

Text 10 : The occult attack (35 p.).

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1. Occult attack (conflicts within orders).

Bibl. st.: *D. Fortune, Psychic self-defense, Amsterdam, 1992-5, 213vv .*
An occult society ("brotherhood" says writer) radiates life forces.

Synchronous.

1. Each member possesses an aura or "atmosphere.
2. the "group spirit" - so it is called - brought about by the efforts of a number of practiced people, radiates a collective life force.
3. A third aspect is one or more "leader(s)" who represent special occult life forces that are of importance concerning the initiation ability of the group.

Diachronic.

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

Opn..- A thought-form is a dose of life force that is a carrier of a thought-form.

The mystery ed.

Every initiation ceremony involves an oath whereby the initiate(s) commit to it:

1. not to misuse the knowledge acquired within the group and

2. never communicate the secrets of the "mystérien" (the typical group secrets) to outsiders.

Such oaths further include two aspects:

1. the penalty provision provides a punishment;
2. the "invocation" provides for the intervention of a higher being who, if necessary, carries out the punishment.

In passing: Fortune treats agitating higher being as a kind of occult attack.

In case of conflict.

If a brother/sister is in opposition but rightly so, then the higher being agitates against those who are in fault. If there is breach of allegiance and the person is in error, then the same agency will agitate even if the breach is kept secret.

Model.

A close acquaintance of writer was an advanced occultist. He was excluded by the order. - In defiance of his ordination oath, he began to set up his own independent lodge. He was warned to abandon the intent and tear down his temple. He demolished it.

Yet immediately thereafter he began to work on another temple but in a place kept secret with great care. More than that, he ventured into "the great mysteries" (mean: a special form of occultism). An exceptionally skilled craftsman, he made all the supplies for his temple himself so that no one would find out what he was doing. Thus, in a lost street in London-West, with great care behind curtains of heavy Nottingham velvet, a beautiful little temple of the great mysteries came into being. The toil and plodding took months. No one except a few intimate friends he trusted knew of anything.

The punishment.

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

Fortune concludes, "The secrets of the order were thus preserved."

Model.

Another member came into conflict with the same order mentioned above. He had a good position, was very rich and was literarily brilliantly gifted. To avenge himself, he chronicled the secrets of the order and published this book. As a writer, he even began to make a name for himself.

Punishment.

After the publication of the book, his behavior changed rapidly: he fell to lower ground. He lapsed into poverty. He wandered from one country to another. No publisher accepted his manuscripts. No magazine picked them up.

Fortune concludes, "The curse of Ahasverus seemed to rest on him."

A mystery case.

In one of the Ionian islands, the body of a girl was found naked on the ground: she was lying on a cross cut into the ground with a knife. A cause of death was not found. It was determined that she died because her body had been exposed to the cold night air for too long.

To which Fortune replied, "Even if that were so, how had Ms. F. come to lie down on the floor in a ritualistic manner? Why had she disrobed before leaving home and put on only a black cloak? Why had she taken the large knife with which the cross was cut into the ground?". Fortune knew she had been working with an occultly very dangerous woman who shrank from nothing.

2. Occult attack (black cats).

Bibl.st.: D. Fortune, *Psychic self-defense*, Amsterdam, 19~2-5, 222vv .

Author tells from her own experience. She had written a series of articles about abuses in occult societies. This without meaning anyone special. But it began to feel restless. When a "friend" of hers attacked her by letter, things became clearer.

Black cats.

She, the roommates and the neighbors were plagued by a whole army of black cats. The neighbor's janitor had to sweep whole troops of black cats off the windowsills and sidewalk with the broom! Moreover, they gave off a horrible stench. The phenomenon was first explained as natural. But that turned out to be incorrect.

Giant cat.

One morning after breakfast, writer walks up the stairs to an upper level and suddenly sees a cat twice the size of a tiger coming down. "She absolutely looked like a real cat of flesh and blood. Like petrified, I kept staring at it for a second, then the apparition faded and disappeared" (o.c., 225). - Immediately Fortune realizes that it is a "simulacrum," i.e., a thought-form sent to her by someone with great vitality.

Meditation.

She asked a roommate to meditate together in her room. While they were busy, they heard the piercing scream of a cat outside, to which another cat immediately screamed, and then another, and then another, and so on. Looking outside, both saw that as far as they could see, the street was littered with black cats, meowing and howling in broad daylight as loudly as they did at night - whereupon the writer performed an exorcism. Upon looking outside, everything was gone.

Spring Evening

Occultists know this.

1. Great hard-to-control life forces break through.
2. Occurring astral (understand: a kind of fine material) disturbances become astral storms (energy flows).
3. Occult meetings take place. Then many occultists go into a trance so that the soul leaves the body and attends these meetings outside the body (which is also called "soul journey").

Fortune's astral or soul journey.

Writer does this purposefully (not wandering) through a kind of self-hypnosis (self entranced) with attention focused on a symbol that fits the intention. It is like a lucidly conscious dream in which one remains oneself.

As soon as she begins the journey and makes her way into the astral realm, she "sees" her enemy already waiting for her in the full garb of her high occult degree. She blocked her way. Whereupon Fortune says she denied her the right to avenge herself (for reasons of the articles). In doing so, she appeals directly to special leading figures to whom both are accountable.

Thereupon a fine material battle takes place between two forces of will. Fortune has the impression of whirling through the air in a vortex and falling down from a great height.-When, reentering her body, she comes to herself, her body was lying on a pile of rags in the far corner of the room. The vortex in the particulate had caused a "reverberation" (repercussion) in the body.

The people who, as usual in such soul trips, involve the guard to prevent anything bad from happening had moved the furniture during the struggle to avoid Fortune hurting her body.

She was overcome But resumes the astral journey. Those present again form a circle. She summons the leading figures (about which above) and exits again. A short and intense fine-material struggle proved to her that she could go the way she had intended. She saw the guiding figures. Thereupon she entered again. Never again did she suffer from her enemy. However, she did have repercussions again: her back was full of scratches "as if a giant cat had scratched me" (o.c., 229).

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

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

Bibl. st.: D. Fortune, *Psychical self-defense*, Amsterdam, 19.92-5, 251vv .

To defend against a thrown fate, the first (and in a sense) the only thing is to break contact with what is attacking. All other methods amount to contact-breaking.

Writer provides a package of practical advice from which we draw the following.

Running water.

Fortune tells.- About to participate in a rather risky occult work, she accepts the proposal of a friend who was also involved, to dine with her the night before. Aware of a certain tension in the atmosphere, she decides to stay with the friend. This without informing anyone. Intention: to lead the attack to a wrong track! The result was only partial: the night was rather difficult and the following day writer felt a rather strong tension.

Remark. Which indicates that the contact with the attacker(s) was still quite strong such that she was still living in its atmosphere.

To freshen up a bit, Fortune goes through Hyde Park in London: suddenly the tension fell away from her. She tells this to her friend who suggests pointing out the place where this had happened. A map showed that there was the underground water pipe there.

The old superstition says that if a witch keeps you in her contact, she loses it because you cross running water. It is also said that a tracking dog loses contact with what he is looking for by running water.

As an aside, the dowser is affected.

Running water.

One way to break an unwanted contact is to take a bath. It is appropriate to use for this purpose consecrated - meaning: replenished with new life force - water. Adding a small dose - preferably also consecrated - of salt intensifies the effect.

As an aside, this is how the church goes about baptism.

Fortune's commentary.

Occultists consider four "elements. They note that especially earth and water but very rarely air and fire are employed in attacks. Well, consecrated salt represents earth and holy water the element of water.

In passing: salt has crystal form; well, crystals have an added ability to accumulate life force.- Connecting water and salt falls occult more strongly than using them separately.

Relocation

Contact is usually severely broken as the target of an attack moves away from its residence. Moving (taking nothing with it) - according to Fortune - is "most effective."

As an aside, experience shows that this is not simply the case but that there is a grain of truth in it. Apart from the practical possibility of moving, of course!

Relocation

Temporarily leaving your normal surroundings - an afternoon out, for example - makes contact more difficult (especially if you take as few belongings as possible and put on new or chemically cleaned clothes). It is like sleeping elsewhere above: the attacker thinks that you are in your known place and aims for that, while you are elsewhere! Thereby, keeping the temporary place a secret reinforces the breaking of contact.

Avoidance of emanations.

A knife retains the smell of onions and infects all that it cuts. Well, material objects more or less long retain the emanations - understand: the life forces. If ye come home, know that your outer clothes have contacted all kinds of life forces: therefore never put them on your bed without purging: "Ye can never know who sat or stood next to you in streetcar or bus. So why should ye give a strange magnetism (understand: life force) the chance to infect your sleeping place?" (o.c., 254).- Fortunately - says Fortune - life force usually dissipates quickly or even very quickly, unless it is deliberately induced by magic (ritual).

Opn. - Fortune wrote her work when there was no computer and no Internet. Reasoning forward from what she says, it is clear that through the Internet - even without the hackers and spammers with their criminal practices - occult contact is indeed possible. Caution is required.

4. Occult attack (materializations).

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

Contacts made by attackers can also cause material effects outside the target. These are called "materializations. This means that purely fine material realities - thought forms, elementals, for example - become coarse material ("physical," i.e., physically determinable).

Materializations.

Fortune provides a short list.

1. Noise - The target and other persons present hear e.g. "noise" (understand: creaking (in walls, cupboards), gusts of wind, infrequent ringing of bells or - what does happen more often - tones of lamentation (of children, of sufferers, of the dead). Words are also heard, but not the purely inner words (of an inner voice) but physically audible words which are heard not only by the target but also by those present with ordinary hearing.

2. Light phenomena.

E.g., lights are seen, "usually in the form of nebulous balls of light floating through the room like soap bubbles" (o.c., 259). They exhibit widely varying sizes, from tiny points of light to spheres with a diameter of, say, six feet.

Remark. - Clairvoyants can often "see" figures either of human or animal nature in such twilight forms.

White-gray clouds can be observed rising from the ground like columns of smoke. Such phenomena usually come from a well-defined place. They do not move through the room like the aforementioned orbs but - insofar as there is movement in them - rotate around their axis.

3. Fragrances.

One knows the saying, "in smell of holiness." Well, smells - think of the stench of the black cats mentioned above - can also be perceived.

4. Fabric

Powdered or slime-like substances are also sometimes present.

5. Movements.

Objects - mostly light ones - are moved or knocked over. The outcast Fortune herself was moved wildly, against her will (see above). One speaks of "ghostly phenomena" ("poltergeist") in such cases.

Haunted house

O.c., 97vv ... - A group of benefactors had purchased a house in a London suburb for foundlings.

The babies became mysteriously ill (one even died) without being able to conclusively determine the cause of death. After the babies, an Irish nurse became ill.- Several times one heard a horse and cart in the driveway but, when the servant opened the door, each time there was nothing.- A little later, the stock of coal was moved overnight from one side to the other - with the accompanying noise. Several persons repeatedly saw a strange man walking down the hall, after which always immediately some children fell ill.- Finally, mysterious fires broke out in various places in the house. In an empty room, for example, a basket of clean linen was on fire. Curtains began to smolder.- Meanwhile the Irish nurse was deteriorating rapidly so much so that her mental faculties were also affected.

Defenses.

Fortune states that some substances counter-act materializations as she knows them. If one dissolves camphor in vinegar and puts a few saucers of the mixture in different places in the room, this will prevent attacks by people with lesser vitality from getting through.

If one pours a little nitric acid - preferably dissolved - into a saucer and allows it to evaporate, this remedy can prevent attacks by people endowed with a higher level of life force from achieving materializations.- Fortune confesses that she does not know how such defenses "work," but notes that among occultists there is a belief that the working is ascertainable every time.

Remark. - In the case of the house for foundlings, it was more complicated. Consulted Fortune stated that the house had been inhabited by someone who knew occultism and had practiced "the left path" (mean: black magic). After his death, he by no means - so she puts it - wanted to accept his portion of purgatory and sucked out the life force of the house residents.- Here it took much more than camphor or saltpeter

5. Occult attack (meditate/ invoke).

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 1992-5, 263vv ... -

Writer distinguishes essentially two modes of operation.

Meditation - The attention is focused on sublime realities such as peace, harmony, protection, - God's love (understand: as she understands God and his love) for a minimum duration and repeatedly. This has a cleansing effect (harmful auto-suggestions, for example, are cleansed away) and the mind (mind and reasoning, mind and will) is stabilized.

Unsteady people - they sway on the waves of the circumstances they find themselves in - acquire character firmness through meditation. And there are many unsteady people! That is the experience of all those who deal with many people.

Invocation (invocation).- Fortune defines.-.

1. There is a general force of good. What it understands by this amounts to the existence of an omnipresent life force but only insofar as it is conscientious and salvific.

2. From this one extracts that portion that one needs for a particular purpose. For example: one wants to help someone.

3. One concentrates that energy portion in a well-defined symbol. Thus, for example, the sign of the cross, the sprinkling of holy water, yes, the blue garment of Our Lady (o.c., 264) or some talisman (loaded object).- The invocation reaches - so says author - from the simplest prayer in which one appeals to Christ by making the sign of the cross, to the most complicated incantation formulas.-

Remark. - It is remarkable that she does not connect the sign of the cross with the Holy Trinity which is nevertheless very explicitly the content of every sign of the cross. More so, the term "name" means "life force" such that "in the name of the Father, the Son, the Holy Spirit" is the same as "in the life force of the Father, the Son, the Holy Spirit.

Remark. - The talisman in this case is associated with an invoked being.

Connection.

Fortune rates the separate energies of meditative and invocative methods highly but sees great benefit in connecting the two.

Meditation seeks to reach a sphere of reality so pure and elevated that evil in all its forms (e.g., occult attack) has no access to it. It aims at developing in oneself a kind of "consciousness" of higher degree.- According to Fortune, such meditating is doable only for those who have gone through "a very high schooling" in this matter.

By radically excluding any formula or symbol as just mentioned, one makes it very difficult for oneself in the practical field. For our daily consciousness clings at all times to material things and to our ordinary feelings of every day. These burden pure meditation.

She advocates an invocative method that - besides:

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

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

In other words: evil - e.g., an occult attack - is mastered first and foremost by coming to deep inner peace (meditatively acquired) but not without invoking a well-defined situation - e.g., a domestic quarrel - (invocative method).

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

Conclusion- Both ways of doing things reinforce each other.

6. Occult attack (erotic relationships after death).

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 19.92-5, 83vv .

Writer refers to the text as "ghosting. One can argue about that. For what usually accompanies ghosts in terms of phenomena is virtually absent in the following model.

An acquaintance who was very attached to her husband lost him after a long illness. Drunk, very evil, selfish, he had made her life miserable and he died without repenting. She herself took an interest in occultism, meditated and called on "the masters" (understand: occult high spirits). Because of his illness, her husband no longer harmed her so much so that, against his past, she began to worship him. He died.

Against all advice, she tried to create an occult relationship (report) with the deceased. She went so far as to invoke him as her "guide"! Sensible as her husband was, he had clung desperately to life to the extent that his death struggle lasted for days. At the instigation of acquaintances, she had fortunately had his remains burned but, against all good advice, had taken his garments and utensils from the infirmary and placed them around a portrait of the deceased on an "altar" in her bedroom as the focus of her meditations.

After a few weeks, she became seriously ill. She changed her character: from friendly she became sullen. Even in her facial expression she looked more and more like her late husband. He had died of inflammation of the spinal cord, a disease whose pain was felt intensely in the spinal nerves in the arms and hands and most severely on one side. Well, the woman developed a severe neuritis that strictly matched her husband's pains in terms of distribution.

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

Another model.

Ms. E. lost her fiancé during the war. To begin with, she overcame that loss but after six months she suffered a nervous breakdown. - But with unpleasant experiences that occurred only at night (never during the day) and rendered them work incapacitating. After falling asleep, her body slowly becomes unresponsive and like frozen. Sometimes she can thaw herself but not always. Often she is powerless: although fully conscious she cannot move or even call out.

Then she sinks into a kind of sleep with all kinds of experiences. Sometimes she visits unfamiliar places and speaks to totally unfamiliar people. Sometimes she experiences situations she calls "indescribably beautiful." It happens that she gets into dangers where she will fall or drown but she overcomes this by rising into the air and "traveling" for miles. Sometimes it is as if she is floating aimlessly in the air.

She cannot comment on the duration of these experiences. Once awake, for some

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

Peculiar:

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

Fortune says she was treated but through the being - the "entity" as she says - that caused the disorder. This one proved susceptible to good thinking and released the woman. Thus he was set free. And immediately his victim as well.

Background.

Author, o.c., 89, argues that pre-existing "relationships" (married couple, engaged couple) have after-effects after the death of one of those involved. She suspects that sexual desire ties strongly to earthly life and satisfies itself through the biological body of another. But with the nasty outworkings shown by the two models outlined above.

Real malice seems to her rare in such cases. When a sexual report also involves some occult knowledge, then of course this strengthens the hold that a deceased person can exert on a living one exposed by a strong relationship. Which shows that eroticism can create relationships that weigh heavily after death.

7. Occult attack (atmosphere without or with entities)

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 192-5, 92vv .

Writer also refers to an unpleasant atmosphere as ghosts.-An atmosphere she refers to as "mental" arises in a place where violent feeling experiences "took place" and which, on an occult level, create a testimonial residue that continues to resonate.

Model.

A friend studied at a dramatic arts school. She was an advanced student who was taught privately by the head of the school and taught everything herself. One afternoon, a teacher had just finished taking exams in elocution for younger students. A whole row of girls had preceded her on stage, - all nervous. They had created a mental atmosphere that was still "hanging there."

She who never hesitated began her recitation. She stood as if paralyzed and could not utter a word. After souffling for a moment, she quickly got going. Yet "that ugly attack" (o.c., 93) of stage fright gave her a nervous shock.- Fortune called the transfer of the nervousness of the previous girls to the friend "sympathetic induction."

Model.

A friend moved into a modern house in a newly built block of houses.-From the beginning, she did not feel very happy there. That feeling worsened. At dusk one day she entered her living room: in the semi-darkness she "saw" a man standing with his back to the room staring out. Upon turning on the light, she saw no one. Several times her servant 'saw' someone walking down the hallway to this room. The hall door repeatedly opened by itself.

The girlfriend's dejection increased. One day this one herself stood in front of the conscious window: suddenly she wanted to jump through the window. From then on it became clear to her that treatment for depression would not help. As an occultist, she began to trace the history of the square on which the block of modern houses was built. She learned that an old insane asylum that enjoyed a nasty reputation once existed on that site.

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

Fortune:

"The terrifying emotional forces that had come into existence through the hatching of the plans and the final act of despair appeared to be captured - photographically, as it were - in the atmosphere, suggesting her thoughts of self-destruction,-precisely as the bad mood or depression of a companion induces the same mood in us without a word being said" (o.c., 97).

Explanation.

It is not easy, according to writer, to make out whether "disorders," of which two have just been outlined, are due only to the atmosphere - first case - or also to an entity "bound" to the earth - second case.

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

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

1. If the apparition is only seen and not heard, then it is possible for an occult receptive person to notice images in the reflective ether (understand: the fine substance between the astral and biological substance) - a kind of photographic representation of nature (understand: just present) - without any being present.

2. If the disturbance is only heard but not seen, then possibly astral life forces, caused by ritual magic, are at work by having an after-effect for some time.

2.1. These can be perfectly harmless after non-strong rites (except that they disturb sleep, for example).

2.2. They may, if sprung from highly evocative (evocative) rites AND if the atmosphere was not sufficiently purified after the rites, cause serious disorders.

8. Occult attack (a former witch)

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 1992-5, 57vv .

Fortune gets to know a woman cravenly averse to all that was unclean or ugly; extremely picky (refused eggs, ate only raw vegetables), very fond of descriptions of vivisection, not animal friendly but sickly humanitarian. She was on the verge of collapse. She was fond of occult things and wanted to return to nature.- Fortune leaving London to take up residence in the arid sands of Hampshire in an occult institute, she asks to join her for housekeeping. The woman - Ms. L. - seemed friendly and perfectly normal to begin with.

The horse.

Upon arrival, the woman wanted to pet the horse pulling the carriage. The animal got a shock, threw up its head sniffing, ran backwards. To the amazement of the driver.

First night.

Writer had a nightmare: she was struggling with something heavy. Six or seven people had had about the same nightmare. Ms. L. shifted back and forth on her chair: she felt that such things - as prejudicial - should not be discussed! At that moment, a member of the group who had slept a short distance from the house passed by and a lady who lived a little further away joined them: both told of a nightmare.

A few evenings later.

Fortune gets the feeling that something very dangerous was floating around in the bushes around the house, checks it out, sees if the window pins were on the windows. Ms. L. thereupon: "Danger is imminent in the house; go to bed and lock your door to be on the safe side."

Nothing happened that night.

But, as she and Fortune were both working peacefully in the kitchen, Ms. L. suddenly grabbed a carving knife and stormed toward her. Writer defended herself with a large saucepan. Until the leader just arrived and saw through the situation and reprimanded both of them. He drew a five-pointed star on the threshold of Ms. L.'s room. These locked up for forty-eight hours. The leader took them out, spoke to her for a long time. She seemed purified. Repetitions still occurred but after weeks, thanks to the leader, everything seemed normal. A meeting eighteen months later revealed that she had not had another attack.

The heavy front door.

This, though extremely heavy and locked, was found to be ajar in the morning. Whereupon every evening the leader sealed Ms. L.'s room with a pentagram. Consequence: the heavy front door was never ajar again in the morning.

The Silver Cross.

Fortune had had a cross consecrated by a priest because she was not so comfortable with the true nature of the group. Ms. L. asked her to hide the cross: she could not bear the sight of it!

History

When Ms. L. was in need of healing, she related 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 wanted the misfortune or even death of those who did not please her. She feared her own wishes because of their "powerful" effect. She was in the habit of imagining herself standing right in front of the people she was angry with and raging against them with an evil life force that she transmitted to them. She had, while still at home, regularly attacked her mother and sister in this way and caused her sister a serious illness. As the mother confirmed, they no longer wanted her in the house.

Two-sided

She admitted that she was basically made up of two personalities: one, the normal one, was very compassionate and attuned to a high ideal; the other, the lower one, was evil, subject to attacks of hatred and cruelty. She was like that as a child but over the years she saw the wrongness of it.

Door locked

"When she asked to lock my room door, she had done so thinking that I would thus shield myself from the astral projection to which she then felt inclined"

As an aside, "astral projection" is out-of-body (soul journey) that one controls.

Witch tradition

Ms. L. detested sacred symbols. A room with a religious painting or object proved unlivable to her. Entering a church was unthinkable to her. Wearing an ornament in the form of a cross was insufferable to her.

9. Occult attack (parasitism/vampirism)

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 1992-5, 77vv ... -

Writer distinguishes two types of "vacuousness" between beings.

Parasitism

Two people - mother/daughter, two girlfriends, mother/son, husband/wife among whom one is the dominant (sucking out life force) and the other is the dominant (sucked out in his life force) partner, make up a parasitic couple. Pathological attachment to each other is a notable trait.

When they are separated, then the condition of the dominated improves and that of the dominated worsens.- Whoever cares for the outcast - as a nurse, for example - becomes "totally drained" in the process. Electronic equipment is also "drained" as to voltage! The depleted person invariably shows a pale complexion and rapid fatigue.

Vampirism.

If one or more persons possess the ability, to project the etheric body (understand: to exit with its etheric phantom), then parasitism becomes "vampirism" in the strict sense. A mere astral exit does not have the physically ascertainable outworking that the denser etheric substance can handle.

Model

Fortune cites *Journal of the Asiatic Society* (lxv (1896)).

The Berberlangs in the Philippines, if they want to survive, must eat human flesh from time to time.-- They feel an appetite for human flesh. They lie down in the tall grass. They hold their breath is such that they become enraptured and can ascend astral. They "float" ("travel") away, enter a house and enter the body (the intestines especially) and feed on the life force of the so emptied.

A Western eyewitness heard such an outcast float by with a plaintive sound and enter a house. The next day he found that the occupant lay dead without any sign of violence.-This, then, is an Eastern model.

Transparency.

Fortune distinguishes between the primary vampire which exits first, and the secondary vampire which is sucked out but then itself in turn exits and sucks out (a sucks out b which itself then sucks out c,-which makes a transitive relationship).

Model.

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

As an aside, it seems that this was not so rare at the front (even with wounded). The influential family was able to extract the necrophiliac from prison as mentally disturbed. They entrusted him to a nurse.-When the latter had a day off, a boy, D., came to keep him company (as his cousin). It became a relationship: one day the cousin bit D. on the neck, just below the ear, and drank a dose of blood. D. went through crises. In the process, he had the impression that something like a "ghost" was attacking him.

To make the story short the following. Investigation by an expert occultist revealed that that spirit (occult visitor) was a deceased vampire who after biological death managed - as a former black-magician - to maintain himself in his etheric body by vampirizing e.g. wounded at the front.

In other words: the primary vampire was that dead person; the secondary the soldier, the cousin of D ... - "The earth-bound soul of a vampire sometimes attaches itself permanently to one person, viz. when he succeeds in making that person an active vampire himself. (...). The first vampire, with the help of the second, can constantly supply himself with the necessary etheric nourishment" (o.c., 85).

Puncties

If vampirism is suspected to be at work, writer recommends examining the patient(s)' body with a strong magnifying glass to detect numerous punctures - so puny that they are undetectable to the naked eye (except where infection and suppuration occurs). People mistakenly mistake the 'punctures' for insect bites. They are 'bites' but of a vampire! They are preferably located on the neck (especially under the ears), the inside of the forearm, the earlobes, the toes and - in women - the breasts.

Opm. - Notice how Fortune says- for the umpteenth time- "earth-bound souls." Sexual drive and killing drive bind to the earth and to earthlings!

10. Occult attack (atmosphere after occult experiments).

Bibl. st. : D. Fortune, *Psychical self-defense*, Amsterdam, 1992-5, 100v .

Under the title "ghosts," writer brings up a short excerpt from *The Confessions of Aleister Crowley*.

As an aside, Alister (also Aleister) Crowley (1875/1947) is a notorious magician who evolved from poetry to drug use and sexual magic in search of extra-natural abilities.

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

In 1898, Crowley bought a property in Scotland near Loch Ness. There he secluded himself to study and practice Abramelin's exposition. After months of arduous efforts - they brought him to the brink of madness - he obtains - with the mystical name Perdurabo - in his private "templum" (understand: magical space) phenomena that could not be explained naturally. Which strengthened him in his magical vocation. He had already experimented with Abramelin 's magic as the following excerpt shows.

"The demons associated with Abramelin do not wait to be summoned: they come unasked.- One evening Jones (who initiated him into the first degree of The Golden Dawn in the Outer, a famous hermetic fraternity) and I went to dinner. Upon leaving the White Temple, I noticed that the Yale lock was not picking because the door was slightly jammed. (...). I checked that it was properly locked.

On the stairs we encountered half-condensed (versta: more or less coarse) shadows (versta: shadows). The whole atmosphere still vibrated from the evoked forces (versta: Abramelin's spirits). Our experiments were aimed at condensing these forces into perceptible images.

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

Crowley continues. "When I moved to Scotland, we discovered that the mirrors were too big to get them out of the house by any other route than through the Black Temple, which, of course, had been completely cleared before the workmen came. But the atmosphere remained: two workmen received such a severe shock that they were unable to do anything for hours. By the way, almost every week casual visitors fell unconscious on the stairs or were overcome by dizziness, cramp or even stroke.

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

Fortune.- All people aware of occultism know that places where there used to be a temple dedicated to mystery rites - Crowley mentions a white temple and a black temple - are always strongly charged with occult forces (understand: life forces as well as all kinds of beings). These are not always evil in themselves but they work strongly on man, as the two workmen or the casual visitors experienced as a horror!

Opm . - Fortune, o.c., 101v., says that during the Reformation devastated Catholic monasteries very often show similar 'charges' as atmospheres. She emphasizes that these witness remains are not easily 'scattered'. One speaks in such cases of a "curse," i.e. the unpleasant outworking and of such heavily charged atmospheres.

Decision.- Exciting "forces," yes! But controlling them is something else!

11. *Occult attack (cohesion around a female vampire)*

Bibl. st.: D. Fortune, Psychic self-defense, Amsterdam, 1922-5, 46vv .

Writer recounts from what she followed closely.

Summer 1926.

A friend of hers seeks advice regarding a couple, Mrs. C who awoke after nightmares fearful, threatened by words, and Mr. C. who suffered seizures similar to epilepsy at about the same time.

As an aside, true epilepsy is accompanied by involuntary urine loss. Which did not occur in Mr. C.

Coherence.

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

Cyclical consistency.

Both phenomena occurred every 28 days.- Fortune states that the moon occultly passes through three "aspects" (Persephone, Diana, Hecate). She invariably plays a leading role in occult operations. Mrs. and Mr. C. were 'worked' somewhere according to the lunar aspects.

Antecedents

Occult perusal revealed nothing unusual concerning Mrs. C.. But concerning Mr. C. it appeared that - in a previous incarnation - two women, mother and daughter, had committed black magic in his service. The youngest had been his mistress for a short time.

The aftereffects

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

Writer's friend confides in Mrs. C. - This one already had her own "hunches" pointing to occultism! More than that, she could quickly identify both women. Now the oldest witch was her mother-in-law, whom she detested fiercely such that she never stayed at home in her husband's absence (the mother-in-law had apartments in the same house), but remained very polite while doing so. For this detestation she had no normal reasons.

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

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

Wealthy as she was, she took an aunt with her as a chaperone so that she could attend to the ailing fiancé. Soon after, the aunt languished: she lay unconscious sometimes for days.- Meanwhile, she remained a faithful visitor to the C.'s. After the death of C.'s first wife, C., who had always disliked Ms. X, married Mrs. C. After the death of the mother-in-law, the latter wanted nothing more to do with Ms. X.

Shortly thereafter, the second wife, Mrs. C from the beginning of the story above, became unwell. It worsened until the doctor determined: rapidly progressing uterine cancer!

She deteriorated until she became unconscious. At the same time - note the synchrony - Mr. C. also became unconscious after seizures. Both died several hours apart. - Curious: C.'s first wife had also died of uterine cancer!

About that time, Ms. X's aunt and fiancé also died shortly after each other. Curious: after the disappearance of all those next of kin, Ms. X collapsed mentally - According to Fortune, the death of the first lover, the condition of the second lover and of the aunt indicate vampirism.

Explanation

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

But Fortune uses the term in a broader sense: a living or a dead person who, in order to survive, sucks out the life force of others in such a way that the latter - usually after a short time - exhibit all sorts of symptoms of exhaustion and illness. Indeed, one can interpret the several illnesses and deaths experienced by the C. family as being caused by Ms. X's vampirization.

12. Occult attack (summoned, uncontrolled forces)

Bibl. st.: D. Fortune, Psychic Self-Defense, Amsterdam, 19.92-5, 134vv .

H. Campbell has a letter published in *Occult Review* 1929: Dec. which writer reproduces verbatim. We cite the structure, mean: the lawful course, in it. He had attempted to make a talisman to apply Abramelin's magic. When the rite was finished, he purified his workshop. But this operation only had the effect that the talisman was invalidated and the summoned spirit was far from mastered.

03.03.1927

New Moon - He suddenly awoke with a vague but oppressive feeling of dread. It was not a nightmare but a feeling he quickly overcame with will.

02.04.27.

New Moon. He woke up again with the same feeling. Same control.

01.05.27.

New Moon;- He woke up again but with a very intense fear. With an almost unbearable effort of will he overcame that feeling.- He then "saw" the entity for the first time: a kind of "blind force" with closed eyes, long hair and long beard that gave the impression of slowly awakening to agitation.

Opm ... - Campbell notes.

1. Per night, he was attacked only once.

2. If it is about physical occurrences (broken glass, voices etc.) then with one exception these are not physical occurrences but only "obsessions.

3. Such incidents never occurred while he was asleep: he woke up each time and only then felt the fear "lying on him," which he then overcame with intense effort of will (if necessary, e.g., jumping out the window you included).

30.05.27.

New Moon.- Around midnight a voice suddenly awakens him with a loud cry, "Look out!" Immediately after, he becomes aware of a red snake that was performing all kinds of writhings under his bed. It scraped its head along the floor to attack him. He escapes by jumping out the window and into the rose bushes.

30.05.27.

New Moon.-He again saw the creature: its long hair had turned into snake heads and it seemed much more active. The following night Campbell was awakened by violent noise and jumped out of bed: a large, red obelisk had crashed through the west wall of his room and was leaning against the east wall. Wall and window were shattered but his bed was spared. Even the mirrors were shattered.

That time - according to him - the obsession must have lasted for minutes. He had no strength to move although it was only apparent. He lived through a hopeless fear. He managed to jump to the floor.

Campbell.

"Now comes the strangest part of the whole history.-When I finally mastered the obsession, I went back to bed deadly tired. I am sure that the only sound I made that night was the jump on the floor. Moreover, the distance separating my room from that of the other occupants is at least ninety meters. Yet the next morning at breakfast I was asked what a terrible noise had been in my room that night" (o.c., 137).

Thereupon Campbell considered himself overcome and consulted someone who lambasted the summoned entity. After which he was finally at peace.

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

Opm ... - Fortune discusses such history under the title, "The dangers that can occur in ceremonial magic." The term "ceremonial" means doing magic by performing rites. Indeed: rites, understand: a substructure (temple, conveniences), external actions including words containing well-defined names, if introduced by experts in the field - magicians - , are not harmless because they carry within them what the institute has put into them concerning life forces and beings. Whoever carries them out, presents the institution with its site, conveniences and actions visibly and tangibly. In other words, one situates oneself in a 'tradition', meaning an occult stream of persons, life forces and invisible beings which one must radically control.

13. Occult attack (intuitives).

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

Steller talks about the signs ("symptômes") of an occult attack ("envoûtement").

He distinguishes between those who imagine that they are being occultly attacked, and those who - as he says - really have a problem of negative (mean: depleting) energy. According to d'Ignis, rites do not work for imagined attack. Those who are skeptical as they are to no occult attack but in the long run ask themselves whether their miscalculations do not have a "mysterious" cause after all, he calls "the healthy type."

With such, the rites very likely do work.- O.c., 18, he admits that he is not a seer. Inevitably connected with this - which he himself expressly admits - is the fact that he depends to a very great extent on what his clients tell him. Now anyone with experience in this field knows that clients sometimes give very one-sided views .

Opm . - The latter explains his duality. For those who imagine also have a problem (worthy of occult further investigation so much so that rites also "work" in their case). And success with the skeptics is far from assured.

More so, the rites that d'Ignis himself performs are subject to reservations, although there is no denying that they "work" in many cases. But this "working" reflects his axioms and these are subject to criticism. This does not prevent his work from being a real gold mine of data. Therefore, we dwell on some very valid insights.

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

Axiom.

"A person is all the more subject to all kinds of harmful influences (including occult attack) to the extent that he is sensitive or intuitive" (o.c., 24). Reason: the "intuition" - as d'Ignis interprets it - is the result of proper interaction between the "double" ("double") and conscious thought. His explanation.- All that exists - mineral, plant, animal, human - outside its biological body has an energetic phantom which he calls "the astral."

Opm . - That this phantom is also ethereal or possibly ectoplasmic (akasha), as D. Fortune expressly states, d'Ignis seems to neglect. The phantom controls the biological body and, conversely, the biological body affects the phantom.-An occult attack - says d'Ignis - has as its target the phantom.-.

Well, the interaction between the particulate body that is the phantom, and consciousness is such in some people that what is taking place in the phantom, happens instantaneously to reach consciousness. They become aware of what takes place in the soul depths (the phantom or unconscious). Such people are called d'Ignis "intuitives.

"Your soul (understand: your phantom) knows what will happen in your near future. It knows how to find water (the skill of the diviner). It feels all that is occurring in you energetically" (o.c., 24). This intuition is information that rises from the phantom in your consciousness in many forms: impressions, dreams, smells, chills, heats etc. It can develop into seer's gift.

Well, in d'Ignis' experience, occult attacked people are almost always such intuitives (and thus "sensitives," he says): "To date we have not met an intuitive/intuitive who did not undergo an occult - benign or malignant - influence." (O.c., 26).

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

Note: So expressed, this is of course true, if "sensitive" means "quick to fathom. But steller insinuates that this intuitive nature makes one particularly subject to occult attack as he explicitly says (o.c., 27), "Vous y êtes prédis-posé." Surely that is only ascertainable to a limited degree .

This type of intuition is not a disadvantage in itself. But - and steller rightly says so - according to the environment ("atmosphere" say occultists), the outworkings on the phantom - the "unconscious" of psychologists - will be either positive or negative. As a result, the phantom resembles a sponge that absorbs all possible energies. Intuitives realize this more consciously than non-intuitives.

14. Occult attack (fatigue as a hallmark).

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

Steller talks about the hallmarks of an occult attack. By way of introduction, he cites the assertion of quite a few skeptics: "I don't believe in magic. So attacking me won't do!". To which d'Ignis: "This thinking is totally false. Whether one believes in it or not has very little bearing on one's susceptibility to harmful influences. (...). Belief plays no role. Neither does religion. Neither does social or intellectual living middle. The strangest results are sometimes achieved among radical skeptics" (o.c., 30).

Wonderful tiredness.

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

- 1.1. Are ye tired in the morning upon waking, even after a good night's sleep?
- 1.2. Do ye often feel exhausted for no apparent reason?
- 1.3. Do ye know sudden rising brutal and unexpected moments when ye become dead tired?

2. Are you engaged in some kind of occultism (spiritualism, seership, magic, esoteric group, etc.) and do you experience a strong loss of energy in the wake of it?

These badges are not in themselves decisive badges but only partial badges. This is all the more true since some people under occult attack do not feel fatigued.

Explanation.

When a depleting life force attacks you, it hits your phantom (unconscious). It will defend itself, even though you are often unaware of it. If the dismantling energy is errant (meaning not directed at you as a target) or transient, your deeper soul will repel it without more. But if it repeatedly strikes your "double" (as d'Ignis is so fond of saying), it will repel it day after day, but to do so it needs life force, especially if the occult attack is heavy. That becomes particularly exhausting in the long run.

Until, through weather bumping (repercussion), exhaustion shows itself psychosomatically (from the soul to the body) in the form of exhaustion or fatigue. This occurs particularly strongly when black-mages work their target in such a way that it cannot sleep.

Vampirism

Some occultists take advantage of their clients to steal their life forces-"The principle is simple. Under the pretense of helping the client, the magician asks the client to concentrate at fixed hours on a picture of himself or on an imaginary link. At those same fixed hours, the magician performs a rite that vampirizes, i.e., sucks out the life force, in order to feed on it.- Other methods exist the one as harmful as the other" (o.c., 33).

Vampirism

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

"The latter are recognized by their sallow complexion and their evident lack of vitality" (o.c., 33). He concludes: so beware of all kinds of "groups" and of all kinds of "systems"! There are groups that belong to "tradition" (understand: that abhor such practices), but others are to be avoided and these are not always the humblest. Steller does not want to name names but he recommends relying on intuition (as he defines it) and general experience in this matter.

Opm. - O.c., 9, warns steller.- At the beginning of the XXth century, *Jules Boucher* wrote in his *Manuel de magie pratique*: "Always magic has been a domain vigorously exploited by the quacks (...). In Paris, for one valid seer there are ten who are only exploiters".

To which d'Ignis: today this is still true! Even more: we are worse off because the media - television, radio, press, minitel e.d.m. - worsen the situation.- It seems that the real occultists are becoming rarer: the older ones do not find young people to continue "the tradition". Practical "knowing" (mean: true and conscientious occult knowledge) is being lost.- However pessimistic, d'Ignis seems to be right

15. Occult attack (life/physical phenomena).

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

Steller goes over further signs of attack.

Life fatigue.

Some features.

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

1.2. Does it happen to you that ye have no appetite for anything anymore (tackling something new, taking a trip out, giving the interior a new turn ...)?

1.3. Does all of life seem like one big suffering to you?

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

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

2.3. Do ye live through bad dreams, yes, repeated nightmares that peak with the full moon?

Explanation.

This badge continues the previous one - fatigue symptoms: the deeper soul cannot help but let psychosomatic alarm signs come through: to survive!-

In passing, d'Ignis mentions erotic feelings of all kinds. These are very much among the warnings of the unconscious but he does not develop them.

Extreme.

Life fatigue can go to pathological thinking that includes suicidal tendencies. Some destinies lead to total self-destruction: it suffices for the blackmage to control - if only for a few seconds - the total deeper soul in order to compel the target to do the irreparable, and this without taking full responsibility for it.- Note: d'Ignis distinguishes such states from other morbid depressive situations.

Physical phenomena.

These are also part of the psychosomatic degree of an occult attack but the quasi-physical and the paranormal stand out.- Steller gives a list of hallmarks.-

1. Do ye have problems with sexual incapacity or frigidity where before everything was normal?

2. At times, do ye feel an accumulation in the throat or stomach area?

3. Do ye suffer from headaches for no apparent reason which, moreover, often arise at the same hours of the day?

4. Hast thou the impression of pressure, yea, of weight upon the breast; more, does it sometimes go so far as to threaten to choke thee?

5. Do ye sometimes have the impression that your organs move within your body?

6. Do ye go through impassiveness or swoon which apparently accompany the phases of the moon?

7. Do ye experience unusual sensations through such as stinging, chill or warmth, touching by "something"?

This list - d'Ignis underlines it - is incomplete.

Note - What is portrayed in all such signs? Steller, after systematically taking notes, concludes to "the great families concerning destiny" which occur most frequently in our current Western culture AND which show an increasing degree.

1.1. The economic struggles that are increasing in all fields mean that it is not so rare for a colleague or competitor to be magically eliminated to take his place.

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

1.3. The increase in the means made available to the media - think of the Internet - makes magic in its "black" (mean: unscrupulous) forms accessible to all and sundry. Thus, one learns to perform a magician's work for a fee or buys magic books which one then learns to apply oneself.

2. The overpressure of today's hectic life, the wrong foods, the pollutants etc. reduce the natural resistance of our deeper soul and makes us all the more susceptible to magic.

Thus, if one experiences the signs already dealt with and those yet to be explained, it is perhaps not without some utility to think of the causes just listed in order to trace the "culprit" and thus already develop resistance oneself and measure the result oneself: if the evil is thus aggravating, then this is a kind of self-established diagnosis!

16. *Occult attack (communication breakdown).*

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

Often the attacking seeks to isolate the target from all who - and all that - might assist it. A diminishing life force acts as a repulsion mechanism within the immediate life center.

License plates.

Steller provides a list of criteria.

1.1. Do ye experience an intuition (as steller denotes it) that opens your mind to an attacking urge that is difficult to define around you and this without being able to define the exact cause of it?

1.2. Do you observe that your environment regarding attitude toward you has changed recently - it may be months -?

1.3. Do ye provoke envy anywhere without any apparent change?

1.4. Do persons of the opposite sex turn away from you as if they discover no good qualities in you?

2.1. Ye yourselves, do ye experience aversion to the opposite sex?

2.2. Thyself, have thou for some time lived through attacks of anger for which thou had no real reason?

2.3. Thyself, do thou shut thyself up within thyself for some time instead of entering into smooth contact?

3.1. Have ye within your marriage e.g. repeated quarrels with your partner, - quarrels the reasons of which are not clear to either of you?

3.2. Do you experience aversion from your partner?

3.3. Did your partner's attitude suddenly change thoroughly for some time?

3.4. Has your partner suddenly left you for no apparent reason? What attitude do animals - dog, cat, bird etc. - take toward you? Do they flee you? Yes, are they aggressive toward you?

Explanation

Steller posits an axiom: "If more than one persons meet each other, then concerning life forces exchanges take place."

Thus: if a healthy person is in the vicinity of an attack-affected person, then depleting energies penetrate the deeper soul (the double) of that healthy person. Based on a reflex of self-defense, the latter will feel within him the tendency to avoid the person affected by an attack. It may lead to a kind of instinctive antipathy. Without being able to formulate an identifiable reason for it, the healthy person will flee this "occult contagion."

This is more common than is usually thought. Thus: if thou sleepest near a sick or old person, this will be avenged by a peculiar fatigue in the morning.-The weaker on life force sucks out the stronger.

A model

O.c., 136ss ... - A man in l' Ardeche consults steller in 1995.- Intellect of a higher level. Director of a firm. Certainly not a fanatic of magic: he didn't even seem to believe in it. Envy comes. For months, yes, years. Over time, the unpleasant consequences were not absent: failure, very difficult financial situation, difficulties with his wife, - fatigue, incessant fears.

At the first consultation, his wife says: "He plays his last card by appealing to your intervention and hopes for a miracle". Also: for the first two weeks the man still felt tired, extremely tired, even worse than ever before so that he doubted the intervention of d'Ignis. But he survived! His marriage resumed. Three months later, his economic happiness resumed.

Of course, this case and the recovery worked by d'Ignis must be situated within the propositions and method of steller.

17. Occult attack (financial losses)

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

A throw of fate may wish to achieve a failure or, notwithstanding a failure is not directly intended, nevertheless inflict it in whole or in part.- Life, of course, involves luck and miscalculation but in a number of cases one lives through "nothing but" miscalculations which in the long run suggest the hypothesis of some occultism.

Determination

"When it comes to business, whether small-scale (a store, e.g.) or large-scale ("la haute finance"), more and more people are invoking magic" (o.c., 41). We are experiencing an economic struggle in all areas. In times of economic crisis, this struggle intensifies. Thus a firm that wants to see its business grow is forced to acquire new customers at the expense of competitors. The weapons used for this purpose are of course publicity, marketing etc. m. but more and more and more occult means.- Steller is formal: he notes that such a thing is no longer rare.

Signs. He gives the following list.

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

1.2. Do you repeatedly observe financial losses such as car breakdown, electrical equipment breakdown, water pipe failure, repair work again and again etc.?

1.3. Do ye often lose small objects or small amounts of money?

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

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

2.2. Do ye more and more fear being discarded without real reasons?

3.1. Do your clients stay outside with you gradually?

3.2. Do your publicity efforts have noticeably fewer and fewer results?

3.3. Hast thou noticeably more defaulters?

4. Have you been in a car accident recently or do other people's driving sometimes seem dangerous to you? In other words, do you fear for your life on the road?

5.1. Do electric bulbs burn out at your place in an unusual way?

5.2. Do some electrical devices exhibit bizarre behavior such as e.g. suddenly shutting down, being disturbed by parasites etc.?

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

Egregores.

In the *gnostic Book of Enoch*, "egregoor" means an angel who controls the directions of the cosmos.- In ordinary occult parlance, an egregoor is an entity who both summarizes and controls the life force of a group.

Now d'Ignis notes that the logo - the geometric figure - of large corporations designates such egregors and visibly presents them today.

E.g. Opel employs as its logo the symbol of the Salt of Alchemists. The goal is sales happiness. The logo of a company concentrates the life forces of its egregoor. That logo attracts attention and, as it were, sucks a dose of life force from every attention paid to it. If millions of people deliver such a dose (unconsciously mostly) to the logo, this provides happiness, including sales happiness to the society.

Steller confesses that he himself works for companies in this sense by providing them with a loaded logo.

Remark. - O.c., 159ss., steller elaborates on the occult bearing of a blazon.-A shield e.g. with an engraving on it may be charged with life forces.

To begin with, a blazon is a carrier of the life force of the one to whom it belongs. But there is more: if occultly made well (understand: magically charged) it may possibly present higher beings - protective spirits - visibly and tangibly.

For example, d'Ignis says that a blazon made according to the rules of alchemy (an occult streak) constitutes a sturdy shield in an occult battle. "Ours personally has never let us down!!! " (he says o.c., 159).