

Text 10. The occult attack

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10.1. Occult attack (conflicts within orders).

Library st. : *D. Fortune , Psychological Self-Defense* , Amsterdam, 1992-5, 213ff ..

An occult society ('brotherhood,' says the author) radiates life forces.

Synchronous.

1. Each member possesses a presence or 'atmosphere';
2. The 'group spirit' – as it is called – which comes about through the efforts of a number of practitioners, radiates a collective life force.
3. A third aspect consists of one or more 'leaders' who represent special occult life forces that are important regarding the initiatory capacity of the group.

Diachronic.

The duration of the tradition. - If the group has a long tradition behind it, its atmosphere - its aura - displays a set of thought forms charged with very great life force.

Note - A thought form is a dose of life force that carries an idea.

The Mystery Oath.

initiation ceremony involves an oath whereby the initiate commits to:

1. not to misuse the knowledge acquired within the group and
2. never to share the secrets of the 'mysteries' (the typical group secrets) with outsiders.

Such an oath further comprises two aspects:

1. the penal provision provides for a penalty;
2. The 'invocation' provides for the intervention of a higher being that, if necessary, carries out the punishment.

Incidentally: Fortune treats the acting of the higher being as a kind of occult attack.

In case of conflict .

If a brother or sister resists, but rightly so, the higher being acts against those who are at fault. If there is a breach of faith and the person is at fault, that same authority will act, even if the transgression is kept secret.

Model.

A close acquaintance of the author was an advanced occultist. He was excommunicated by the order. In defiance of his oath of initiation, he began to establish his own independent lodge. He was warned to abandon the plan and to demolish his temple. He demolished it.

Yet immediately afterwards, he began working on another temple, but in a place kept secret with great care. Moreover, he ventured into "the great mysteries" (understand: a special form of occultism). As an exceptionally skilled craftsman, he made all the necessities for his temple himself so that no one would find out what he was doing. Thus, in a secluded street in West London, carefully concealed behind the curtains of heavy Nottingham netting, a beautiful little temple of the great mysteries came into being. The toil and struggle took months. No one except a few close friends he trusted knew anything.

The punishment.

Before he began the actual ritual work, he went to the coast for a short vacation. He sat on the beach. There he suffered a heart attack and died four hours later.

Fortune 's Conclusion : “The secrets of the order had thus been kept.”

Model.

Another member came into conflict with the same order mentioned above. He held a good position, was very wealthy, and was brilliantly gifted literarily. To take revenge, he wrote down the secrets of the order and published this book. He even began to make a name for himself as a writer.

Punishment.

After the book was published, his behavior changed rapidly: he fell on hard times. He descended into poverty. He wandered from one country to another. No publisher accepted his manuscripts. No magazine took them on.

Decision of Fortune : “The curse of Ahasuerus seemed to be upon him.”

A mysterious case .

On one of the Ionian Islands, the body of a girl was found naked on the ground: she lay on a cross that had been cut into the ground with a knife. No cause of death was found. It was determined that she had died because her body had been exposed to the cold night air for too long.

To which Fortune replied : “Even if that were so, how had Miss F. come to lie on the ground in a ritualistic manner ? Why had she undressed before leaving home and put on only a black cloak? Why had she brought the large knife with which the cross had been cut into the ground?” Fortune knew that she had worked with a woman who was very dangerous in the occult and who stopped at nothing.

10.2. Occult attack (black cats).

Bibl.st. : *D. Fortune , Psychic Self-Defense*, Amsterdam, 19~2-5, 222ff.

The author speaks from personal experience. She had written a series of articles about abuses in occult societies. She did this without intending to single anyone out. But it began with her feeling restless. When a 'friend' of hers attacked her by letter, the matter became clearer.

Black cats.

She, the housemates, and the neighbors were plagued by a whole army of black cats. The neighbors' caretaker had to sweep entire troops of black cats off the windowsills and the sidewalk with a broom! Moreover, they emitted a horrible stench. The phenomenon was initially explained away as natural. But that turned out to be incorrect.

Giant cat .

One morning after breakfast, the writer walks up the stairs to an upper floor and suddenly sees a cat twice the size of a tiger coming down. "She looked absolutely like a real cat of flesh and blood. Petrified, I stared at it for a second, after which the apparition faded and vanished" (oc, 225). - Fortune immediately realizes that it is a ' simulacrum ', a thought-form sent to her by someone with great life force.

Meditation .

She asks a housemate to meditate with her in her room. While they were doing so, they heard the piercing scream of a cat outside, whereupon another cat immediately screamed, and then another, and then another, and so on. Looking outside, both see that the street, as far as they could see, was littered with black cats that meowed and howled just as loudly in broad daylight as at night. — Whereupon the writer performs an 'exorcism' (incantation, expulsion). Upon looking outside, everything had vanished.

Spring Equinox

Occultists know that.

1. Great, difficult-to-control life forces break through.
2. Occasional astral (understand: a kind of subtle) disturbances become astral storms (energy flows).
3. Occult gatherings take place. Then many occultists enter a state of ecstasy ('trance') such that the soul leaves the body and attends those - gatherings (which is also called a 'soul journey').

Fortune's Astral or Soul Journey .

The writer does this purposefully (not wandering) through a kind of self-hypnosis (bringing oneself into a state of ecstasy), with attention focused on a symbol that fits the intention. It is like a clearly conscious dream in which one remains oneself.

As soon as she begins the journey and makes her way in the astral realm,

she 'sees' her enemy already waiting for her in the full regalia of her high occult degree. She blocked her path. Whereupon Fortune says that she denied her the right to take revenge (on account of the articles). In doing so, she makes a direct appeal to special leading figures to whom both are accountable.

Thereupon, a subtle struggle takes place between two willpowers. Fortune has the impression of swirling through the air in a vortex and falling from a great height. – When she comes to herself, having re-entered her body, her body lay on a heap of rags in the furthest corner of the room. The swirling in the subtle realm had caused a 'reverberation' (repercussion) in the body.

The people who, as is customary during such soul journeys, stand guard to prevent anything bad from happening, had moved the furniture far back during the struggle to avoid Fortune injuring her body.

She was defeated. But she resumes the astral journey. Those present form a circle once again. She calls upon the leading figures (mentioned above) and steps out again. A short and intense subtle struggle proved to her that she could follow the path she had intended. She saw the leading figures. Thereupon she re-entered. Never again was she troubled by her enemy. She did, however, suffer repercussions once more: her back was covered in scratches “as if a giant cat had scratched me” (oc, 229).

Fortune 's account of two astral soul journeys, including two astral struggles, is greatly abbreviated. When she compares this to a dream, she falls below astral reality: it is more than mere dreaming!

10.3. Occult attack (defense: water (salt), displacement).

Library st. : D. Fortune , *Psychic Self-Defense*, Amsterdam, 19.92-5, 251ff ..

To defend oneself against a cast lot, the first (and in a certain sense) the only thing is to sever contact with what is attacking. All other methods amount to breaking contact.

The author provides a package of practical advice, from which we extract the following.

Running water .

Fortune recounts. - On the verge of participating in a rather risky occult

undertaking, she accepts the proposal of a friend who was also involved to dine at her place the evening before. Aware of a certain tension in the atmosphere, she decides to stay the night at the friend's. This without informing anyone at all. The intention: to lead the attack down the wrong track! The result was only partial: the night was quite difficult, and the following day the writer felt a fairly strong tension.

Note Which indicates that the contact with the attackers was still quite strong, such that she was still living in the atmosphere of it.

To freshen up a bit, Fortune walks through Hyde Park in London: suddenly, the tension drained away. She tells this to her friend, who suggests pointing out the spot where it had happened. A map revealed that a water pipe lay underground there.

The old superstition says that if a witch keeps you in her contact, she loses it because you walk over flowing water. It is also claimed that a bloodhound loses contact with what it is looking for by walking over flowing water.

Incidentally: the dowser is influenced by it.

Running water.

Unwanted contact is broken by taking a bath. It is advisable to use consecrated water for this purpose—understand: replenished with new life force . Adding a small dose of salt—preferably also consecrated—strengthens the effect.

By the way: this is how the church proceeds with baptism.

Fortune's explanation .

Occultists take four 'elements' into account. They observe that earth and water, and very rarely air and fire, are primarily used in attacks. Well, consecrated salt represents earth and holy water the element water.

Incidentally: salt has a crystalline form; well, crystals have an added capacity to accumulate life force. - Combining water and salt has a stronger occult effect than using them separately.

Displacement

Contact is often severely severed because the target of an attack moves

away from their whereabouts. Moving (and taking nothing with them) – according to Fortune – is “the most effective”.

Incidentally: experience shows that this is not simply the case, but that there is a kernel of truth in it. Apart from the practical possibility of moving, of course!

Displacement

Temporarily leaving your usual environment—for example, going out for an afternoon—makes contact more difficult (especially if you take as few belongings as possible and mainly wear new or chemically cleaned clothes). It is like sleeping elsewhere mentioned above: the attacker believes that you are at a place known to him and targets that spot, while you are actually elsewhere! Moreover, keeping the temporary location secret reinforces the breaking of contact.

Avoidance of emissions .

A knife retains the smell of onions and contaminates whatever it cuts. Now, material objects retain emanations—understand: the life forces—for a longer or lesser time. If you come home, know that your outer clothes have come into contact with all kinds of life forces: therefore, never lay them on your bed without purification: “You can never know who sat or stood next to you on a tram or bus. So why would you give a strange magnetism (understand: life force) the chance to contaminate your sleeping place?” (oc, 254).—Fortunately—says Fortune —life force usually evaporates quickly or even very quickly, unless it has been deliberately caused by means of magic (ritual).

Note - Fortune wrote her work when there was no computer and no internet yet. Reasoning further based on what she says, it is clear that occult contact is indeed possible via the internet—even without the hackers and spammers with their criminal practices. Caution is advised.

10.4. Occult attack (materializations).

Library st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 19~2-5, 259ff ..

Contacts established by attackers can also cause material effects outside the target. This is called ' materialization '. This means that purely subtle realities—thought forms, elementals, for example—become gross material ('physical', i.e., physically verifiable).

Materializations .

Fortune provides a short list.

1. Sounds . - The target and other attendees hear, for example, 'noise' (understand: creaking in walls, cupboards, gusts of wind, less frequent ringing bells or - as happens more often - lamentations (of children, of people who are suffering, of the dead). Words are also heard, but not merely words heard internally (from an inner voice), but physically audible words that are heard not only by the target but also by attendees with ordinary hearing.

2. Light phenomena.

For example, lights are seen, “usually in the form of nebulous light spheres that float through the room like soap bubbles” (oc, 259). They show very varying sizes, from small points of light to spheres with a diameter of, for example, six feet.

Note - Clairvoyants can often 'see' figures in such dimly lit forms, whether of a human or animal nature.

White-grey clouds are visible, rising from the ground like columns of smoke. Such phenomena usually originate from a specific location. They do not move through the room like the aforementioned spheres of light, but—insofar as there is movement within them—rotate around their axis.

3. Scents.

The saying is known: “in the scent of holiness”. Well, scents too—think of the stench of the black cats mentioned above—can be perceived.

4. Substances

Powdered or mucilaginous substances are sometimes also present.

5. Movements

Objects—usually light—are moved or knocked over. The out-of-body Fortune herself was wildly moved against her will (see above). In such cases, one speaks of 'poltergeist phenomena'.

Haunted house

Oc, 97ff.. - A group of people, inspired to good deeds, had bought a house for foundlings in a London suburb.

The babies fell ill under mysterious circumstances (one even died) without

the cause of death being convincingly established. After the babies, an Irish nurse fell ill. - Several times a horse and cart was heard in the driveway, but whenever the maid opened the door, there was nothing there each time. - Some time later, the supply of coal was moved from one side to the other at night—with the accompanying noise. Several people repeatedly saw a strange man walking through the hall, after which several children always immediately fell ill. - Finally, mysterious fires broke out in various places in the house. In an empty room, for example, a basket of clean linen was on fire. Curtains began to smolder. - Meanwhile, the Irish nurse's health deteriorated rapidly, so much so that her mental faculties were also affected.

Means of defense .

Fortune states that some substances counteract materializations as she knows them. If one dissolves camphor in vinegar and places a few saucers of the mixture in different places in the room, this will prevent attacks by people with lesser life force from taking hold.

If one pours a little nitric acid—preferably dissolved—into a small bowl and lets it evaporate, this substance can prevent the attacks of people with a higher life force from realizing materializations . Fortune admits that she does not know how such defenses 'work' but notes that among occultists there is a conviction that the result can be verified.

Note - In the case of the foundling home, it was more complicated. When consulted, Fortune stated that the house had been inhabited by someone familiar with occultism and who had practiced “the left path” (meaning: black magic). After his death, he refused—so she puts it—to accept his share of purgatory and sucked the life force out of the house's inhabitants. - Much more was needed here than camphor or saltpeter.

10.5. Occult attack (meditating/ invoking).

Library st. : *D. Fortune , Psychological Self-Defense , Amsterdam, 1992-5, 263ff .. –*

The author essentially distinguishes two working methods.

Meditation. - Attention is directed towards sublime realities such as peace, harmony, protection, - God's love (understand: as she perceives God and His love) for a minimal duration and repeatedly. On the one hand, this has a cleansing effect (harmful autosuggestions, for example, are purified) and the spirit (intellect and reasoning ability, mood and will) is stabilized.

Unsteady people—they toss and turn on the waves of the circumstances in which they find themselves—acquire strength of character through meditation. And there are many unsteady people! That is the experience of anyone who interacts with many people.

Invocation (calling upon). Fortune defines.

1. There exists a general power of the good . What she understands by this amounts to the existence of an omnipresent life force, but only insofar as it works conscientiously and in a salvific manner.

2. From that, one takes out the part needed for a specific purpose. For example: one wants to help someone.

3. One concentrates that energy portion in a well-defined symbol. For example, the sign of the cross, the sprinkling of holy water, indeed, the blue robe of Our Lady (oc, 264) or some talisman (charged object). - The invocation ranges - so says the author - from the simplest prayer in which one appeals to Christ by making the sign of the cross, to the most complex incantation formulas. -

Note - It is remarkable that she does not connect the sign of the cross with the Holy Trinity, which is nevertheless very explicitly the content of every sign of the cross. Moreover: the term 'name' means 'life force', such that “in the name of the Father, the Son, the Holy Spirit” is the same as “in the life force of the Father, the Son, the Holy Spirit”.

Note - In this case, the talisman is connected to an invoked being.

Connection.

Fortune highly values the separate energies of the meditative and invocative methods but sees great merit in combining the two.

Meditation aims to reach an atmosphere of reality that is so pure and sublime that evil in all its forms (e.g., an occult attack) has no access to it. It is aimed at developing a kind of 'consciousness' of a higher degree within oneself. - According to Fortune , such meditation is only feasible for those who have undergone “very high training” in the matter .

By radically disregarding (disregarding) every formula or symbol, such as those just mentioned, one makes things very difficult for oneself in practical terms. For our daily consciousness clings on all sides to material things and

to our ordinary everyday feelings. These burden pure meditation.

She advocates an invocative method that – except:

1. from the universal life force
2. set aside a portion of energy for a defined purpose,
3. making use of symbols and formulas - directs attention to peace, harmony, - protection, - God's love as in meditation.

On the other hand, she considers it unwise to adhere exclusively to the threefold invocation without purifying the conscious soul life by turning away from raw daily realities to direct attention towards all that is higher realities.

In other words: evil—e.g., an occult attack—is controlled first and foremost by achieving deep inner peace (acquired through meditation), but not without invoking a specific situation—e.g., a domestic dispute—by thinking (invocative method).

If one neglects all this, then all methods will fail. There are people who draw a magic circle around themselves (invoking protective names to keep evil energies and beings outside the circle). But, if we are occupied with all possible evil within it or panic, then a magic circle is practically useless. A meditation that creates self-control becomes much more feasible if one meditates within such a magic circle (which is primarily a matter of thinking charged with power) or, while meditating, adheres to a symbol (e.g., a crucified Christ) or a formula (such as “I want to control myself”).

Conclusion. - Both approaches reinforce each other.

10.6. Occult attack (erotic relationships after death).

Library st. : *D. Fortune , Psychic Self-Defense , Amsterdam, 19.92-5, 83ff*
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The author titles the text 'ghosts'. One can argue about this. For what usually accompanies ghosts regarding phenomena is virtually absent in the following model.

An acquaintance who was deeply attached to her husband lost him after a long illness. Addicted to drink, very malicious, and selfish, he had made her life miserable, and he died without repenting. She herself took an interest in occultism, meditated, and invoked “the masters” (understand: occult high spirits). Due to his illness, her husband no longer harmed her, so much so

that she began to venerate him, contrary to his past. He died.

Against all advice , she attempted to establish an occult relationship (rapport) with the deceased. She went so far as to call upon him as her 'guide', to ' invoke ' him! Sensual as her husband was, he had clung desperately to life so that his death struggle lasted for days. At the urging of acquaintances, she had fortunately had his remains cremated, but against all good advice, she had taken his clothing and utensils from the hospital and placed them around a portrait of the dead on an 'altar' in her bedroom as a focal point for her meditations.

After a few weeks, she became seriously ill. Her character changed: from friendly, she became surly. Even in her facial expression, she resembled her deceased husband more and more. He had died of spinal cord inflammation, an ailment whose pain was felt intensely in the spinal nerves in the arms and hands, and worst of all on one side. Well, the woman developed a severe neuritis which, in terms of its spread, corresponded strictly to her husband's pains.

Note - It is clear that her husband had not changed his character and, after his death, continued to torture her based on the relationship she had created .

Another model.

Miss E. loses her fiancé in the war. To begin with, she overcame that loss, but after six months she suffered a nervous breakdown. — But with unpleasant experiences that occurred only at night (never during the day) and rendered her incapable of working. After falling asleep, her body slowly becomes numb and frozen. Sometimes she can thaw herself, but not always. Often she is powerless: although fully conscious, she cannot move or even call out.

Afterwards, she sinks into a kind of sleep filled with all kinds of experiences. Sometimes she visits unknown places and speaks with people she doesn't know at all. Sometimes she experiences situations she calls “indescribably beautiful.” It happens that she finds herself in dangers where she is about to fall or drown, but she overcomes this by ascending into the air and ‘traveling’ for miles. Sometimes it is as if she is floating aimlessly in the air.

She cannot comment on the duration of those experiences. Once awake,

she has great difficulty moving for some time, but this gradually passes. After a prolonged sensation of tingling in her limbs, she can finally stand up, but usually dead tired and not feeling fresh.

Peculiar :

The strange experiences sometimes seem no worse to her than this kind of awakening, but she is convinced that they undermine her health and happiness. She also had the impression that 'someone' who was her fiancé was trying to prevent her from re-entering her body after those nocturnal experiences.

Fortune says that she was treated, but through the being—the 'entity' as she calls it—that caused the disorder. This proved susceptible to good ideas and let the woman go. In this way, he became free. And immediately, his victim as well.

Background.

The author, op. cit., 89, states that pre-existing 'relationships' (married couple, engaged couple) continue to have an effect after the death of one of the parties involved. She suspects that sexual desire is strongly bound to earthly life and satisfies itself through the biological body of another. But with the unpleasant consequences shown by the two models outlined above.

True malice seems rare to her in such cases. When some occult knowledge also plays a role in a sexual relationship, this naturally strengthens the grip a deceased person can exert on a living person exposed by an intense relationship. This demonstrates that eroticism can create relationships that carry heavy weight after death.

10.7. Occult attack (atmosphere without or with entities)

Library st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 1925, 92ff.

The author also refers to an unpleasant atmosphere as ghosts. – An atmosphere she designates as 'mental' arises in a place where intense emotional experiences 'took place' and which, on an occult level, create a residual witness that continues to have an effect.

Model.

A friend studied at a school for dramatic arts. She was an advanced student who received private lessons from the head of the school and taught everything herself. One afternoon, a teacher had just finished administering

exams in elocution for younger female students. A whole line of girls had preceded her onto the stage—all nervous. They had briefly created a mental atmosphere there that still 'lingered'.

She who never hesitated began her recitation. She stood as if paralyzed and could not utter a word. After helping her for a moment, she quickly got going. Yet “that nasty attack” (oc, 93) of stage fright gave her a nervous shock. Fortune calls the transfer of the nervousness of the previous girls to the friend “sympathetic induction”.

Model .

A friend moved into a modern home in a newly built block of houses. From the very beginning, she did not feel very happy there. That feeling worsened. One day at dusk, she entered her living room: in the semi-darkness, she 'saw' a man standing with his back to the room, staring outside. When she turned on the light, she saw no one. Her maid 'saw' someone walking down the hallway toward this room several times. The hall door repeatedly opened by itself.

The friend's despondency increased. One day, she herself stood before the window in question: suddenly, she wanted to jump out of it. From then on, it became clear to her that treatment for depression would not help. As an occultist, she began to investigate the history of the square on which the block of modern houses had been built. She learned that an old lunatic asylum had once existed on that site, which enjoyed a nasty reputation.

The apparition that she and the maid had seen was probably that of some unfortunate patient with suicidal tendencies who had managed to commit suicide at that spot.

Fortune :

“The terrifying emotional forces that had come into being through the hatching of the plans and the final act of desperation appeared—as it were photographically —to be captured in the atmosphere and suggested her thoughts of self-destruction—just as the bad mood or depression of a companion brings about a similar mood in us without a word being spoken” (oc, 97).

Explanation .

According to the author, it is not easy to determine whether 'disturbances', two of which have just been outlined, are attributable solely

to the atmosphere—the first case—or also to an entity 'bound' to the earth—the second case.

In the second type, the entity is usually 'seen' sooner or later. Moreover, it is usually both 'seen' and 'heard'.

If a spirit is seen somewhere, it can usually also be heard. Reason : a form (understand: a portion of life force that has a form or shape), if it wishes to be sufficiently condensed to be seen, must contain at least a small dose of ectoplasm (energy situated between the etheric and the biological body). After all, ectoplasm can make itself known to a certain extent in the gross material realm.

1. If the apparition is seen only and not heard, it is possible that an occultly receptive person perceives images in the reflective ether (understand: the subtle matter between astral and biological matter) – a kind of photographic representation of nature (understand: simply present) – without any being being present.

2. If the disturbance is only heard but not seen, then astral life forces, caused by ritual magic, may be at work, as they have a lingering effect for a while.

2.1. These can be completely harmless after weak rites (except that they may, for example, disturb sleep).

2.2. They can cause serious disturbances if they originate from strongly evocative rites and if the atmosphere has not been sufficiently purified after the rites.

10.8. Occult attack (a former witch)

Library st. : *D. Fortune , Psychic Self-Defense* , Amsterdam, 1992-5, 57ff ..

Fortune meets a woman who was very averse to anything unclean or ugly; extremely picky (refused eggs, ate only raw vegetables), very fond of descriptions of vivisection, not animal-friendly but morbidly humanitarian. She was on the verge of a breakdown. She was keen on occult things and wanted to return to nature. Fortune , who had left London to take up residence in an occult institute in the barren sandy plains of Hampshire, asks her to come along to help with the housekeeping . The woman—Miss L.—seemed, to

begin with, friendly and completely normal.

The horse.

Upon arrival, the woman wanted to pet the horse pulling the carriage. The animal was startled, threw its head up snorting, and backed up. To the driver's surprise.

First night.

The writer had a nightmare: she was struggling with something heavy. Six or seven people had had roughly the same nightmare. Miss L. shifted back and forth in her chair: she felt that such things—as detrimental—should not be discussed! At that moment, a member of the group who had slept a short distance from the house passed by, and a lady who lived a little further away joined them: both spoke of a nightmare.

A few evenings later .

Fortune gets the feeling that something very dangerous is lurking in the bushes around the house, investigates, and checks if the window pins were on the windows. Miss L. replies: “Danger is lurking in the house; go to bed and lock your door just to be safe.”

Nothing happened that night .

But, when she and Fortune were both working peacefully in the kitchen, Miss L. suddenly grabbed a knife and charged at her. The writer defended herself with a large saucepan. Until the leader arrived just then, saw through the situation, and reprimanded both of them. He drew a five-pointed star on the threshold of Miss L.'s room. She locked herself up for forty-eight hours. The leader brought her out and spoke with her at length. She seemed purified. Recurrences occurred, but after weeks, everything seemed normal thanks to the leader. At a meeting ten months later, it turned out that she had not had another attack.

The heavy front door .

This door, although extremely heavy and closed, turned out to be ajar in the morning. Whereupon the leader sealed Miss L.'s room with a pentagram every evening. Result: the heavy front door was never ajar in the morning again.

The silver cross.

Fortune had had a cross consecrated by a priest because she was not

entirely at ease regarding the true nature of the group. Miss L. asked her to hide the cross: she could not bear the sight of it!

Background

When Miss L. was ready for recovery, she stated that she had a clear memory of black magic in previous lives. As a child, she saw herself in her daydreams as a witch who desired the misfortune or even death of those she disliked. She feared her own wishes because of their 'powerful' effect. She had the habit of imagining herself standing right in front of the people she was angry with and lashing out at them with a malevolent life force that she sent out towards them. When she was still living at home, she had regularly attacked her mother and sister in this way and caused her sister a serious illness. As the mother confirmed, they no longer wanted her in the house.

Double-edged

She admitted that, at heart, she consisted of two personalities: one, the normal one, was very compassionate and attuned to a high ideal; the other, the lower one, was malicious, prone to fits of hatred and cruelty. She was like this as a child, but over the years she saw the wrong in it.

Door locked

When she asked me to lock my room door, she had done so thinking that I would thus shield myself against the astral projection to which she then felt the inclination arising.

Incidentally: "astral projection" is an out-of-body experience (soul journey) that one controls oneself.

Witchcraft tradition

Miss L. abhorred sacred symbols. A room with a religious painting or object proved unbearable to her. Entering a church was unthinkable to her. Wearing a piece of jewelry in the shape of a cross was unbearable to her.

10.9. Occult attack (parasitism/vampirism)

Library st. : *D. Fortune , Psychic Self-Defense , Amsterdam, 1992-5, 77ff*
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The author distinguishes two types of 'vampirism' among beings.

Parasitism

Two people—mother/daughter, two female friends, mother/son, husband/wife —where one is the dominant (life-force-draining) partner and

the other the dominated (life-force-drained) partner—constitute a parasitic couple. Pathological attachment to one another is a striking characteristic.

When they are separated, the condition of the dominated improves and that of the dominant deteriorates. - The nurse caring for someone whose energy is stolen becomes "totally exhausted" in the process. Electronic equipment is also 'drained' of voltage! The person who is vampirized invariably displays a pale complexion and tires easily.

Vampirism.

If one or more persons possess the ability to project the etheric body (understand: to leave with their etheric shadow), then parasitism becomes 'vampirism' in the strict sense. A mere astral out-of-body experience does not have the physically verifiable effects that denser etheric matter is capable of.

Model

Fortune gets *Journal of the Asiatic Society* (lxv (1896)) to . The Berberlangs in the Philippines, if they wish to survive, must occasionally eat human flesh. -- They feel an appetite for human flesh. They lie down in the tall grass. They hold their breath so that they enter a state of ecstasy and can astral exit. They 'float' ('travel') away, enter a house, and enter the body (especially the intestines) and feed on the life force of the one they are thus draining.

A Western eyewitness heard someone experiencing an out-of-body experience float past with a mournful sound and enter a house. The next day, he determined that the occupant lay dead without any signs of violence. - That is an Eastern model, then.

Transitivity .

Fortune distinguishes between the primary vampire who exits first, and the secondary vampire who is sucked dry but then exits in turn and sucks dry (a sucks b dry, who then sucks c dry himself, - constituting a transitive relationship).

Model.

A soldier at the front in France (WWI) was caught red-handed engaging in necrophilia (meaning: sexual gratification on a corpse).

Incidentally: it seems that this was not so rare at the front (even with the wounded). The influential family managed to remove the necrophile from prison as a mentally disturbed individual. They entrusted him to a nurse.

When the nurse had a day off, a boy, D., would come to keep him company (as his cousin). It became a distant relationship: one day, the cousin bit D. in the neck, just below the ear, and drank a dose of blood. D. went through a crisis. During this time, he had the impression that something like a 'ghost' was attacking him.

To make a long story short, the following. Upon investigation by an expert occultist, it turned out that this spirit (occult visitor) was a deceased vampire. After his biological death, he managed—as a former black magician—to maintain himself in his etheric body by, for example, vampirizing wounded on the front lines .

In other words: the primary vampire was that dead man; the secondary the soldier, D's cousin .. – “The earth-bound soul of a vampire sometimes attaches itself permanently to one person, namely when he succeeds in turning that person into an active vampire himself. (...). The first vampire can continuously provide himself with the necessary ethereal nourishment with the help of the second” (oc, 85).

Punctures

If vampirism is suspected, the author recommends examining the patient's body with a strong magnifying glass to detect numerous tiny punctures—so tiny that they cannot be discovered with the naked eye (unless infection and suppuration occur). The 'punctures' are mistakenly taken for insect bites. They are 'bites, ' but from a vampire! They are preferably located on the neck (especially under the ears), the inside of the forearm, the earlobes, the toes, and—in women—the breasts.

Note - Notice how Fortune - for the umpteenth time - says: “souls bound to the earth”. Sexual drive and kill drive bind to the earth and to earthlings!

10.10. Occult attack (atmosphere after occult experiments).

Bibl . st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 1992-5, 100v..

Under the title 'spoken', the author presents a short excerpt from *The Confessions of Aleister. Crowley is the subject*.

Incidentally: Alister (also Aleister) Crowley (1875/1947) is a notorious magician who evolved from poetry to drug use and sexual magic in search of supernatural powers.

The text excerpt mentions Abramelin . This refers to a 14th-century text that was composed, perhaps in Zagreb, by a Jew who converted to Christianity and was well-versed in Christian doctrine regarding angels and demons. The work is mystical and theurgic (magically summoning higher entities). It became a major work for a number of esotericists. *R. Ambelain , La magie sacrée (Livre d' Abramelin) the mage)*, Paris, 1975, is a more recent edition.

Crowley bought a house in Scotland near Loch Ness. There he secluded himself to study Abramelin 's exposition and put it into practice. After months of grueling efforts—which brought him to the brink of madness—he obtained—under the mystical name Perubaro—in his private ' templum ' (meaning: magical room) phenomena that could not be explained naturally. This strengthened him in his magical calling. He had already experimented with Abramelin 's magic, as is evident from the following excerpt.

“The demons connected to Abramelin do not wait to be summoned: they come uninvited. – One evening, Jones (who initiated him into the first degree of The Golden Dawn in the Outer, a famous hermetic brotherhood) and I went out for dinner. Upon leaving the White Temple, I noticed that the Yale lock was not gripping because the door was sticking slightly. (...). I checked to see if it was properly locked.

On the stairs, we encountered half-condensed (understand: more or less material) shadows (understand: phantoms). The entire atmosphere still vibrated with the summoned forces (understand: Abramelin's spirits). Our experiments were aimed at condensing those forces into perceptible images.

When we returned, nothing in the house itself had been thrown into disorder, but the temple door stood wide open, the furniture had been moved, and some symbols thrown across the room . We restored order and then suddenly noticed that an almost endless procession of half-materialized beings was passing through the largest room.” – Fortune says that this is a model of a ceremonial magic that fails to properly disperse the invoked forces (read: to paralyze them).

Crowley continues. “When I moved to Scotland, we discovered that the mirrors were too large to get out of the house by any other route than through the Black Temple, which had, of course, been completely cleared out before the workmen arrived. But the atmosphere remained: two workmen suffered such a severe shock that they were unable to do anything for hours.

Moreover, almost weekly, casual visitors on the stairs would fall unconscious or be overcome by dizziness, cramps, or even a stroke.”

It took a very long time before these rooms were rented out again: people instinctively sensed the presence of some mysterious danger.

Fortune . - All people familiar with occultism know that places where a temple dedicated to mystery rites once stood— Crowley mentions a white and a black temple—are always strongly charged with occult forces (understand: life forces and all kinds of beings). These are not always evil in themselves, but they have a strong influence on humans, as the two workmen or the casual visitors experienced as a creep!

Note .. - Fortune , oc, 101ff., states that Catholic monasteries destroyed during the Reformation very often make similar 'charges' felt as an atmosphere. She emphasizes that these remnants of evidence are not easily 'dispersed'. In such cases, one speaks of a 'curse', i.e., the unpleasant effect and of such heavily charged atmospheres.

Conclusion. - Summoning 'forces', yes! But controlling them is something else!

10.11. Occult attack (connection surrounding a female vampire)

Bibl . st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 1922-5, 46ff.. The author recounts what she followed closely.

Summer 1926 .

A friend of hers is asking for advice regarding a couple, Mrs. C, who woke up after nightmares feeling anxious and threatened by words, and Mr. C, who suffered from seizures resembling epilepsy around the same time.

Incidentally : true epilepsy is accompanied by involuntary urine loss. Which did not occur in Mr. C.

Cohesion

Mrs. C.'s nightmares always occurred shortly before the pseudo-epilepsy (which always occurred during sleep).

Cyclical coherence .

Both phenomena occurred every 28 days. Fortune states that, occultly

speaking, the moon goes through three 'aspects' (Persephone , Diana, Hecate). She invariably plays a leading role in occult practices. Mrs. and Mr. C. were 'worked on' somewhere according to the moon aspects.

Background

Upon occult examination, nothing unusual was found regarding Mrs. C. However, regarding Mr. C., it turned out that—in a previous incarnation—two women, mother and daughter, had practiced black magic in his service. The youngest had been his mistress for a short time at that time.

The after- effect

The youngest visited both spouses astrally and caused the synchronous phenomena , nightmares, and pseudo-epilepsy. - The question. - Is the youngest embodied or not?

The writer's friend confides in Mrs. C. – She already had her own 'intuitions' pointing to occultism! Moreover, she could quickly identify both women. The oldest witch was now her mother-in-law, whom she intensely detested, so much so that she never stayed home in her husband's absence (the mother-in-law had apartments in the same building), yet remained very polite. She had no normal reasons for this detestability.

The youngest seemed to her to be the friend of the mother-in-law, Miss X., whom the old lady always called 'Mother' and was very attached to her. But she was apparently also very attached to Mr. C., who truly loved his wife and politely ignored Miss X.

Miss X. - She was once engaged to someone who, as soon as it became known, wasted away and died of a hematoma after a short illness. Years later she became engaged again: this second partner soon fell ill with an ailment whose main symptom was a hematoma - for years.

Wealthy as she was, she took an aunt in as a chaperone so she could care for her ailing fiancé. Shortly thereafter, the aunt wasted away: she sometimes lay unconscious for days. Meanwhile, she remained a faithful visitor to the C.'s . After the death of C.'s first wife, C., who had always harbored an aversion for Miss X, married Mrs. C. After the death of the mother-in-law, the latter wanted nothing more to do with Miss X.

Shortly afterwards, the second wife, Mrs. C from the beginning of the story above, became unwell. It worsened until the doctor diagnosed:

rapidly spreading uterine cancer!

She deteriorated until she lost consciousness. At the same time—note the synchrony—Mr. C. also lost consciousness after seizures. Both died a few hours apart.—Peculiar: C.'s first wife had also died of uterine cancer!

Around that time, Miss X's aunt and fiancé also died shortly after one another. Remarkably: after the disappearance of all those surviving relatives, Miss X suffered a mental breakdown. According to Fortune , the death of the first lover, the condition of the second lover, and that of the aunt point to vampirism.

Explanation

In the strict sense, a vampire is a deceased human whose corpse does not decompose in the grave but gives off blood. The soul finds no rest and sucks the life force out of the living to survive in the afterlife.

But Fortune uses the term in a broader sense: a living or a dead person who, in order to survive, sucks the life force out of others such that they—usually after a short time—display all kinds of signs of exhaustion and illness. The various illnesses and deaths experienced by the C. family can indeed be interpreted as caused by the fact that Miss X was vampirizing .

10.12. Occult attack (summoned, uncontrolled forces)

Bibl . st. : D. Fortune , *Psychic Self-Defense* , Amsterdam, 19,92-5, 134ff..

H. Campbell publishes a letter in *Occult Review* 1929: Dec. that the writer reproduces verbatim. We cite the structure therein, understand: the systematic progression. He had attempted to make a talisman to apply Abramelin's magic. When the rite was finished, he purified his workshop. However, this process had the sole effect that the talisman was rendered ineffective and the summoned spirit was far from controlled.

03.03.1927

New moon. - He suddenly woke up with a vague but oppressive feeling of fear. It was not a nightmare, but a feeling he quickly overcame with willpower.

02.04.27.

New moon. He woke up again with the same feeling. The same control.

01.05.27 .

New moon; He woke up again, but with a very intense fear. With an almost

unbearable exertion of will, he overcame that feeling. He then 'saw' the entity for the first time: a kind of “blind force” with closed eyes, long hair, and a long beard that gave the impression of slowly awakening to action.

Note .. - Campbell remarks.

1. He was attacked only once per night.
2. In the case of physical occurrences (smashed glass, voices, etc.), then, with one exception, these are not physical events but merely 'obsessions'.
3. Such incidents never occurred while he slept: he would wake up each time and only then feel the fear “lying upon him”, which he then overcame with a fierce exertion of will (including, if necessary, jumping out of the window).

30.05.27 .

New moon. - Around midnight, a voice suddenly wakes him with a loud cry: “Watch out!” Immediately thereafter, he notices a red snake performing all sorts of coils under his bed. It scraped its head along the floor to attack him. He escapes by jumping out of the window and landing in the rose bushes.

30.05.27.

New moon. He sees the creature again: the long hair had turned into snake heads and it seemed much more active. The following night, Campbell was awakened by a violent noise and jumps out of bed: a large, red obelisk had crashed through the western wall of his room and was leaning against the eastern wall. The wall and window were shattered, but his bed was spared. The mirrors were also in shards.

That time—according to him—the obsession must have lasted for minutes. He had no strength to move, although it was only an illusion. He experienced a hopeless fear. He managed to jump onto the floor.

Campbell.

“Now comes the strangest part of the whole story. — When I had finally mastered the obsession, I went back to bed, deadly tired. I am certain that the only sound I made that night was the jump on the floor. Moreover, the distance separating my room from those of the other residents is at least ninety meters. Yet the next morning at breakfast I was asked what kind of terrible noise had been in my room during the night” (oc, 137).

Thereupon Campbell considered himself defeated and consulted someone who paralyzed the summoned entity. After which he finally had peace.

Note - At least until the day he sent the letter to Occult Review.

Note - Fortune discusses such history under the title: “The dangers that can arise in ceremonial magic”. The term 'ceremonial' means practicing magic by performing rites. Indeed: rites, understand: a foundation (temple, furnishings), external actions including words containing well-defined names, if these have been introduced by experts in the field - magicians - are not innocent, for they carry within them what the instituter has placed within them regarding life forces and beings. Whoever performs them makes the instituter visibly and tangibly present with his site, furnishings, and actions. In other words, one situates oneself within a 'tradition', understand: an occult stream of persons, life forces, and invisible beings that one must radically control.

10.13. Occult attack (intuitives).

Library st. : *L. Bemard d' Ignis , Traité pratique du désenvoûtement et du contre-envoûtement , Rennes,2002, 15ss..*

The author speaks of the signs (' symptoms ') of an occult attack (' envoûtement ').

He distinguishes between those who imagine they are being attacked by the occult and those who—as he says—actually have a problem of negative (meaning: exhausting) energy. According to d'Ignis, rites do not work in the case of an imagined attack. Those who, skeptical as they are, do not believe in an occult attack but eventually ask themselves whether their miscalculations might not have a 'mysterious' cause after all, he calls “the healthy type”.

With such people, the rites very likely do work. - Oc, 18, he admits that he is not a seer. Inevitably connected to this—which he himself expressly admits—is that he is highly dependent on what his clients tell him. Now, everyone who has experience in this matter knows that clients sometimes provide a very one-sided account.

Note - This latter point explains its duality . For those who imagine themselves also have a problem (worth further occult investigation, so much so that rites 'work' in their case too). And success with skeptics is by no means

always guaranteed.

Moreover: the rites that d'Ignis himself performs are open to reservations, although it cannot be denied that in many cases they 'work'. But this 'working' reflects his axioms, and these are subject to criticism. Such that his results have only a limited scope. This does not prevent his work from being a veritable gold mine of data. Therefore, we will consider a number of very valid insights.

The energetic feeling. – As the first and fundamental characteristic of an occult attack, d'Ignis indicates the client's sensitivity to occult things.

Axiom.

“A person is all the more susceptible to all kinds of harmful influences (of occult attack) to the extent that he is sensitive or intuitive” (oc, 24). Reason: 'intuition' – as d'Ignis describes it – is the result of a good interaction between the 'double' and conscious thought. His explanation: Everything that exists – mineral, plant, animal, human – has outside its biological body an energetic shadow which it calls “the astral”.

Note - That this phantom is also ethereal or possibly ectoplasmic (akash), as D. Fortune explicitly states, seems to be neglected by d'Ignis . The phantom controls the biological body and conversely the biological body influences the phantom. - An occult attack - according to d'Ignis - has the phantom as its target. -

Now, the interaction between the subtle body, which is the phantom, and consciousness is such in some people that what takes place within the phantom may well penetrate consciousness instantaneously. They become aware of what is taking place in the depths of the soul (the phantom or the unconscious). Such people are called d'Ignis ' intuitives '.

“Your soul (understand: your shadow) knows what will happen in your near future. It knows how to find water (the skill of the dowser). It senses everything that occurs within you on an energetic level” (oc, 24). This intuition is information that arises from the shadow into your consciousness in many forms: impressions, dreams, smells, cold, heat, etc. It can develop into clairvoyant gift.

d'Ignis 's experience , people who are attacked by the occult are almost always such intuitives (and thus ' sensitives ', he says): “To date we have not met an intuitive who has not undergone an occult – benevolent or malevolent

– influence”. (Oc, 26).

Conclusion - This type of intuition is a factor that makes one susceptible to occult attack.

Note: Expressed in this way, this is of course true if 'sensitive' means “quick to grasp”. But the author insinuates that this intuitive nature makes one particularly susceptible to occult attack, as he explicitly states (oc, 27): “ Vous y êtes prédisposé”. However, this can only be established to a limited degree.

This type of intuition is not a disadvantage in itself. But—and the author rightly points this out—according to the environment ('atmosphere,' as occultists call it), the effects on the phantom—the 'unconscious' of psychologists—will be either positive or negative. The phantom thereby resembles a sponge that absorbs all possible energies. Intuitives realize this more consciously than non- intuitives .

10.14. Occult attack (fatigue as a hallmark).

Library st. : L. Bemard d' lgnis , *Traité pratique du désenvoûtement et du contre-envoûtement* , Rennes, 2002, 31ss. (*La fatigue sans raison*).

The author discusses the signs of an occult attack. By way of introduction, he cites the assertion of many skeptics: “I do not believe in magic. So attacking me is impossible!” To which d'lgnis replies : “This notion is totally false. Whether one believes in it or not has very little influence on susceptibility to harmful influences. (...). Conviction plays no role. Neither does religion. Nor does social or intellectual background. The most remarkable results are sometimes achieved among radical skeptics” (oc, 30).

Surprising fatigue .

As the first characteristic of an occult attack, the author discusses fatigue.
- He cites several criteria. -

1.1. Are you tired in the morning when you wake up, even after a good night's rest?

1.2. Do you often feel exhausted without any apparent reason?

1.3. Do you know of sudden, brutal, and unexpected moments when you become exhausted?

2. Are you involved in any form of occultism (spiritism, clairvoyance , magic, esoteric group, etc.) and do you experience a significant loss of energy in the wake of this?

These license plates are not in themselves decisive license plates, but merely partial plates. This is all the more true since some people under an occult attack do not feel tired.

Explanation.

When a waning life force attacks you, it strikes your shadow (the - unconscious). This will mount a defense, even though it often happens that you are not aware of it. If the waning energy is of a wandering (meaning: not directed at you as a target) or transient nature, your deeper soul will ward it off without further ado. But if it repeatedly strikes your 'doppelganger' (as d'Ignis so likes to say), the latter will ward it off day after day, but to do so he needs life force, especially if the occult attack is severe. That becomes particularly exhausting in the long run.

Until, through repercussion, the exhaustion manifests psychosomatically (from the soul to the body) in the form of exhaustion or fatigue. This occurs particularly strongly when black magicians manipulate their target in such a way that they can no longer sleep.

Vampirism

Some occultists use their clients to steal their life forces. - “The principle is simple. Under the pretext of helping the client, the magician asks him to concentrate at fixed hours on a photograph of himself or on an imaginary link. At those same fixed hours, the magician performs a ritual that vampirizes , which sucks out the life force, in order to feed on it. - Other methods exist, one just as harmful as the other” (oc, 33).

Vampirism

Of a similar nature are the abhorrent practices of groups that present themselves as 'esoteric'. They act under the influence of degenerate 'egregors' (understand: an egregor or 'waking one' is a group entity). They exhaust the life forces— d'Ignis says 'magnetism'—of their 'adepts' (understand: initiates).

“These latter are recognized by their pale complexion and their evident lack of vitality” (oc, 33). He concludes: therefore, beware of all kinds of 'groups' and all kinds of 'systems'! There are groups belonging to “the tradition” (meaning: those that abhor such practices), but others are to be avoided, and these are not always the most modest. The author does not wish to name names, but he recommends relying on intuition (as he defines it) and on general experience in this matter.

Note - Oc, 9, the author warns. - At the beginning of the 20th century , *Jules Boucher* wrote in his *Manuel de magie pratique* : “Magic has always been a domain heavily exploited by quacks (...). In Paris, for every one valid seeress, there are ten who are nothing but exploiters .”

To which d'Ignis replied : "Today this is still the case! What's more: we are worse off because the media – television, radio, press, Minitel" edm . - exacerbate the situation. - It seems that true occultists are becoming rarer: the elders cannot find young people to continue “the tradition”. Practical 'knowledge' (understand: true and conscientious occult knowledge) is being lost. - However pessimistic, d'Ignis seems to be right.

10.15. Occult attack (will to live / physical phenomena)

Library st. : *L. Bernard d' Ignis , Traité pratique du désenvoûtement et du contre-envoûtement , Rennes, 2002, 35ss., 46ss..*

The author reviews further signs of an attack.

Weariness of life .

Some features.

1.1. Do you experience fears or moments of panic that seemingly have no reason?

1.2. Do you find yourself losing the desire for anything at all (taking on something new, going out for a trip, giving the interior a makeover...)?

1.3. Does life as a whole seem like one great suffering to you?

2.1. Do you sometimes or even continuously feel a kind of accumulation (a 'ball') in your stomach area?

2.2. Do you feel a heaviness or a sticky mass around you?

2.3. Do you experience bad dreams, yes, repeated nightmares that reach a peak with the full moon?

Explanation.

This sign continues the previous one – symptoms of fatigue –: the deeper soul cannot help but let psychosomatic alarm signals come through: to survive!

In passing, d'Ignis mentions erotic feelings of all kinds. These most certainly belong to the warnings of the unconscious, but he does not develop them.

Extreme .

The weariness of life can extend to morbid ideas encompassing suicidal tendencies. Some acts of destiny lead to total self-destruction: it suffices for the black magician—even if only for a few seconds—to control the entire deeper soul to compel the target to the irreparable, and this without the latter bearing full responsibility for it. —Note: d'Ignis distinguishes such states from other pathological depressive situations.

Physical phenomena .

These are also part of the psychosomatic degree of an occult attack, but the quasi-physical and the paranormal stand out. - The author provides a list of signs. -

1. Do you have problems with sexual inability or frigidity, whereas previously everything was normal?
 2. Do you occasionally feel a buildup in the throat or stomach area?
 3. Do you suffer from headaches without an apparent reason that, moreover, often occur at the same hours of the day?
 4. Do you have the sensation of pressure, indeed, of weight on your chest; moreover: does this sometimes go so far that you threaten to suffocate?
 5. Do you sometimes have the impression that your organs move within your body?
 6. Do you experience nausea or drowsiness that apparently accompany the phases of the moon?
 7. Do you experience unusual sensations such as pricking, coldness or warmth, or being touched by 'something'?
- This list— d'Ignis underlines it—is incomplete.

Note - What is reflected in all such characteristics? The author, after having systematically noted them down, concludes that there are “the great families regarding lot-throwing” that occur most frequently in our current

Western culture and that show an increasing degree.

1.1. The economic struggle, which is intensifying in all domains, means that it is not uncommon for a colleague or competitor to be magically eliminated in order to take their place.

1.2. The increasing number of immigrants from cultures where practicing magic is a daily activity alters the true nature of magic and its degree in our Western regions.

1.3 . The increasing resources available to the media—think of the internet—make magic in its 'black' (meaning: unscrupulous) forms accessible to anyone and everyone. For instance, people learn to teach a magician to perform a task for payment, or they buy magic books which they then learn to apply themselves.

2. The overpressure of today's hectic life, poor nutrition, pollution, etc., reduce the natural resistance of our deeper soul and make us all the more susceptible to magic.

If, therefore, one experiences the signs already discussed and those yet to be outlined, it might not be without some use to consider the causes just listed in order to track down the 'culprit' and thus develop resistance oneself and measure the result oneself: if the ailment vanishes in this way, then this is a kind of self-diagnosis!

10.16. Occult seizure (communication disorders).

Bible st. : *L. Bernard d' Ignis , Traité pratique du désenvoûtement et du contre-envoûtement , Rennes, 2002, 37ss. (La solitude et les problèmes de communication)*.

Often, the attacker attempts to isolate the target from all who—and all that—could assist it. A diminishing life force acts as a repulsion mechanism within the immediate environment .

Features

The author provides a list of criteria.

1.1. Do you experience an intuition (as the author describes it) that opens your mind to a difficult-to-describe urge to attack around you, without being able to define the exact cause of it?

1.2. Do you notice that the attitude of those around you towards you has changed recently—it could be months?

1.3. Do you provoke envy anywhere without anything seemingly having changed?

1.4. Do people of the opposite sex turn away from you as if they discover not a single good quality in you?

2.1. You yourself, do you experience aversion to the opposite sex?

2.2. You yourself, have you been experiencing fits of anger for some time for which you had no real reason?

2.3. You yourself, have you been shutting yourself off for some time instead of engaging in smooth contact?

3.1. Do you, for example, have repeated arguments with your partner within your marriage—arguments for which the reasons are unclear to either of you?

3.2. Do you feel aversion towards your partner?

3.3. Has your partner's attitude suddenly changed drastically over the past while?

3.4. Has your partner suddenly left you without any apparent reason? What attitude do animals – dog, cat, bird, etc. – adopt towards you? Do they flee from you? Yes, are they aggressive towards you?

Explanation

The author puts forward an axiom: “If more than one person meets one another , then exchanges of life forces take place.”

Thus: if a healthy person finds themselves in the vicinity of someone struck by an attack, degrading energies penetrate the deeper soul (the doppelganger) of that healthy person. Based on a reflex of self-defense, the latter will feel the urge arise within themselves to avoid the person struck by the attack. This can lead to a kind of instinctive antipathy. Without being able to formulate an identifiable reason for it, the healthy person will flee from

this “occult contamination.”

This happens more often than one usually thinks. For instance: if you sleep in the vicinity of a sick or old person, this will take its revenge by a peculiar fatigue in the morning. – The weaker in terms of vitality drains the stronger.

A model

Oc, 136ss.. – A man in l'Ardèche consults the author in 1995. – An intellectual of a higher caliber. Director of a company. Certainly no fanatic of magic: he didn't even seem to believe in it. Envy sets in. For months, indeed, for years. The unpleasant consequences were inevitable in time: bankruptcy, a very difficult financial situation, difficulties with his wife, – fatigue, incessant anxieties.

At the first consultation, his wife says: “He is playing his last card by appealing to your intervention and hoping for a miracle.” – But, if an attack lasted for a very long time and was thorough, then restoration on the basis of ' désenvoûtement ' (counter-magic) is unable to turn the tide all at once: as the author says, the attack must be forced to subside so that, in the meantime, the afflicted person's vital force can recover. Also: for the first two weeks, the man still felt tired, extremely tired, even worse than ever before, so much so that he doubted d'Ignis 's intervention . But he survived! His marriage resumed. Three months later, his economic fortune returned.

Naturally, this case and the restoration worked out by d'Ignis must be situated within the presuppositions and the method of the author.

10.17. Occult attack (financial to lose)

Bible st. : L. Bernard d' Ignis , *Traité pratique du désenvoûtement et du contre-envoûtement* , Rennes, 2002, 41ss. (*Les pertes money repetitions*).

A throw of the lot may aim to achieve failure or, notwithstanding that failure is not directly intended, nevertheless cause it wholly or partially. Life naturally involves having good luck and miscalculating, but in a number of cases one experiences “nothing but” miscalculations which, in the long run, suggest the hypothesis of some kind of occultism.

Determination

“When it comes to business, whether small-scale (a small shop, for example) or large-scale (“high finance ”), more and more people resort to

magic” (oc, 41). We are experiencing an economic struggle in all areas. In times of economic crisis, that struggle intensifies. Thus, a firm wishing to see its turnover grow is obliged to acquire new clientele at the expense of competitors. The weapons used for this purpose are, of course, publicity, marketing, etc., but increasingly more than occult means. – The author is formal: he notes that such a thing is no longer rare.

Drawing . He gives the following list.

1.1. Have you noticed that for some time now, the money has been flowing out of your cash register, as it were?

1.2. Do you repeatedly observe financial losses such as vehicle breakdowns, electrical equipment failures, water supply defects, repeated repairs, etc.?

1.3. Do you often lose small items or small amounts of money?

1.4. Is your turnover consistently declining where all efforts have remained the same?

2.1. Does your boss pay you what you really deserve?

2.2. Do you fear more and more being dismissed without real reasons?

3.1. Do your clients stay outside with you along the way?

3.2. Are your publicity efforts yielding noticeably fewer and fewer results?

3.3 . Do you have significantly more defaulters?

4. Have you recently been in a car accident, or does the driving behavior of other people behind the wheel sometimes strike you as dangerous? In other words: do you fear for your life on the road?

5.1. Do your electric lights burn out unusually?

5.2. Do some electrical devices exhibit bizarre behavior, such as suddenly switching off, being interfered with by parasites, etc.?

As with all the preceding lists of criteria, a single criterion in itself has no occult value. The more the criteria accumulate, the more likely it is that occultism is at work.

***Egregoren* .**

In the *Gnostic Book of Enoch* , ' egregore ' means an angel who controls the directions of the cosmos. In common occult terminology, an egregore is an entity that both summarizes and controls the life force of a group.

Now d'Ignis establishes that the logo—the geometric figure—of large enterprises indicates such egregores and makes them visibly present.

For example, Opel uses the symbol of the Salt of the Alchemists as its logo. The goal is sales success . A company's logo concentrates the life forces of its egregore . That logo attracts attention and, as it were, sucks a dose of life force out of every bit of attention paid to it. If millions of people donate such a dose (mostly unconsciously) to the logo, this provides happiness—in the name of sales success— to the society.

The author admits that he himself works for companies in that sense by providing them with a loaded logo.

Note - In Oc, 159ss., the author elaborates on the occult significance of a coat of arms. - A shield, for example, with an engraving on it, can be charged with life forces.

To begin with, a coat of arms is a bearer of the life force of the one to whom it belongs. But there is more: if occultly well made (understand: magically charged), it potentially makes higher beings—protective spirits—visibly and tangibly present.

d'Ignis says that a coat of arms made according to the rules of alchemy (an occult nature) constitutes a sturdy shield in an occult battle. "Ours has never let us down!!!" (he says oc, 159).