

Text 15. Some texts on occult attack (II), (18 p.).

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1. Occult attack (fate throw).

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

Remark. - The term "psychic" is used by author - whose true name is V.M. Firth (1891/1946) - in the sense of "occult."

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

1.1. Suggestion.

The one who attacks begins by focusing on his victim - his "target" - in such a way that he/she penetrates the soul of that victim with the strongest possible "instillation" or "suggestion. The attacker "literally instills thoughts and feelings of doom."

In other words: the inner (psychic, mental) life is inundated as thoroughly as possible with continuous negative contents of all kinds. Thereby uncertainty, yes, fear is instilled.- Fortune here speaks of "telepathic-hypnotic" intrusion on the target. There is of course always a telepathic aspect in such an intrusion as a result: the attacked person knows himself intimately connected - in an ominous sense - with the one who attacks.

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

1.2. Convocation

The suggestion is reinforced by the invocation or even magical summoning of "agents," agitating beings of all kinds. - Writer, o.c., 202, receives an inspiration through "from the

inner realms" (mean: from her subconscious insofar as in direct contact with beings from the invisible world) telling her, "We see your initiation into the order of the Christ." Thereupon she regularly invokes "the Christ." THAT is one example of an "agent," an agitating being.

In passing: such agent, given the rest of her occultism, is certainly not Jesus of the New Testament but a being who presents himself as such.- Others appeal to demonic beings who live to both evil and good (what is called "demonism").

2. Switch.

This is some material reality that reinforces the suggestive bond - called Firth 'rapport' (relationship) - with the target such that actual and resultant action on the target's fate and lifeline becomes possible.-

The target must be located (who, where, when). Once there, one can take possession of something that belongs (or has belonged) to the victim and is imbued with its life force (fluidum) such as a lock of hair, an article of clothing it has worn a lot and so on. Such a thing is delicately connected to the victim but must now be integrated into the attacker's life force. Both 'spheres' - that of the attacker and that of the attacked - now intersect. The 'report' is there. -

Consequence:

the first point, the suggestion, can now really begin because the attacker is penetrating into the subconscious life force (and immediately into the inner life) Then the victim begins to feel the attack as briefly sketched above. By means of the link there is a grip on the "hearing" of the target, which may continuously "hear" the "inspirations" (understand: suggestions) of the attacker and, if it is not occultly strong enough (a matter of life force), cannot get rid of it. It becomes 'hypnotized' by such a telepathic link.

Remark. - O.c., 192v., writer speaks of the employment of herbs-"Of potions, ointments and 'smoking' were widely used. Sleep- and dream-inducing poppy bulbs, vision-inducing hemp, amnesia-inducing datura, abortion-inducing burnt corn, insects acting as aphrodisiacs, tree bark counteracting the sex drive, buds of a certain cactus, opium, Spanish fly and the like may play a role in a destiny throw but a minor one.

The Roman thinker Lucretius is said to have exhibited insane behavior after his wife administered an infusion to revive his fading love for her.

2. Occult attack (three forms of suggestion).

Bibl. st.: D. Fortune, *Psychic self-defense*, Amsterdam, 1992-5, 39vv ... -

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

Three forms of suggestion

Conscious suggestion, auto-suggestion and hypnotic suggestion are briefly outlined.- Basis of all real suggestion is the fact that the human soul exhibits two layers, the subconscious and the conscious. The subconscious, although somewhat rational, is essentially pre-rational: one does not live in the subconscious reasoning and speaking clear, if necessary complicated language; no: one lives by simple representations of the imagination (images, if you will). The life of feeling and mind plays a decisive role in the subconscious that they do not play in the somewhat evolved consciousness.

In summary: the mood and emotional life appealing performances!

What's more:

imperceptibly (unconsciously) the subconscious life influences the conscious. So that - given the unity of the two layers of the soul - there is interaction.

Watch suggestion.

Through the ordinary conscious channels - the spoken or written word - someone - the suggester - suggests a "suggestion," mean: proposal, advice etc., to another in full consciousness. Heten we call that the "rational suggestion".

Autosuggestion.

Our conscious life portrays itself in our subconscious as simple representations that appeal to the mind strongly enough are present in our conscious life for a sufficiently long time. Curiously, the rational term 'not' - e.g., in a sentence like "Don't do that" - does not penetrate the subconscious life unless faintly. In this sense, only "positive" (affirmative) phrases - not complicated statements! - from our consciousness act on our subconscious life.-

Model.

A woman who repeatedly catches herself saying to herself, "I'll never be lucky anyway," is committing a grave error of self-realization, for that simple phrase (which amounts to "repeated miscalculation") sinks gently but all the more surely into the roots of her subconscious soul. Given the "subconscious/conscious" interaction, the woman is draining her life force - which springs in large measure from the subconscious layer within her -: subconscious exhaustion immediately causes conscious exhaustion.

Hypnotic suggestion.

It exhibits three forms.

1. Genuine hypnotic suggestion coincides with the fact that a hypnotic - whether or not accompanied by "magnetizing" (life-force-inducing) gestures - moves a subject into an altered (meaning: descended into the subconscious) state of consciousness so that he can link up in the subconscious layer with what is already present there in terms of value-feeling.

In passing: it is a fact of experience that if he wants to tie in with what is contrary to what is present there, he fails. If he still wants to penetrate with "something strange" - e.g., a dishonest act - he must first violently instill in the subconscious layer the openness to a dishonest act.

2. Hypnotic instillation during normal sleep (Coué's method). Which Fortune radically rejects.

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

The very first goal of pre- or infra-rational suggestion is to create a mental sphere around the subject and to do so until a corresponding reaction is awakened in the soul of the suggested. Once that is achieved, then it is possible to implant some simple thought with emotional value in the soul. This appealing conception will then, given the interaction, secretly penetrate the conscious behavior.

Fortune calls that "the telepathic suggestion of certain representations." She also calls that "piercing the aura," i.e., penetrating with a representation through the radiant sphere ("aura") that surrounds us all.

Opm. - O.c.: 45, she says that immediately invisible beings can act upon it and cooperate or oppose it. - With Christian Science, she emphasizes that infra-rational suggestion can be practiced for both evil and good.

3. Occult attack (proportions).

Bibl. st.: D. Fortune, *Psychical self-defense*, Amsterdam, 1992-5, 276 vv . -

Writer dwells at some length on what is the main issue in all subsequent chapters, namely, what she calls "report," understand: occult relationship.--. The suggestion by which an attacker penetrates the soul life of an attacked person is that kind of relationship which we meet again and again. A defense consists in breaking that very relationship. But now a little more to the point.

Species.

Relationships exist between individuals (husband/wife, parent/child, teacher/student), between individual and group (all occult societies), between terrestrial people and invisible beings (human/kept angel), between any form of life (two dogs e.g.).

Basics.

A minimal sympathy (understand: felt openness) for the other partner is the essential basis. Sympathy begets likeness. One check the examples given: if it clicks, similarity grows.

Level.

The occult life force is decisive: the stronger will change the weaker in its sense.- "Any system in which group meditation is practiced soon leaves its mark on all its members" (o.c., 277). Indeed: the group as a group normally prevails over its members individually.

Eastern gurus

according to writer - prefer ritual work in a group because that method is more impersonal but even then members adopt traits of the group. Western occultists aim rather at single individuals.

If a good man cooperates with an inferior group, he will either sense the contradiction to such an extent that he withdraws or quickly unconsciously in terms of keynote (conscience), he will sink to the level of the ground. "Without becoming aware of it, his moral sense will be dulled and that which he would previously have turned away in disgust will now be taken for granted" (o.c., 278). Such is the way - often un- or semi-consciously - the relationship or "report" works.- So much for the behavioral aspect.

Healing.

Besides transmission by telepathic means (which is precisely peculiar to an occult relationship) of thought - one starts thinking as the partner thinks and vice versa - there is also transmission of health-giving life force. This is the basis of part of alternative healing. Two types are distinguished by Fortune.

1. Astral healing.

Every being with spirit - understand: mind and reasoning ability, mind and value-feeling (sense) and will) possesses a fine- or rarefied (one also says "subtle") body that exists on after death. One who heals remotely - simply by concentrating on the sick person and his ailment occultly (i.e., transmitting his astral life force) (a meditative form of healing) - , heals astral. Which is also called "astral transmission."

2. Ethereal healing.

Every being gifted with spirit, if embodied in gross matter (on this earth), possesses, in addition to the astral body just mentioned (which is the phantom after death), an etheric body which is the link between the astral and the biological body. However, this etheric phantom is mortal. Well, one who heals with etheric life force can do so only if he is in the immediate vicinity of the person being treated. Here then there is no astral "transmission."

Ratio.

The two types of healing thus presuppose a "report"! Thus, whoever heals in that astral or etheric way must realize that a fine-material relationship or contact must first be brought about. By whom? By himself! That entails being able to handle the weight of the sick person on that subtle plane because inevitably the one who heals in this way draws the sick and sick-making fluid minimally into himself.

This explains the unpleasant sensations that the healer experiences while preparing his work and while performing it and, yes, after it is accomplished.

This implies that whoever wants to heal in either way must possess a meditative nature. He must radically control all negative feelings (bad mood, anger, wrong eroticism, etc.) thanks to his deep inner peace.

4. Occult attack (substitutes).

Bibl. st.: D. Fortune, *Psychic Self-Defense*, Amsterdam, 1992-5, 198vv ... -

What if an occult - Fortune says "magnetic" - link proves impractical? There are several possibilities.

Substitute.

An object, a plant, an animal is chosen and identified with the victim. Such a substitution is, for example, a small animal that one gives the victim's name - which is a kind of "baptism" - and victimizes. "Which usually involves torture" says Fortune. Indeed one does it to the substitute but thinks of the human target. This clearly shows the demonic nature of such practices.

Substitute

A classic model is to make - e.g. out of wax - a statue that one identifies with the targeted person and subjects to torture, just as is done with the little animal that was talked about a moment ago. One type of torture is the figurine by fire melting where the attacker thinks of "melting" - mean: depriving life force - the target.

If the image consists of e.g. wood, one identifies it with the target but tortures the latter through hammering nails into the wood. "The pounding of the nails has no perceptible effect on the victim but helps the operator (understand: the attacker) in his concentration" (o.c., 198v.)-

This comment emphasizes once again that only the very first thing, the attention focused on the target, whether through a substitute or not, is decisive. If one will: one does not lose oneself in the substitute!

Talisman - A talisman is another type of substitute.

Realities

Fortune calls them "substances" - are more or less susceptible to charging - Fortune says "magnetization" - by life forces. Usually one uses metals, precious stones, parchment. Paper is usable but loses its charged power unless one stores it in a metal box. Water and oil are easily - as writer says - 'magneti-seizable' (understand: chargeable with life forces) but quickly lose charge.-

Ritual.

Charging a talisman is a not so simple rite! We will not go into that now.- Once the talisman is ready, it must be brought into the victim's fine material sphere.- "It is said that Lady Burton, desiring to convert her freethinking husband, the renowned explorer Sir Richard Burton, used to have statues of saints blessed by her priest and put them in the pockets of his clothes" (o.c., 199).

In other words, Madam acts on her target, her husband, using substitutes, talismans in the form of consecrated figurines of saints on whose sacred life force she counts on and which are put into the figurines through the blessing by the priest.

One can surreptitiously place charged objects in the rooms where the target usually hangs out, or bury them in a place where it keeps passing by.

Note that such objects exert their own occult effects but are at the same time objects through which the attacker's attention is focused on the target.

Black-magic objects.

What a Lady Burton and her priest did can pass as "white" magic but "black" magicians proceed similarly but in an evil sense.

Objects that have been used by black magic and thus still carry within them the life forces of the operations are very useful in damaging the target. -

Auctions or antique shops are places where one is sometimes confronted with such remnants of magic. Writer recalls a black board with the twelve signs of the zodiac painted on it. Altar lamps, incense burners "apparently from ritual loge' s" were found by friends of hers in such ways. A magical staff with a bundle of hearth goo was also found. Also crystals that had been charged.

Fortune once participated in a series of occult experiments. Everything was going smoothly until suddenly everything went wrong with the rather violent moods: the occupant of the room had acquired a rug that had once been used for magic!

5. Occult attack (*disappointed initiate/initiate*).

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

Regarding attackers, writer rightly points out a kind of particularly dangerous "adepts." By this term one understands - generally speaking - the initiate within some occult system. Against such a person the initiate stands as a pupil against a master, yes, as a subordinate against a ruler.

Opm ... - The term is particularly prevalent in the system of alchemists.

A simple model.

Fortune knew the fate of a concert singer who, to improve her voice, had herself "treated" by an adept. That cost money. After a time, she decided not to spend any more money on it. She said so with him on a visit she considered her last.

Now pay close attention to the adept's reaction: he fixed his eyes on her, apparently concentrated on her. Then he said, "If you break with me, every time you enter the concert stage you will see my face opposite you floating in the air, your throat will be squeezed shut and you will not be able to utter a single sound."

Note - The fine-grained link naturally existed after all the contacts the adept had with her. She was present in the flesh - so he needed no link or any substitute as outlined above - and so he could immediately penetrate into her deeper soul and telepathically latch onto it with that prediction which would then - if she was not powerful enough in terms of life force - act as a throw of fate. With that, the occult attack began immediately.

The facts confirmed the magic word: every time she entered the stage, she saw her initiate, her throat was constricted, she could not utter a sound! Fortune called that "a powerful hypnotic suggestion" that ended the singer's career prematurely. Until, by an expert, that "spell" was undone.

The being of many an occultist

or occultist who act as initiates. The motive of such abuse of power - according to Fortune - is first of all simply human: after disappointment, as a reaction of nature, revenge follows which, if not expressed, takes the form of resentment, understand: delayed revenge.

But there is often more: an occultist or occultist "who does not belong to the very whitest" (i.e., does not possess a sufficiently finely honed conscience) almost always suffers from the unpleasant psychic disease (so Fortune puts it) that can be referred to as "overfed ego." In ordinary terms, this is called "pride," "self-righteousness," "vanity."

Consequence.- Note that the singer wanted voice improvement but, because she sought it from an occult active man, this voice improvement took the form of initiation. A relationship ("report") had thus been created which is more than a series of lessons and exercises of an ordinary nature.

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

Independence.- What also particularly does not consume an initiate of that self-willed type is the fact that what he has taught, after breakage, is applied independently by the initiate. Let alone the fact that the student turns against his teacher either simply or in the occult field.

Remark . - This type of difficulty is intensified if one was occultly formed within an occult group (some fraternity e.g.).

Moral judgment

Fortune does not approve of such presumptuousness: she sees it as an irresponsible infringement on the victim's free will and a crime against the wholeness of his soul. To her, it is "rooting with clumsy fingers" in the soul structure.

Nevertheless, experience seems to show that initiation very easily becomes domination by guilt AND of the initiate AND of many an initiate who initiates in dependence.

6. Occult attack (ectoplasm).

Bibl. st.: D. Fortune, *Psychic Self-Defense*, Amsterdam, 19.92-5, 67vv . - Author deals with what she calls "etheric projection." 'Projection' means "to cast outside oneself," short: "to cause to be cast out." This form of projection is to be distinguished from "astral projection" which is still material but is much more fine material (rarefied) than the denser etheric substance.

One also calls the projected "etheric double" (understand: double or phantom).

Ectoplasm.

Literally: "outward substance."-Between the etheric double and the biological body (which is grossly material) a tradition situates "first substance" (Gr.: protè hulè; Lt.: materia prima) or also "primordial substance. This is the basic substance from which the etheric and astral materia are compacted (condensed). The modern name is "ectoplasm. This is the projected "body."-This can take any geometrical form - mist, rods, etc. - assume. Indeed, it is essentially malleable, amenable to all possible forms.

Model.

Author describes.-An advanced occultist submits. After convulsions he falls into a rapture ("trance"). He becomes stiff as a board.- Weight loss.- "Many times I helped lift him when he was in that state, and I even did it alone for he weighed no more than a child" (o.c., 69).

Ectoplasm.

Whither is the outgoing weight? - Writer experienced it "firsthand"! He had been ill, yes, in a feverish condition he had been driving, with writress in particular assisting him every night. When he had recovered sufficiently to be left alone at night, writer and a roommate slept in the same room with an open window and a full moon. "I fell asleep immediately (...). However, I could not have slept long when I awoke with the sensation that a weight was pressing on my feet. It was as if a rather large dog had jumped onto the bed and lay down on my feet. The room was full of moonlight - it was not much darker there than during the day - : in that bright light I saw the man whom we had left well covered in the bed downstairs in the room, lying across the foot of my bed, apparently in deep sleep" (O.c., 69v.).

Writer wanted to tap him on the shoulder. In the moonlight, the man was clearly visible. He seemed to have his dressing gown on. His stature, his face were colorless. "I could not only see him but also feel his weight on my feet. When I moved for a moment, however, he had suddenly disappeared so that I was left staring at the footboard in utter amazement. Only then did I realize that his whole appearance had appeared so colorless and had looked more like a pencil sketch than a human being of flesh and blood" (o.c., 70v.).

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

Clarification.

For Fortune, this was not an attack but rather the visit of a friend who had come to rely on her in the course of his illness and who, in his weakened state, no longer had the normal control over his occult life forces, had automatically fallen into rapture and out of his

biological body and had instinctively sought solace with her.- It may explain why certain nightmares are associated with the experience of a "heaviness.

Remark. - It is notable that Fortune does not address what the outgoing himself said, namely that he had been living through confused dreams of a sickness all night that he could not specify. It seems that his illness was intertwined with one he either merely met or treated by someone who thoroughly exhausted him such that he himself became gravely ill.

What's more: the sick person in question comes across as aggressive such that the occultist was victimized. - It would be worthwhile to find out how Fortune felt for several days after that night. In particular: did she not become very tired? And depressed? Bullied by nightmares in turn?

On that assumption, her teacher's out-of-body experience is not so innocent because then he "sought her out" to draw from her life force.

7. Occult attack (artificial elemental).

Bibl. st.: D. Fortune, *Psychical self-defense*, Amsterdam, 1992-5, 200v .

Author considers the employment of an artificial elemental to be the most powerful means of destiny. An elemental is a kind of lower nature spirit which is assumed to be connected to some "element" (e.g. water). It is expert magic possible to create such an element from one's own life force.

In passing: o.c., 68 Fortune says that the substance from which such a being is made is the ectoplasm, i.e. a rarefied substance between the etheric and the biological body. In o.c., 200 she says that this tenuous substance is "akasha."

We give her model (o.c., 72). She herself discovered the method "by accident": in a state in which she easily exits (thus between waking and sleeping) she forms in the ectoplasmic akasha (ubiquitous tenuous or fine matter) a sharply defined representation (e.g., a mythical animal), charged with that which corresponds to it in herself (some feeling e.g.).

Disappointment/ revenge.

At the cost of a lot of money, she selflessly provides help to someone who later does her a great injustice. As a result, she kept harboring a strong feeling of revenge. During a lunch break she almost dozes off: at that moment she decides to take revenge.

1. In her imagination, she thinks of the ancient Norse Myths in which there is mention of Fenris, the terrible wolf. This is the sharply defined representation.

2. This wolf responds to her sense of revenge.

3. Immediately thereafter, she felt "something" step out of her body (especially the solar plexus)-more accurately: out of her ectoplasm: it was a large wolf that materialized (mean: took on a palpable material form) and placed itself beside her on the resting bed. "Clearly I felt how the wolf lay with its back pressed against me"-that was her "artificial elemental"!

Control.

Conscientious AND sufficiently familiar with occult phenomena, Fortune realized that she must now remain as calm as possible and process the beast within. For it was increasing in vitality.- She stomped her elbow against his hairy ectoplasmic body and commanded loudly, "If thou knowest not to behave properly, thou shalt have to lie down on the floor!" She pushed him off the bed.- Mak - "like a sheep" (says Fortune) - left the bed and turned into a dog. - At that moment, the northern part of her room swelled into nothingness (which is a form of dematerialization) such that a kind of opening was created: the animal moved through that opening and disappeared.

Impression.- Writer was far from satisfied: she felt the case was not over. A roommate told her that she had slept restlessly and dreamed about wolves. Waking in the dark, she had seen a wild animal with fire-eyes in a corner of her room.

Writer realizes her duty:

1. releasing her sense of revenge,
2. the ectoplasmic wolf in retreat and destruction.

She called the animal back at dusk. It came through the northern side of her room and stood there in tame, yes friendly posture.- From her solar plexus ran a "silver cord" into its shaggy fur. With her strong willpower, she sucked along that delicate thread the life force from the animal that was fading. But at the same time the wildest feelings of revenge arose in her: "I felt the fiercest impulses to (...) tear apart everything and everyone who came before me." With tremendous willpower, she controlled them. Until calm came. Meanwhile, the wolf had shrunk to a shapeless gray mist. She swallowed that too along the silver thread. "The tension lessened and finally I was myself again, only bathed in sweat."

Synchrony.

Just before she started the recall, a wonderful opportunity arose to deal with her adversary". In other words: the whole event is situated in a more encompassing framework in which "powers" - perhaps connected to Norse mythology and/or to her - create opportunities for revenge so that her target may suffer an unpleasant fate. The conversion of the author prevented this.

8. Occult attack (an intrusive easterner).

Bibl. st.: D. Fortune, *Psychical self-defense*, Amsterdam, 1992-5, 202v ... -

How deceptive an attack can be is demonstrated by the experience that writer had with an Oriental, head of a religious order.-

Background.

In the winter of 1921/22 she heard "from the inner realms" (mean: the invisible insofar as present in her deeper soul) a voice: "We see your initiation into the Order of the Christ." She did not understand and waited.-.

Opm... - The sequel deals with this announcement but writer does not seem to have realized it clearly at the time of writing her book. Therefore, we refer to this announcement as background.

June 1922.

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

Remark. - It often happens in occult situations that one "feels something," - so in the sense of "something is not right." This is the deeper soul notifying the conscious part of our soul.-.

The initiation.

She did not like various parts of the rite. Afterwards she learned that the easterner had told an initiate that she had accepted the initiation but not the master.

Second maintenance.

He repeatedly asked that she would leave her home to cooperate with him. Her inner voice clearly said, "No!" Her health at that time was very poor. Suddenly the easterner says, "Sit down opposite me for a moment: I will cure you." He drilled his eyes into hers with a stern commanding look. Meanwhile, she inwardly appealed to the Christ with the result that around her a kind of "shell" (understand: a resilience) became palpable. "So! I have healed you!" So he said. To which her inner voice: "No!". He left. She was not well then, always under the impression that something was wrong.

Synchrony.

One regularly finds in occult situations that synchronous, i.e. simultaneous, phenomena occur that apparently show some connection with one's own experiences.

A friend - unaware of anything - got a voice through that said to be helpful to both master in his attempt to help writer. The friend "retreated into the inner realms" (understand: concentrated): she "saw" a flow of strong hypnotic forces washing up on writer as if in waves. The friend harnessed all her life force to help writer resist those waves. Finally, both stood on a rock, bathed in light and free - so much for the vision.

When the friend accosted a letter in which Fortune echoed her revenge, she understood the simultaneity and replied, "Watch out! He will try again. He realizes that he has been trumped but next time he will make an effort in the inner areas."

Farewell.

Fortune experienced a very vivid nighttime vision some weeks later. "I was in the midst of a group of seven or eight people. I saw two of them clearly. To my left stood a woman veiled all in black but whose stature nevertheless stood staggeringly clear. On the right stood the easterner. He said, "Now I will give her the second, higher initiation." Then he grabbed my right arm firmly. But I jerked free, calmly remained upright and said, "Before we proceed with this ceremony I wish to make a statement. I cannot allow anything or anyone to come between me and the Christ". A howl arose. Arms were waved. Finally, everything disappeared into nothingness."-

Remark. - It is seen that occult attacks continue even during sleep.

Shortly thereafter, Fortune rips her initiation card and banishes the easterner from her mind. Since then, she has been unable to ascertain any conscious further experiences with him.

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

9. Occult attack (sexual elemental).

Bibl. st.: D. Fortune, *Psychical self-defense*, Amsterdam, 1992-5, 207/218.

Writer deals little orderly admittedly with the roles sexuality can play in occult attacks. We dwell on one point, namely what she calls "the esoteric aspect of sexuality."

The artificial elemental.

We repeat briefly.- One cherishes a sexual feeling.

1. In a moment of relaxation (sleep, daydream, dozing, meditation) thou thinkest of someone in an erotic way (sharply defined representation).
2. The person in question responds to your institution in relation to her.
3. From your body (according to Fortune from your ectoplasm) "something" exits in felt or non-felt ways (artificial elemental).

Incubi/ succubi.

Medieval tradition had two types of "demons" that work on us erotically (through lust dreams e.g.) during sleep (upper/lower).- Occultism recognizes therein, among other things, as the core of truth. artificial elementals, which are more than a mere subjective product since they lead an objective fine material (Fortune says "ethereal") existence.

Occult sexuality.

Sexuality is - occultly speaking - both a biological event and a fine material (ectoplasmic, etheric) process. Thus it is doable for those who are sufficiently occult educated or gifted, to 'project' (bring out) something of the subtle material body, including in the manner just described of an outgoing, erotically charged being of nature.

Participation.

It is occultly conceivable - according to Fortune - that an invisible being or a human being on earth sends a fine-material, out-of-body elemental in the direction of people in an erotic state.- It is likewise occultly conceivable that either partner - or both - is controlled by a being and is thus the medium, the mediator, of it. In such a situation, such a person (or more than one) can enter into the eroticism of partners.

Model.

A woman narrates, with a friend vouching for the truth of her story.- In her youth, she harbored a deep love for someone. It became engagement. When he left for West Africa as a missionary - alone for the time being - she received news that natives had killed him. She had now lost the only one she loved, and accepted the marriage proposal from a second cousin, a half-invalid, who had long been in love with her.- Whenever she engaged in sexual intercourse with her husband, she imagined the form of her first fiancé. She herself was a small, petite and dark-haired woman. Her husband who, after all, was a blood relative, hardly differed from her in type, while he was additionally defective. However, the three sons were tall and strikingly blond, "true types of the North," who thereby looked amazingly like the murdered missionary.-

Remark. - Fortune suggests that:

1. the sharply defined performance (during intercourse),

2. which provoked in her strong eroticism (responding to that representation),
 3. provoked an artificial elemental that moved into the fine material body of the sons.
- Which pictured itself - according to known occult laws - in the physical body of the sons. Such descendants are called "subordinates" (o.c., 211).

Congressus subtilis.

That is the Latin name for the fine material aspect of physical unification. Apparently there is - so the views have been held since very ancient times - a non-biological unification.

Fortune: "In *Genesis* (6:1 vv.) and in the Book of Enoch we read that the sons of God (understand: high invisible spirits) mated with the daughters of men from which a race of demons (*note*: the Bible says 'heroes') arose. In the folklore of all countries we find examples of matings between human beings and elementals, usually with disastrous consequences. Classical (mean: Greco-Latin) literature teems with tales of visits by gods and goddesses to human beings." (O.c., 210). Writer warns at length against credulity regarding stories circulating in certain cases. But based on occult knowledge - especially regarding artificial elementals - she maintains there is a kernel of truth.