person (protecting against etheric energy scavenging) while

generating positive astral energy that strengthens the soul’s resonance with the Light. The traditional counsel to move immediately toward the Light may be interpreted as encouraging transit through the widening throat to the parent’s low- η regions before the window closes and before lower-astral entities can initiate phase-dragging of the exposed soul.

10. Discriminating predictions

The following predictions are specific to this model and distinguishable from both the null hypothesis (no demonic entities exist) and naive superstition (no quantitative or directional predictions).

P1: Biometric signatures. During documented demonic encounters, biological coherence metrics should decrease: EEG coherence, heart rate variability (HRV), and mitochondrial membrane potential. The *pattern* of decrease should be diagnostically specific: lower-chakra activation (increased amygdala and brainstem coherence) combined with upper-chakra suppression (decreased prefrontal and parietal coherence). This pattern is distinct from ordinary stress responses, which do not systematically suppress the upper-chakra correlates.

P2: Environmental anomalies. Locations with documented “haunting” reports should show anomalies consistent with elevated η_{etheric} : subtle electromagnetic scattering changes, precision clock perturbations, and anomalous quantum decoherence rates in sensitive laboratory equipment placed in the space.

P3: Cross-tradition convergence. All genuinely effective spiritual defense techniques, regardless of cultural or

religious origin, should produce the same dual biometric signature: etheric coherence restoration (measurable as EEG and HRV normalization) combined with positive astral energy generation (measurable as upper-chakra activation in the sense of P1). Effective Buddhist meditation, Christian prayer, indigenous ceremony, and Sufi dhikr should show converging profiles because they are performing the same physics.

P4: Sacrifice proximity effects. Locations where ritual sacrifice has been practiced should show persistent etheric anomalies even after the practice ceases. These anomalies should decay at a rate determined by the etheric domain's relaxation time, and their initial magnitude should correlate with the scale and recency of sacrifice, consistent with Eq. (11).

P5: Upper-chakra specificity of effective interventions. Therapeutic approaches that specifically target upper-chakra restoration (heart-centered meditation, devotional practice, compassion training) should be more effective against chronic demonic influence than approaches targeting only stress reduction or environmental changes. The former addresses the astral-level food supply. The latter addresses only etheric-level symptoms.

11. Discussion and conclusions

11.1. Translation table

Table 3 provides a complete translation between traditional terminology and condensate-theoretic interpretation.

11.2. The complete picture

A cohesive predatory ecology emerges spanning two levels of the condensate hierarchy, mediated by a third.

The demon *lives* in the lower astral (parent's high- η region), *feeds* on dark astral energy generated by human emotional and spiritual dysfunction, and *projects* into the etheric domain (daughter's throat-bearing phase domain) using harvested etheric energy as fuel. The etheric projection enables the astral feeding by giving the demon localized access to human chakra systems, which it reconfigures to maximize dark astral output. The terraformed space operates at both levels simultaneously: etheric conditions favorable to the demon, astral conditions productive for its food supply.

The defense is likewise dual: restore etheric purity to dissolve the projection and deny the fuel; generate positive astral energy to damage the native form and starve the food supply; make inner and outer conditions conducive for higher STO intervention. The deepest defense is a human being whose upper chakras are open, whose

etheric body is coherent, and whose astral signature resonates with divinity. Such a person is simultaneously a hostile environment for the demon's etheric projection and a poison source for its astral body.

11.3. The exponential factor

The exponential form of the throat conductance equation [Eq. (8)] provides the central quantitative result. Inverting the suppression,

$$G_{\text{throat}}^{(\text{eff})} \propto e^{+\beta \cdot \Delta\eta_{\text{reduction}} \cdot w}, \quad (17)$$

even modest reductions in η produce disproportionately large increases in connection to the hierarchy's negentropic source. The implication for human beings in a demonic encounter is direct: the required threshold is not perfection but a relative advantage. In the decisive moment, being more coherently anchored in the Prime Mover than afraid and passive is sufficient, and the exponential physics amplifies that advantage into a decisive one.

Acknowledgments

The theoretical foundations of this analysis are entirely due to the framework developed in Ref. [1]. This paper applies that framework. It does not derive or extend it.

References

- [1] Montalk, *Demiurgic Physics: Condensate Electrodynamics* (To be released, 2026).

Table 3: *Traditional concepts and their condensate-theoretic interpretations.*

Traditional Concept	Condensate Interpretation
Physical body	Soliton configuration in bulk daughter condensate
Etheric body	Coherent field structure in daughter's throat-bearing phase domain
Astral body	Phase configuration in parent condensate
Chi / prana / lifeforce	Coherent phase flux in θ_{etheric}
Positive astral energy	Low- η , high-coherence parent-level configurations
Negative astral energy	High- η , specific parent-level configurations
Chakras	Differentiated throat apertures in etheric domain
Lower chakras	Apertures coupling to higher- η parent bands
Upper chakras	Apertures coupling to lower- η parent bands
Demon (native form)	STS soliton in parent condensate's high- η region
Demon (etheric projection)	Constructed field configuration in θ_{etheric} ; requires etheric fuel
Lower astral plane	High- η regions of parent condensate
Upper astral / The Light	Low- η regions of parent condensate
Perceived demonic darkness	Etheric-level perception of high- η , low-coherence field quality
Sense of malevolence	Astral-level perception of STS phase configuration
Physical cold at encounter	Etheric vitality drain reducing metabolic heat production
Etheric energy vampirism	Siphoning of coherent flux from victim to fuel demon's projection
Astral energy vampirism	Harvesting dark astral emissions to nourish demon's native form
Ritual sacrifice	Etheric fuel provisioning via forced etheric-body dissolution
Portal	Region of anomalously thin etheric-astral boundary
Demonic stronghold	Self-sustaining dual-level terraformed space
Sacred space	Dual low- η environment: high etheric coherence and positive astral signatures
Demon "burning" in sacred space	Forced soliton reorganization by incompatible low- η field at both levels
Fear as vulnerability	Simultaneously fuels projection, nourishes native form, and chokes upper-chakra channels
Spiritual corruption	Progressive reconfiguration of chakra architecture and astral phase migration
Exorcism	Dual-level operation: etheric coherence restoration and astral STO intervention
NDE Light	Parent's low- η region perceived through widening personal throat at death
Soul capture	Phase-gradient dragging of disembodied astral body into lower-astral resonance
Hell	Captivity in parent's high- η region: dim, entropic, temporally restrictive
"Do not be afraid"	Operational advice that simultaneously cuts etheric fuel and astral food