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15.1. Occult attack (throw of fate).

Library st.: *D. Fortune , Psychic Self-Defense , Amsterdam, 19-2-5, 191/206 (Diagnosis of a psychic attack).*

Note - The term 'psychic' is used by the author - whose real name is VM Firth (1891/1946) - in the sense of 'occult'.

Thesis . - An occult attack essentially consists of three aspects such that, if at least one of them is realized, an at least partial throw of fate is achieved.

1.1. Suggestion .

The person carrying out an attack begins by concentrating on their victim—their 'target'—in such a way that they penetrate the soul of that victim with the strongest possible 'inspiration' or 'suggestion'. The attacker literally “instills thoughts and feelings of doom”.

In other words: the inner (psychic, mental) life is overwhelmed as thoroughly as possible with uninterrupted negative contents of all kinds. In the process, uncertainty, indeed, fear is instilled . Fortune speaks here of a 'telepathic-hypnotic' influence on the target. There is, of course, always a telepathic aspect to such an intrusion as a result: the attacked person feels intimately connected—in an ominous sense—to the one who attacks.

Whether this always reaches the hypnotic degree of suggestion is not necessarily the case, but for those who experience it up close, the behavior of the victim resembles that of a hypnotized person: one can speak of quasi-hypnosis. Sometimes the target appears to be possessed by the attacker.

1.2. Summons

The suggestion is reinforced by invoking or even magically summoning ' *agentia* ', acting beings of all kinds. - The author, oc, 202, receives an inspiration "from the inner realms" (understand: from her subconscious insofar as it is in direct contact with beings from the invisible world) which tells her: "We see your initiation into the order of the Christ". Thereupon she regularly calls upon "the Christ". That is just one example of an 'agent', an acting being.

Incidentally : such an agent, given the rest of her occultism, is certainly not Jesus of the New Testament, but a being that presents itself as such. - Others appeal to demonic beings that live for both evil and good (what is called 'demonism').

2. The link .

This is some material reality that strengthens the suggestive bond—which Firth calls 'rapport' (relationship)—with the target, such that actual and result-producing influence on the fate and life trajectory of the target becomes possible.

The target must be localized (who, where, when). Once this is achieved, one can seize something belonging to the victim (or that has belonged to them) and imbued with their life force (*fluidum*), such as a lock of hair, a piece of clothing they have worn frequently, etc. Such an object is subtly connected to the victim but must now be integrated into the life force of the attacker. Both 'spheres'—that of the attacker and that of the attacked—now intersect. The 'rapport' is established.

Result:

The first point, the suggestion, can now truly begin, for the attacker is penetrating into the subconscious life force (and immediately into the inner life). Then the victim begins to feel the attack as briefly outlined above. Through the link, there is a grip on the 'hearing' of the target, which potentially 'hears' the 'insights' (understand: suggestions) of the attacker uninterruptedly and, if it is not occultly strong enough (a matter of life force), can no longer rid itself of it. It becomes 'hypnotized' by such a telepathic bond.

Note - Oc, 192ff., the author discusses the use of herbs. - "Drinks, ointments, and 'fumigation' were used on a large scale." Sleep- and dream-inducing poppy pods, hemp producing visions, datura causing amnesia, corn inducing abortion, insects acting as aphrodisiacs, tree bark suppressing sexual drive, buds of a certain cactus, opium, Spanish fly, etc., may play a role in a throw of the fortune, but a subordinate role.

The Roman thinker Lucretius is said to have exhibited insane behavior after

his wife administered an infusion to revive his fading love for her.

15.2. Occult attack (three forms of suggestion).

Bibl . st. : *D. Fortune , Psychic Self-Defense* , Amsterdam, 1992-5, 39ff ..

The author describes an occult attack as the telepathic degree of hypnotic suggestion.

Three forms of suggestion

Conscious suggestion, autosuggestion, and hypnotic suggestion are briefly outlined. – The basis of all genuine suggestion is the fact that the human soul exhibits two layers: the subconscious and the conscious. The subconscious is somewhat rational, but primarily pre-rational: one does not live in the subconscious reasoning and speaking clear, or even complex, language; no: one lives by simple representations of the imagination (images, if you will). Emotional and emotional life plays a decisive role in the subconscious that it does not play in the somewhat evolved consciousness. –

In summary : performances that appeal to the emotional life!

What's more:

Unnoticed (unconsciously), the subconscious life influences the conscious. So that—given the unity of the two layers of the soul—there is an interaction.

Vigilance suggestion .

Through the ordinary conscious channels—the spoken or written word—a 'suggestion'—understand: proposal, advice, etc.—is suggested by someone—the suggester—to another in full consciousness. Let us call that the “rational suggestion”.

Autosuggestion.

Our conscious life manifests itself in our subconscious because simple representations that appeal to the emotions sufficiently strongly remain present in our conscious life for a sufficiently long time. Peculiar: the rational term 'not'—e.g., in a sentence like “Don’t do that”—does not penetrate into the subconscious life, except faintly. In that sense, only 'positive' (affirmative) phrases—not complex statements!—act upon our subconscious life from our consciousness .

Model.

A woman who repeatedly catches herself saying to herself, “I will never have any luck,” is committing a profound error regarding self-realization, for that simple phrase (which amounts to “repeated miscalculation”) descends gently but all the

more surely into the roots of her subconscious soul. Given the interplay between “subconscious and conscious,” the woman is in the process of depleting her life force—which largely springs from the subconscious layer within her: subconscious exhaustion immediately leads to conscious exhaustion.

Hypnotic suggestion

This one exhibits three forms.

1. The truly hypnotic suggestion coincides with the fact that a hypnotist—whether or not accompanied by 'magnetizing' (life-force-instilling) gestures—transfers a subject into an altered (read: descended into the subconscious) state of consciousness, such that he can connect in the subconscious layer with what is already present there regarding the sense of value .

Incidentally: it is a fact of experience that if he attempts to connect with something that conflicts with what is present there, he fails. If he nevertheless wishes to penetrate with “something strange”—e.g., a dishonest act—then he must first violently instill in the subconscious layer the openness to a dishonest act.

2. The hypnotic induction during normal sleep (Coué's method). Which Fortune radically rejects.

3. Telepathic suggestion. - This is explained elsewhere. It 'hypnotizes' (in a broader sense) together with a telepathic contact.

The very first goal of pre- or infra-rational suggestion is to create a mental atmosphere around the subject, and to maintain this until a corresponding reaction is aroused in the soul of the suggested subject. Once this is achieved, it is possible to implant some simple idea with emotional value into the soul. Given the interaction, this appealing idea will then subtly penetrate conscious behavior.

Fortune calls this “the telepathic suggestion of certain images”. She also calls this “piercing the aura”, i.e., penetrating with an image through the sphere of radiation ('aura') that surrounds us all.

Note - Oc: 45, she says that immediately invisible beings can respond to this and cooperate or oppose. - With Christian Science, she emphasizes that infra-rational suggestion can be practiced for both evil and good.

15.3. Occult attack (relationships).

Bibl . st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 1992-5, 276 ff

The author dwells somewhat more extensively on what is the main subject in

all the following chapters, namely what she calls 'rapport', understand: occult relationship. --. The suggestion with which an attacker penetrates the inner life of the attacked is that kind of relationship which we encounter time and again. A defense consists in breaking precisely that relationship. But now, to the point .

Species.

Relationships exist between individuals (husband/wife, parent/child, teacher/student), between an individual and a group (all occult societies), between earthly people and invisible beings (human/guardian angel), and between every life form (two dogs, for example).

Basic.

A minimal sympathy (understand: felt openness) for the other partner is the essential basis. This proves susceptible to further development . – The sympathy generates similarity . Examine the given examples: if there is a connection, similarity grows.

Level.

The occult life force is decisive: the stronger will change the weaker in his mind . – “Every system in which group meditation is practiced soon puts its stamp on all its members” (oc, 277). Indeed: the group as a group normally has the upper hand over the individual members.

Eastern gurus

According to the author, they prefer ritual work in a group because that method is more impersonal, but even then, members adopt traits of the group. Western occultists tend to target individual people.

If a good person collaborates with an inferior group, he will either sense the conflict to such an extent that he withdraws, or will quickly and unconsciously fall into a state of decline regarding the underlying tone (conscience). “Without becoming aware of it, his moral sense will blun, and that from which he would formerly have turned away in disgust, he will now regard as self-evident” (oc, 278). Such is the effect—often unconsciously or semi-consciously—often of the relationship or 'rapport'.—So much for the behavioral aspect.

Healing.

Besides the telepathic transmission of ideas (which is precisely characteristic of an occult relationship)—one begins to think as the partner thinks and vice versa—there is also the transmission of health-promoting life force. This is the basis of a part of alternative healing. Two types are distinguished by Fortune .

1. Astral healing.

Every being with spirit—understand: intellect and reasoning ability, disposition and sense of values (feeling), and will—possesses a subtle or ethereal (one also says 'subtle') body that continues to exist after death. Whoever heals at a distance—simply by concentrating occultly (thus transferring his astral life force) on the sick person and their ailment (a meditative form of healing)—heals astrally. Which is also called “astral transmission”.

2. Etheric healing.

Every being endowed with spirit, if embodied in gross matter (on this earth), possesses, besides the astral body just mentioned (which is the phantom after death), an etheric body that is the link between the astral and the biological body. This etheric phantom, however, is mortal. Now, whoever heals with etheric life force can do so only if he is in the immediate vicinity of the person being treated. There is, then, no astral 'transmission' here.

Relationship

The two types of healing therefore presuppose a 'rapport'! Whoever heals in that astral or etheric way must therefore realize that a subtle relationship or contact must first be established. By whom? By himself! This entails being able to handle the weight of the sick person in that subtle realm, for inevitably, the one who heals in this way draws the sick and disease-causing fluid minimally into himself.

That explains the unpleasant sensations experienced by the healer while preparing his work, while carrying it out, and, indeed, after it has been completed.

This implies that whoever wishes to heal in one of the two ways must possess a meditative nature. He must radically control all negative feelings (bad mood, anger, inappropriate eroticism, etc.) thanks to his deep inner peace.

15.4. Occult seizure (substitutes).

Bibl . st .: *D. Fortune , Psychic Self-Defense , Amsterdam, 19,92-5, 1 98ff*

What if an occult— Fortune says 'magnetic'—link proves impossible to break? There are multiple possibilities.

Substitute

One selects an object, a plant, or an animal and identifies it with the victim. Such a substitution is, for example, a small animal to which one gives the name of the victim—which is a kind of 'baptism'—and sacrifices. “Which is usually

accompanied by torture,” says Fortune . Indeed, one applies the substitute but thinks of the human target. This clearly demonstrates the demonic nature of such practices.

Substitute

A classic model is to create a figurine—for example, out of wax—that is - identified with the person in question and subjected to torture, just as happens with the little animal mentioned earlier. One type of torture involves melting the figurine in a fire, whereby the attacker thinks of 'melting'—understand: draining—the target of life force.

If the image consists of, for example, wood, then one identifies it with the target, but tortures the latter by driving nails into the wood. “Driving in the nails has no observable effect on the victim but helps the operator (understand: the attacker) with his concentration” (oc, 198v.) .

This remark emphasizes, for the umpteenth time, that only the very first element—attention focused on the target, whether or not through a substitute—is decisive. If you will: one does not lose oneself in the substitute!

Talisman. - A talisman is another kind of substitute.

Realities

Fortune calls them 'substances' – they are more or less susceptible to charging – Fortune says ' magnetization ' – by life forces. Usually, one uses metals, precious stones, and parchment. Paper is usable but loses its charged power unless stored in a metal box. Water and oil are easily – as the author says – 'magnetizable' (understand: chargeable with life force) but lose their charge quickly.

Ritual

Charging a talisman is not such a simple rite! We will not go into that now. - Once the talisman is ready, it must be brought into the subtle sphere of the victim . - “It is claimed that Lady Burton, desiring to convert her freethinking husband, the renowned explorer Sir Richard Burton, used to have figurines of saints blessed by her priest and put them in the pockets of his clothing” (oc, 199).

In other words: the lady acts upon her target, her husband, and makes use of substitutes in doing so, talismans in the form of consecrated figurines of saints on whose holy life force she relies and which are placed inside the figurines through the blessing by the priest.

One can secretly place charged objects in the rooms where the target usually

spends time, or bury them in a place where it repeatedly passes by.

Note: such objects exert their own occult effect but are at the same time objects through which the attacker's attention focuses on the target.

Black magic objects .

What a Lady Burton and her priest did might pass as 'white' magic, but 'black' magicians operate in the same way, though in a malevolent sense.

Objects that have been used by black magic, and therefore still carry the life forces of the manipulations within them, are very useful in harming the target.

Auctions or antique shops are places where one is sometimes confronted with such remnants of magic. The author recalls a black board with the twelve signs of the zodiac painted on it. Altar lamps and incense burners, "apparently originating from ritual lodges," were found by friends of hers in such a manner. A magic staff with a bundle of hearth utensils was also found. As were crystals that had been charged.

Fortune once participated in a series of occult experiments. Everything went smoothly until suddenly everything went wrong with the rather intense emotional reactions: the occupant of the room had purchased a rug that had once been used for magic!

15.5. Occult attack (disappointed initiate)

Bibl . st. : *D. Fortune , Psychic Self-Defense , Amsterdam, 1~92-5, 201ff*

, the author rightly points out a type of particularly dangerous 'adepts'. Generally speaking, that term refers to the initiate within some occult system or other. Opposite such a person stands the initiate as a student to a master, indeed, as a subordinate to a ruler.

Note - The term is particularly common in the system of the alchemists.

A simple model.

Fortune knew the fate of a concert singer who had herself 'treated' by an adept to improve her voice. That cost money. After a while, she decided to stop spending money on it. She told him this during a visit she considered her last.

Now pay close attention to the adept's reaction: he fixed his eyes on her, apparently concentrating on her. Then he said: "If you break with me, every time you enter the concert stage you will see my face floating in the air opposite you,

your throat will be constricted, and you will not be able to utter a single sound.”

Note - The subtle bond existed naturally after all the contacts the adept had with her. She was present in flesh and blood - he therefore needed no link or any substitute as outlined above - and thus he could immediately penetrate her deeper soul and telepathically anchor her with that prophecy which would then - if she were not powerful enough in terms of life force - act as a throw of fate. The occult attack began immediately with that.

The facts confirmed the magic word: every time she stepped onto the stage, she saw her initiate, her throat was constricted, and she could not utter a sound! Fortune calls that “a powerful hypnotic suggestion” that prematurely ended the singer’s career. Until that 'enchantment' was undone by an expert.

The essence of many an occultist

or occultists acting as initiates. The motive for such abuse of power—according to Fortune — is, to begin with, simply human: after disappointment, revenge follows as a reaction of nature which, if it does not manifest itself, takes the form of resentment, understand: delayed revenge.

But there is often more: an occultist “who does not belong to the whitest” (who lacks a sufficiently refined conscience) almost always suffers from the unpleasant psychological illness (as Fortune puts it) that can be described as an “overfed ego”. In ordinary terms, this is called 'pride', 'self-satisfaction', 'vanity'.

Consequence. Note that the singer desired vocal improvement, but that, because she sought this from a man active in the occult, this vocal improvement took the form of initiation. A relationship ('rapport') had thus developed that is more than a series of lessons and exercises of an ordinary nature.

Well, given the arrogance of the initiate, interrupting the lessons was simultaneously both a 'dilution' of the occult relationship and an insult. Every interruption sets the quasi-blind mechanism of “disappointment/revenge (resentment)” in motion. In the case of the singer, there was no room for delayed revenge: the occult attack was immediate.

Independence . – What an initiate of that autocratic type particularly cannot stomach is the fact that what he has imparted is applied independently by the initiate after a break. Let alone the fact that the pupil turns against his teacher, whether in the ordinary or in the occult realm.

Note - This type of difficulty is further exacerbated if one received occult

formation within an occult group (e.g., some brotherhood).

Moral judgment

Fortune is highly critical of such presumptuous behavior: she views it as an irresponsible infringement on the victim's free will and a crime against the integrity of their soul. To her, it is like rooting around in the soul's structure "with clumsy fingers."

Yet experience seems to demonstrate that initiation very easily becomes domination due to the guilt of both the initiate and many an initiate who settles into dependence.

15.6. Occult seizure (ectoplasm).

Library st.: *D. Fortune , Psychic Self-Defense , Amsterdam, 19,92-5, 67ff.. -* The author discusses what she calls "etheric projection". 'Projection' means "to cast out of oneself", in short: "to cause to exit". This form of projection is to be distinguished from "astral projection", which is indeed material but is much more subtle (ethereal) than the denser ethereal substance.

The projected is also called an "ethereal double" (understand: doppelganger or phantom).

Ectoplasm .

Literally: "substance emerging outwards". - Between the ethereal doppelganger and the biological body (which is gross material), a tradition situates "first substance" (Gr.: *protè*). *hulè* (Lt.: *materia prima*) or also 'primordial substance'. This is the basic substance from which the etheric and astral materials are condensed. The modern name is 'ectoplasm'. That is the projected 'body' . - This can assume all possible geometric forms - nebula, rods, etc. - for it is essentially malleable , susceptible to all possible forms.

Model.

The writer describes. - An advanced occultist lies down. After convulsions, he enters a state of rapture ('trance'). He becomes stiff as a board . - Weight loss. - "Many times I helped to lift him when he was in that state, and I even did it alone, for he weighed no more than a child" (oc, 69).

Ectoplasm.

Where has the weight escaped gone? – The writer experienced it "firsthand"! He had been ill, indeed, he had been delirious in a feverish state, during which the writer, in particular, assisted him every night. When he had recovered sufficiently to be left alone at night, the writer and a housemate slept in the same room with an open window and under a full moon. "I fell asleep immediately (...).

However, I cannot have slept long when I woke up with the sensation that a weight was pressing on my feet. It was as if a fairly large dog had jumped onto the bed and lain down on my feet. The room was full of moonlight – it was not much darker there than during the day – : in that bright light I saw the man whom we had left well covered in the bed downstairs in the room, lying across the foot of my bed, seemingly in a deep sleep”. (Oc, 69v.).

The writer wanted to tap him on the shoulder. In the moonlight, the man was clearly visible. He seemed to be wearing his dressing gown. His figure, his face were colorless. “I could not only see him but also felt his weight on my feet. However, when I moved for a moment, he suddenly vanished, so that I remained staring at the foot of the bed in utter astonishment. Only then did I realize that his entire appearance had seemed so colorless and had looked more like a pencil sketch than a human being of flesh and blood” (oc, 70v.).

The following morning, the ethereally projected one remembered nothing more. He had, however, had confused dreams of a sick person all night, but could not recall them.

Interpretation.

For Fortune, this was not an attack but rather the visit of a friend who, in the course of his illness, had come to rely on her and, in his weakened state, no longer had normal control over his occult life forces; had spontaneously entered a state of ecstasy and gone outside his biological body, and had instinctively sought solace with her . This may explain why certain nightmares are accompanied by the experience of a 'heaviness'.

Note - It is striking that Fortune does not address what the out-of-body individual himself stated, namely that he had experienced confused dreams of a sick person all night whom he could not describe further. It appears that his illness coincided with an illness of someone he had either merely encountered or treated, which thoroughly exhausted him to such an extent that he himself became seriously ill.

What is more: the patient in question comes across as aggressive, such that the occultist became the victim. – It would be worthwhile to find out how Fortune felt a few days after that night. In particular: did she not become very tired? And depressed? Tormented by nightmares in turn?

Under that assumption, the out-of-body experience of her teacher is not so innocent, for then he has 'sought her out' to draw from her life force.

15.7. Occult attack (artificial elemental).

Library st.: D. Fortune , *Psychological Self-Defense* , Amsterdam, 1992-5, 200v

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The author considers the use of an artificial elemental to be the most powerful means of casting lots. An elemental is a kind of lower nature spirit that is presumed to be connected to some 'element' (water, for example). It is possible, through expert magic, to create such a thing oneself from one's own life force.

Incidentally: in oc, 68 Fortune says that the substance from which such a being is made is the ectoplasm, which is a rarefied substance situated between the etheric and the biological body. In oc, 200 she says that this rarefied substance is ' akashia '.

We give her model (oc, 72). She herself discovered the method “by chance”: in a state in which she easily exits (such as between waking and sleeping), she forms in the ectoplasmic akasha (omnipresent ethereal or fine substance) a sharply defined representation (e.g. a mythical beast), charged with that which corresponds to it within itself (some feeling or other, for example).

Disappointment/ revenge .

She selflessly provides help, at the expense of a great deal of money, to someone who subsequently does her a great injustice. The result: she harbors a strong sense of revenge constantly. During an afternoon rest, she almost dozes off: at that moment, she decides to exact a bitter revenge.

1. In her imagination, she thinks of the old Norse myths in which there is mention of Fenris , the abominable wolf. That is the sharply defined representation.

2. This wolf gives in to her sense of revenge.

3. Immediately thereafter she feels 'something' leave her body (specifically the solar plexus) – more precisely: leave her ectoplasm – it was a large wolf that materialized (understand: assumed a palpable physical form) and settled down beside her on the resting bed. “I clearly felt the wolf lying with its back pressed against me.” – That was her “artificial elemental ” !

Control .

Conscientious and sufficiently familiar with occult phenomena, Fortune realizes that she must now remain as calm as possible and process the beast within herself. For it was increasing in life force. — She stamped her elbow against his hairy ectoplasmic body and commanded loudly: “If you do not know how to

behave properly, you shall lie down on the floor!” She pushed him off the bed. — Tame — “like a sheep” (says Fortune) — he left the bed and transformed into a dog. — At that moment, the northern part of her room vanished into nothingness (which is a form of dematerialization) such that a sort of opening appeared: the animal passed through that opening and disappeared.

Impression. - The writer was far from satisfied: she felt that the matter was not over. A housemate told her that she had slept restlessly and dreamed of wolves. Upon waking, she had seen a wild animal with fiery eyes in the dark in a corner of her room.

The writer realizes her duty:

1. let go of her feelings of revenge,
2. withdraw into and destroy the ectoplasmic wolf.

At dusk, she calls the animal back. It came through the northern side of her room and stood there in a tame, indeed friendly posture. — From her solar plexus ran a “silver cord” through its shaggy fur. With her strong willpower, she sucked the life force out of the fading animal along that subtle thread. But at the same time, the wildest feelings of revenge arose within her: “I felt the furious impulses to (...) tear apart everything and everyone who crossed my path.” With tremendous willpower, she controls them. Until calm came. The wolf had meanwhile shrunk to a formless gray mist. She absorbed that, too, along the silver thread. “The tension diminished, and finally I was myself again, only bathed in sweat.”

Synchronicity.

Just before she began the recall, a splendid opportunity presented itself to settle the score with her opponent.” In other words: the entire event is situated within a broader context in which 'powers'—perhaps connected to Norse mythology and/or to her—create opportunities to take revenge, such that her target might possibly be destined for a grim fate. The author's conversion prevented this.

15.8. Occult attack (an intrusive Oriental).

Library st.: *D. Fortune , Psychological Self-Defense , Amsterdam, 1992-5, 202v*
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How deceptive an attack can be is evident from the experience the author had with an Oriental, head of a religious order.

Background.

In the winter of 1921/22, she hears a voice “from the inner realms” (understand: the invisible insofar as it is present in her deeper soul): “We see your initiation into the Order of the Christ.” She did not understand it and waited.

Note - The sequel addresses that announcement, but the author does not yet seem to fully realize it while drafting her book. Therefore, we label this announcement as background.

June 1922 .

The Easterner comes to visit her in Switzerland. She saw in him “a great master” (a term common in esoteric circles). He asked a number of questions. Suddenly, he proposed an initiation into his order. Surprised, she said that she wanted to think about it first, for she felt no inner acceptance. She then asks: “Is your order the Order of Christ?” He confirmed. She tells him of the announcement and accepts, but without inner conviction: she felt that something was not right.

Note - It often happens in occult situations that one “feels something”, - in the sense of “something is not right”. This is the deeper soul alerting the conscious part of our soul .

The initiation .

She found various parts of the rite unappealing. Consequently, she began to make a earnest inner appeal to Christ until the ceremony was over. Afterwards, she learned that the Easterner had told an initiate that she had accepted the initiation but not the Master.

Second maintenance .

He repeatedly asked her to leave her home to work with him. Her inner voice clearly said: “No!” Her health was very poor at the time. Suddenly, the Easterner said: “Sit opposite me for a moment: I will heal you.” He drilled his eyes into hers with a stern, commanding look. Meanwhile, she inwardly called upon Christ, with the result that a kind of 'shell' (understand: a capacity for resistance) became palpable around her. “There! I have healed you!” So he said. To which her inner voice replied: “No!” He left. She was not well at the time, always with the impression that something was wrong.

Synchronicity.

It is regularly observed in occult situations that phenomena occur synchronously, that is, simultaneously, which apparently show some connection with one's own experiences.

A friend—unaware of anything—received a voice saying to assist their master

in his attempt to help the writer. The friend “withdrew into the inner realms ” (understand: concentrated): she 'saw' a stream of strong hypnotic forces washing over the writer like waves. The friend applied all her life force to help the writer withstand those waves. Finally, both stood on a rock, bathed in light and free. — So much for the vision.

When the friend received a letter in which Fortune recounted her experience, she understood the simultaneity and replied: “Watch out! He will surely try again. He realizes that he has been outmaneuvered, but next time he will make an attempt on the inner planes.”

Parting.

Fortune experiences a very vivid nocturnal vision. “I found myself in the midst of a group of seven or eight people. I saw two of them clearly. To my left stood a woman veiled entirely in black, yet whose figure stood out with astonishing clarity. To my right stood the Oriental. He said: ‘Now I shall give her the second, higher initiation.’ Then he grasped my right arm firmly. But I tore myself free, remained standing calmly upright, and said: ‘Before we proceed with this ceremony, I wish to make a declaration. I cannot allow anything or anyone to come between me and the Christ.’ A wailing arose. Arms were waved. Finally, everything vanished into nothing.”

Note - It is observed that occult attacks also continue during sleep.

Shortly afterward, Fortune tears up her initiation card and banishes the Easterner from her thoughts. Since then, she has been unable to establish any further conscious experiences with him.

Behold how 'adepts' impose themselves, if necessary with an occult attack.

15.9. Occult attack (sexual elemental).

Library st.: D. Fortune , *Psychological Self-Defense* , Amsterdam, 1992-5, 207/218.

The author admittedly deals rather haphazardly with the roles that sexuality can play in occult attacks. We will focus on one point, namely what she calls “the esoteric aspect of sexuality”.

The artificial elemental .

We repeat briefly. - One harbors a sexual feeling.

1. In a moment of relaxation (sleep, daydreaming, dozing off, meditation) you

think of someone in an erotic way (sharply defined image).

2. The person in question meets your standards with regard to her.

3. From your body (according to Fortune from your ectoplasm) 'something' emerges in a felt or unfelt manner (artificial elemental).

Incubi / succubi .

The medieval tradition knew two types of 'demons' that... to manipulate erotically in sleep (e.g. by means of lust dreams) (superiors / subordinates). - Occultism recognizes artificial elementals as the core of truth, which are more than a mere subjective product since they lead an objective subtle (Fortune says 'etheric') existence.

Occult sexuality.

Sexuality is – occultly speaking – both a biological event and a subtle (ectoplasmic , etheric) process. Thus, it is possible for anyone sufficiently formed or gifted in the occult to 'project' something of the subtle body (to make it emerge) in order to act, in the manner just described, like an out-of-body, erotically charged nature being.

Participation.

It is occultly conceivable—according to Fortune —that an invisible being or a human on earth sends a subtle, out-of-body elemental towards people in an erotic state . It is likewise occultly conceivable that one of the partners—or both—is controlled by a being and is thus its medium, its mediator. In such a situation, such a person (or several) can enter into the eroticism of partners.

Model.

A woman tells her story, with a friend vouching for its truth. - In her youth, she harbored a deep love for someone. It became an engagement. When he had left for West Africa as a missionary—alone for the time being—she received news that natives had murdered him. She had now lost the only one she loved and accepts the marriage proposal of a second cousin, a half-disabled man, who had long been in love with her. - Whenever she had sexual intercourse with her husband, she imagined the form of her first fiancé. She herself was a small, slender, and dark-haired woman. Her husband, who was a blood relative after all, differed hardly at all from her in type, and was, moreover, deformed. Yet the three sons were tall and strikingly blond, “true types of the north,” who moreover bore an astonishing resemblance to the murdered missionary. -

Note - Fortune suggests that:

1. the sharply defined image (during sexual intercourse),

2. which provoked strong eroticism in its nature (corresponding to that

representation),

3. provoked an artificial elemental that entered the subtle body of the sons. Which—according to the known occult laws—represented itself in the physical body of the sons. Such descendants are called 'subordinates' (oc, 211).

Congressus subtilis .

That is the Latin name for the subtle aspect of bodily union. Apparently—so have been the views since very ancient times—there exists a non-biological union.

Fortune : “In *Genesis* (6:1 ff.) and in the Book of Enoch we read that the sons of God (understand: high invisible spirits) mated with the daughters of men, from which a race of demons (*Note*: the Bible says 'heroes') arose. In the folklore of all lands we find examples of mating between human beings and elementals, usually with disastrous consequences. Classical (understand: Greek-Latin) literature teems with stories about visits of gods and goddesses to human beings.” (Oc, 210). The author warns extensively against gullibility regarding stories circulating in certain cases. But based on occult knowledge—especially concerning artificial elementals—she sticks to a kernel of truth.