

Chapter 7: Mantic and Magic (II)	3
7.1. Mantic	3
A broader context	3
7.1.1. Telepathy	3
A direct experience	3
Degrees of intensity	4
A newborn child	4
7.1.2. Synchronic and diachronic	5
An afterthought	5
I'm where my heart is.	5
Beyond the boundaries of time and space	5
7.2. Magic: features	6
7.2.1. The equal seeks the equal	6
Similia similibus	6
What was given, what was requested and finally the solution	6
The drug... or the prescription.	7
7.2.2. A quantitative multiplication	7
And a qualitative leap	7
Quantity and quality in magic work	8
7.2.3. A concentrated thought	9
A shining sphere	9
To see a circle with the mind.	9
7.2.4. A thought moves freely.	10
A free content of consciousness	10
To visualize a monk.	10
Philip: an imaginary character	11
A united group of people	11
An anniversary	12
7.3. Magic suggestion	14
A suggestion in images	14
The negation	14
An unconscious suggestion	14
7.3.1. Hypnotic suggestion	15
A stream of energy	15
An occult attack	15
A horrible experience	16
A damaged aura	16
A concert singer	16
7.3.2. Suggestion during sleep	18
A speedy recovery	18
7.3.3. Telepathic suggestion	18
Telepathy	18
To focus attention on someone.	19
A deep love	19
We imagine ourselves to 'be' with someone	20
I visualized a hospital visit.	20
A score	21
I will visit you in my astral body.	21
I thought I'd squeeze gently	22

We are where we think we are.	22
Bilocation	23
Identifying with someone.....	24
The equal seeks the equal.....	25
A demonic trait.....	25
To transfer contents of consciousness.....	26
7.4. Black Magic.....	26
7.4.1. A revenge demon	26
Jealousy and envy	26
Filled with horror	28
It is better to suffer injustice than to cause injustice.	28
The moral taboos of religions	29
Fine-material guards.....	30
7.4.2. Hexe Petra	31
And with all my heart, I wish you all the evil.....	31
I'm taking my revenge	32
Sex companies.....	32
7.4.3. The magic egg	33
A gypsy woman.....	33
A profound remorse	34
A strange dream	34
7.4.4. Repercussion or impact	35
7.4.5. Larvae.....	35
An indefinable unease	36
"They are larvae.	36
A baby as a victim.....	36
The shock in return.....	37
7.4.6. A counter-spell	37
What stands out:.....	38
7.5. Fetishism.....	38
7.5.1. A healing fetish	38
Making a fetish.....	38
In silent concentration	39
Undoing the spell	39
A Bedouin eats the prescription.	40
7.5.2. A harmful fetish	41
A magical assassination attempt	41
The perfumed poppy heads	41
A jewel	43
An egregious.....	43
7.5.3. A testimonial	43
An anonymous person tells.	43
I couldn't move a thing.	44
It was about the chakras.	45
The occult status.....	45
A life force that causes disaster.....	46
The miserable Makolopembe showed up himself.....	47
7.6. A religious magic, or a magical religion	49
7.7. Mantic and magic II: in summary	49
References chapter 7.....	50

Chapter 7: Mantic and Magic (II)

7.1. Mantic

A broader context

In the fourth chapter, we have already talked about clairvoyance, divinatory practices and magic, the art of acting on the material world by subtle forces. A form of paranormal seeing and hearing was discussed in relation to the mantic, in which the hypothesis was put forward that it is about the dowsing sensation of fine dust or a subtle force. We have also mentioned a form of eidetic 'seeing', which makes use of the imagination. Images are forcing themselves on the seer, as a revelation, apocalyptic, of a rather hidden reality.

The paranormal perception is limited to the dowsing sensation of the fine material through which one obtains information, the paranormal action goes much further. A magician transforms the fine matter. The latter is at the heart of magic: manipulating, transforming this fine substance, possibly even so that it leads to an effect in the material world. That is why a magician needs to have a lot of this fine energy at his disposal. His subtle work must continue, more or less gradually, until a tangible result is achieved in the coarse matter. . That's why he needs a lot of magical strength.

In the fourth chapter some forms of magic suggestion have already been mentioned (4.3.1.): Taverner 'obliged' a lady to pick his geraniums. Goethe 'forced' his fiancée to come to him, Haich's husband 'pulled' through a flow of energy that seemed to come from his stomach area, Haich's arm in a certain direction, and Vaughn just 'pulled' the girls towards him. We also quoted some samples from magical experiments: stopping a frog's heart, moving a compass needle and a cursor, breaking a branch, and removing a thorn by using thoughts and concentration. We also referred to some medical procedures: a heart operation and a 'pokto' who shows his power. Finally, we gave a number of testimonies about the magical influence of the weather.

After having spoken about occult initiations in the fifth chapter, and after having approached the theme of decorporation, the out-of-body or the astral journey, we can now, in the next chapter, come back to these two subjects: mantic and magic, but now in a broader context.

For our theme, the "homo religious", they are not without significance. A religion that emphasizes the subtle forces, essentially uses the same principles in its worship, rituals and inaugurations, as will be described here. Religion wants to use magical means to help and assist mankind in its further evolution. A form of black magic will pursue the opposite and try to harm people.

7.1.1. Telepathy

A direct experience

The term 'telepathy' comes from the Greek 'tele', "at a distance", and, 'pathos', 'susceptibility'. It relates to the ability to convey thoughts and feelings, in short, contents of consciousness, directly. For example, the mother who wakes up at night and finds that her child is in need of breath (4.2.1.). In the previous chapter we also mentioned a few examples of telepathy (6.2.1.): a psychically gifted artist said that she 'saw' a preview of a funeral procession that later took place in detail. The mother of the psychically gifted child also saw beforehand the cremation of a friend who was killed in a traffic accident. And Grant wrote that as a child she observed the death of the family doctor one day before and also wished him luck for that

imminent transition. J. Bois, *La télépathie*, (Telepathie) in *Les Etrennes merveilleuses*¹, (The wonderful gifts) says that telepathy shows itself immediately before any explanation. The phenomenon occurs in a skeptical as well as in religious midst and therefore has nothing to do with possible religious presuppositions. In other words, Bois is looking for a phenomenological description. He wants the phenomenon to be what it is, before any interpretations are given. Telepathy is thus a kind of perception which, however, goes beyond the limits of normal perception. One can 'hear' the voice of a friend who is not there. Sometimes one sees a distant event, or one can feel the mood of someone who is not present at that time.

Degrees of intensity

Let's give two more examples of a telepathic perception that we derive from J. Feldmann, *Occulte verschijnselen*² (Occult phenomena). He notes: "Such a death notification, at the time of death, was reported to me by one of my students: "On September 26, 1914, my uncle, my mother's brother, was killed. That night, from the 25th to the 26th, around 2 a.m., my mother (remark: in a dream) 'saw' her brother come to her and shake her hand as a farewell. Then he left the room and my mother heard the door slam shut. When she woke up, she felt very depressed. When my father asked her about the reason, she replied: "I believe that something has happened to my brother Joseph. He was badly wounded or killed. She then told him how her brother had appeared to her and how he had said goodbye. Father tried to reassure her, but she stuck to her opinion. About fourteen days later there was a report that her brother had been killed in a fight during the night of 25 to 26 September."

A similar case, in which the dying person also appears, but now to someone in a waking state, was reported to me by Mrs. B.. Her son Joseph was killed on August 15, 1915, as a result of the explosion of a mine. When his mother milked the cows on the afternoon of that day, between 5 and 6 o'clock, and just wanted to go to the last cow, she saw, in the straw on the ground, her son dressed as a soldier. His head was on his left shoulder, his feet lay in front of her bucket. She cried out, 'Joseph! Joseph!' At that time he disappeared. His mother immediately said to her housemates: "Joseph is dead. All day long, I've been thinking about him." Later, a comrade wrote that Joseph had fallen at about 5 o'clock that afternoon, and that he had been talking about home all afternoon. The woman also told me that her son had promised her, at his Pentecost leave, that he would at least write, regardless of whether he was good or bad.

Let us remember: the mother saw her son when she was in a 'waking state'. It could be that the mother was very sensitive and therefore noticed the ghost of her son, it could also be that the son was sufficiently magically gifted to come to a certain degree of materialization. Or both factors together may have played a role in making contact.

A newborn child

Elisabeth Haich, *Inwijding*³ (*Initiation*) reports. I was fifteen when I was able to see the future in a dream. I dreamt that I saw a young man in my parents' bathroom who was trying to bring back a stillborn baby that looked all blue from being suffocated. The child was not breathing. The doctor kept it alternately under icy cold and then warm water. Then he shook the baby's head back and forth while holding it down, until the child finally screamed out and everyone was relieved. Father sank to his knees, his head on the edge of the bed where mother was lying and began to sob, like I had never seen this strong man do for all my life. Mother looked very pale, but laughed at him with tenderness, as was within her character.

About six months later, mother felt very unwell. The internist advised her to go to a famous gynecologist. He said after the examination: "I wish you luck! At the end of this great disease will be a baptism," and then he laughed calmly. Mother came home desperately. She was already thirty-nine - but a little later she calmed down and six months later, in the summer, exactly one year after my dream, the baby presented itself. A young doctor, who had already made a name for himself because of his skill, would lead the birth at the professor's advice. The child almost suffocated at birth. It took twenty minutes before it began to breathe. My father was so exhausted by the prolonged tension that, when the danger had passed, he fell to his knees next to the bed where my mother was lying, and that great man sobbed like a child.

Such testimonies can be found in many variations in just about all the literature on the subject.

7.1.2. Synchronic and diachronic

Telepathic phenomena can occur synchronously, at the same time as the event, or diachronically, spread out in time before or after. The mother diagnoses the child's shortness of breath at the moment itself, synchronously. This was also the case for the testimonies described by Feldmann above and the anonymous testimony mentioned in the chapter on out of body experiments (6.2.3.). The artist and Grant 'saw' a funeral before it took place, diachronically. The testimony of Croiset in connection with his tests of chairs, or of Hurkos with the terracotta jug (4.2.1.) were also spread out over time. Croiset foresaw a reality that still had to occur (preview), Hurkos looked at the past (reconstruction).

An afterthought

Such observations also show degrees of intensity. They can appear particularly strong, or rather weak. For example, someone testifies that, when he first met a certain fellow human, he immediately felt a violent emotional shock go through his whole body. At the same time, images were forcing themselves on him. He 'saw' himself, together with that person, but now situated in a completely different culture: in ancient Rome. Both belonged to the same family. Their relationship was that of a father and a daughter. One may wonder what the reality value of such an experience is. For it is an experience, according to the one who underwent it. Those who take the theory of reincarnation as a serious hypothesis will probably seek an explanation in that direction. Others reason this away as a fantastical and emotional imagination.

I'm where my heart is.

When asked how telepathy itself is possible, J. Bois, *La télépathie*, catches us up on: *Les Etrennes merveilleuses*⁴ (The wonderful gifts), a mystical text from the 15th century: the "Imitatio Christi" or "The Imitation of Christ". This is attributed to Thomas a Kempis (1380/1472), a medieval mystic, among others. This work has been reprinted many times and was, after the Bible, the most read book of the late Middle Ages. Thomas states: "I am where my heart is". The 'heart' here as the telepathic power of perception, does not indeed take into account the limits of time and space. Thus one can still rejoice at an earlier event, almost as if it were taking place again, and one can also look forward eagerly to a special day yet to come. You can imagine that you belong to a group of friends, and enjoy their pleasure, even though these friends are miles away at that moment. It may also be regretted that one is not in that company. Even then, our 'heart' is with them, albeit with a sad heart. Let us remember that, among other things, Kant (3.2.) stated that our scientific mind does get ready for what appears within time and space, but the phenomena as they are situated above or outside of them are inaccessible to Kant. Thomas, among others, is not bothered by this limitation.

Beyond the boundaries of time and space

The examples of telepathy given above, also exceed the limits of time and space. In science, nothing moves faster than light. However, occult 'science' states that thought has an infinite speed. For example, if I think of the planet Mars, then I am with my consciousness at the planet itself. My attention 'is' with that celestial body. Something energetic, something subtle about me is then located near the red planet. That this is the case is shown by the fact that astronomers use the telescope to accentuate this distant presence. How would they take the telescope and aim it at the object they intended, if they had not already been to that object in a way before, in a non-telescopic way? Such an extent of our presence "at things", wherever they are in the whole of reality, is a necessary condition of telepathy. Thus, the mother is constantly concerned about her child. That is why it is she who is experiencing her baby's respiratory distress. Someone who hardly knows the child or does not feel connected to it, does not experience this.

In the Bible, many prophets refer to events in the future, including those in which they announce a savior after the Fall. *Micheas 5,1* predicts that the savior will be born in Bethlehem. Also in *Daniel 7,13* we read: "I kept looking in the night visions, and behold, with the clouds of heaven, one like a Son of Man was coming, and He came up to the Ancient of days and was presented before Him." Daniel saw in a vision someone who looked like a "Son of Man". As we know, Jesus applied this name to Himself. The gospels mention twelve times that Jesus had foreknowledge of things that were going to happen (1.4.4.).

7.2. Magic: features

7.2.1. The equal seeks the equal

Similia similibus

This Latin expression has already been mentioned (6.3.) and states that the equal attracts the equal. We have mentioned that a magician can only become master of a certain process after he has experienced it himself first. We referred to 'Sainte Foy', a lady who suffered from a form of schizophrenia during her life, and is now the patron saint against all kinds of insanity. Even shamans know that they are only master of a disease after having experienced it themselves in at least a minimal way. In physics, for example, the fact that the equal knows the equal is illustrated by the fact that a tuning fork, once struck, spontaneously vibrates piano strings with the same frequency.

Homeopathy also knows the "similia similibus" in its own way. Healthy people who take a small dose of a drug, show symptoms that can be found in the sick. It is precisely these doses that have healing value.

The axiom of similarity also underlies the vaccination therapy of the Englishman Edward Jenner (1749/1823). He inoculated a small amount of contagious fluid, which he extracted from the wounds of sick cows (cowpox), into the skin of humans. The dosage is such that it is insufficient to cause the smallpox to be produced but still sufficient to allow the organism to develop antibodies.

What was given, what was requested and finally the solution

Similarity, but also coherence, play an important role in magic. G. Welter, *Les croyances primitives et leurs survivances*⁵ (Primitive beliefs and their survival), gives a number of examples.

A barren woman obtains a mother's clothes and makes a wooden statue of a baby she is "breastfeeding". She believes that this promotes fertility. The mother's clothes are related to this

mother and share her fertility. The mother will share the clothes and her fertility when the barren woman wears her clothes. There is similarity and association.

Let us refer to *Ezekiel 44:19*. (1.3.): "When priests go out into the outer court, to the people, they shall take off the garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments." One sees the resemblance in both examples.

On the Russian countryside, newlyweds spent their first night near their cattle. It is believed that their act of love improves the fertility of the animals. On Java, when the rice fields are in bloom, the farmer and the farmer's wife have intercourse in the rice field at night. Their axiomatic state that it has an inspiring effect on the spirits that control the fertility of plants and animals. It is a form of rhetoric due to the occurrence of what is required. It can also be regarded as positive thinking. Although difficult to understand for a nominalist person, the reasoning in these examples is rational. The fact is: people, animals and plants. What is required is fertility. The solution is achieved by a rite. It is noticeable that these forms of magic respond to everyday situations and are close to the people. We already saw this in the santeria (3.3.1.) and macumba (3.3.2.), but also in *Luke 8:43ff.*, with the woman who had been suffering from blood loss for twelve years and was healed by Jesus (1.4.3.).

The drug... or the prescription.

The following story illustrates the similarity and coherence in magical thinking. J. Gabet and E. Huc, *Souvenirs d'un voyage dans la Tartarie, Le Thibet et la Chine pendant les années 1844, 1845 en 1846*⁶ (Memories of a trip to Tartary, Tibet and China during the years 1844, 1845 in 1846), (4.3.3.) tells of the healing practices that were applied there. We quote. "The lama is both a doctor and a pharmacist. Mineral chemistry is not used in the composition of the medicines he uses. The medicines consist of finely ground vegetable components or herbs. They are soaked in water and then kneaded into pills. If the brought stock of pills runs out, then the llama doctor knows what to do. He writes on a piece of paper with Tibetan letters the name of the medicine, moisturizes it with saliva and rolls it into a ball. The sick person swallows these balls with as much confidence as they were real pills. Either swallow the medicine or swallow the sheet of paper with the name on it, is the same, according to the Tatars." So much for this excerpt.

In the view of the Tatars, both the pills and the name refer to the same reality: the healing energy that is contacted through them. One notices through the resemblance of the name, the coherence. The name represents and evokes the healing energies. It reminds us somewhat of the platonic theory of ideas. The piece of paper, rolled up into a ball, contains not only the name of the healing herb, but also the saliva of the llama. The medicine therefore carries a double occult energy: on the one hand the energy that is present in the herb itself and on the other hand that of the doctor himself. Through his saliva he invests a part of his own subtle life force. Jesus also used saliva, as a carrier of his energy, to heal the blind-born. We will come back to this in a moment.

So much for the first characteristic of magic: the equal that the equal seeks.

7.2.2. A quantitative multiplication...

And a qualitative leap

We wrote that magic has to do with manipulating the fine fabric. Let's go deeper into this. Let's start with the following statement: "Every quantitative increase or decrease leads to a qualitative leap". Let's illustrate this with a few examples. Let's think of a scale. One can keep

adding weight on one side and notice that seemingly nothing happens for a while, only to find out a little later that the balance suddenly tilts. The constant increase in weight, the quantitative increase, leads to the qualitative leap, to the tilting of the scale.

Or: a block of ice still remains ice when the temperature rises, until the limit of 0°C has been reached. Then it begins to melt. When we heat melt water to 100°C, only then does the water begin to boil. One notices the gradual (quantitative) increase in temperature, and the (qualitative) leap that follows: the ice becomes water, water becomes vapor.

Or: a rocket will continue to orbit the earth at a certain speed. If this speed decreases slightly, it will gradually 'fall' back to the earth. If the speed is a little too high, then the rocket escapes the gravity of our blue planet and shoots further into space. Such a change from quantity to quality can also be found in magic.

Quantity and quality in magic work

In the healing of the blind-born (*Mark 8/22-25*) Jesus performs certain magical, powercharged acts (3.4.). Mark writes: "And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him. Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?" And he looked up and said, "I see men, for I see them like trees, walking around." Then again He laid His hands on his eyes; who opened his eyes wide and was healed, he began to see everything clearly."

Let's note: When the blind-born person sees people in his healing process, "just like trees," Jesus knows that (the qualitative leap to) healing has not yet been fully achieved, and so He continues the healing process (the quantitative increase). He adds even more subtle energy by placing his hands on the blind man, and this until the man says that he now sees "everything very clearly".

As an illustration of such a magical process we also refer to 2 *Kon.4:32/37*. (3.4.) where the prophet Elisha brings the deceased child back to life. "When Elisha came into the house, behold the lad was dead and laid on his bed. So he entered and shut the door behind them both and prayed to the Lord. And he went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm. Then he paced back and forth through the home, returned and stretched himself onto the boy again; he repeated this seven times and the lad opened his eyes. He called Gehazi and said, "Call the Shunammite." So he called her. And when she came he said, "Take up your son." Then she went in and fell at his feet and bowed herself to the ground, and she took up her son and went out.

It is clear that through these actions the subtle life force, 'holiness', always passes from 'healer' to 'victim'. In this biblical passage even up to seven times.

In this context we would like to mention the following. A. de Rochas, *l'extériorisation de la sensibilité*⁷ (The externalization of sensitivity), tells the following story of a certain Grubelius: A woman who had just given birth for the first time, succumbs because of it. She is considered to have died. Her dedicated aide comes quickly, lays down on her and breaths into her mouth until the woman wakes up. The doctor who sees it asks the aide where she got this remarkable method from. She replied, "I saw it applied in Altenburg. I know that midwives often bring seemingly stillborn babies back to life, using this method..

One can thus see the analogy with the two previous texts: the qualitative multiplication of life force, of 'holiness', to the qualitative leap: the saving of the mother's life. Those who do not have the necessary subtle energy will obviously not achieve a result. It is not a purely mechanical event. For example, a respirator may be able to add oxygen, but not that typical subtle energy. The 'occult status' of the dedicated aide must have been such that she did have enough energy at her disposal. And that is certainly not the case with every aide or midwife.

De Rochas, o.c., 13/33 tells that a certain Dr. Gilbert suffered from a neurological disorder and every day at certain hours was hit by very painful attacks. One of his friends remembered Elisha's performance and laid himself on top of him, with the result that the patient went from a very painful condition to an unspeakable well-being every time. So much for the second characteristic of magic.

7.2.3. A concentrated thought

We stated above that the equal seeks the equal, and that an increase in energy, when crossing a certain threshold, leads to a qualitative leap. This is what we should bear in mind when reading the following texts.

A shining sphere

W.H. Gmelig, *De aura*⁸ (The aura), says: "The substance (note: the raw material) that makes up the aura is called energy cells, small particles of concentrated energy, the arrangement of which is very similar to the structure of molecules and atoms. Each of these energy cells reflects, through its color and composition, the ever-changing pattern of man's emotions. When someone is consistently (note: the quantitative multiplication) concentrating on the same thought, then (note: the qualitative leap) within the aura more and more energy cells of the same kind are developing into an ever greater unity according to a molecular pattern. The clairvoyant thus perceives a grouping of energy cells as a shining, ever-growing sphere of the same color". Gmelig illustrates this in his book with a number of self-made paintings.

The fact that the created reality consists of small particles or so-called 'monads', which combine to build up the entire reality, is a basic insight that has found many supporters throughout history. The ancient Greek thinker Pythagoras (-572/-500) and the German philosopher Leibniz (1646/1716) were also defenders of this idea. Coming towards such a theory, implies that they must have mantically seen the energy cells themselves.

To see a circle with the mind.

The French writer Jean Marques-Rivière (1903/2000), *A l'ombre des monastères Thibétains*⁹ (In the shade of the Thibtan monasteries), speaks of so-called 'kasyas'. Kasyas are the subtle result of concentrated thoughts. For example, the pupil monk has to look carefully at geometric figures such as squares and circles, to meditate on them, yes, to "become one with them". This is maintained (the quantitative aspect) until, they claim, the mental image that forms in the mind of the pupil becomes so strong that there is no difference at all between seeing these figures in front of him, with the eyes open, or 'seeing' these figures with 'the spirit', so with the eyes closed (the qualitative aspect). Because in their conviction the material figures are transient, and the thought forms are not, the Tibetans, among others, say that the material world is only an illusion, and that the real reality is situated in the world of thought-forms. It is reminiscent of Plato's cave myth (5.1.2.) and his theory of ideas.

Thus far a third characteristic of magic: the creation of thought-forms that come to an objective existence in the fine dust.

7.2.4. A thought moves freely.

A free content of consciousness

When a thought, more accurately, a content of consciousness, is sustained long enough (quantity), then a bundling of energy cells acquires its own independence (quality) and can then leave the aura as a constructed thought and move freely through space. There it wanders around in search of vibrations of the same kind (*similia similibus*). When another person has similar thoughts, his aura opens and he incorporates these floating thoughts into his own aura. This is almost always a subconscious process. Man thinks that it is his own thought that inspires him and he does not realize that it comes from outside of him. This may once again emphasize the importance of keeping our thoughts on the right track. If, for example, you dwell too much on sadness and setbacks, you will also attract them in the long run. Those who cherish cheerful and joyful thoughts will strengthen them almost subconsciously and even radiate them. It's like a kind of divine judgment or a so-called 'Matthew-effect'. Indeed, we read in the Bible (*Mt 13:12*): ""For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him". We will come back to this. That sustained thoughts can even create a form of life is illustrated in the following two stories.

To visualize a monk.

Alexandra David-Neel, *Magic and mystery in Tibet*¹⁰, made it to 'lama' in Tibet, at title that is some kind of doctorate in magical practices. It is quite exceptional that in that culture such a title is granted to a Westerner, especially to a woman. Mrs David-Neel was a French national. In her book she recounts how she visualized a monk through thought-concentration. She writes: "The great event that I have to mention belongs to the category of phenomena that are produced voluntarily. According to the Tibetans, such appearances or 'tulpas' are magical forms produced by a powerful concentration of thoughts. However, this practice is considered to be very dangerous for anyone who has not yet reached the high mental and spiritual level of enlightenment and is not yet fully aware of the nature of the psychic (note: understand 'occult') phenomena that are at work in such a process. Once the tulpa is provided with the necessary energy to be able to play the role of a real being, it tends to free itself from the control of its creator. Sometimes this ghost becomes "a rebellious son" and one sometimes hears of a mysterious fight between the magician and his creature, in which the former is sometimes seriously injured or even killed by the latter.

Alexandra David-Neel reports : Nevertheless, allowing for a great deal of exaggeration and sensational addition, I could hardly deny the possibilities of visualizing and animating a tulpa. Besides having had few opportunities of seeing thought-forms, my habitual incredulity led me to make experiments for myself, and my efforts were attended with some success. In order to avoid being influenced by the forms of the lamaist deities, which I saw daily around me in paintings and images, I chose for my experiment a most insignificant character: a monk, short and fat, of an innocent and jolly type.

I shut myself inside a tent and proceeded to perform the prescribed concentration of thought and other rites. After a few months the phantom monk was formed. His form grew gradually fixed and looking lifelike. He became a kind of guest, living in my apartment. I then broke my seclusion and started for a tour, with my servants and tents. The monk included himself in the party. Though I lived in the open, riding on horseback for miles each day, the illusion persisted. I kept seeing the fat monk, now and then it was not even necessary for me to think of him to make him appear. The phantom performed various actions of the kind that are

natural to travelers and that I had not commanded. For instance, he walked, stopped, looked around him. The illusion was mostly visual, but sometimes I felt as if a robe was lightly brushing on me and once a hand seemed to touch my shoulder.

The features which I had imagined, when building my phantom, gradually underwent a change. The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold. In brief, he escaped my control. Once, a herdsman who brought me a present of butter saw the tulpa in my tent and took it for a living lama. I ought to have let the phenomenon follow its course, but the presence of that unwanted companion began to get on my nerves; it turned into a daytime nightmare.' Moreover, I was beginning to plan my journey to Lhasa and needed a quiet brain devoid of other preoccupations, so I decided to dissolve the phantom. (note: this means that Mrs. David-Neel must "swallow" this thought-form into herself). I succeeded, but only after six months of hard struggle. My mind-creature was tenaciously holding onto life. There is nothing strange in the fact that I may have created my own hallucination. The interesting point is that in these cases of materialization, others see the thought-forms that have been created.

So much for the remarkable testimony of Mrs. Neel.

In this text we emphasize the following: " The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold. In brief, he escaped my control". We will come back to this 'demonic' retreat later in chapter 11, which deals with 'the harmony of the opposites'.

Philip: an imaginary character

Iris M. Owen / Margaret Sparrow, *Philip le fantôme*¹¹ (Philip the Ghost) describes the collective creation of a thought-form. We summarize. We are in 1972. The society for psychical research forms a group around Dr. George Owen. The group regularly concentrates on the formation of a purely imaginative character called Philip. The aim is to ensure that Philip eventually becomes a ghost who can haunt. The group looks back at the middle of the 16th century and imagines a person who might have lived in England around 1550. However, in such a way that one can be sure that this Philip never existed. They do give him a home, a couple of relations, a personality. The members print everything sharply in their heads and meet in order to create a form of thought called 'Philip'. It's all a bit like A. Hitchcock's film *North by Northwest*, in which a fictitious character is also created.

Gradually they succeed and an "artificial elemental", that's what they call it, is created. The group around Dr. Owen meets regularly, they tell each other witty stories, sing songs, but without a special medium (note: without someone who communicates easily with ghosts) or sitting around in the dark. Very quickly there were poltergeists to be heard and they could easily converse with Philip. The experiment shows that sustained thoughts, charged with a high concentration of mind, can create thought-forms. There was no noticeable difference between Philip and what is called an 'ordinary' ghost.

A united group of people

Such forms of thought can also be called forms of consciousness, because not only the thought, but also the imagination, the emotion, the desire and the will, the whole consciousness is involved. These forms, created by man himself, move in the ethereal space as subtle independent 'beings'. This was also shown to us by the monk of Mrs. David-Neel. Viewed in this way, man himself is a co-creator of a lot of subtle life around him.

Gmelig, *De aura*¹², (The aura), continues : "It is even the case that when a large group of people think of the same thing in unison, a kind of 'group aura' can arise and that goes for both good and evil". One can compare such creations with the creation of the artificially elemental 'Philip' above.

Mutual influence, bundling, conscious direction of forms of consciousness thus become clear. One understands in this way that magic, practiced in a group, mobilizes a lot more energy than when it remains an exclusively individual matter. One can speak of a sociological element here, but what is intended in the subtle world, a mobilization of subtle energies, is much more than "simply" sociology. Sociology itself belongs to nature. Magic, practiced in a group, is situated in the extra-natural level, - possibly in a biblical - supernatural level, not only on a natural level. For the latter we refer, for example, to a mass that can be regarded as a powerful magical ritual, if performed in optimal conditions. Several participants are also involved in this, so that a strong, subtle form of thought can be created. We will come back to this in the last chapter on "the supernatural".

Let us remember, in connection with the concentrated attention of many, for example, the most successful failure in space travel, the rescue of the apollo-13 astronauts. Millions of people sympathized with them and their thoughts, emotions, expectations and prayers were with the trio in their lunar lander, then in their little capsule that landed in the ocean. On a magic level one can wonder what the role of concentrated attention of millions of people was, with regard to a safe return of these astronauts.

Gisela Graichen, *De nieuwe Heksen*¹³ (The New Witches), also mentions the power of the concentrated thought of many. She writes: "All those people who demonstrate fiercely against the war, shout in it: war, war, war. That's not good, because that's how they build up the 'war' energy field. When I constantly talk about my fears, I always lead energy to them and strengthen them instead of reducing them".

Reasoning on this one sees that our modern communication media strengthen the subtle side of many events almost endlessly by following them closely and, so to speak, bringing them daily into every living room, whether or not magnifying them. After all, people want to attract enough viewers. These are usually not the most begetting themes that are explained in detail.

An anniversary

With regard to the creation of contents of consciousness, let's listen to an anonymous witness who tells us about his experiences. Here is his story. An association celebrated an anniversary. As one of its members, I made an occasional speech and tried to do so in a poetic way. In verse I had sketched the difficult beginning, together with the rest of the history of the association, in a humorous way and in a pictorial language I had mentioned a number of pleasant anecdotes. The founder of the association stood right next to me and was figuratively, and then literally honored. I touched on the high and noble character of the association's goal and referred somewhat to the world of platonic ideas. The approximately one hundred and fifty attendees were particularly captivated and sympathized with every word and every image of the verse.

They felt particularly touched by this and it spoke to their emotional life very much. After all, they had worked intensively on the ever-growing success of the association. Their 'hearts' confirmed the thoughts expressed, their gratitude was with the founder, and all the work he had already done. During the short pauses that I made in my lecture, everyone continued to listen with such fascination that one could hear a pin drop.

Their concentrated attention, the quantitative subtle energy was about to take a qualitative leap. But at that time I knew almost nothing about that.

Suddenly it was as if I was being pushed out of my body. I was undergoing a spontaneous out-of-body experience. I was about two meters behind my biological body, which fortunately, on a kind of autopilot, continued to recite the verse. My consciousness was for the most part in my subtle body.

I stood behind my biological body and saw with my astral eyes that I was still reading the text. I also noticed the umbilical cord, the subtle cord that connected me to my biological body.

To my great amazement I also noticed that from the stomach area of every person present there was a subtle string running to my stomach area. It was an extremely peculiar sight, an audience that literally hung on me with strings. I knew that the climax of my text was yet to come. There I expressed the high ideal of the association in images that touched me greatly. And lo and behold, all the threads of the audience gathered together in my stomach area, and suddenly, just like that, the world burst open high above me. My crown chakra widened and from it came all the threads, but united, bundled together in what seemed to me to be one strong and thick rope. The 'rope' went straight up.

Still reading on autopilot, I 'saw' high above me an overwhelming and brilliant light, like a fireworks display that bursts open. A heavenly music sounded, like I had never heard before. And behold, many shining dots came down and bundled together to form an even thicker cord than the one that had gone up. This thicker cord came to me, went back through my crown chakra, and then through my subtle body to my stomach area. From there it did not go back to the audience, but to the founder. Suddenly he got to process the whole bundle of subtle energy in his stomach area. At that moment he was very emotional and had trouble holding his own and composing himself in front of the numerous people present, so not to show any tears. After he had collected the energy in his aura, the whole image faded away. I felt drawn back to my biological body, and a little later I was back at my text, just in time to read the closing words. With a long applause, the founder received a large bundle of flowers. Many people came to tell me afterwards that they just loved the whole thing.

So much for this experience, which is still very much in my mind many years later. I admit, it is not a hard science, but it has been a very overwhelming event. In the meantime it has become clear to me: thoughts 'work' in the subtle world. Especially when they are strengthened by the thoughts, feelings and will of many like-minded people. I even suspect that these concentrated thoughts can build up a subtle form together, which rises up like a large energy field. This form is then able, at the height of the whole event, to serve as a recipient to receive an even higher and finer energy from everything in the whole of reality that is attuned to it and reacts to it: it illustrates the equal that is related to the equal. This amplified energy can then, like in this case, give the association, and its founder and inspirer in particular, a great deal of subtle energy. The whole event is not only a beautiful memory, but also an effective support for the further functioning and development of this association. I also think that in all this there are a number of rules of thumb hidden from what is called "ritual magic". So much for my reflections on this experience.

Let's summarize this section by saying that the equal tries to find the equal, that a concentration of thoughts achieves results in the material world and that a person himself becomes a creator of subtle forms of life. For this he mobilizes his heart, his feelings, thoughts,

emotions, yes, his whole being. In these samples, which illustrate the magical effect, a connection with religion was repeatedly made. A dynamically oriented religion is unthinkable without such forces. And with all this we are ready to get to the heart of magic: the suggestion.

7.3. Magic suggestion

A suggestion in images

Suggestion is somewhat similar to eloquence. One wants to persuade oneself or someone else. But where rhetoric, the art of eloquence, focuses on consciousness, suggestion focuses on the subconscious and the unaware, at least on its ill-considered motives.

This subconscious part is much older in human evolution than the conscious. It was already there before man had developed his language, so also before he could think rationally. The subconscious 'understands' a completely different language. It works with images. If we want to reach our subconscious depths, we will have to use simple images as a suggestion and imagine vividly and visually what we actually want. That is the communication that the subconscious can handle. The life of emotions and mind play a decisive role in this, because it provides the necessary energy and power to push the image through. Unnoticed, or do we say 'subconsciously', the subconscious life influences the conscious. So that, given the unity of the two layers of the soul, there is an interaction.

For example, one can repeatedly say to oneself: "I see myself as a successful person". We 'see' ourselves as successful in our imagination. Or I can try to convince others: "I am very sure that you will succeed". In which case we also want to 'see' it realized in this way. It is a way of positive thinking. We referred earlier (2.3.) to the importance of such sentences.

The negation

Strange: the rational term 'don't', for example in a sentence like 'Don't do that', only penetrates very slightly into the subconscious. Only affirmative sentences 'work', certainly no complicated statements and no negative words like 'don't', 'no', 'never', 'nowhere', ... They cannot be converted into images and are therefore practically completely ignored by the subconscious. Yet the woman who repeatedly says to herself: "I will never be lucky", commits a profound error with regard to her self-actualization. Not so much because of the use of the word 'never', but because her sentence is accompanied by a lot of complaints and expressive power. The woman provides a lot of images and emotions, passing by happiness and having the misfortune on her. This simple sentence, which repeatedly conjures up the images that amount to "repeated miscalculation", descends gently but all the more securely into her subconscious soul. She is where her 'heart' is (7.1.2.). Thus the woman is in the process of reducing her life force - which to a large extent originates from the subconscious layer within herself : subconscious exhaustion leads to conscious exhaustion. The repercussion also applies here.

A subconscious suggestion

In essence, this term implies a tautology because a suggestion is always subconscious, so we say the same thing twice. However, we call the paragraph this in order to clarify the difference with what preceded it. With the phrase "I want things to ongoingly better for the both of us in all respects", both the person making the suggestion and the person who undergoes it are aware of this. Both want to reach their subconscious layers with their message. In what follows, only the one who suggests is aware of what is happening. The one who will undergo the suggestion has little or no knowledge of it. He is first brought into a 'twilight conscious' or suggestive state. The message thus penetrates directly into the subconscious, without having passed through the consciousness.

There are three ways to do this. First of all there is the real hypnotic suggestion, which is given after the subject has been hypnotized. Then there is the suggestion that can be given during normal sleep. And finally there is the telepathic suggestion. In all three cases the suggestion subconsciously penetrates the soul. We discuss them below in that order.

7.3.1. Hypnotic suggestion

A stream of energy

The reality and the power of hypnosis were discussed earlier, when the so-called 'post-hypnotic order' was mentioned (2.5.). In this case, a suggestion, given during hypnosis, is still carried out after the person has been brought out of his hypnosis,

D. Fortune, *Psychische zelfverdediging*¹⁴, (Psychic self-defence), says that a first form of suggestion is 'fascination'. One looks at someone with a penetrating gaze. Either he or she is allowed to stare at a shiny object, for example, or they are given "magnetic strokes", gentle repetitive strokes that supply energy and relax the person more and more. In the meantime, the one who gives the suggestion keeps repeating the desired sentences, like: "You feel great", "You relax yourself more and more", "You are doing better every day in every aspect". A positive message thus reaches the deeper layers in the person who undergoes the suggestion.

K.H. De Jong, *De zwarte magie*¹⁵ (The Black Magic), mentions F. A. Mesmer (1734/1815) and J. Deleuze (.../1835). He writes: Mesmer did not consider "animal magnetism" (an expression that Mesmer himself came up with for this purpose) as a substance, but as a movement in a widely dispersed fluid of an incomparable fineness. This motion is mainly caused by upward and downward movements,, which can cause the person to fall into a peculiar sleep. Deleuze believed that from the person who 'magnetizes' a 'substance' flows out that goes to the magnetized person in the direction given by the magnetizer's will. It is this substance that keeps us alive and which is called the "magnetic fluid".

Whether or not this fluid is a substance will depend on how we define the concepts of 'substance' and 'fluid'. Let's say that 'extremely fine dust' and 'subtle fluid' are the same thing.

An occult attack

We can suggest to someone that he or she is getting better and better in every way. Then we give the subconscious a positive message. However, one might as well suggest negative messages in this way. Dion Fortune, *Psychische zelfverdediging*¹⁶ (Psychic self-defence), mentions that she has experienced such a negative suggestion in a very penetrating way 'at first hand'. She remained ill for two years. In essence there was a black-magic attack hidden in it. Fortune had turned the anger of her employer onto herself by telling the employer that she acted unscrupulously in a number of important decisions.

Fortune writes: "From the psychic (note: understand: occult) attack I was left with a weak health for some time. The horror of such an experience, the treachery of it, its power, it's devastating effect on soul and body, I know from my own experience. It is not so easy to persuade people to speak out about a psychic (occult) attack. In the first place because they know that they will most likely not be believed anyway and thus run the risk of being considered mentally unbalanced. Secondly, because any fiddling with the fundamentals of personality means such a special and even unparalleled horrible experience, that one's mind recoils from such contemplation and one simply can't speak about it. I am convinced that a psychic (occult) attack played a major role in witchcraft and that it was therefore the actual cause of the general disgust and contempt for witchcraft."

A horrible experience

Let's consider for a moment what Fortune, as a clairvoyant and magician, says here: "the horror of such an experience", "the devastating effect on soul and body", "not being believed", "being mistaken for being mentally unbalanced" and "one simply can't speak about it". To which social worker, which law enforcement officer, which person, for example, are you going to tell that every time you fall asleep, a subtle being forms on top of your body, that it gradually begins to materialize more and more, and that as a result of this pressure, you can hardly breathe anymore? And yet, in the course of history, you will find many testimonies like this. If you are exceptionally lucky, you will meet a seer-magician who takes your claim seriously, can 'see' and 'feel' it all, can help you with this, and also reveals (apocalypse) that it concerns, for example, the subtle or astral body of a certain person from your circle of acquaintances, who - usually subconsciously - has aimed at your subtle life force and in his or her deeper soul, or as we have already mentioned: in his or her "occult status", you don't grant life. Then all the words of Fortune really apply.

In her choice of words above, she makes it abundantly clear that she does not share the nominalist view that all such stories - if we look at the exclusive nature of this statement - are utter nonsense. For her, a witch who works with black magic is far from innocent, and taking the evil that such people cause seriously, is not an absurd superstition at all.

A damaged aura

Let's get back to her testimony. As "modus operandi", as the magical working method of her employer, she mentions: "My employer did not give any arguments for her assertions, nor did she call me names. She simply made no other statement than that: "You are incompetent. And you know it", to repeat it over and over again as if it were a litany. At ten o'clock I had entered her room, and at two o'clock I had left. All this time she monotonously uttered her two sentences, which she must have said several hundred times. When I came to her, I was healthy and strong. However, I left her like a mental and physical wreck and remained ill for two years.

It is quite clear that her employer put a lot of subtle strength into repeating these two sentences. Fortune also explains this. "I had the strange sensation that my field of vision was narrowing. Just outside the corners of my eye I saw two walls of dense darkness slowly rise and enclose me more and more. I knew that I would have been lost when the two walls reached each other. Then something strange happened. I heard a clear inner voice say, "pretend to be defeated before you really are". To put it in the language of occultism: the ethereal double (note: the aura) was damaged and had a "leak", by which 'prana' (note: subtle life force, "holiness") escaped. In the light of my own experiences, it does not surprise me at all that people who had acquired the reputation of being engaged in witchcraft, were put to death without any form of trial. Their methods are so terrible and untouchable. "

"Pretend to be defeated," an inner voice addressed Fortune. Evil then thinks it has conquered and very likely stops the occult attack. That was the most important thing for Fortune at that moment. Continuing the uneven fight would have endangered her life. The animal world has something similar. Some animals pretend to be dead, in order to end a fight with a far too strong opponent.

We will come back to Fortune's strict judgment about the black-magic practices of witches (10.4.). So far this first form of suggestion.

A concert singer

D. Fortune, *Psychische zelfverdediging*¹⁷, (Psychic self-defence), tells about a concert singer who, in order to improve her voice, was 'treated' by an initiate. That was quite expensive. After a while she decided not to spend any more money on it. That's what she told him on her last visit. Now pay attention to the reaction of the adept: he turned his eyes to her and concentrated on her. Then he said: "If you break with me, you will see my face floating in the air in front of you every time you enter the concert stage, your throat will be squeezed and you will not be able to produce any sound".

Note: The subtle bond between the two obviously existed after all their contacts. So he didn't need a link or any substitute and immediately penetrated into her deeper soul. In this way he could subdue her telepathically with that prophecy which then works like a kind of black magic. The adept was magically speaking, indeed the stronger one. So the occult attack started immediately. The facts confirmed the magic spell: every time she entered the stage, she saw her initiator, felt her throat squeezed shut and could no longer produce a sound. Fortune calls this "a mighty hypnotic suggestion" that would prematurely end the singer's career. Luckily she found a competent and stronger magician who could undo the spell.

According to Fortune, the motivation for such an abuse of power by the adept is, to begin with, simply human in nature. A disappointment is easily followed by some disillusionment. However, this can grow into revenge, or if it is postponed for a long time, even into resentment. Such practitioners of not always equally conscientious magic sometimes suffer from an "overfed ego", from a form of 'pride', of 'complacency'. We have spoken before about the vanity that blinds (2.5.).

It should be noted that the singer wanted an improvement of her voice, but because she found a teacher who was also magically active, this improvement also took the form of a magical initiation.

So there was a link between the two, we are talking about a 'rapport'. This involves a lot more than just a series of lessons and exercises of a profane nature. Well, given the pride of the initiator, interrupting the lessons at the same time was a 'dilution' of the occult bond and he took it as a personal insult. Hence the almost blind mechanism "disappointment, revenge, possibly resentment" that was set in motion in this way. In the case of the singer, there was no time for resentment, for delayed revenge: the occult attack was there immediately.

What an initiator of this self-perpetuating type does not want, is the fact that what he has taught, after the contact has been broken, can be applied by the initiator, completely independent of the teacher. Not to mention the fact that the singer can turn her back, not only in secular life, but also in the occult field. Difficulties can be further exacerbated, if one is magically formed and initiated within an occult group, for example some kind of brotherhood, and then leaves or criticizes it, then the whole group can react together as a group, which works much more powerfully.

Fortune is not happy with such a presumptuous performance. She sees it as an irresponsible intrusion on the free will of the victim and as a crime against the integrity of his soul. She speaks of a "clumsy" grubbing into the soul structure of a fellow person.

However, the musician's experience seems to show that an initiation is very easily dominated not only by the guilt of the initiator but also by many initiates who, for lack of critical sense, become too dependent on the initiator. We wrote it before (1.4.1.) in relation to religion,

but it is also true, or we say more so for occult initiations: Appealing to a blind faith and blind trust is - a Russian roulette is right - asking for trouble.

7.3.2. Suggestion during sleep

Having said a few words about the hypnotic suggestion, let us now turn to the suggestion that can be made during normal sleep. Even if someone is asleep, says Fortune, we can just keep repeating our 'sentences'. Although the person who sleeps doesn't know about this, these sentences continue to work subconsciously and, very curiously, are now much more powerful. Therefore, we should be careful not to say wrong or harmful things in the presence of sleeping people. Let us illustrate the use of such a suggestion with the following testimony, here in a positive sense.

A speedy recovery

J. Grant, *Meer dan één leven*¹⁸ (Many lifetimes), tells us that a girlfriend was hospitalized and underwent surgery to have a tumor removed. After the operation, the patient was brought back to her room. A little later Grant comes to visit her. However, the patient was still in a deep sleep as a result of the anesthesia. Grant writes: "Then I started to tell her slowly and clearly what exactly had been done to her body. I knew she was unaware of the sound of my voice. My words (note: as bearers of the positive thoughts) worked like a carrier wave that made it easier to influence her supra-physics (note: that's Grants' word for what we have previously called the 'individuality' (5.2.2.)). And that with the information I was trying to provide. After emphasizing that she no longer needed any fear of cancer, I described the muscle layers that had been disassembled and the various other tissues that had been incised. I then told her that these tissues had been restitched during the course of the operation, so that she knew exactly where to direct the energy that would speed up the healing process. I explained that the warning sent to her consciousness in the form of pain had also been followed, and that therefore the pain was no longer of any use. I regularly repeated everything".

So much for this testimony. Grant concludes her story by saying that the wound healed so quickly that the patient (note: at that time, in the first half of the last century) was allowed to go home within a week for further recovery. So much for this example of a suggestion during sleep.

7.3.3. Telepathic suggestion

After the hypnotic suggestion, and after the suggestion during sleep, we have a third form: the telepathic suggestion. This is what we are going to discuss now.

Telepathy

Telepathy is to experience the consciousness of another at a distance as if this were yours, and to do so in such a way that you know that this is the other's consciousness. Let us take that elementary description of telepathy as our starting point. It is clear that telepathy, if defined, cannot have a scientific basis. But even though it is not scientifically proven, many claim that telepathy really exists. Such testimonies, like so many paranormal experiences, can be more or less truthful. They can connect to events that others in their own inner life think they notice or that are in agreement with what one finds in the literature about this.

Alexandra David-Neel, *Magic and mystery in Tibet*¹⁹, notes: "Tibetans claim that telepathy is a science that can be learned as well as any other". It is clear that the term 'science' is used here in a much broader sense than the one we give to it in this work and what is meant by 'hard science'. It further states that telepathy requires strong concentration, so that one can identify

with one another, and that the exercise of telepathy becomes something very easy "when one has ceased to consider oneself and others as completely separate beings, devoid of all overlay". That is a very holistic point of view. In its positive use, it reminds us of Schopenhauer and his empathetic approach to his fellow man: as an "Ich-nog-einmal" (2.2.).

To focus attention on someone.

When one thinks of someone, there is a form of contact. We have already stated that our attention goes beyond the boundaries of time and space (7.1.2.). If I think of Mars, then my attention, and with this also 'something', extremely subtle of mine, is at Mars. Time and space are restrictions imposed on us by our senses. In 'the other world' these limitations do not apply. In the expression "I am where my heart is", the 'heart' was seen as the telepathic perception that could transcend the boundaries of time and space (7.1.2.). If and how this really is, we would like to illustrate with some testimonies.

A unique and distinctive aura

Gerda Walther, *Phänomenologie der Mystik*²⁰ (Phenomenology of Mysticism), tells us that one day in München, Germany, she is lying relaxed in bed and receives images in her mind of a girlfriend, whom she calls L., who is in Freiburg.

Gerda says that she receives these images very precisely, that she feels very clearly that her friend L. is at that moment, sitting in a chair and thinking about Gerda herself. Gerda 'sees' exactly what this friend thinks. It's also as if Gerda were in L.'s body, and she feels like she's looking through L.'s eyes.

From this lying position, Gerda sees L.'s body, but also the chair and the room in which L. is located. Gerda notices a book on the chair, sees that L. smokes a cigarette and also smells the smoke. Gerda experiences that the friend wonders if she would write a letter to Gerda. Gerda says that this is not about clairvoyance, but telepathy because she has experienced everything from L.'s point of view. Gerda tells us that with such experiences, she also feels the aura of the person with whom she is in telepathic contact and that this aura is characteristic and unique for each person. Moreover, if she sees in her imagination an aura of someone, and only that aura, then, she says, after some practice, she succeeds in knowing who owns that aura.

A deep love

D. Fortune, *Psychische zelfverdediging*²¹ (Psychic self-defence), lets a woman speak. In her youth he cherished a deep love for someone. Both got engaged. When her fiancée had left - for the time being alone - for West Africa, she received the message that natives had murdered him. She had now lost the only one she loved and she accepts a marriage proposal from a second cousin, half disabled, who had long been in love with her. Whenever she had intercourse with her husband, she imagined the form of her first fiancée. She herself was a small, slender and dark-haired woman. Her husband, who was a blood relative, hardly differed from her in type, while he was also half handicapped. But the three sons were big and strikingly blond, "real types from the north", which looked surprisingly much like the murdered missionary.

So much for the story of Fortune. She states that a sharply defined and sustained representation of her beloved missionary, during sexual intercourse with her half-impaired husband, created a strong bond with the deceased missionary. Something that, according to occult laws, was depicted in the physical body of the sons. She is where her heart is, giving a telepathic suggestion to the man she really loves.

D. Fortune, *Esoteric philosophy of love and marriage*²², says that it is the woman who has the real connection with the man, that is loved, much more than those who share his name and his bed. Fortune expresses the same principle here, but from the point of view of the man. Applied to the deceased missionary, it is he who has a deep bond with the woman who is in love with him, much more than her legitimate partner. In other words, the subtle imagination is stronger here than material reality. What happens in the world of thought is ultimately more powerful and important than what only happens in the material world. Because the creation of biological life is not only a physical, but mainly a subtle and therefore sacred matter, this story does not seem so improbable. Fertilization is in this axiomatic an over-determined process. Physical intercourse is necessary, but insufficient. In order to remain viable, the egg must, within a few days after fertilization, be animated by a subtle entity, an energy-rich creature, a subtle 'human soul'. If not, the egg will die. Because the woman concentrated her thoughts, emotion, will, her entire consciousness on the missionary, the creature that is then contacted can be situated in the vicinity of his occult family tree. In this respect, it is common knowledge among primitives to have ethically high thoughts and even to pray in intercourse, in order to attract high souls as well. The world of thought is also of much greater influence to them than the material world. It seems as if the theory of platonic ideas finds a confirmation in this.

Fortune, *Psychic self-defence*, 113, writes that at the moment of sexual union a psychic (remark: subtle) vortex is formed, which resembles a waterspout, a funnel-shaped rotating vortex, which rises sky-high and reaches into the other world.

We imagine ourselves to 'be' with someone.

In addition to focusing our attention on someone as we usually do, we can imagine our presence with them more intensely, for example in their house, or next to them. Let us illustrate this with some testimonies.

I visualized a hospital visit.

J. Grant, *Meer dan één leven*²³ (Many lifetimes) tells that she was at home when a friend of hers recovered from a difficult Caesarean section. She writes: "Her operation was planned at noon. So I thought about her very intensely for two or three minutes. I visualized her in the infirmary, which gave access to the garden through open glass doors. Then I asked (note: thinking of her) if anyone would keep a friendly eye on her, especially before and after administering the anesthetic (note: in the first half of the last century). Furthermore, I no longer consciously thought of her".

Later it turned out that Grant had made an hourly mistake, and visualized her friend not at noon but an hour later, so after the operation. Grant continues: "That evening her husband came to thank me because I had been such an invaluable help to his wife. He told me that he had left her alone at eleven o'clock, because he felt that his presence did not calm her down. But when he came back a few hours later, he found her perfectly satisfied. She told him that after he left the room, I had come in through the open garden doors and sat by her bed, and that I had talked to her so entertainingly that she had forgotten to be afraid. I had to quote several witnesses to convince him that at that moment I was six kilometers away.

Only after the girlfriend had recovered did Grant tell her the truth, and she exclaimed, "I thank Heaven that I did not know that you were not of flesh and blood. I would have been terrified if I had known that I saw a spirit."

Let's note the following. Grant, who somewhere in her book (o.c. 189), and on another occasion, says that prayer would not have helped (6.2.1.). (6.2.1.: when treating the young man

who committed suicide in a Brussels hotel) asks here that 'someone' keeps a friendly eye on the patient, especially before and after the administration of the anesthetic. She does not specify this 'someone', nor does she address anyone 'in flesh and blood'. Would it be unreasonable to assume that she means "higher beings"? But then her invocation is equal to a prayer, and then, at least in this case, her prayers have helped her, and even very intensely. Considering that some of her books are autobiographies of past lives, as well as occult initiations in ancient Egypt, one can assume that she addressed, perhaps automatically and subconsciously, the gods of ancient Egypt.

It is also remarkable that Grant only thought about this friend for two or three minutes and stayed with her normal consciousness herself. There is no question of an astral voyage out of her body, while the biological body is asleep. Apparently, for the very gifted and 'life-powered' Grant, such a brief reverie is sufficient to cause the effect described here, the subtle visit to her girlfriend. She 'is' where her heart is at that moment. In the following examples, however, an out-of-body experience is necessary in order to appear in a subtle way at another place.

A score

S. Muldoon, *The projection of the astral body*²⁴, tells from his own experience. We summarize. "I experimented with yoga. On a few occasions I wanted to appear to a young and mantically gifted girl (note: during an-out-of-body experiment). Most of these attempts failed, but on three occasions she suddenly woke up and I saw myself standing in her room or sitting on her bed. I remained visible to her for a few seconds and then faded away. The girl was a skilled pianist with a remarkable musical memory. I asked her one day if she knew the song "When sparrows build". This was not the case. So I promised to give her a copy of the score on occasion. A few nights later I tried to visit her again. I succeeded and she got the feeling that she had to take pencil and paper to write down a message from me. The first lines of the score appeared on the sheet, with only one error in it. I myself did not know anything about this (remark: in a conscious manner). I only found out when she visited me the next afternoon and showed me the score". So much for Muldoon's experience.

I will visit you in my astral body.

Margueritte Gillot, *Op de drempel van het onzichtbare*²⁵, (On the threshold of the invisible), describes a similar history.

In the small group of people I was seeing then, there was a former engineer who had devoted himself very seriously to dowsing. He sometimes came to see me, also magnetically cured the mother of one of my friends, and we exchanged books, telling each other our impressions and results.

One day, telling him the curious story of a woman being operated on, while she had an out-of-body experience. She had heard and seen everything that was happening in the operating room. He said: "We can voluntarily leave our biological body and I will provide you with proof, no later than tonight. "What time are you going to rest?" He asked me. I answered him: "At least not before twelve o'clock". He replied, "I will come and visit you in my astral body. This conversation took place at the end of the morning. When I went to bed in the evening, I had completely forgotten the promise. It was about 1:30 in the morning. I took a book and suddenly, as I read it, I got the impression of an invisible presence. At that time, I was not at all thinking about that morning's conversation. After some time I closed my book with excitement and turned off the light. I still had the feeling that there was something unusual at the foot of my bed. The next day, the person called me and said, "You are not wise. You shouldn't go to sleep

so late, because at half past two I caught you reading instead of sleeping". To which I exclaimed, "Aha! So you were the unreal presence at the foot of my bed". He replied, "I didn't know that this was the end of your bed, but I couldn't get any further". Later I understood that a spiritual barrier had formed between him and me. As proof of his coming, in addition to the concordance of the time indicated by him, he gave me the exact description of the pink crepe de Chine nightgown, with short sleeves, that I was wearing that evening. So much for this sample.

I thought I'd squeeze gently.

Robert A. Monroe, *Uittredingen*²⁶, (Journeys out of the body), says that he induced a conscious out of his body experiment during the day. However, he had previously agreed with R., a female colleague at work, that he would come and visit her during the weekend in his subtle body. Monroe writes: Then I was in what seemed to be a kitchen. R. sat on a chair on my right. She had a glass in her hand, and looked to the left, where two girls of seventeen or eighteen years old, one of whom was blond, the other had brown hair, also with a glass in their hand, were having a drink. The three of them were in conversation, but I could not hear what they were talking about.

At first I stood right in front of the two girls, but did not succeed in attracting their attention. Then I turned to R. and asked her if she knew I was there. "Oh, yes, I know you're there," she replied. However, this was only in her mind, as she was still talking to the two girls. I asked her if she was sure she would remember that I had been there. "Oh, I'll definitely remember that," was the answer. I said that this time I wanted to convince myself that she would remember. "I'll remember", said R., while she was still taking part in the conversation at the same time. I indicated that I wanted to be sure and would therefore pinch her. "But you don't have to do that, I'll remember," said R. in a hurry. Yet I pinched her just above her hip. She slapped a loud 'au' and I was shocked. I didn't really expect to be able to pinch her. Satisfied that I could have provoked at least some reaction, I turned around and left. I thought about my body, and almost immediately returned in it (note: in his biological body).

I asked R (note: a few days later, when they saw each other again) if she could not remember the pinching. A look of indignation came over her face. "Was that you?" She stared at me for a moment, then entered my private office, turned around, and lifted up the hem of her sweater, where it fell left over her skirt. There were two bruises exactly where I pinched her. "I was talking quietly to the girls," said R., "when I was suddenly pinched pretty hard. I jumped in the air a whole lot. I thought my brother-in-law had come back and quietly stood behind me. I looked back, but nobody was there. I hadn't thought at all that it could be you. It really hurt!" I apologized for the hard pinching and had to promise that, if I ever tried something like that again, I would think of something other than pinching so hard.

We are where we think we are.

"I am where my heart is" wrote Thomas a Kempis (7.1.2.). And when we are somewhere with our consciousness, then 'is' there really 'something' of us present in that place. Apparently this is an exteriorized part of ourselves that does not interfere with the limits of time and space. Those who have experienced an astral voyage tell us that they are connected with the umbilical cord to their biological body. But also that this cord has an exceptional elasticity so that one can distance oneself very far from one's biological body. If we are in place A with our biological body, but we strongly imagine that we are in B, then exceptionally gifted clairvoyants tell us that they see our subtle body on that spot.

A quantitative increase of our concentration, together with our occult status (do we have a lot or little subtle energy?), can possibly lead to that 'something' of us, a kind of shadow, can be seen clearly or vaguely at the place where we, in our thoughts, find ourselves.

Such testimonies could also be mentioned in the chapter on out of body experiments. But, as has been said, we are one step further here. If one person, in a state of disengagement, pinches another person's biological body and this leads to physical injuries, or if a score is 'dictated' in a disengagement state, we are clearly a large - qualitative - step further and we can really speak of magic.

Bilocation

This term comes from the Latin 'bis', twice, and 'locus', place and means 'to be in two places at once'. It is mentioned in a number of religions. It is linked to an astral journey, consciously or subconsciously and then to a partial materialization of the subtle body. In the meantime the biological body remains in a kind of trance and is barely active.

I. Bertrand, *La sorcellerie*²⁷ (Witchcraft), gives us an example and tells us that it happened repeatedly to a girl, named Emilie Sagée. We are in 1845, in the girls' institute of Neuwelcke near Riga. Emilie Sagée was among the staff. Her health was good and her behavior exemplary. Nevertheless, she looked like a nervous person. Sometime after her arrival it was found that when some girls claimed to have seen her somewhere, often other girls insisted that she was in a different place.

One day, the girls suddenly saw Emilie twice. The two 'Emilie's' didn't differ in any way from each other. On the contrary: they did exactly the same thing, except that one Emilie held a piece of chalk in her hand and the other did not. Shortly thereafter a certain Antonia von Wrangel was working on her makeup, with Emilie crocheting Antonia's garment on her back. Suddenly Antonia saw in the mirror a second Emilie who hooked up her dress.

One day, Émilie was ill in bed. Antonia, next to her, was reading an excerpt from a book. Suddenly Emilie became stiff, faded and seemed to collapse. When Antonia asked her if she was unwell, she answered 'no' but with a weak voice. A few seconds later Antonia clearly saw Emilie in the building. Once it happened that some girls were embroidering in a room on the ground floor. Four glass doors open onto the garden. They saw Emilie picking flowers in the garden while suddenly her 'double' was sitting in one of the seats. Immediately the girls looked at the garden and saw her there, but her slowed down movements and her suffering appearance were noticeable. In the garden she was as if she were 'dozed off' and exhausted. Two girls went up to the double and tried to touch them. They felt a slight resistance. One of the girls then went straight through a part of the double. After she had gone through it, the double remained visible for a few moments and then gradually disappeared.

What keeps being striking that the more clearly the double was perceptible and became tangible as it were, the more inhibited, more passive and more depleted Emilie herself became. But as soon as the double disappeared, she regained her strength. Emilie was not aware of her exteriorization. She heard it because she was told.

A. David-Neel, *Magic and mystery in Tibet*²⁸, tells of a somewhat similar situation of a Tashi lama. She writes : "In our own days it is said that when he fled from Shigatze, the Tashi Lama left, in his stead, a phantom perfectly resembling him who played his part so thoroughly

and naturally that every one who saw him was deceived. When de lama was safe beyond the border, the phantom vanished.

Identifying with someone.

We have already seen that it is possible to let someone take up all kinds of suggestions in a hypnotic way. Also that one can give someone all kinds of suggestions during sleep, and that finally one can influence someone in a telepathic way. Repeatedly we have also found that a quantitative increase leads to a qualitative leap. This of course also applies to telepathic suggestion.

In the previous examples, attention was focused on someone. One can go one step further here, and not only think themselves into someone's company, but also identify with the other as much as possible.

One no longer 'sees' oneself 'next to' them, one 'sees' oneself completely 'inside of ' them and thinks that one coincides with them.

One then very intensely thinks that one is 'the other' as well. At first sight such an identification may seem somewhat strange. But let us remember the 'empathetic' approach of our fellow man, the "Ich-nog-einmal" (2.2.) as Schopenhauer put it. Or we think of the statement of Mrs. David-Neel (7.3.3.) that telepathy becomes possible when one no longer considers oneself and one's neighbor to be completely separated from one another, yes, when one feels that everything that lives, is in any case connected with one another. It is easier to identify with our fellow human beings if we know their interests. For example, the thoughts that inspire him or her, a number of habits, feelings, desires, the environment, and so on.

Tenhaeff, *Spiritisme*²⁹ (Spiritism), mentions a seer who says: "When I touch an object of someone, I mingle with him. I enter into direct contact with that person: his thoughts, feelings and sensations have become mine. With a simple strand of hair or a letter from someone, I come into contact with the person. I sense him, I see him, I hear him, I live his life inside of me, I feel his sorrows and I share his joys. I also love the people he loves. My soul comes into contact with him, and a kind of common consciousness arises between him and me.

You can clearly see the "Ich-nog-einmal" that is being put into practice. Because there is a similarity between the thoughts and feelings of the person who wants to identify himself and those of the person with whom he wants to identify, something remarkable happens. These contents of consciousness then penetrate him. Let us think about this for a moment, because it is not without importance at all.

We have already mentioned something in that direction in connection with the 'free' contents of consciousness (7.2.4.). There we said that a sustained thought not only gets its own independence, but that it can also leave the aura. If another person cherishes similar thoughts, his aura opens up and subconsciously incorporates those floating thoughts into his own aura. This person thinks that it is his own thought that inspires him and does not realize that it comes from elsewhere, from outside of him.

Let's compare it a little with a biological transplant. If someone has undergone such a transplant, and if the defense mechanism of the body considers the donor organ as its own organ, then there are no symptoms of rejecting. However, if the implanted organ is seen as foreign to the body, the body will reject it. Let's give an example from physics: as a tuning fork

vibrates, everything that has the same frequency resonates. And what is not in accordance with this, does not vibrate.

The equal seeks the equal.

What we have described above is another confirmation of the fact that the equal seeks the equal. Match-minded thoughts hanging around a person's aura are easily accepted and incorporated into that aura. Once external contents of consciousness are recognized as own or related contents, the fortified castle that the aura normally is, opens up. The drawbridge is pulled down, the aura opens up and external contents settle in the dark cellars of the castle, in man's subconscious. There they start their suggestive task secretly, barely or not at all noticed. Is that a problem? Not necessarily, because, we believe, they are like-minded thoughts. They are, so to speak, 'allies', 'supporters', who reinforce what is already present. And yet there is a certain unease about all this: the aura has opened. Fortune says it like this "the aura has been pierced".

If we don't want it to come to that, we will have to examine the contents of our consciousness very critically and continuously, because sooner or later our subconscious tendencies will let our consciousness know. This is where the healing power of strict logical thinking lies in this ongoing critical research. Therein lies the need to become aware of our own assumptions as much as possible. As far as external influences are concerned, none of us is safe, none of us will be able to close his aura completely to undesirable influences. Fortune says that the best defense lies in not wanting to respond to the suggestion itself, and controlling our flow of thoughts in such a way that we think of completely different things, so that the suggestion ultimately exhausts itself.

Papus (Dr. G. Encausse), *l'Envoûtement*³⁰ (The bewitchment), says that the defense against a spell, against an occult attack, consists, among other things, in the purification of our thoughts. Evil is kept out of consciousness by not thinking about it, by not responding to it emotionally, by not cherishing feelings of envy and by carefully controlling every thought and every feeling. This is not always easy. If one persists in this, evil does not find any resemblance in the aura to tune in to it, and it has no access to it. The aura can also be strengthened by increasing one's own spiritual powers. This can be done through prayer, especially through prayer in which one forgives one's enemies, through charity and compassion.

We can indeed seek the help of other and higher powers. This cleanses our aura from within, but also strengthens us against external attacks. That, of course, is the field of religion and magic.

Now we understand why the ancient religions repeatedly emphasized the role of imagination, the ability to think, the mind and the will, in short, of the whole consciousness. In order to protect oneself against evil, the Christian will also seek the help of supernatural beings. We will come back to this in the last chapter (13). This also makes it clear why Jesus preached inner peace and love as the main commandment. One attunes oneself to higher thoughts, so that evil does not find anything related and like-minded to it, nor can it penetrate the aura. Thus, we see that peaceful thoughts are not a luxury, they are a necessity.

A demonic trait

We refer to the 'tulpa' of Mrs. David-Neel (7.2.4.), the form of thought which she brought to life in a subtle way in the form of a monk. Think of his gradual evolution into a rebellious son and of his mocking and evil gaze. He escaped her control and got a demonic trait. Strange influences seem to interfere with her monk's creation. One may wonder what influences 'work'

in the whole of reality so that a good intention can turn into a less good one. Or even the opposite. And how such strange influences can settle in the aura. The answer can be found in a certain form of 'camouflage'. What comes from outside, seems to harmonize with what is present inside. But the resemblance is sometimes misleadingly different. We know it in nature. Many plants and animals use it in many variations to achieve their goal. If foreign influences can settle in humans, then something goes wrong. Then this may be because on the one hand something outside him misleads him, but on the other hand it may also be that something in man does not censor strictly enough. We will discuss this further in the chapter on the "harmony of the opposites" (11).

To transfer contents of consciousness.

With this, we are at the origins of white or black magic.

Gmelig, *De aura, uitstraling van mens, dier, plant en steen*³¹ (The aura, the effluence of man, animal, plant and stone), quotes the case of the teacher, in whose vicinity, a pupil meditates. The teacher can very consciously transfer the contents of his own aura to the student and thus awaken him to a certain consciousness. In such an influence works the law which says that the equal, seeks the equal. Related beings also belong together somehow. Of course, the fact that the equal seeks the equal also applies to the various occult initiations, both for good and for evil. It is clear that transferring 'higher' contents of consciousness does not pose an ethical problem. They also happen with the permission of the person who will be consecrated.

It is completely different, however, when the intention, consciously, or even more so, subconsciously, is to cause serious damage to one's health and happiness. Then we are talking about a black magic. This telepathic suggestion, the transfer of harmful contents of consciousness from a distance to a fellow man, and this without the latter's knowledge, is the essence of an occult attack. Black magic is thus an immoral, harmful telepathic suggestion. Let us also note that we use the term 'suggestion' here in its magical sense, not in its purely psychological one. From a psychological point of view, 'suggestion' is something that can influence the depths of our nominalist soul, and is limited to an exclusively individual matter. It happens 'only' in the subconscious of the individual. Occultly speaking, 'suggestion' is related to the power of thought and, as a result, to a flow of subtle energy that goes far beyond the boundaries of the individual biological body. It is much more than just 'imagination'. Our examples have made this abundantly clear.

As will be shown further on, many religions have a form of magical suggestion. Especially when it comes to religions of the extra-natural. In those a number of lower gods want to control people and especially their mediums in an authoritarian way. But this magical suggestion also has its place in the super-naturale. When we are praying, we want to focus our attention on the higher, so we can imagine to be close to some saints, or at holy places. Then we are where our thoughts lead us. We can identify ourselves with religious figures. Not that we consider ourselves equal, far from it, but that we want to approach these high figures in the utmost modesty and humility. Plotinus said that he identified with the divine to share in the holiness of these powerful beings (6.1.1.). In *Psalm 16 (15)* we read: "You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever." This psalm, among others, confirms that it is good to live uninterruptedly in the presence of the Holy Trinity.

7.4. Black Magic

7.4.1. A revenge demon Jealousy and envy

K.H. De Jong, *De zwarte magie*³² (The Black Magic), gives us an excerpt from Plutarchus, which can serve as an introduction to this theme. De Jong writes: "The most famous of the ancient atomists, Democritus (+/- - 400 BC), a great researcher, assumed, in accordance with his philosophy, that jealous people broadcast 'figurines'. They were neither devoid of perception nor power of movement and were full of anger and witchcraft. Those figurines, in which envy and witchcraft have an effect, are pressed down on the victims and remain connected with them. In doing so, they cause confusion and calamity in terms of body and mind".

Democritus is sometimes called the founder of modern atomic theory in physics, and he is honored as one of the first truly scientific thinkers. It is almost always concealed that he also believed in fine-materiality and in the evil eye.

We read D. Fortune, *Psychische zelfverdediging*³³ (Psychic self-defense). Fortune, a seer and magician, is confronted with the subtle result of her desire for revenge.. Ultimately, she has enough ethics and conscience to undo the evil she created.

The story "the creation of an avenging demon" speaks of the projection of the etheric body, of a decorporation. By "the etheric body", we mean the type of fine matter that comes closest to the coarse matter. We do not reproduce the whole text, which is too long, but faithfully summarize the story and explain it here and there.

Fortune had helped someone at the cost of considerable financial sacrifices. That person then does her a great injustice. She was turned upside down by the urge to attack. Let's think of what Freud calls 'id', the very primitive in man who, when disappointed, becomes aggressive ('thanatos'). Freud says that in the depths of man's soul he finds 'eros', 'sex', and 'thanatos', the urge to kill, with which he expresses that he does not have high expectations of man.

Fortune felt a strong desire for revenge. In this way she activates the spiral of violence: answering injustice with an attack.

"While one afternoon I had almost fallen asleep, the thought occurred to me of abandoning all restraint and striking at the man who had done so much injustice to me. In my imagination I saw the ancient Norwegian myths come to mind. I thought of Fenris, the horrible wolf".

Note: Fenris is in Norwegian mythology, a creation of the god Loki. This wolf child was raised by Tyr, the god of war, and became so strong that the deities feared him. Thanks to the dwarves he was tied with a magic rope. Let us recall that the terms 'myth' and 'mythology' refer to sacred stories in which the occult life force is central. From an ontological point of view, myths, as understood, have real value, and this in relation to religion, magic or mysticism. In other words, at a different level of reality, these myths are lifelike.

Fortune continues. "Immediately afterwards I got the peculiar feeling (remark: a mantic perception) that at the level of the plexus solaris (the solar plexus; in the stomach region), something came out of my body. Yes: next to me on the bed a big wolf gradually materialized. I felt its weight. At that time I was totally unfamiliar with the art of generating a revenge demon. But now, by chance, I had discovered the right method".

She summarizes. "I was between waking and sleeping and was cherishing thoughts. Psychologists speak of the content of our consciousness or 'fantasms'. These thoughts are charged with strong 'emotions' feelings, and drift. "I felt a strong desire for revenge " she says.

Because she is almost asleep, conscious thinking is practically switched off and the thoughts of revenge creep into her subconscious. In this way it becomes a suggestion during sleep. As a magically gifted person, she creates a being almost automatically, with her subtle life force. This can also happen consciously by very gifted people. Magic is indeed defined as the manipulation of fine matter. And Fortune is in the middle of it now, at this point still in an unethical way.

Filled with horror

She suddenly realized the event and was horrified at what she had done. Freudians here would speak of the censor, the higher personality (the 'Ego' with its 'Ueber-ich' or 'Superego'), waking up to reality and moral norm, which imposes limits on the principle of lust. She has to choose between two options. If she does not destroy (not 'kill') the creature she has conceived, it will grow independent of her and become a Frankenstein monster.

However, if she wants to 'kill' the mythical creepy creature, then she has to fulfil the following conditions. It is necessary to not get confused by panic. Killing, actually a form of exorcism, also presupposes sufficient occult praxis in such a way that she, and not the wolf, has the upper hand. The dismantlement should take place as soon as possible, because 'mythical' beings become all the more powerful the longer they can 'live'. They indeed attract other like-minded energies and beings.

Fortunately, Fortune chose the path of ethics. She moves very carefully towards the mythical creature. Which seems to object to being harassed. Freud would say that his 'Lustprinzip', his 'Pleasure principle' is disturbed. The creature turns the snout towards her, growls and shows its teeth. She gives the creepy creature a kick on its hip. Commandingly she says: "If you do not behave properly, then you will have to lie down on the floor". Tame like a sheep, the wolf gets off the bed. While it is doing this, it changes its image to her great relief. It reduces itself to the size of a dog. What's more: the creature disappears through the northern part of the room. On the one hand, she experiences a new sense of relief; after all, the animal is leaving. On the other hand a feeling of tension remains: "It's as if this isn't over yet". Fortune remains troubled and asks for advice from her teacher in magic. He tells her that the artificial demon is a thought-form, brought to a hallucinatory being by resentment from her own subtle 'substance'.

It is a real 'part' of Fortune's energy, which has come out through the subtle umbilical cord. Moreover, the longer it 'lives', the more difficult it is to 'kill' it. It could then tear itself away from the subtle umbilical cord that still keeps it tied to Fortune's solar plexus. Once it could take action, it would be able to carry out the thought of revenge that brought it to life. And once the umbilical cord is broken, she can no longer absorb the animal into herself. As long as the umbilical cord is still intact, she can kill the mythical monster. To do so, she must let go of her thoughts of resentment and anger, and express her regret and even true repentance.

It is better to suffer injustice than to cause injustice.

"Luckily for all concerned, I still had enough common sense to see that I was at a crossroads," she says. Her prospect was not particularly pleasant. She had to apply a principle already known to the ancient Greeks : "to suffer injustice rather than to commit injustice". By magic, she had to totally absorb the demon by means of the umbilical cord. According to those who are familiar with this high form of magic, Fortune decides to call it back as soon as possible. This is the most effective form of exorcism.

Fortune decides to recall the mythical monster as soon as possible and literally absorb the animal in herself. When dusk comes, she calls back the animal. Through further effort she obtains an excellent materialization. She says: "I would have sworn that an elzasser dog was looking at me. It was such a tangible appearance that not even the smell was missing: From my solar plexus a shadowy, subtle and dark thread bound me to the animal. One end of the "silver cord" ended in my solar plexus, the other end disappeared at the level of its belly, in the rough fur of the elzasser. The fur making it so that she could not see the exact ending point. The actual absorption or killing begins as follows. Just as one drinks from a glass with a straw, so did Fortune suck the life out of the demon through the silver cord. This is not possible without an effort of both the imagination and willpower. The animal then gradually begins to fade, but at the same time the silver cord enlarges itself and becomes more massive.

The ethical-psychic survival went as follows: "In my inner self, a fierce emotional storm began to flare up. I felt the most raging impulses (note: Freud's 'Es' or (Id'), to go out and tear apart everything and everyone who crossed my path. With a tremendous effort I conquered that urge after which the storm subsided". In the meantime, the demon's shape gradually languished away so that only a shapeless grey mist was left over. "I also swallowed it up by the silver thread. The tension diminished. Finally I was myself again, just bathing in sweat. As far as I know, this was the end of that story", concludes Fortune. With her testimony she clearly illustrates the subtle, magical effect of her 'conversion'.

The moral taboos of religions

Nowadays you hear it just about everywhere: you shouldn't consciously suppress your anger tendencies, nor should you subconsciously suppress them. "If you just let them go, you'll have lost them. For example, think that the punching bag in front of you is the person who has wronged you, and let your anger loose on it". Fortune must have thought something similar, until she realized as a clairvoyant that she was bringing some kind of demon to life. This one, once it would have freed itself from her, it would only increase the evil in the world. It would have been created to take revenge and would attract and constantly strengthen like-minded energies and creatures. Fortune realized her mistake in time. But it took her a great deal of effort to absorb the creature back into herself. It means that all the evil that she had already "sent out" had to be absorbed back into her. Which means she also has to go through it emotionally. She then feels all the anger coming back into her and has to overcome this at all costs.

Anyone who in this case, like Freud and most psychoanalysts, believes that letting go of any restraint, who puts into practice what is called the "lustprinzip" or the 'Pleasure principle', and who thinks that this would be the best way to free himself from his "tensions", is making an unforgivable error that is not immediately visible. On the contrary: the person in question feels 'good' and 'liberated' at a purely emotional and conscious level, but later on he or she undergoes what Freud calls the "Realitaetsprinzip" the "Reality principle".

The Bible and most religions speak of a violated taboo or divine judgment (12.2.1.). The vengeance demon seeks the company of its kind - the equal seeks the equal (7.2.1.) - and returns more strongly to its creator, to the person who brought it, the vengeance demon, to life. *Luke 11:24-26.* says about this: "When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' "And when it comes, it finds its home swept and put in order. "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

Of course, such a revenge demon - one also speaks of a nature spirit - does not "find peace". Such beings are only 'independent' to a certain extent. They are connected with a "silver cord" either to the creator or to the victim. A nature spirit needs a home. It 'lives' in its creator or in the victim or in some object. This is by the way the sacred (not the psychological) definition of a 'fetish'. We will come back to this in detail (7.5.). Whether the fetish is an object, a plant, an animal, a human being or whatever, is only important for the person who created it. But once brought to life, such a vengeance demon needs a 'home', where it can 'live', and where it feeds on the life force of its host. We refer for an example to *Mark 5:1-13*, where Jesus heals a man possessed of an impure spirit. This one exclaims : "Legion is my name, for there are many of us". He begged Jesus not to drive him out of the country just like that, but to let them enter amongst the pigs. Something that Jesus allowed.

If one now begins to gain some insight into the subtle processes that can arise when expressing far-reaching feelings of revenge, then "not consciously suppress them, not subconsciously oust them" nevertheless requires a very serious reservation.

It is therefore understandable why a number of religions attach so much importance to ethically responsible behavior, to respecting a Decalogue or a kind of Ten Commandments. This makes many moral taboos of religions clear. The message is actually quite simple: we must be careful not to increase the evil in the world.

If one follows Fortune and her teacher, this evil will be 'eliminated' in a very different way than some current psychological tendencies advocate. As said before, these sometimes set out to "indulge" in his or her anger, here of course always within the limits set by society, in order to "get rid of it". Occultly seen, evil has not been destroyed at all, but it has been moved. And to put it in the words of Fortune, it has been "brought to life as a hallucinatory creature". If one considers this whole event "on its own", one can conclude with Fortune that she underwent a great injustice. Manically gifted people 'see', however, that in a former earthly life, Fortune had done a great injustice to the man who now treated her so badly. It is precisely this detail that has escaped from her otherwise sharp analytical mentality, because she had to repair this harsh injustice. Here she undergoes a kind of divine judgment or immanent justice. Chapter 12, "On Causes and Effects", elaborates on such judgements.

It should be noted that Fortune only works in an extra-natural way. There is hardly any trace of an appeal to the Biblical Supreme Being. If one knows that in a far background, some form of demonic activity is always possible, then one can ask oneself serious questions about her working method. She must have realized that this whole history was probably not yet completely finished. She had too much experience in the field of demonism and the occult world. Such beings are unpredictable, the lying and outsmarting runs deep in their blood.

What is clear from Fortune's story, is that ethics as a choice between good and evil plays an essential role, because all inner life is depicted in the subtle world and plays a 'subcutaneous' role. Do we choose a life that increases the evil in the world, or do we choose the other way? Apparently we are also responsible for the quality and quantity of the subtle material in and around us.

Fine-material guards

In her book (o.c., 105) Fortune also mentions the so-called curse of Pharaoh Tutankhamun, whose grave was discovered by Howard Carter in 1922. As is known, Howard Carter and his sponsor, Lord Carnarvon, died shortly afterwards, after which all kinds of speculations about

the cause of these remarkable deaths were circulated. D. Fortune, in her time saw this discovery as 'grave robbing', put it this way: "If the curse of the mummies doesn't work now, all my confidence in occultism is gone". To her it seemed so obvious, that the priests of ancient Egypt, who were proficient in black magic, had also created revenge demons, subtle creatures, with the order to keep watch at the grave of the deceased pharaoh. He or she who violated the peace of the pharaoh would automatically suffer the consequences indiscriminately. We know the controversy that existed then. In the nominalist view, of course, there is no such thing as a pharaoh's curse. Lord Carnarvon is said to have simply died of a blood poisoning as a result of an infectious mosquito bite. Fortune herself thinks differently and continues: "We all know how the curse worked. Every magician knows that magic can also express itself in a seemingly 'natural' way."

One can always explain reality with different axioms. The nominalist vision will state that people want to link facts that have nothing to do with each other. Conversely, the clairvoyant or magician believes that the nominalist vision takes too little or no account of seeing similarities and correlations in seemingly separate facts. The nominalist looks a bit like a detective who cannot or does not want to see the common thread in a crime investigation into a crime. He does not bring the various clues together and thus does not arrive at an overarching hypothesis. This makes further testing very difficult and he may get bogged down in his investigation.

Let's return to our 'guards'. It is therefore clear that ignoring an occult taboo is not always a question of the perpetrator having a good conscience or not.

However, it is a kind of subtle showdown of the violator with, the artificial elementals, as so called by Fortune. A sensitive or seer will feel or 'see' that the place is protected, taboo, and will backpedal. Otherwise, one exceeds a sacred 'taboo', as the primitives call it. One can therefore expect a rebound, a sanction. Unless one is 'exorcised' in due time by someone who knows what he is doing, who is also stronger. Because in these matters the strongest will make it, not the most conscientious. This is also illustrated in the next example.

7.4.2. Hexe Petra

And with all my heart, I wish you all the evil.

We deepen ourselves in: *Hexe Petra*³⁴, (Witch Petra), who was interviewed in the German monthly *Cosmopolitan*. The interview was given the title: "And with all my heart I wish you all the evil". Petra says she is a black hexe. It means that she can do harm and misfortune to others. She uses her skill when someone disturbs her in her activities. Angelika von Hartig, who conducts the interview, says that she had a 'cautious' conversation with Petra. Indeed, one cannot be too careful with such a witch.

Petra, a 21-year-old Münchnerin' is of the 'punk-like type'. She is known in the world of disco and punk.

- Her type of witchhood is "being oneself", with all that that comes with it, even if that means making people ill or causing them to die. Which includes that the 'conscience' in the biblical sense, for example, leaves Petra completely cold, 'cool'.

- Her type is to exercise 'magical power'. What manifests itself, for example, in telepathy, in going to the 'Sabbath of witches', in throwing a spell at someone.

- Her type is to be a herbalist. Knowledge of plants is absolutely necessary for her. For example, to "fly to the Sabbath" in an out of the body experiment, something which, incidentally, is very traditional in the midst of the Sabbath.

- The Sabbath of the witches. One rubs oneself in with a witch's ointment, from the waist to the neck. The biological body is, as it were, shut down because the soul, in its astral (fine-material) body, exits, and thus leaves the body. We refer to the story of Father Trilles and the magician who underwent an out-of-body experiment (6.1.1.). As a connection with the biological body there is still a "ganz dünner Faden", or what the Bible calls "the silver cord" (*Preacher 12,6*).

- Petra composes the ointment of herbs herself. In this way she strengthens her life force by means of the life force of the herbs. Think, for example, of our homeopathy or Bach Flower Remedies, where we also work with the subtle, not with the biological life force. The prescriptions of this are given to her medially when she concentrates on a particular spirit "ein Geist, eine Frau" that is close to her. This spirit was known as a deceased lesbian, who lived around 1500, and as a 24-year-old was condemned and hanged by the Inquisition.

I'm taking my revenge

Petra continues: "Anyone can turn to me (note: to see a problem 'solved'). But I don't curse anyone I don't hate myself." That's the rule. What Someone subsequently does with that energy, good or evil, no longer concerns Petra. A witch, of the same type of Petra, is, as been said, a herbalist. She can increase her willpower and occult energy so much. That is precisely the dual instrument with which she works. Especially when someone 'hurts' her. She says: " I exercise revenge by concentrating insanely hard on the targeted person.

"I visualize (note: I imagine) what I do, for example in case of an accident, an unfortunate fall or something. I keep this goal before my eyes, without interruption. Until the incident happens." That's her own description..

- Three years ago in Berlin: a strange man laughed at Petra for her punk face. "I stayed 'cool'. I let him make a lot of insults. Twenty minutes later I was so far gone that I would have preferred to have killed him. I followed the man. He lived two streets away.

For fourteen days, I chased him while I pierced his back with the power of my gaze (note: the so-called "magnetic look"). Finally, one afternoon, he came out of the house. He wanted to cross the street. I concentrated as a madman. And lo and behold, he waited for a car to approach. He went straight to the car. The result: a concussion, and a fourfold fracture of the leg up to the thigh."

- Killing: In London she was followed by someone because of thefts in department stores. "I was so furious because he had reported me, that I almost suffocated. I concentrated. At night I stood under his window and 'shot' my hate energy straight at him. Three weeks later, the man fell down the stairs, resulting in a broken neck. According to Petra it takes on average two to three weeks before a curse works. Until then, the person should be cursed in high concentration, until the natural protective layer (or aura) around 'the target', 'is full of holes'. Only then will his life energy be exhausted and he will suffer 'a terrible fate'. Remember: Every quantitative increase or decrease leads to a qualitative leap. The leap here is "the spell" that strikes him, the accident, after the hate has been intensified all that time. It goes without saying that our nominalist legal system has no control over such criminal practices. The situation is different in archaic cultures, as we shall see later (10.4.).

Sex companies

Petra continues. "I started very early: I was twelve and a half years old, when I had my first sexual intercourse. I didn't skip anything in the next few years: men, women, "Alles kam dran", "It was all there." Today, however, I feel very old. Man is bisexual according to his own destiny. Yet nothing has given me lasting satisfaction in this area. A good spiritual friendship means a

lot more to me. I have become totally asexual". She lives with her friend Jürgen. He is one year younger than she is. "Unsere beziehung ist eine rein geistige" (our relationship is purely spiritual).

- My mother also had "besondere Kräfte", "special powers" at her disposal. She was a clairvoyant woman, and she could also curse well. Her curses had always worked. The difference between my mother and myself: I know who I am, she had never come to realize that she was a witch. Petra knows her "occult status", her deeper, occult soul. She knows that she is a witch. Her mother didn't know. Seers say that a lot of seemingly 'ordinary' people are also witches or magicians, but just don't realize it. Sometimes something does get through. So a lady wondered if she was a witch, "because every time I wanted to hurt someone, he or she was the victim of a striking evil."

D. Fortune, *Psychische zelfverdediging*³⁵, (Psychic self-defense), tells the story of Miss L. who was cured of a disease. Miss L. said that she had a clear memory of black magic in past lives. As a child, she saw herself in her daydreams as a witch who wished for the misfortune or even the death of those who didn't like her. She feared her own wishes because of the "powerful" effect of them. She had the habit to imagine that she was standing in front of the people she was angry with and raging against them with a malignant life force that she sent out to them. She had, while still at home, regularly attacked her mother and sister in this way and had given her sister a serious illness. As the mother confirmed, L. was no longer wanted in the house. Let us refer in this respect to the paragraph about the "great magicians" (6.3.): in the opinion of many natural peoples, our white civilization has many powerful magicians who, with what they come up with after much effort, achieve remarkable practical results. However, these white people do not know that they are real magicians.

According to Petra, the current trend is very clearly going in the direction of black or unscrupulous magic: "The use of alcohol and witch's drugs is, after all, "extrem gefährlich", "extremely dangerous". You have to know how to get rid of the demons you have called up. If you fail to do this, you can lose your mind. That goes fast."

So much for the testimony of a real witch.

7.4.3. The magic egg

A gypsy woman

We'll continue our examples in relation to black magic. We consider an example that Mr. Gillot, *Des sorciers, des envoûteurs, des mages*³⁶ (Wizards, bewitches, magicians), experienced up close. Let us mention that Ms. Gillot is not clairvoyant, nor a magician, but only sensitive and this to the extent that she uses either the pendulum or the dowser's rod. So we get to know her method right away.

It concerns a volt, a way to do magic, to harm someone you hate. Gillot says. I have seen this method applied by a gypsy woman ("une bohémienne").

It was in regard to a young woman who, after the Second World War (1939/1945) over an inheritance, had been harmed by a jealous cousin whose harassment had humiliated her on several occasions. The thirst for revenge, pushed to the forefront by this last trial, pushed her to accept the proposals of a gypsy woman. She had met the gypsy because she came to beg every month. The young woman then gave money or clothes when the gypsy woman rang the doorbell. On the day in question, the gypsy woman found the young woman full of bitter feelings, for only then had she been assured that the inheritance of a common family member had been taken from her by the cousin's hateful trickery.

A profound remorse

The notary had told her that any recourse to the courts was impossible. The Gypsy woman realized the young woman's bitter disappointment and offered her services. She wanted to punish the guilty party in such a way that they fell prey to deep remorse and returned part of their inheritance. The Roma did not want to miss her reward. The deal is struck. They make an appointment for the following week. It will then be a full moon. The young woman has to give the gypsy a new towel and a fresh egg. She went to the market early in the morning to buy it. Gillot says that she was personally aware of this. In view of her desire to attend this operation, she was admitted - a little against the gypsy woman's reservations.

"The Gypsy brunette looks proud and important, dressed in a long red silk skirt, feet dressed in silver sandals, a wool jacket of a spinach green enclosing her slender and straight bust, jet black hair tightened in a red and gold veil, Zecchino's (note: gold coins) were hung around her neck like a necklace.

The attention paid to this arrangement is not without importance from a magical point of view. We refer, for example, to the biblical story of Abishag and King David (1.4.3.). Abishag was young, handsome and dressed in an oriental style. All these "cosmetics" strengthen the body of the soul or the aura of the person who wears or uses them. We also pay attention to the sexual element that is mentioned here: "her full, protruding breasts." The fact that sexuality can play a role in magic was already evident in religions such as santeria, macumba and ngil initiation (3.3.).

A strange dream

"The gypsy recited a prayer in an unintelligible language, then, pronouncing in a deep voice these three words: Mani Padmé Om", took the egg on the shell she wrote the first name of the woman for whom the volt was intended, three times in pencil. She muttered a few more words, concentrated in silence for several moments, folded the cloth in half, placed the egg in the middle, folded the cloth again and crushed the egg between her two hands in a gesture of anger. Then, after unfolding the cloth, the young woman and I saw with amazement, in the yolk of the spilled egg, a strand of brown hair... The bohemian said: "It worked; you have noticed that I crushed the egg in front of you in the cloth provided by you and you can see that your cousin's hair is there; I will come back in three weeks; I trust you". Then she left, leaving us stunned and, as for me, rather incredulous. The young woman says: "I had observed everything with a certain mistrust and I am sure that it is physically impossible to put the strand of hair inside the yolk". The strand of hair was formally recognized by the young woman as being of the same shade as that of her cousin.

The young woman had no explanation of the phenomenon, but the fact is that five days after this strange ceremony, the victim of this witchcraft phoned her relative to tell her that she had not been feeling well for a few days and, being in bed, she urged her to come see her; which was done.

To the visitor's great surprise, the patient told her that she had had a strange dream the night before. Grimacing devils surrounded her and were shouting: "Thief, thief, thief; you will be punished; you belong to us", and they laughed and laughed at her. When she woke up from this nightmare, she became afraid and decided to make amends, to obtain forgiveness from her cousin by asking her to accept half of her share, of the inheritance. This accepted, she recovers." That's it for Ms. Gillot.

This spell, performed for the purpose of justice, produced an excellent result. But this is not always the case. The creative will of a volt often does not have equity for a reason.

And this. The gypsy knows her spirits very well and has subdued them through sexual magic. Therefore, its ritual magic is beneficial at first, but much later, perhaps years later, it turns into the opposite.

Connoisseurs argue that those who practice sexual magic outside the realm of the Holy Trinity will sooner or later become saturated - and possessed - with those lower beings. We will come back to this in detail in the discussion of the "harmony of the opposites", (11.3.2.) specific to all pagan religions. The young woman can gradually expect a series of miscalculations after this financial 'benefit'. Unless she can protect herself with Trinitarian prayers, prayers to the Holy Trinity, - see chapter 13 - from the grip of those low spirits.

7.4.4. Repercussion or impact

I. Bertrand, *La sorcellerie*³⁷ (Witchcraft), mentions the following story. Little Richard was one day touched by a certain Jane Brooks. She stroked her hands over his body, from top to bottom. After having kindly pressed her hand, she gave him an apple as a farewell and left. The moment Richard began to eat the apple, he fell ill. His condition worsened more and more. A strange pain took hold of him. A few days later, when, very ill, he was in the company of his father and a certain Gibson, he suddenly started shouting loudly as he pointed to the wall: "See, Jane Brooks! Jane Brooks! Here against the wall. I can almost touch her". Neither the father nor Gibson saw what Richard claimed to see. Did he have a fever? Was he dreaming?

Apparently Jane is out of her biological body and is in the room with her astral body. Little Richard is the only one who sees her mantically. As one probably knows, a high fever can lead to the perception of the subtle world.

Gibson quickly took a knife and stuck it in the place the child pointed out. "O! Father, Gibson cut Jane in the hand, which is bleeding all over!" called out Richard. Immediately they went to the house of Jane Brooks. Jane sat there on a stool, her hand wrapped in a towel. When she did not want to show her hand, the towel was forcibly torn away. The hand was covered with blood and showed a cut as described by little Richard.

The injuries suffered by the subtle body are reflected or repercussed in the biological body. This has already been mentioned, for example in the experiments of the Rochas (4.2.2.). This story is a testimony to this. Feldmann, *Occulte verschijnselen*³⁸ (Occult phenomena), describes a test in which a woman's feelings are transmitted through hypnosis to a glass of water. If a needle is pierced into the water, the woman feels it as if her body is pierced. We will come back to this peculiar phenomenon (8.3.).

7.4.5. Larvae

We will follow up on the samples relating to black magic. In Latin, a 'larva' - in plural 'larvae' - is a ghost.

Marguerite Gillot "*Aux portes de l'invisible*³⁹", describes them as follows: "I suddenly saw two hideous, slimy beings, neither animal nor human, swinging above my couch, their bodies ending in a kind of helmet, like the gargoyles of cathedrals, one reddish, the other greenish, with a grimacing face, laughing with a snide look."

The subtle appearance is indeed a creature without a body and shows only a head with a wind-shaped appendage that with some difficulty can be called feet. The magician who wants to summon them gives them a part of his life force. So charged the larva goes looking for a victim. In many cases, those who work with it don't even know this about themselves and attribute the 'effect' that such a larva causes, to their own strength. Let us refer to the vengeance demon (7.4.1.). As a claivoyant, Fortune suddenly became aware of the subtle demon she had created. Those who are not sensitive, however, do not notice the subtle result of this concentrated anger. We are now going to see what such a thing can come down to, when unformed and even unscrupulous people venture into all that is occult.

An indefinable unease

Marguerite Gillot was a nurse in a maternity unit in Paris. She was interested in occultism but, as the story of "*Aux portes de l'invisible*"⁴⁰, shows, deeply Christian. Lucky for her. She writes: Mrs. A., a lady from my circle of acquaintances, wanted to make me her active collaborator in occult matters. She saw in me 'a medium' which, under her leadership, could acquire a high degree of occult power and from which she would gain all the benefits. She wanted me to abandon my profession. However, I categorically refused. She then tried to work on me through magic. She strengthened this by repeated visits to me. One day - while being overwhelmed with word - she came to me "to have a chat". But that was not what I wanted at all. She then chose to "rest a bit" in my studio. But in the evening she was still sitting there. Just nine days later I was called up at 1 o'clock in the morning for an anesthetic during childbirth.. While I was busy, I felt overwhelmed by an indefinable unease. My fatigue was particularly great. A tiredness that had been felt for several days.

Note: This is also a characteristic of an occult attack. An inexplicable and persistent fatigue that leads to depression. A great sadness and a deep dejection appear at the depths of one's soul without reason.

"They are larvae".

After the birth, I let myself fall into bed. Hoping to be back on my feet when I woke up. But an hour later I woke up with an unbearable headache that, with the slightest breath, increased. It was as if my brain pan had been broken open and my brain was exposed. I had a fever of 40.2 °C. While I was thinking about its source, I suddenly saw two hideous, slimy, neither animals nor humans, rocking back and forth. Their bodies ended in a kind of 'tail', a bit like gargoyles. One was reddish, the other greenish. With a sarcastic smile they were rocking back and forth. I was mortally frightened. Suddenly it became clear to me. My condition had an occult origin! At the same time, I heard a voice saying, "They are larvae".

Immediately, Gillot 'knew' that, if these creatures touched her, it would be an instantaneous death. She then goes to her room. She takes her pendulum and passes it over a map of Paris and its surroundings, figuring out where the attack comes from. Suddenly the pendulum lifted itself up making her drop it, just above the residence of A.. She continues: "Meanwhile, driven by my 'instinct', I kept an eye on the larvae who constantly kept approaching in their dangling manner. I looked at them and made the cross sign At the same time they were swallowed up in the air, with a sound like wrinkled wrapping tissue. Immediately after that I could take a deep breath and my headache reduced. I left my room to freshen up. The nurse who was on duty at night on the first floor, had just come down the stairs. With a cry she stood still in a state of horror and said: "I'm going to call your mother". I asked her to prepare a grog for me.

A baby as a victim

So the larvae leave the nurse alone. But there is more. In black magic, according to the author, there is a law. If someone uses larvae, they want a victim at all costs. Well, Gillot was stronger than A., because she had discovered the source and had prayed. Then the larvae threw themselves on a defenseless creature, a baby of only three days old. His bed happened to be just above her room. It died suddenly. The doctors who had carried out the analyses and found nothing to explain the imminent death, were left with a mystery. This was my first contact with this low kind of magic.

D. Fortune, *Psychische zelfverdediging*⁴¹ (Psychic self-defense), also mentions that babies, because of their vulnerability, can fall victim first, followed by adults who are sensitive. And another thing: the larvae wanted to finish their mission. However, they did not succeed in killing the nurse, so they chose the baby. A competent and magically stronger exorcist could have destroyed these larvae by absorbing them into themselves, as Fortune did with her revenge demon. Then this evil would have definitively been eradicated and the baby would not have died.

The shock in return

Gillot is stronger than A. She writes: "A few days later I learned – a curious thing, but inevitable - that since that night A.'s legs had been paralyzed as a result of a fall. One of her acquaintances told me that she will not be able to walk for several weeks".

7.4.6. A counter-spell

We are consulting a second work by Ms. Gillot, *Des sorciers, des envoûteurs, des mages*⁴² (Wizards, bewitches, magicians). As I said, she was a nurse in Paris. She knew many doctors. Here is what she heard from one of the doctors, Dr. Teutsch. The elderly Miss V., a client, fell in love with him. Because this was not reciprocated and he himself was married, he told her that she was wasting her time. However, she insisted. In the end he didn't let her into his practice anymore. Apart from her own anger and resentment, she confided to a client that she would do 'something' to him. The client then laughed, convinced that she was talking nonsense. Shortly afterwards, Dr. Teutsch and his wife became ill. Both had to stay in bed. No medical explanation was found. Until the client told him what she had heard from Miss V.. As if in a flash, the doctor understood what it was all about. Immediately he went to see someone who was competent in the matter and who taught him the techniques of the counter-spell. These techniques - for they are real techniques - allow, if they are carried out properly, to mercilessly kill the one who threw the spell first. No matter how much he tries to defend himself. Such a thing happened to Miss V., who, while Dr. Teutsch and his wife were recovering quickly, died within five days. Having experienced it himself, Dr. Teutsch turned out to be an expert on the subject. In this way he could effectively help people who were not just sick, but in fact victims of spells.

So much for a number of examples of a black-magical nature. For once, they are not the result of a search for testimonies in other cultures and in other times. They are from here and now. People who are familiar with the theme say that such testimonies occur almost every day. Our nominalist culture seldom has the necessary axiomatic and mantic experience to recognize it as such. The sacred background remains almost always unknown. It is a profane statement, or, if it is not available, a 'coincidence'.

Just as Fortune brought a revenge demon to life, an ethical and magical person can also create a kind of guardian angel. This creation is not filled with anger, but wants to guide and help the man for whom he was created. If necessary, such a subtle being can offer protection against black-magic attacks. Such a creation in the whole of reality will also attract those

energies and creatures that are related to it. Those who turn to the supernatural level in prayer will be able to constantly strengthen their own creation with very high and powerful energies. As 'hexe' Petra explained her method to harm, the method can also be used for good purposes..

What stands out:

What is striking is that those who write about it do so as if they were creating an artificial elemental all by themselves (Fortune, Alexandra David Neil, Philip, the gipsy). Competent seers observe that ever penetrating creatures contribute to this. So that such thought forms are increasingly more than the mere product of the person who makes them. Add to this the fact that, once such a creature has been 'thought' into existence, it is noticed by other invisible and sometimes powerful beings who also act on it further and make their - seldom conscientious - contribution. This explains why such thought forms sometimes turn against their creator(s).

7.5. Fetishism

The term: 'fetishism' or 'fetish belief' dates from Charles de Brosses, *Du culte des dieux fétiches*⁴³ (From the cult of fetish gods), 1760. In it he talks about "things gifted with a divine power", ("vertu divine"), such as oracles, amulets and talismans. Let us immediately say that fetishism is only one element in almost every non-nominalist religion. To identify fetishism with religion, as A. Comte (1.2.) said, is to say that a part is the whole, and is a one-sided approach.

The Portuguese word 'feitiço' is the basis of our term 'fetish belief' and means 'a made object'. A fetish is indeed a product of sacred deeds. It can be described as "an object in which, thanks to a magical adaptation, life force is piled on". Only a magically qualified person can make a real fetish. Although the term 'fetish' originally came to us through the Portuguese and their centuries-old contact with central West Africa, according to Russian ethnologists, Siberia is the country par excellence of fetishism.

7.5.1. A healing fetish

Making a fetish.

Religion specialists usually do not consider the method of making a fetish. Let us give the floor to Julia Pancrazi, *La voyance en héritage*⁴⁴ (Clairvoyance as a legacy). Here's how she tells it as a seer-fetish maker.

The fetishes, or talismans, were made in secret at our house. When I was little, the door was smashed close in front of us. For hours, my mother and her sister, in complete silence, would draw their life force into the objects that were to serve to create happiness or to ward off evil. Once in a while, as a child, I could see these mysterious objects. I think I was about ten years old then. One afternoon, I ventured to open the drawer. I only saw a few grey pebbles with white veins in them. It didn't seem very special to me. Later I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a 'filière' (remark: a 'way') through the sailors in the harbor (remark: of Marseille). My mother or my aunts gave every man who went to war, whether he was a family member or an acquaintance, a fetish or a talisman. Of course they all mocked it. Yet none of them left their stone at home. All have returned.

In 1914 Raphael (remark: her father) was summoned to war. My mother made him fetishes and talismans. These were small bags full of stones and powders. He then sewed them in his jacket. My mother only saw him again in December 1918, a month after the armistice. Every letter she sent him, she covered it with kisses and laid it all night long on top of her heart, to

charge it with her life force. In this way she renewed the fetish. The fetish did not leave him for a moment during those four years. My father was only hurt once and then only slightly in the right foot.

The fact that as a child, Julia saw the stones is wrong. Why? Because fetish material may not be seen except by those who make fetishes and by those who wear them. However, the child was also gifted to become a clairvoyant, who would also make fetishes : that saves the careless look. By the way: the more one shows such a 'treasure' to others, the more a talisman loses his life force, of course.

In silent concentration

We pay attention to the silence in which the mother and her sister have their life force drawn into the objects. This form of concentration or 'mania' is a prerequisite. The person who makes a fetish for someone must first mantically 'see' where and when, for example, there is a lethal danger. It is a form of vision from the future. Only then does the magic work begin: adding subtle energy to the materials, where foresight has shown that dangerous situations can occur.

This work must be done until the course is changed in a favorable way.

In this way, adapted life forces penetrate this perceived danger and neutralize it. It is a magical form of intensive positive thinking. The one who makes a fetish, must unconditionally possess a lot of life force, dunamis, virtus, 'holiness' at his disposal. An exhausted seer doesn't see anything and can't charge an object as long as her fatigue lasts. If she behaves unethically, she weakens her faculties as well. If, for example, she has a dog that she regularly hits, then her visionary ability will decrease.

Charging a fetish so that it works well is extremely difficult. If a soldier takes it to the front, the maker will at some point, mantically, see the soldier, for example, confronted with death. Then the stone requires extra energy from the loader to deal with this calamity. Redirecting this evil can take hours, even days. As with the reverse process, wanting to cause evil can take days or even weeks. That taught us the testimony of "hexe Petra". Let us also note the two-pronged reaction of the men: their honor prevents them from confessing that they, in their innermost being, believe in it to a certain degree. No one left his fetish at home. This ambivalent behavior is still to be found in our days.

There is no subtle energy without subtle beings, who are the very carriers of it. This means that such gifted women (and men) have the ability to enclose ghosts in those objects. This is where a magical fetish differs from what is called 'fetishism' in psychology. In the latter case it is a purely profane worship of an object. Thus, a man in love can worship the photograph of his beloved, because of the resemblance, or an object that is hers, lovingly cherish it, because of the connection with his beloved.

Undoing the spell

Let's make sure that the clairvoyant 'sees' what's going to happen. Pancrazi continues. "I knew that Bastien (remark: her husband) would return from the war. To start with, he joined his army unit on Corsica. Afterwards I didn't hear from him anymore. Before his departure, I had made him my first fetish. I used two of these pebbles for it. My mother always had them in stock. I did not know the name of these stones. I added some salt grains and pieces of oak leaf. Things known for their beneficial effects. I then remembered my mother's advice: "Julia, sew all this in a bag, very small. But above all, don't use a nylon or colored fabric, because they

prevent the 'waves' (note: the life force) from coming through". So I chose something simple, a small piece of white cotton and entrusted the whole thing to Bastien, so that he would incorporate it into his jacket with care. At first he mocked it. He did not believe in clairvoyance and in the so-called occult sciences. Going to war with a talisman was for him 'sorcellerie', witchcraft. I had to insist to make him accept the talisman. But the facts show for themselves. Much later, he let me know that he had never let go of the talisman. All those long years of fighting on the front, that fetish had become an obsession for him. Without ceasing to do so, he touched his lapels to make sure that the talisman was still there. One day, once only, he couldn't find it immediately. He searched his entire tank, from the greasy floor to the turret, through the shell storage. His comrades laughed at him. Then he turned his vest over to search the other side of his collar. In fact, the fetish was still there. But he could only get it a few hours later in the clinic. For during the few minutes that he had taken off his 'trellis' (note: a garment in camouflage colors), several German shells had fallen. One of them hit his tank. Inside the tank, pieces of steel plate flew in all directions. One of those hit him in the right foot, injuring him, hurt on the same spot as my father thirty years before."

So much for the story. Let's look at the title of Pancrazi's book: "La voyance en héritage", "Clairvoyance as a legacy". There is a connection through the family tree in the female line. But her husband Bastien is slightly injured at the foot "just like her father thirty years before". This also indicates a remarkable heredity through the male line. Something that reminds us again of Szondi and his 'Schicksalsanalyse' (2.5.).

A Bedouin eats the prescription.

We already mentioned that a llama doctor in Tibet wrote a prescription on a piece of paper, rolled it into a ball and made the patient take it as if it were the medicine itself (7.2.1.). We refer to Bertold Stokvis, *Psychologie der suggestie en autosug-gestie*⁴⁵ (Psychology of suggestion and autosuggestion). Stokvis says that if a classically trained doctor prescribes medicine, the suggestive element cannot be avoided. The recipe or prescription gives the patient something that comes from that doctor and is 'realized' in the form of medication. In this way, the patient swallows some of the purely chemical components of the medicine. However, psychologically speaking, he or she takes something to him or herself that embodies the personal knowledge and mental faculties of the doctor. In addition to the biochemical and biological effects of the drug, the same process takes place as in the Bedouin who once swallowed the paper on which the prescription of a European doctor was written and, as a result, improved. In doing so, the Bedouin merely repeated what the wizard who swore by the demons had taught him. This magical attitude, which is still present in some natural peoples, can also be found here. In addition to the pharmacodynamic effect, one speaks of a psychodynamic effect of the drug.

The Bedouin, who usually takes the prescription ritually when he visits the marabout (note: the wizard or medicine man in North Africa), eats the text, the magic word, of the doctor. One can speak of 'fetishism' here. First of all in the usual psychological sense: the patient experiences something from the doctor in the medicine or in the prescription and 'honors' it. Just like a loved one 'worships' a gift from his or her beloved, because something of the beloved is in it.

But the term 'fetishism' can also be used here in the religious-historical sense: the 'fetish' contains an occult life force and is therefore 'a bearer of power'. In this way, the charged object can radiate a healing life force and can, for example, be worn as an 'amulet' that repels evil and gives good luck. The subtle radiation of the doctor is therefore not unimportant. If his radiation is good, then he strengthens the biochemical and biological effect of the medicine, in the other case he works against the healing.

7.5.2. A harmful fetish

A magical assassination attempt

Alexandra David-Neel, *Mystiek en magie in Tibet*⁴⁶ (Mysticism and Magic in Tibet), tells us of a telepathic suggestion that can even lead to the suicide of the person who is the victim of it. We summarize her story.

During many months of intense concentration, a magician can charge a knife with the intention of killing someone. When the magician is done with this, he puts the knife near his victim. If the victim takes the knife, then, as the Tibetans say, it begins to move and kills or injures that person. It looks like a clumsiness or, in the worst case, suicide. It is also said that if the wizard does not have enough knowledge and skill to protect himself, he himself can become the victim of the spirited knife.

As already mentioned, the latter can occur when the victim is magically stronger than the perpetrator. We are talking about a kickback or "shock in return". The thought-form then returns to the perpetrator like a boomerang and carries out what it was created for: injuring or killing. That the knife starts to move by itself, as some Tibetans say, seems rather unlikely. Not because such a thing would be completely impossible. If a compass, a cursor or a ball can be moved from a distance (4.3.2.), why not a knife? It is improbable because a lot of fine material energy would be wasted for it. It takes less energy - although this is all relative: it requires an immense amount of effort - to put in the knife the thought that the victim must hurt himself when he takes up this knife, than to let the knife move by itself. It is also more difficult to assume that the knife, which moves by itself, possesses so much power that it can kill.

Mrs. Neel also sees it that way. She continues. Some lamas, and also some Bönpo's (note: magicians), have assured me that it is wrong to think that the knife was animated and then killed the designated man. According to them, on the contrary, the man himself underwent the suggestion of the magician, and thereby committed suicide. Furthermore, the Tibetans believe that the more advanced adepts (note: pupils) of the occult sciences, without using any material object as an aid, even from a distance, can suggest any idea, even suicide.

One sees the analogy in the production of the fetish on the one hand via the knife, and on the other hand the production via the stone that will serve as a fetish in the story of Pancrazi. It is about a strong concentration and imagining the desired fate in one's mind, with Pancrazi for good, with the Tibetan magician for evil.

The subtle force that is 'activated' during such a charge, is invested in the object, like in the stone and in the knife. Both are more or less like a charged battery. The charge then consists on the one hand of the thought, protection or damage to be carried out, and on the other hand of the energy to "put it into practice". The existence of such practices may seem unbelievable to us. From a completely different angle we find below a rather frightening testimony of such a magical way of working.

The perfumed poppy heads

We delved into D. Fortune, *De geheimen van Dr. Taverner*⁴⁷, (// The secrets of Dr. John Taverner) In the introduction to her book she writes: "These stories may be looked at from two standpoints, and no doubt the standpoint of the reader chooses will be dictated by personal taste and previous knowledge of the subject under discussion. They may be regarded as fiction, designed, like the conversation of the Fat boy recorded in *The Pickwick Papers*, "to make your

flesh creep”, or they may be considered to be what they actually are, studies in little-known aspects of psychology (note: meant is occultism) put in the form of fiction because, if published as a serious contribution to science, they would have no chance of hearing.”

The English term 'psychic' means 'occult') Her experience has further taught her that many of her stories are not as unusual as one might think, but that they are usually not recognized as such. She also says that her described experiences do not reflect the full reality, because it would seem too unbelievable. Let's summarize her story about the perfumed poppy heads.

A man, G. Polson, contacts Taverner and tells him that the heir to a particular will committed suicide by jumping out of a window. The new heir, however, also committed suicide shortly afterwards. And the third heir did it a bit later as well. All this in a time span of only two years. Polson now believes that the fourth, still alive heir also walks around with a death sentence.

He suspects a certain Irving to be involved in the case. Irving had once told him something about Papaver, a fragrant but also narcotic drug. Taverner now advises Polson to get his hands on a sample of those poppies and deliver them to him, Taverner. Polson succeeds in his intention and a few days later he delivers the requested information to Taverner. When one of the poppies is opened, black seed grains appear, but also a small peculiar moonstone. Taverner suspects a telepathic suggestion and gives the stone to his sensitive co-worker with the question to say what comes to mind while she holds that stone. Psychologists would speak of a free association.

We quote: “Taverner rolled over the black balls with his pencil, and when he handed them over to her he said: "It's some perfumed seed. Do you smell it?" She took them in her hand and sniffed the air well. "Well," Taverner asked, "what do you say?" "They don't smell bad," she replied, "but they are slightly irritating to the mucous membrane; they make you sneeze". She sniffed it again and continued: "the excitement seems to creep into your head and cause a peculiar sensation. It's like a cold wind blowing against your forehead."

"So they touch your pineal gland," Taverner observed. "Now take that moonstone in your hand and keep smelling those seeds and tell me what thoughts come to mind.”

"I'm thinking about soapy water," she began. "I think my hands would look better if I washed them... I think of my mother's necklace... I think it would be hard for you to find this stone if I dropped it on the carpet... and it would be even harder to find if I dropped it out of the window. I wonder what it would be like if they threw you out of a window. I wonder what it would be like if they threw you from a height? Would anyone...?"

"That's enough," interrupted Taverner, and took the moonstone out of her hand.

In amazement, she asked, "What does all this mean?"

"It means this," said Taverner, dryly, "someone has discovered a very ingenious way to package psychism (note: understand: magic)". "The moonstone is geared to suicide," he explained. "Someone has formed a sharp mental image of someone who commits suicide by throwing himself from a height and has printed that image onto the moonstone. Anyone who comes into close contact with it can see that same image rising up inside his thoughts Just as someone who is in a gloomy mood can infect others with that dejection without saying a word."

"But how can an inanimate object feel an emotion?" she asked.

"It can't be," replied Taverner, "but is there such a thing as an inanimate object? Occult science denies it. One of our axioms is that the thinking ability in the minerals is almost unconscious, which sleeps in plants, and dreams in animals, and is only conscious in man".

We refer to what has already been said about this in connection with the evolution of mankind. (5.2.). Some connoisseurs state that man is going through a long evolution. That he successively lives a mineral, a vegetative and an animal life, and that his evolution leads to an existence as a human being. This, of course, concerns "an ever-growing consciousness" that successively "nestles" in a stone, a plant, an animal and a human being. Taverner expresses the same thought, but in his own way. He uses the term 'thinking ability' where we wrote 'consciousness'.

Let's give the world back to him: "Just look at how, for example, in a vine, the tendrils look for a support. Then you will realize that the movements of plants are not without purpose at all. I guess you've heard of metal fatigue, haven't you? Just ask your hairdresser if his razors never get tired; then you'll hear that he regularly gives them some rest, and that tired steel is not sharp, and has no nice cutting edge."

"Admittedly," his assistant replied, "but you don't want to tell us that there is enough consciousness in that piece of stone to be able to take up an idea, and to convey it to someone's subconscious."

"That's exactly what I want to tell you" was Taverner's response. "This moonstone is simply a talisman for evil."

So much for this excerpt. The story ends with the unmasking of the man responsible for making the black-magic fetish. So that the suicides also come to an end.

A jewel

Julia Pancrazi, *La voyance en héritage*⁴⁸ (Clairvoyance as a legacy). tells us in connection with such fetishes: "I have said several times, especially to women, that they should get rid of a jewel. I immediately felt that the jewel was ominous. The jewel had been given as a gift so that it might provoke evil. Giving gifts that are harmful is an ancient practice of black magic. It also occurs in our country. Of course, a jewel or an antique piece of jewelry can also have an ominous effect without having been donated with the express intention of doing evil. In that case the evil "hangs on it". It is clear that a gift has the appearance of the one who gives it. A sensitive person will never accept a gift from someone like hexe Petra, even if she gives it with the best of intentions. Her anger "hangs on it" and radiates from it too. A prerequisite for protecting oneself against forms of black magic is to become aware of it. We'll come back to this later.

An egregore

In common occult language, an egregore is an entity that summarizes and masters the life force of a group. Bernard d'Ignis, *Traité pratique du désenvoûtement et du contre-empoûtement*⁴⁹ (*Practical treatise on de-bewitchment and counterbewitchment*), observes that the logo, the geometric figure, of large companies designates such egregores and makes them visible today. For example, the Opel car brand uses the symbol of the salt of alchemists as its logo. The goal is sales success. The logo of a company concentrates the life forces of its egregior. This logo attracts attention and sucks, as it were, a dose of life force out of every attention that is paid to it. If millions of people give such a dose, usually subconsciously, to the logo, then this provides luck, including sales luck. The author admits that he himself works in this sense for companies by providing them with a loaded logo.

7.5.3. A testimonial

An anonymous person speaks.

A seer from Paris called me. She had to see me urgently. So I went for a consultation. When I arrived there, she told me that 'her voice' had told her to give me a white ointment. It looked

like an ordinary skin cream. However, when I received the jar, I felt a slight tingling in my hands. It was no ordinary skin cream. I asked her what it was. She laughed and answered laconically: 'skin cream'. However, she saw my amazement and continued: "But I worked on it for hours and I prayed intensely. Just think it's a fetish". I have known for a long time that this clairvoyant, as one of the few people I know, asked the Holy Trinity for strength in all her work in connection with her vision, almost constantly in prayers. This is also what she expects from her clients. Each consultation includes Trinitarian prayers. If you don't pray them - and she feels it - then she just says that she can't help you any further and you are kindly asked to take your problem elsewhere. But we've known each other for a long time. I had full confidence in her ability, she had full confidence in my docility. She gave me new prayers and told me that three times a day I had to make a cross with the ointment on both my wrists and say the prayers each time.

I have known for a long time that I shouldn't ask for an explanation about such things. I also knew - and this may surprise a nominalist person - that if you really want to understand everything about it, you will to a large extent negate the magical effect.

It is a little like love: any deep reasoning on this subject, as the Russian writer N. Tolstoy said, destroys it. And the Dutch writer G. Bomans expressed this thought in his own way: "Never exhaust happiness, the last of the bucket tastes like the bottom".

Similarly, Wa Na, a healer at the San, a people living in the Kalahari desert in South Africa, doubts whether she can share her tribe's secrets with anyone who asks for them. She feared that her accompanying spirits would leave her "If I do, it will weaken my strength as a healer," she said. "How am I going to heal people tomorrow?" she wondered. The power of prayer, accompanied by a strictly personal intention, diminishes even if you continue all this prematurely, especially to people who are skeptical about it. Then the thoughts of others interfere, and that works as a considerable disturbance in this world.

Without asking any further questions, I thanked the clairvoyant from Paris and received ointments and prayers. Every day I did exactly what she asked me to do. Not knowing what was hanging over my head.

I couldn't move a thing.

A week later, friends called me to ask if my wife and I were going to "l'opéra national de Paris" that day. By coincidence two people from their circle of friends had fallen ill and they still had two tickets left. Yes, that was a good thing, and a few hours later we sat on easy chairs and heard the overture to 'Carmen' of Bizet. Gradually, however, I began to feel very uncomfortable. I could not breathe and felt an unusual pressure all over my body. And very oddly, my wrists started to hurt, just where I put the ointment in the form of a cross every day. I urgently needed some fresh air. I apologized to my company, left the hall and went to the opera cafeteria with difficulty. Every step and every breath became too much for me. Luckily there was still one table available. I just made it and dropped myself in the chair. Suddenly I was so tired that I put my right arm on the table, and my head on that arm. That was the last thing I could do. I couldn't move anything anymore, not even blink my eyes. The people next to me saw this unusual behavior, but did not react. Maybe they thought I was drunk. I wanted to shout: "people, don't you see that I'm not well". But I couldn't do anything anymore. An icy cold could be felt in my toes and fingers. And very curiously, the cold gradually spread: from the toes to the whole foot, and slowly climbed up through my legs. The same for my arms: the cold flowed from the fingers to the hand, the arm and to the shoulder. I knew with an inner certainty, no one had to tell me, that I would not survive if this cold were to reach my heart. Funny, to have to die like this, without saying goodbye. In my mind, I asked Heaven for help, and, as far as I could, I murmured the fragments of the prayers I had received. The pain in the

wrists had increased dramatically. But screaming it out was not possible. The stiffening cold approached my heart. I felt it: I was dying.

It was about the chakras.

And suddenly, as if by miracle, it stopped. My heart kept beating. And slowly, with great difficulty, little by little, the icy cold began to fade. From my heart, I felt the warmth coming back into my whole body and my limbs. And some time later I could move my hands and fingers again. I got up. Tired, terribly tired, fully aware that I had fought a lethal fight. And that I had won it. The pain in my wrists faded. People suddenly entered the cafeteria. The program had ended. My wife and friends found me disoriented and confused, half lying in the chair. A little later, I could say a few words. It gradually improved and a bit later I could even insecurely stand on my legs. Driving a car was not possible. But my wife took care of that. I didn't get out of bed for the next two days. But on the third day everything seemed normal again. I wanted to know more and asked for an appointment with the clairvoyant. Laughingly she opened the door. "I was sure you were going to make it," she said. "I worked on the ointment until I 'saw' that you were going to survive". A little annoyed, I replied: "You know what I went through? Her response was quite convincing: "Yes, because I have absorbed the greatest shock for you". I didn't fully understand it yet and with a posture of "look what you did to me" I held both wrists up for her face and said: "but those wrists, what was wrong with those wrists?". Again she laughed: "It wasn't really about the wrists, it was about the chakras in that place. You've endured a black-magic attack and the fight focused right there. If evil had succeeded in penetrating those chakras, your aura would have burst there, and you wouldn't have been able to defend yourself. That was why you felt the pain in that place. And if evil had been given that chance, you wouldn't be standing here anymore. She looked at me tellingly for a while. I had to swallow.

The occult status

"Where does this evil come from?" I insisted in amazement. She knew me, and the events I had been through in my life, very well. With an almost compassionate gaze she looked at me a bit worried and said: "Try to guess for once who you want to do this to and why". Now everything became clear to me: the perpetrator, and also the motive. There was someone who couldn't have me, and who still needed a lot of money. And who must have thought of me with a lot of resentment. That's all there is to it. That's what D. Fortune taught us and the creation of her revenge demon (7.4.1.). And the subconscious of that person, or better said "the occult status" of that person was pretty powerful. In any case, powerful enough to bring to life some 'vengeance demons' or 'larvae'. I mentioned the name of that person slowly and measured and with an interrogation eye. She nodded tellingly. Then, only then, did I realize that she had done me a great service.

The next time I had to see a doctor, I told him that during an opera performance I had become quite unwell, that I felt an intense cold everywhere, that I could no longer move and that I had run out of breath. He said 'Hyperventilation' immediately and in a self-confident tone. "That was hyperventilation". Quite surprised I asked: "And what if I had lost consciousness at that table?". "Then your parasympathetic nervous system would have taken over from you, and you would have started breathing like you do during your sleep. You would have regained consciousness in no time at all. You see, there is no cause for concern. Nothing bad has happened at all. And if you want to avoid these things in the future, make sure you have a plastic bag with you at all times. Breathe in and out a few times into that bag. The oxygen level in the air you breathe then drops and you immediately get better".

I looked at the doctor for a long second. A plastic bag. That I hadn't thought of that yet. How simple life can be. When I said goodbye, I thanked him for his quick diagnosis, his concern, and for his good advice.

Ch. Baudouin, *Psychologie et pratique de l'autosuggestion*⁵⁰, (Psychology and practice of autosuggestion), writes that paranormal healers have achieved good results over the centuries, where medical science was lacking. He dedicates much of this to suggestion and writes that in many such cases, the strong belief in the power of the healer has a healing effect. This is an opinion that can be shared. The question is whether all forms of paranormal healing should be attributed to suggestion. Baudouin does not go that far either. The testimonies mentioned in this book in connection with suggestion (4.3.1.), argue rather for an effect of a paranormal force. The testimony mentioned above leaves hardly any room for a suggestive effect. The 'victim' was only advised to rub an ointment on the wrists and to say the appropriate prayers. There was not a single word about what was in store for him. It is therefore difficult to attribute this whole event - the feeling of discomfort, the temporary but general paralysis and the feeling of a growing icy cold - solely to suggestion. Further on in the text (9.2.3.) we will return to the difference between a higher spiritual healing and a healing through autosuggestion.

A life force that causes disaster.

The average definition of 'tragic' is: "everything that ends badly without any prospect of getting better". It is the hopelessness that creates the tragicity. In Christianity, in which the Holy Trinity can ultimately have the last word, if the creature wants to believe it, there is nothing really tragic. This is illustrated, for example, by the parable of "the workers of the eleventh hour" (*Matthew, 20*). Those who have only worked the last hours of the day in their lord's vineyard receive the same pay as those who have picked the grapes from early in the morning. The workers of the eleventh hour are those who for a long time - followers of reincarnation will say: 'many lives' - have lived carefree. Like the cynical judge in *Luke 18:2/5*, a judge "who did not fear God and did not respect man". They, too, receive the full daily wage for their conversion. They too are received in God's forgiving mercy. Absolute despair does not exist according to these parables.

But in the animist vision, which, of course, lies outside of the Bible, even the most powerful divinities - including Satan - find themselves in situations that have a purpose without the prospect of a durable solution, everything that is really tragic has its true place.

After this explanation, we return to the so-called "occult status" of someone and illustrate it with the story of Makalopembe, from Ch. Souroy, *Sorciers noirs et sorciers blancs*⁵¹ (Black and white magicians) The author tells us about his experiences in the former Belgian Congo. We summarize the long chapter.

Makolopembe is the bearer of some kind of misfortune. His second nature, or his deeper self, is such that he lives subconsciously through the disaster but also spreads it around him. He possesses "the evil eye", an ominous life force or an evil spirit. Mantically gifted people tell us that once a black magical spell was thrown at him. His life force, which should make him succeed in life, was taken away from him via the occult route. Which made his life a succession of all kinds of setbacks. The black magician who did it to him, succeeds. "Poor Makolopembe", the man who is never called otherwise than "poor wretch, clumsy idiot, loser". That's how the local population interprets him. It is the external appearance of what is called in P. Temples, *Bantu-philosophy*, the full degree of "bya malwa", of "an ominous life force" that is hidden in the depths of Makalopembe's personality.

Makalopembe is ugly, pathetic and lazy. His father, Gilima, was a rather solidly built hunter. A noticeable man, but that as the village's biggest drinker. One day he was brought home from the hunt after a buffalo with his horns - deep in the jungle - had ripped open Gilima's belly. The means of the magician had no effect on Gilima, who had lost a lot of blood. He died in the course of the night. Something like this isn't unusual and normally only the family would suffer from it. But the magician was doing one of his first performances and there happened to be many people present. Therefore, the prestige, we say the vanity, of the magician was at stake.

So he had to react. The living chicken that had played a role in the preparation of the resources, was healthy, and the words were pronounced correctly during the course of the rite.

Result: that it went wrong was the fault of the victim! Gilima had wanted to fool the magician, he had only asked the magician for a cheap "kisi", a cheap charm, "just good for hunting antelopes". But with something cheap like that, he attacked a buffalo. It was only natural that the disaster occurred. Such an error was not uncommon. So something else was at work, something more dangerous.

The miserable Makolopembe showed up himself

It was he himself who caused the whole disaster. The villagers, more afraid of the magician than of Makolopembe, agreed with this opinion: "Makolopembe has the evil eye". Still Makolopembe got married to Tabo. One day Tabo returns from the plantation with a foot that was strongly swollen because by of a snake bite. The ailment increased, affected the whole leg. Makolopembe became worried: he heated water but the bath did not give any relief. Then the magician was informed. He made a cut in the wound, put the prepared bandages on it, but it didn't work: the poison was already flowing through Tabo's veins. She died in the course of the night. Gradually the widower became aware of the general hostility against him: "other inhabitants were bitten by snakes but the magician saved them. Why can't he heal Tabo?"

The most evil of them remembered a certain Djiaadjoko, who had died in the same circumstances a few years ago. Everyone knew that it was her husband who wanted to kill her because he didn't have any children with her. That man had the evil spirit in him. Coincidence or not: like Makolopembe, he had a white spot in his right eye. The conclusion is drawn one evening by his father-in-law. "Makolopembe, my daughter has died by your hands. I know that a snake bite is serious, but it can be cured anyway. Why did that bite cost Tabo her life? Your father was killed when you were a child. Your mother left you and made you an orphan. She fled the village. Thou hast no luck! What have you done to the spirits? And if you are unlucky, then those who live around you don't have any luck either. Never have you done anything to fight that fate. Remember, even the chicken that you gave to the magician six years ago, when you were married to Tabo, died two days later. Something that the magician undoubtedly never forgave you!".

Basa's first son, Makalopembe's half-brother, fell ill and died. One evening a second son of Basa also became ill. The child was rattling with fever. A bad cough hurt his chest. After a few days this child also died. This time the looks were full of hatred. Threats were made. Several times they heard the word 'likundu', "the evil eye" pronounced. Basa consults the village magician. "Since Makalopembe lived with me, two children from my family have died. In a mysterious way. You who know everything, can you tell me why?" The old magician closed his eyes. For a long time, he remained silent. The whole while, he touched his magical materials. Then he stood up, grabbed some plants from a corner, threw them in a fire, and looked at the

smoke that was rising. Again silence. Suddenly: "Makolopembe shows likundu and so he will bring misfortune to all with whom he lives. So you must chase him away. When he is gone, bring me a young goat. The sacrifice will cleanse you, you and your own". Basa came home and said to Makolopembe, "You have likundu. You're doing a bad thing to us.. Go away, Makolopembe. If not, I have to kill you and your son". So Makolopembe set off. He walked for a long time. "I am a cursed one. I radiate misfortune. Not even death will set me free. For it is well known that likundu prevents even the dead from sleeping". He takes his son in his arms. "We show likundu. An evil spirit is in us who has bitten us in the belly. No magician can exorcise us. I have great pain in my heart, but to cure us, I must kill you. Suddenly he grabbed the child's head, laid it on the ground, took his knife, and, weeping, slit his throat.

Belgian colonial law, a Western nominalist product, puts such a 'criminal' in prison. It becomes a typical Western trial. Once convicted, Makolopembe behaved in an exemplary manner in prison, but grew into a "wretched automaton", a 'zombie'. Western people, with their rationalistic axiomata, refer to 'crime' as what, within the axiomata of an archaic culture, is called "a logical and conscientious act". Oh, the things axiomata's do!

Mantically gifted people state that Makolopembe committed a number of murders in earlier lives and thus condemned himself to an ordeal, a spell that is still developing.

It is not the first time that, in the course of human destiny, something like likundu, has been established as an evil power. In French, it is said of someone who brings disaster that he or she is a "porte-poisse", someone who carries poison and radiates it. Elsewhere they are called 'evoe' (Trilles), 'kumo' (Sterley), or a 'Lorelei' (German novelists). Such a person can be inspired with the best of intentions but can still be 'désastreuse', as occultists in French say. He or she then radiates disaster around him or her. The appearance seems good, but the hidden and fundamental being is that much less or not at all. It is the clairvoyant who determine this ambivalence or duality. But they too are not always infallible, as Temples with the Negro-Africans point out. Fortune spoke of a personality and a hidden individuality (3.2.2.).

Christ spoke of whitewashed graves in *Mat. 23:25-28*: "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness." (2.5.).

The hopelessness of such a situation is tragic. Non Biblical religions rarely provide a definitive solution. There, all that is truly tragic has its true place. According to Christianity, where the Holy Trinity finally has the last word, there is nothing really tragic. We will come back to this in the last chapter (13: The supernatural).

And another thing: a number of people wear a necklace around their neck. This could be a cross or an image of a saint, or of Mary, the mother of Jesus, or of anyone else. Such a necklace shares the sacredness of the person represented. This image can also be further uploaded and strengthened with thought, for example by means of a repeated prayer. Then powerful Trinitarian energies charge them further. Sensitives will feel this difference in charge. Sees will say that this will give the object a much more powerful and shining aura. In the end it becomes a kind of fetish that protects the wearer. One can then compare such a necklace to a talisman as

Julia Pancrazi did. It goes without saying that a profane person or even an overly nominalistic religion does not share this view at all.

7.6. *A religious magic, or a magical religion*

In this chapter we have looked more closely at mankind and magic and we have tried to show through many testimonies that there is indeed a reality involved. Sometimes even in a penetrating way. What is the importance of all this in a text that wants to talk about religion as an experienceable reality? The answer is very simple. For a nominalist, modern and postmodern religion, none of this matters.

It is not relevant at all, and for some of their followers, it is not even worth investigating. In fact, a decision has already been made before the data have been fully explored. We leave what 'is', what exists, not what it really is. Peirce (2.3.) would certainly refer here to a 'prejudice' (an 'apriori').

However, a religion that is constantly talking about subtle forces, essentially uses the same principles in its religions, rituals and initiations, as have been described here. Of course this is not to increase the evil in the whole of reality, but to use magical means and to assist and help man in his further evolution. According to Christianity, this will certainly apply in part to what we in its view have called the 'supernatural', We will come back to this in more detail.

P. Schebesta, *Oorsprong van de godsdienst*⁵² (Origin of religion), says it as follows.

"For many magical practices, parapsychology can provide a better explanation than the history of religion or the philosophy of religion. If the magician derives strength from God, then magic may get something of a religious character. Thus, we express in the same way, but from a different angle: if the mediator, the priest, borrows his strength from God, then religion can obtain something of a magical character.

P. Tempels, *Bantoe filosofie*⁵³, (Bantu Philosophy), wrote that his Baluba could not understand why the missionaries wanted to forbid them magic: "Surely it cannot be wrong to use the means God has given man in order to maintain and strengthen his vitality. In fact, a great deal of magic, especially archaic magic, works very closely with a conscientious god. One speaks of white magic.

Otherwise, magic becomes 'black', if it works with autonomous and unscrupulous divinities, completely outside the Decalogue. In other words, if magic has been discarded as superstition, if it has been condemned as the art of the devil or if it has been made suspicious as black magic, this means that it is irreconcilable with religion in the real and higher sense of the word. The question is whether this is indeed the case.

7.7. *Mantic and magic II: in a summary*

This whole chapter dealt with mantic and magic in a deeper way. We discussed telepathy, the ability to directly transfer your consciousness, thoughts to someone else, unhindered by the limitations of time and space. We found that telepathy is related to where the 'heart' is, what our consciousness and our emotion are attuned to.

We then delved into magic and described a number of its characteristics. For example, in all magical work the equal always looks for the equal, and a sustained concentration of thoughts leads to a qualitative leap, so that magic does indeed have 'effect'. Concentrated thoughts also come to life in one's own aura, but can leave the aura in the search for what is similar to them and what is related to them.

We paid attention to the magical suggestion. This means that it is an unaware or subconscious process. This suggestion can be hypothetically realized in a normal consciousness, but it can just as easily be realized during sleep. Finally, this suggestion could be given from a distance, telepathically, and that for both good or evil.

If this happens for evil, it will bring us seamlessly to what is called black magic. A number of surveys have shown the terrible dangers that can be associated with these practices.

Finally, we also paid attention to fetishism: the making of a kind of magical battery, charged with a specific task and the subtle energy necessary to realize this idea. It could also be for better or worse.

We pointed to the power struggle that is taking place here, in which - for the time being - the strongest, not the most conscientious, make it. In that struggle one can call upon the help of other, 'higher' and more powerful beings. According to Christianity, these can be situated on the extranatural level of reality, but just as much and much more powerful on the supernatural level. That, of course, is the field of religion. We will come back to this in more detail later on in the text.

References chapter 7

- ¹ Bois J., La télépathie, in Les Etrennes merveilleuses, Paris, 1914, 211.
- ² Feldmann J., Occulte verschijnselen, Den Haag, 1949, 79.
- ³ Haich E., Inwijding, Deventer, Ankh Hermes, 1978 (// Einweihung, Thielle, Fankhauser, 1960), 62.
- ⁴ Bois J. La telepathie, in Les Etrennes merveilleuses, Paris, 1914, 203/213.
- ⁵ Welter G., Les croyances primitives et leurs survivances, Paris, 1960, 73.
- ⁶ J. Gabet et E. Huc, Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 en 1846. In vertaling: Huc E.R., Dwars door Mongolië, 1953, Nijmegen, De koepel.
- ⁷ De Rochas A., l'extériorisation de la sensibilité, Paris, Pygmalion, 1977.
- ⁸ Gmelig Meijling W.H., Gijzen W., De aura (Uitstraling van mens, dier, plant en steen), Deventer, Ankh - Hermes, 1975, 21.
- ⁹ Rivière J. M., A l'ombre des monastères Thibétains, Paris, Attinger, 1930, 177.
- ¹⁰ David - Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939⁻¹, 1965, 219 (//Mystiek en magie in Tibet, Amsterdam, Gnosis, 1941).
- ¹¹ Owen I.M. / Sparrow M., Philip le fantôme, Ontario, Ed. Québec Amérique, 1979.
- ¹² Gmelig Meijling / W.H., Gijzen W., De aura (Uitstraling van mens, dier, plant en steen), Deventer, Ankh - Hermes, 1975, 24.
- ¹³ Graichen G., De nieuwe Heksen, gesprekken met heksen, Baarn, De Kern, 1987, 81.
- ¹⁴ Fortune D., Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit, Amsterdam, Gnosis, 1937, 41.
- ¹⁵ De Jong K.H., De zwarte magie, Den Haag, Leopolds uitgeversmaatschappij, 1955⁻², 234.
- ¹⁶ Fortune D., Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit, Amsterdam, Gnosis, 1937, 10.
- ¹⁷ Fortune D., Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit, Amsterdam, Gnosis, 1937, 201.
- ¹⁸ Grant J., Meer dan één leven, Deventer, Ankh-Hermes, 1973, 32.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).
- ¹⁹ David - Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939⁻¹, 1965, 285. (// Mystiek en magie in Tibet, Amsterdam, Gnosis, 1941).
- ²⁰ Gerda Walther, Phänomenologie der Mystik, Walter-Verlag, Olten und Freiburg, 1955, 65.
- ²¹ Fortune D., Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit, Amsterdam, Gnosis, 1937, 211.
- ²² Fortune D., Esoteric philosophy of love and marriage, Northamptonshire (VK), The aquarian Press, 1982⁻⁶, 52.
- ²³ Grant J., Meer dan één leven, Deventer, 1973, 202.
- ²⁴ Muldoon S., The projection of the astral body, New York, S. Weiser, 1980⁻¹⁰, 37.

-
- ²⁵ Gillot M., *Op de drempel van het onzichtbare*, Deventer, Kluwer, 1960. (// *Aux portes de l' invisible*, Paris), 1960, 24-25.
- ²⁶ Monroe R., *Uittredingen, Experimenten buiten het lichaam*, Deventer, Ankh-Hermes, 1980, 58.
- ²⁷ Bertrand I., *La sorcellerie*, Paris, (rond 1900), Librairie Bloud et Barral, 57 / 59.
- ²⁸ David - Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939⁻¹, 1965, 94. (// *Mystiek en magie in Tibet*, Amsterdam, Gnosis, 1941).
- ²⁹ Tenhaef, *Spiritisme*, s Gravenhage, Leopold, 1975, 164.
- ³⁰ Papus (Dr. G. Encausse), *l'envoûtement*, Paris, 1954⁻⁴, 7, 10.
- ³¹ Gmelig Meijling / W.H., Gijsen W., *De aura (Uitstraling van mens, dier, plant en steen)*, Deventer, Ankh - Hermes, 1975, 24.
- ³² De Jong K.H., *De zwarte magie*, Den Haag, Leopolds uitgeverij, 1955-2, 51.
- ³³ Fortune D., *Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit*, Amsterdam, Gnosis, 1937, 73-76, *Plutarchus Tafelgesprekken*, V, vr. 7, 60.
- ³⁴ Hexe Petra, geïnterviewd in het Duitse maandblad *Cosmopolitan*, nr 10, oktober 1985.
- ³⁵ Fortune D., *Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit*, Amsterdam, Gnosis, 1937, 57.
- ³⁶ Guillot M., *Des sorciers, des envoûteurs, des mages*, Paris, Editions Alain Lefevre, 1979, 19ss.
- ³⁷ Bertrand I., *La sorcellerie*, Paris,, s.d. (rond 1900), Librairie Bloud et Barral, 43-44.
- ³⁸ Feldmann J., *Occulte verschijnselen*, Den Haag, 1949, 335.
- ³⁹ Gillot M., *Aux portes de l' invisible*, Neuchâtel (Ch), La table ronde, 1968, 36.
- ⁴⁰ Gillot M., *Aux portes de l' invisible*, Neuchâtel (Ch), La table ronde, 1968, 36.
- ⁴¹ Fortune D., *Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit*, Amsterdam, Gnosis, 1937, 98.
- ⁴² Gillot M., *Des sorciers, des envoûteurs, des mages*, Paris, La table ronde, 1961, 86.
- ⁴³ de Brosses Ch., *Du culte des dieux fétiches*, Paris, 1760.
- ⁴⁴ Pancrazi J., *La voyance en héritage*, Paris, Filipacchi, 1992, 90, 164.
- ⁴⁵ Stokvis B., *Psychologie der suggestie en autosuggestie*, Lochem, De tijdstroom, 1947, 33.
- ⁴⁶ David - Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939⁻¹, 1965, 94. (// *Mystiek en magie in Tibet*, Amsterdam, Gnosis, 1941, 354).
- ⁴⁷ Fortune D., *De geheimen van Dr. Taverner*, Amsterdam, Gnosis, s.d., 69, *De geparfumeerde papaverkoppen*.
See:
[https://books.google.be/books/about/The_Secrets_of_Dr_John_Taverner.html?id=1Qg1EAAAQBAJ&printsec=f](https://books.google.be/books/about/The_Secrets_of_Dr_John_Taverner.html?id=1Qg1EAAAQBAJ&printsec=frontcover&source=kp_read_button&hl=en&redir_esc=y#v=onepage&q&f=false)
- ⁴⁸ Pancrazi J., *La voyance en héritage*, Paris, Filipacchi, 1992, 201.
- ⁴⁹ d'Ignis B., *Traité pratique du désenvoûtement et du contre - envoûtement*, Rennes, Vert et rouge éditions 2002, 41ss.
- ⁵⁰ Baudouin Ch, *Psychologie et pratique de l' autosuggestion*, Editions idégraf, 1990, 52.
- ⁵¹ Souroy Ch., *Sorciers noirs et sorcier blanc, (la magie, la sorcellerie et ses drames)*, Makalopembe, Bruxelles, 1952, 161 / 206 (le likundu).
- ⁵² Schebesta P., *Oorsprong van de godsdienst*, Tielt / Den Haag, Lannoo, 1962, 63.
- ⁵³ Tempels P., *Bantoe filosofie*, Antwerpen, De Sikkkel, 1946, 17.

