

# **THE FORBIDDEN PARAPSYCHOLOGY**

**Sexual influence from a distance, psychic attacks and other  
parapsychological techniques**



**JOSE M. HERROU ARAGON**

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website: [www.theforbiddenparapsychology.com](http://www.theforbiddenparapsychology.com)

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# Chapter 1

Psychic self-influence

# **1. The nature of the mind**

## **a. The destiny of each one of us**

Each one of us is the master of our own destiny and is solely responsible for what happens to us now and for what will happen to us in the future. We are all constantly creating our own future and our own good or bad luck, voluntarily or not. We can blame no-one but ourselves for the good or bad aspects of our current or future situation. It is only ourselves who are in each moment shaping our own destinies, whether we are aware of it or not, whether we go through life awake or as a sleepwalker. Even events supposedly out of our control can be taken advantage of for our own well-being and benefit.

Nothing is predetermined and everything is predetermined, that depends on us. It depends on whether we are active or passive in our life path.

Our future will be just the same as our past if we don't do anything to change it, since we can say that each of us has and always will have the destiny we deserve.

## **b. Content of the psyche**

Our own psychic content constantly leads us in one direction or another. Most of the time we are not aware of this and so we say we are guided by unconscious psychic content which is beyond our understanding and knowledge. The sum of this unnoticed psychic content makes up what we call "the unconscious," which is thought to represent ninety per cent of our total psyche.

It is this unconscious aspect of our mind which in most cases determines our destiny. There exists in the unconscious all kinds of impulses or tendencies, good as well as bad, for our development and activity in the world. The good and beneficial content comes from our positive and healthy childhood experiences, those of love and protection for example. On the other hand, our self-destructive unconscious impulses originate in our negative childhood experiences, in all the bad we have experienced since childhood.

Our positive impulses lead us to be happy and successful in life. In the

opposite sense, all our childhood traumas and hardships strive to make us fail in everything that we take on, making our existence a long chain of suffering and “bad luck” in general.

All this unconscious content of our psyche is constantly conditioning our present and our future, our life and our destiny. We are solely responsible for our destiny, whether we know it or not.

### **c. The power of our thoughts**

It is said that the things that happen to us are the result of our thoughts and this is an important truth. Similarly, we are what we think, whether those thoughts are created by us consciously or unconsciously. We should bear in mind that everything that can be thought or imagined will by itself tend to become reality. More strictly speaking, everything that is real on the mental plane is capable of materializing itself on the physical plane, and will be endeavoring to do just that. Everything that exists on the mental plane will constantly try to assume a physical manifestation, and sooner or later will succeed, whether this is convenient for the individual or not. We have to remember that everything that is unconscious tends to become conscious, and that everything that is mental tends to become physical.

The unconscious does not distinguish between the physical and the psychic, or between the real and the unreal. All psychic content found on this plane is real, beyond whether it has a physical existence, logical coherence or not.

### **d. Changing our own destiny**

It is important to know that there are unconscious psychic processes governing our destiny. We also have to accept that each mental content tends to manifest itself on the physical plane. Therefore, all we have to do is self-influence in order to produce changes in the unconscious mental content in accordance with our wishes and desires, and wait for the long-awaited physical manifestation. This command and control of our own unconscious psyche is fundamental. If we manage to do this, there will be no further obstacles for us; we will stop being a leaf in the storm in order to be the conscious creators of our own destinies. We will

be able to achieve everything, unthinkable though it may seem, since human thought and imagination have no limits.

That is why we can say that predetermined destiny only exists when we do not concern ourselves with changing it. We are equipped to change our past history and build a new life in the future.

## **2. Different methods of psychic self-influence**

### **a. The mental image method**

This method consists of visualizing appropriate images. We should imagine a given situation and really feel like we are in it, as if we actually were so. We should imagine ourselves acting in this situation, but in the way we wish to be and not the way we really are. We shouldn't see ourselves as if we were in a movie or looking in a mirror but should feel as if we were actually there, not seeing ourselves but only the people or objects around us.

We should try to visualize ourselves performing the actions that we would like to have imprinted on our unconscious. It is advisable to do this exercise daily for ten or fifteen minutes each time, once or twice a day or even more. It is also a good idea to keep our eyes closed when doing this.

We can visualize ourselves in situations of great political or economic power, making the right decisions etc., if we wish to succeed in these fields at some point in the future. If we wish to increase our power of seduction we should visualize ourselves surrounded by pleasant people, people who pay us a lot of attention and admire us for example. If we wish to imprint on our unconscious a wealthy future for ourselves, we should visualize ourselves in this situation, contemplating the achievements around us.

### **b. The mirror method**

In this case we should actually stand in front of a mirror, very close to it, with our eyes open and looking fixedly into our own eyes. Then we should verbally repeat again and again that which we wish to imprint on our unconscious. For example "I want this or that". It is recommended to practice this exercise two or three times a day for five or ten minutes each time.

### **c. The written command method**



This consists of writing the commands we wish to imprint on our unconscious on a piece of paper. We should write the same command again and again, for example “I want to succeed in my studies,” “I want to earn a lot of money.” We should also dedicate the same time and frequency to this as was advised in the methods previously described.

#### **d. The recorded command method**

In this case, the commands are not written down but recorded using a tape recorder and later listened to hundreds of times a day, until they are imprinted on our unconscious psyche. It is better to listen to the same command, clearly expressed, again and again than to work with long, complicated commands. We can listen to them during the course of the day, in moments of peace and quiet, keeping our eyes closed. We can also listen to them at night in bed and carry on listening until we fall asleep, and also while we sleep. This can be done every night until the commands are imprinted on our minds.

### **3. My personal method of psychic self-influence**

#### **a. How to perform this practice**

To psychically self-influence, we should do the following:

At night, when we are in bed and ready to go to sleep, with our eyes closed, the lights out and the least noise possible, we should try to do a gentle relaxation, bringing about a physical sensation of peace and restfulness, of “letting go.” Any position we adopt is good. This gentle relaxation should not take us more than a moment and a few deep breaths can help. Deep relaxation would make us fall asleep before doing the exercise and is also unnecessary.

When we are relaxed, we should mentally start to count, without moving even our lips, starting with number one. If while doing this we are distracted, we can also visualize the numbers, otherwise it is sufficient to say them mentally. Counting tends to emphasize our isolation from the outside world and immerses our conscience in a level in which it is easier to self-influence. We should continue to count and then stop at a random number, preferably between eighteen and thirty three. It could be the same number every night or a different one.

This will be our numeric level from where we will fix commands in our unconscious. Counting will be like a staircase which we will climb every night, moving away from our habitual state of wakefulness, to stop on a “stair” where we will carry out the task of self-influence.

When we have stopped on the arbitrarily elected numeric level, we should mentally state the following words of self-influence: “Let my mind keep this command in my memory the whole time on a permanent basis and do everything necessary to make this happen” (then we should state the wish we want to be imprinted three times). Next, we should repeat: “Let this command be carried out” three times.

Once we have spoken these words, always mentally, we can go to sleep. If we cannot sleep, we should start to count down, from the number we reached to zero. If we forget the number we stopped at, we should start to count down from number thirty three. This counting down will help us to fall asleep before we finish counting or even just after having stated the command.

## **b. The most important thing to bear in mind**

The key lies in going to sleep after giving the command; only this assures the effectiveness of our practice. Applying this method prior to falling asleep helps the command we want to imprint to be fixed more securely and efficiently in our unconscious mind. This is the advantage that my method has over the previous ones. When we sleep, our unconscious mind is more prone to obeying us and accepting our commands; the mind harmonizes and balances its content and this is why it is common to wake up in the morning with the solution to a problem that was troubling us before we went to sleep.

It is essential that we are calm and away from noise and conversations. If we are disturbed we should start the exercise again.

Each command should be as clear as possible and it is advisable to work with no more than one each night, especially in the beginning. It is more effective to repeat the same command every night or for a few days and then move onto another command for a few days, then go back to the first one and so on. If we wake up during the night it is a good idea to self-influence with this method each time it happens before going back to sleep.

Another important key is to insist. We should carry out this practice every night, especially in the beginning, so that the effects remain strong. If once or twice a week we do not perform the practice, it does not matter, but the more we self-influence the better. We should insist, insist and insist again until the changes that will convince us that everything is possible are produced. Later, this technique will become our inseparable ally.

## **c. Benefits and changes produced by my method of psychic self-influence**

This is a simple technique which produces incredible results within a short space of time. It is not necessary to have faith in it, but enough to practice it every night and wait for the results. A short time after starting the practice we will begin to feel changes within us, sometimes the morning after we started. We will notice something strange, as if something has changed in our mind. This is the sign that everything is

working well and we have in our hands the key to our successful future. Sometimes we don't notice anything and it is other people who notice it and tell us. The first changes generally consist of feeling more lively or calm. These changes will last for more or less a day in the beginning, but then they will last longer and longer, forming part of our unconscious mind forever. The key always lies in insisting, insisting and experimenting until our efforts succeed.

After a few days it is common to notice changes in our dreams and sometimes we have nightmares. We may also have dizzy spells during the day. These are signs that our mind is changing, but they will not last for long. After a little more time, things will start to happen to us, always beneficial and in accordance with the commands we are imprinting. Whatever happens, we should continue, since everything that occurs under psychic self-influence will be for our own good and for the successful achievement of our objectives.

#### **d. Modifications and variations**

We can change and adapt this method in various ways, but always respecting the principal key which is to go to sleep after having expressed the command.

The words of self-influence ("Let my mind keep in my memory...") can be changed at will; we can mentally state the command in our own words without having to memorize it.

If we tend to fall asleep quickly, we should state the command at the start of the exercise in case we go to sleep ahead of time. This way, if we fall asleep before the practice is finished we will be influenced by the command which was repeated several times at the beginning. We can also repeat just the command again and again until we fall asleep, leaving out the words of self-influence and the counting.

In cases of insomnia, we can repeat the whole exercise several times until we fall asleep or just the command again and again.

If it is impossible to state the command just before falling asleep, we should do it several times during the day, in moments of peace and quiet. It won't have the same effect as it does when we fall asleep immediately afterwards but it is of some use. Some people also practice it in the morning when they wake up.

Similarly, in the case of people who work nights and sleep during the day, self-influence should be done during the day, and always before going to sleep.

If we are having a problem concentrating, we should drop the words of psychic self-influence and just use the commands, repeating them until we fall asleep.

I suggest counting up from number one to thirty three, but some people prefer to do the exercise counting down instead. I chose the number thirty three arbitrarily but you can use any other.

When the mind has become accustomed to these practices, we can leave out the words of psychic self-influence and just state the commands. Sometimes it is enough to say the command just once and then go to sleep. At this stage, we can change the commands every day if we want to, or just self-influence when we think it's necessary, since our mind will already be totally controlled and influenced by ourselves after the first period of uninterrupted daily practice.

## **4. In what situations we can use psychic self-influence**

Psychic self-influence is only useful for influencing ourselves and is not suitable for influencing others. What does occur is that when we change our thoughts and behavior patterns for more positive ones, our natural psychological and parapsychological influence on the environment which surrounds us also changes in the pursuit of the objectives we have imprinted on our unconscious psyche.

Nothing outside the mind is out of reach or unachievable for the human being. The obstacles to the development and self-realization of man can only be found in his thoughts. Even the worst accidents and troubles in life can realistically be avoided or can be used to our advantage. What we call “bad luck” is the result of uncontrolled actions produced by the inner obstacles of our mind.

There is no difference between the real and the unreal for the human mind, as ridiculous and incomprehensible as it sounds. For the mind, everything that can be thought is real, and everything that can be thought can materialize itself on the physical plane. Things that happen to us are the result of our thoughts. We are the ones who determine our own destinies. That’s why we say that we each have the money we deserve, the partner we deserve, the face and body we deserve... We are what we think and thus will be our destiny.

With the help of psychic self-influence, we will each be able to take voluntary control of the unconscious forces of our psyche that lead us, up to now blindly, along our life path, thus allowing us to access a new life in accordance with our conscious wishes.

### **a. Love and business**

By practicing psychic self-influence we can overcome shyness by imprinting the following commands: “I want to overcome shyness,” “I desperately want to lose the fear of...” *etc.* We can also increase our ability to seduce (“I want to be more and more seductive”) and increase our personal and sexual magnetism.

We can also use psychic self-influence to meet our ideal partner (“I want to find my ideal partner”) and it is certain that he or she will soon appear. We can also imprint on our mind the following commands: “I want to succeed in love” or “I want to get on well with my partner.” One command that produces great changes is “I want to be happy.” I remember the case of a student who, from the day she started self-influencing with this command, experienced a deterioration in her relationship with her boyfriend until she finally split up with him, and soon after met the man with whom she would later be really happy. The strangest things can happen, but it will always be so that the command we are imprinting can be achieved.

We can also use psychic self-influence to improve our economic situation. Some examples of good commands to achieve this are: “I want to earn huge amounts of money,” “I am going to make more and more sales,” “I want to be extremely successful in my job,” “I want to be the best salesperson in the world,” “I want to get a new job.” By doing this we will feel calmer, think more clearly and be more active; we will change business partners and friends without realizing it; we will feel more secure and our self-confidence will grow or new ideas will occur to us as well as the ways to materialize them. Many things can happen under psychic self-influence but it will always be for the exact realization of the command we have imprinted.

## **b. Health and sickness**

Through self-influence we can prevent illness. The best commands are: “I always want to have perfect health,” “I want to be healthier every day and never get sick.”

We can also use this practice to eliminate harmful habits like drinking, smoking and taking drugs. To achieve this, the best commands to imprint are: “I want to stop drinking,” “I desperately want to stop smoking,” “I want to stop taking drugs.”

It is also possible to control our weight: “I desperately want to lose weight,” “I don't want to feel hungry,” “I want to weigh X amount of kilos,” “I want to put weight on.”

We can also imprint commands such as “I want to stay young forever,” “I want to live for many years,” “Every day I want to be younger and

healthier.”

In the case of physical illnesses, the best thing is to consult a good doctor (or various doctors) and pay attention to their advice, but we can also complement this by applying psychic self-influence to our illnesses. There is an expression which says “All illness first originates in the mind of the patient,” and another which says “Every patient chooses his own illness.” These expressions refer to the idea that each person is in fact responsible for the illnesses from which they suffer. Psychic self-influence however can help us to get better. The best commands are: “I desperately want to cure myself from such-and-such an illness,” “I want my blood pressure to be restored to normal.”

This practice is also useful to relieve pain, whether it be a headache, toothache *etc.* The same goes for cases of impotence or frigidity. In these cases the commands can be: “I want to have great sexual prowess,” “I want to be the best lover in the world.”

### **c. For parapsychological objectives**

We can successfully use psychic self-influence for parapsychological objectives. Examples of commands in this sense are: “I want to have great mental power,” “I want to find out immediately if someone lies to me or is cheating on me,” “I instantaneously want to know the past, present or future of someone just by shaking their hand.” Psychic self-influence can also greatly help us in the practice of parapsychological techniques which we will be looking at in the following chapters.

### **d. Lasting success in all areas of life**

We can apply this method of psychic self-influence to strengthen our will and improve our memory, concentration *etc.* Also to wake up knowing the solution or answer to a specific problem, or to wake up knowing the correct course of action to take. The results will be astonishing.

It can be used as well to achieve success in our studies, jobs, and sports. Similarly, to avoid accidents of any sort, or so that no-one causes us any problems, no-one controls us, we don't have any enemies *etc.*

We can use this technique in the cases already mentioned and in everything we can possibly imagine, always remembering that if the



human imagination is limitless, so are the possibilities of psychic self-influence.

# Chapter 2

Direct influence

# **1. Mentally influencing others is possible**

## **a. Different dimensions or worlds**

Just as the physical world we know exists, this world of solid forms that surrounds us that we can see and touch, so do other worlds and dimensions that are invisible to us. These worlds or planes of nature overlap, as if one were inside the other or as if they were occupying the same space. They present different levels of materiality and solidity. Our physical plane is the densest of all. There are also dimensions through which our emotions and feelings travel which also have different forms and colors, albeit of a more subtle matter, and which are invisible to the average human eye. Our thoughts, which also have defined forms like the objects in the physical world, in turn exist and move about in other dimensions or mental planes.

These emotional and mental dimensions are commonly called the astral plane, referring to invisible worlds which interpenetrate our physical dimension.

## **b. The power of consciously directed thoughts**

The technique of influencing others, which we will be detailing next, can be used to insert the thoughts we desire in the minds of others. It is very easy and anyone can put it into practice. Let us remember that in this case, the limits and obstacles are also in ourselves and not in others.

We have already said that our thoughts and emotions have defined forms, even though we cannot see them. They also possess materiality although it is more subtle. Just as physical matter exists, so does emotional and mental matter. We will create and use these forms of matter, especially mental matter, as thought forms which we will send to others.

We have said that we will be working particularly with mental matter, the substance of our thoughts, because the mental forms we send to others can be charged with the emotional matter of our passions or not, but mental matter will always be involved. All our parapsychological practice will take place on these planes in which our thoughts, desires and also

our dreams live and interact.

Most people are always unconsciously creating mental forms through their thoughts. These mental forms are generally lacking in strength and quickly diminish, incapable of influencing anyone. What interests us is the voluntary and conscious mental work which is the most powerful. It is capable of sending a thought form to any point in the universe and making an impact there, beyond space and time. These practices to influence others, which we will describe later, are as old as humanity.

### **c. Regarding whether or not it is right to mentally influence others**

We can go about influencing others with no feelings of blame. We human beings are not free; we behave like blind machines permanently and automatically reacting to internal and external stimuli. We are inadvertently overdetermined in our attitudes and are ignorant of the real motives for our behavior, even though sometimes we believe ourselves to be free. We are slaves who consciously or unconsciously influence and are influenced by a million and one different things all the time. Thousands of stimuli have an impact on us at every moment, from the energy of the stars to the television screen, from the news in the papers to what the neighbors are wearing. The parapsychological techniques to influence the behavior of others are just one more stimulus or suggestion, albeit invisible, of great power, and are capable of imposing themselves and predominating in the mind of the other. It is impossible to make the human being more of a slave than he already is. Real freedom is only a possibility for him, only attainable after huge sacrifices. This will be discussed when we describe the practices of yoga.

## **2. How to perform direct influence**

### **a. Visualization of images**

This technique gives us greater freedom than that of psychic self-influence, since the command does not have to remain imprinted on our own minds but rather on the minds of others. We can therefore carry out these practices sitting or standing (lying down is not advisable as we might fall asleep), at home or on the bus, with our eyes open or closed, in a quiet or noisy place, even though we may experience distractions or interruptions. Of course the ideal would be to be as isolated as possible from the external world (in a quiet place with our eyes closed) but this is not strictly necessary; our commands will still reach their destination.

We can also apply it as often as we wish and for as long as we wish. One person or more can be influenced at the same time and it doesn't matter if the person to be influenced is close by or far away, our influence will still reach them.

This technique is effective at any time of day or night, whether the person is asleep or awake, walking, speaking or concentrating on his job. It is possibly more effective to influence someone at night, even better if they are asleep, since their psychic defenses will be reduced to a minimum. If the person we are influencing is asleep, they will almost immediately start to dream of the content we are imposing on their mind, or will immediately wake up thinking about it. On the contrary if they are awake, they will soon start to think about the subject we have mentally led them to, which will appear in their conscience like a fairly strong thought or desire. It is common to notice people who when being influenced with this technique while they are busy at work almost immediately get distracted and become thoughtful.

As with psychic self-influence, it is not necessary to have faith in this technique; it is enough to apply it and wait for the results. Faith will come later.

Let us now have a look at the most important points in this technique.

Firstly, we mentally have to go to another place in our imagination and feel as if we were actually there. It could be the place where we think the person we want to influence is, or the place where we will meet them a

few days later, or anywhere else. If the person is not physically there at that moment it doesn't matter, our influence will still reach them. It could be an imaginary place created by ourselves, a house with windows facing the sea, with or without furniture, it could be a river bank, the streets of a city, a bar *etc.* We can always use the same "special place" or a different one. It is still useful whether this place exists in the physical reality or not, because this place will be absolutely real on the mental plane, the plane of our thoughts. Once we arrive there, on the mental plane, it is time for the second part, the visualization of images. This is the real mental task of influencing others, creating thought forms which enter their minds. Visualizing images consists of seeing in our imagination, as precisely as possible, the person we wish to influence, but we should visualize them doing or saying exactly that which we later wish them to do, carry out or say on the physical plane. We should "create" the image of the person as if they were really there in front of us, and doing exactly what we later wish them to on the physical plane. This is all that is required and those thoughts directed by us will, without any doubt, reach the person.

### **b. Transferring ourselves inside the mind and body of the person**

This is a similar technique, although maybe less effective, which is very suitable for those who find it difficult to operate using mental images. In this case, we will mentally transfer ourselves inside the mind and body of the person to be influenced, completely occupying their body and transforming ourselves into them, feeling just as if we were this person and thus mentally carrying out the actions and having the feelings and thoughts we desire from them. In this case we will have reversed roles; at this moment we will be the person we wish to influence, and being inside them we will be able to make them act, feel and think just as we wish them to.

### **c. Use of words and sounds**

Every word spoken influences the object to which it refers. Language, audible or not, is another way of influencing others. When two people get together to talk about a third who is not present, these words will activate

thoughts and emotions which always have a strong impact on the person being talked about. Thoughts can also be directed through words. Everyday conversation produces notable effects on the person being talked to as well as the one being talked about, and the more emotion or passion in these conversations, the faster these thoughts will reach their destination.

Yogis use sounds, repeated thousands of times, to produce changes in the physical world, whether within themselves or others. These sounds are called mantras. Also remarkable is the influence produced by prayers and orations, spoken with the necessary devotion and energy.

All this occurs because language and certain sounds possess a great magical force. Because of this, we can use the power of sound and the spoken word to complement the techniques of mental influence on others if we so wish, especially the technique of constructing mental images.

We can therefore talk to the mental image we are visualizing, giving it commands or trying to persuade it in some way. We can talk out loud, even shout, or mentally say the words in silence. We should speak to the mental image we are visualizing or if we are using the technique of transforming ourselves into another person, we should talk as if we were that person speaking. The use of words is useful when we find it difficult to visualize images.

### **3. The most important things to bear in mind**

#### **a. Visualization practices**

We should always actively visualize the person we want to influence and according to our wishes. When we remember or think about something, we are mentally transferred to that place with the ability to influence, but we do not take advantage of this situation. In the case of passive memories or thoughts, our mind reacts passively to the images. To actively visualize is to mentally make the person carry out the actions we want to impose on their mind, whether these actions have occurred or not. In this case, we control the images, while in the mere memory we are dominated by them. Only by actively visualizing in the “special place” is it possible to influence other people from a distance, since the mental forms created by us will instantly enter the minds of the people to whom they are being directed.

When we are in this “special place” we shouldn’t see ourselves as if we were acting in a film or the theatre next to the person we wish to influence. We should feel as if we were physically there with the person in front of us. At most we will be able to see just our arms or part of our body. We should visualize the person in three dimensions, as they are in real life and as if they were physically present.

To achieve the maximum effect, the best thing is to visualize the person acting. We can also make them talk to us, for example telling us happily and with conviction of their complete consent to our wishes and their decision to carry them out as soon as possible. It is advisable to work with images as well as words.

It does not matter if we cannot visualize people clearly. Although the effects are much more pronounced when the images are clearer, our influence will also make itself felt if we visualize a type of shape and mentally address it as if it were the person we wish to influence. Even if our visualizations are unclear or we do not physically know the person in question, our influence will still make itself noticed in the receiver of our thought forms. Our own ability to visualize will also gradually increase due to the simple act of practicing it. We can also increase the clarity of our images using psychic self-influence. Commands such as “I want to



be able to visualize better and better,” “I want to control the images more and more” are the most suitable ones.

It doesn't matter too much if during our visualization work we are interrupted, get distracted or for whatever reason mentally go back to our real physical place. Every time this happens, we should proceed to transfer ourselves to our “special place” as many times as necessary and carry on with our visualization there. Every image actively referring to a person will reach their mind, there is absolutely no doubt about that, but if we have made this mental form clearly and from the “special place,” the results will be much better.

We shouldn't take any notice of the things we know about the person in question or their habits, which are all created by external reality. Although it may seem impossible for us to imagine certain people laughing or behaving in a loving way in the “special place,” we should still invent this behavior for them, which will end up imposing itself on them. We can even influence people we don't physically know by inventing their features, whether these correspond to the physical reality or not, since everything we visualize in our “special place” and believe is real will sooner or later end up being so. We should give free reign to our imagination so that it guides us with suitable images and we should not worry about our minds exaggerating things. If we practice eagerly and optimistically, even the things that seem absolutely impossible are capable of being materialized.

It can also happen that we become influenced to some degree by our own visualizations. In this case, we would be influenced by our own images, like if we wished someone to fall in love and as well as that happening, we also ended up falling in love ourselves. It can sometimes happen as well that we become obsessed with the images of our visualizations for the rest of the day. Another case is when undesired images appear, for example, if we want someone to fall in love with us and each time we visualize them, another person involuntarily appears. This can be due to two reasons: Either we are really interested in this other person, which is why he or she appears again and again in our conscience as a direct association with our visualization theme, or on the other hand, this person, whose image appears to us, is actually influencing us with their own visualizations.

The drawbacks we have listed here can easily be avoided. If we do not

wish to be influenced by our own visualizations, we want to maintain complete disassociation between our mental work and daily reality or we aspire to having complete control of the images, we should use psychic self-influence.

If we wish to, we can isolate ourselves even more from the outside world by covering our eyes with blindfolds and putting cotton wool in our ears, especially at the beginning of our practice, but this is not essential.

## **b. Daily practice time**

The more time we spend practicing this exercise every day, the better. Some people recommend practicing three times a day for fifteen minutes each time, other authors recommend an hour a day. It is best that everyone does what is most comfortable for them, from one hour or more all in one go to several times a day for three or four minutes each time. It is a mistake to establish fixed times or fixed periods of time to practice. We should bear in mind that everyone practices for different lengths of time and also that we are more inclined to practice on some days than on others. Some people can visualize for an hour or more a day without any problems and others experience mental fatigue after a few minutes of practice. We can therefore opt for visualizations of five minutes three times a day or more, or ten or fifteen minutes, two or three times a day or more, or once or twice a day for longer periods of time. Direct mental influence on people will always produce results as long as you do not force yourself to do it, do it feeling bored or see it as an obligation. If we did it feeling like this we would be influencing negatively and, even more importantly, forcing our mind to work unwillingly will only end up in resistance on our part, with sleep or weariness occurring later just by thinking about the visualization. Every time we feel bored we should immediately stop our practice and do something else for a while which will distract us, so as to give our mind the fluctuation necessary to go back later to the same visualization task or a different one. I have known people who stopped doing these practices for good, and so losing the infinite possibilities that they bring, because of repeated resistance or tiredness of their minds through having forced them to work unwillingly or on issues that meant little to them.

There are people who can be visualizing in the “special place” for an hour

or an hour and a half with great pleasure and without even noticing the time pass. Personally, I could never do it for more than five or at the most ten minutes at a time without getting bored. On several occasions in which I found myself faced with situations I desperately needed to change, I experienced great success by doing the following: I mentally went to the “special place” and visualized there for approximately four or five minutes. Sometimes I mentally counted up to one hundred while I was visualizing, which turned out to be very effective, since as well as helping me to stay focused it gave me an idea of the time that had passed, roughly one minute for every hundred counted. Later I stopped visualizing and did some random task like eating something, going for a walk, reading a magazine or speaking to someone. Shortly after, I did it again for a few minutes and carried on in this way. At the end of the day, the time I had spent working in my “special place” was considerably longer. In those situations, the urgency and necessity to resolve them inspired me not to abandon the visualizations. I performed them happily and with great pleasure, sure of the power of my mind in this psychic state of influence and of how the person to whom the influence was directed was being reached and affected in that very moment.

What we could also experience, especially during the first days of our practice, is a slight headache or light dizziness, but this is uncommon and will only last for a few days. Similarly, we could notice feeling a little mentally tired, looking pale or having glassy eyes. This is something normal which we shouldn't worry about and which we can resolve with the help of psychic self-influence if we so wish. If necessary, and once we have made progress with our direct influence work, we can stop for a few days to rest, sure that our achievements will not be diminished by this. However small it may be, every task of creation and manipulation of thought forms reaches its target and keeps on accumulating; in other words, nothing is lost or wasted. We should also not worry if we do not perform these practices on one or two days a week.

Some people prefer to influence people in this way at night. This is not a bad idea, although during the day our mental forms will reach their target as well, and both methods can be combined. It's all about insisting and experimenting freely with this amazing psychic power, especially when we first start to put it into practice. Just by checking its results will convince us how well it works.

To sum up then, we can do our visualizations during the day or at night, as often and for as long as we wish and the more the better, but bearing in mind that when we become bored or weary we should stop immediately, at least for a little while.

### **c. Effects produced by visualizations**

The effects produced by visualizations begin at the same moment the operator starts his mental work. Even though psychic influence starts to be felt by the person from the first moment, the time needed for the expected changes in their behavior to occur always varies. It can depend as much on the degree of interest or passion that we put into our work and the amount of time we dedicate to it every day as the degree of acceptance or rejection that the person can experience with respect to the thought forms we are loading their mind with. Each of our sessions working with mental images is like a drop of water which has to fill a container. The mental forms gradually infiltrate and accumulate in the person being influenced. These thought forms mix with their own and will be imposed if the operator insists with his work. Over the first few days, the person being influenced starts to think more and more frequently about the subject to which they are being psychically directed by the operator. The new mental forms start to obsess them slightly which produces the first "little changes in behavior," as I have called them. If the operator persists in his work, the new thoughts and behavior of the person being influenced will be closer to those which the operator is imposing, with more and more changes occurring and sometimes surprising ones. If the operator continues with the visualizations, the changes will become permanent.

The "little changes in behavior," to which we are referring, are very important since they tell us how the person is feeling with respect to the thoughts we are accumulating in their mind. These can consist of a look, gesture or any small detail of new or unusual behavior. They are very important because they also show us that the person has already started to be influenced. Especially at the beginning of our practice, these little changes in behavior will convince us that mental influence from a distance is a reality and that we have the power to attain it. If we are capable of parapsychologically producing a change in a person, however

small it may be, then the accumulation of mental messages and the biggest changes will also be a reality.

The first “little changes in behavior” can also consist of the person being more talkative or more pleasant to us, and can even go as far as them referring tangentially to the same subject as our visualizations, even though it may be beside the point and out of context in the conversation. In some cases, the person being influenced can go as far as asking the operator if he believes in the magical power of the mind to influence others. In this case, the operator should categorically reply that he does not believe in such things. Although it happens infrequently, these last reactions are possible since, despite the fact that the person being influenced will give himself credit for most of the new thoughts accumulating in his mind, he can still suspect that these thoughts have reached his mind via an external force. The initial “little changes in behavior” towards the operator also prove that the person being influenced is unconsciously perceiving that the new thoughts starting to occupy his mind originate from or refer to the operator. If any of these situations happens to us, we should in no way worry about it and should just carry on with our mental work. Other “little changes in behavior” can consist of insomnia, drowsiness, glassy eyes *etc.* These small noticeable changes are always too significant to be able to put down to chance. In the case of not being able to see the person being influenced due to being far away from them, we will not have the opportunity to observe their first changes, therefore we should tenaciously insist until the more significant changes become apparent.

The “little changes in behavior” in the person being influenced also tell us if the person is rejecting the new thoughts which are emerging in his mind or if on the other hand he is consenting to them with pleasure. If the person rejects his new mental images it means he is denying and resisting doing what we are imprinting on his mind. I have called this “resistance.” Small signs of fear, distance or rejection can arise in the person. The possibility and intensity of this resistance is always variable and depends, as we have already said, on the degree of discomfort or aversion to the new thoughts that are arising in their mind.

There are operators who give up influencing when resistance appears and others who insist more eagerly with the mental work until the resistance disappears. If each session of direct mental influence is like a

drop of water which has to fill a glass to the brim, we can rest assured that there is no resistance which cannot be overcome.

If we decide to continue with the visualizations when resistance appears, we can insist in various ways. We can increase the amount of time we dedicate to the visualizations every day and mentally operate with more force. This means we should keep on increasing our parapsychological pressure if the person increases their negativity or distance. We can also reverse roles, visualizing for example the person desperate to please us and a cold and indifferent attitude on our part. Another way would be to stop our work for a few days and start influencing again more intensely at a later date. We can also soften our visualizations so that the person being influenced calms down a little and abandons his resistance. We should experiment with all these methods until we find the appropriate path in each case, always being attentive to the smallest signs of change. We should in no way be discouraged by the appearance of resistance. Nothing is lost in the creation and direction of thought forms, everything reaches and has an impact on the target and remains there; all effort is useful. The mental forms reach the person being influenced and slowly add up and accumulate. When resistance appears we can calmly insist with our visualizations until we overcome them. If we persist, our success is guaranteed, since the one who has the power is the one visualizing the other from the "special place."

## **4. In what situations we can use this technique**

### **a. Love and business**

To attract and make someone fall in love with us we should start by visualizing the chosen person in a happy state, laughing and behaving well on an emotional level with us. Then we should gradually increase the scenes of love, engagement *etc.* according to our aspirations.

In the case of business, having always mentally transferred ourselves to our “special place,” we should visualize the people we want to influence there, behaving in the way we desire, whether it be laughing, signing something, accepting our proposals, giving us a pay rise, buying something, celebrating *etc.* This is also very effective in attracting clients.

### **b. Curing illness**

In all cases of discomfort or illness we should promptly seek medical advice. Only after consulting a medical specialist can we experiment with this alternative visualization technique.

If we decide to use this method, we should visualize ourselves or the sick person getting better or as being completely cured. We can also visualize our hand cleaning the affected area or organ, as if it were extracting dust or dirt, leaving it completely clean. We can also mentally transfer ourselves inside the sick body or organ and visualize its complete repair there, whether this be a fracture, tumor, injury, ulcer or something similar. It is not necessary to have knowledge of anatomy for this, since our own understanding of the inside of the human body can be complemented by giving free reign to our imagination. Whatever we imagine will be fine, it will always be useful and effective. In cases of delicate organs like the heart or eyes for example, we can visualize a white light radiating from our hands which bathes and heals the affected organ.

To cure ourselves, as well as using psychic self-influence, we can mentally transfer ourselves inside our own body, to the part where the disease is, as if it were the “special place” and then go on to visualize complete recovery.

### **c. In all areas and aspects of life**

We can use mental forms to influence people in whatever situation we find ourselves, whether it be while studying, working, or playing sports.

In cases of people who show aversion or rejection towards us, the best thing is to visualize them laughing and happy to be with us, as if they were our best friends. The results are incredible. We can also insist in this way when the person we are influencing does not obey us.

We can also extend ourselves outside the human scope with our visualizations. The power of our thought forms is capable of making itself felt on animals, insects and plants with considerable success.



# **Chapter 3**

## **Sexual influence**

# 1. What it is and how it works

It is absolutely possible to sexually influence another person through parapsychological means in order to arouse them and attract them to us. I got the first proof of this phenomenon in 1972 after many attempts, and from then on I carried on developing such an ability until I could obtain instantly effective results in a very short time. In my first book published in 1984, I called this form of influence “sexual telecommand,” but years later I changed it to “parapsychological sexual influence” because this to me seemed clearer. Using this, I gave a name to the phenomenon of parapsychological sexual stimulation of people, on the spot whether they are present or not. It is a 100% effective technique and I am not aware of this having been practiced or researched before.

Sexual influence is a kind of parapsychological violation, where sex is forced on a person on a psychic level. We can use it to instantly penetrate the sexual intimacy of a person. There is no way of avoiding it, since it is like shooting someone at point blank range. Men and women influenced in this way feel like someone is voluptuously caressing them and arousing them, and it is impossible for them to withdraw from this impact which is so stimulating and pleasing.

After mastering this technique we can use it whenever we want, incorporating it into our daily social life. It is something extremely fast, easy to apply and fun, due to the reactions it produces and the strong psychological and physical effects it has on the person being influenced. It is difficult for those who are capable of applying it to withdraw from the temptation of using it constantly, not only on people who they are exceedingly interested in attracting but on any nice-looking person passing by in the street. This technique is very easy to apply.

Just a few minutes are enough to achieve an effect which lasts several hours. If you continue to influence over longer intervals, the excitement and desire will become absolutely irresistible. We should point out here that the feelings arising in the person being influenced this way always have an objective and a destination. They consist of an intense desire and attraction towards the person who carried out the influence and only towards him/her, even if they haven't seen the operator or can only vaguely suspect him/her.

We can apply it on anybody we like whenever we want. Any place or situation is good: on the bus or train, while we are driving, dancing or taking a walk, in a bar, meeting or waiting room, from a window. We can apply it while watching programs live on television, or in the theatre, to check the reactions of the artists. The situations in which we can experiment with parapsychological sexual influence are endless but in all cases the reactions we produce in people will help to improve our technique and convince us of its reality.

Before parapsychological sexual influence, there was no way of mentally inducing real instantaneous shocks in a person, capable of provoking immediate and visible reactions in them. This is the first time that an operator has been able to carry out a demonstration of his parapsychological capabilities on the spot. The traditional belief that in order to expose someone presumed to have magical powers it was enough to ask him for an immediate demonstration is seriously shattered with this technique. It was supposed that the person would reply with excuses like "I'm not in the right mental state" or "The stars are not aligned correctly" or "Your skepticism and lack of faith have upset me". Whoever masters this technique will reply to these requests not with words but with observable events! This extracorporeal capacity of the mind which appears to be almost impossible is in fact an undeveloped and inactive power. Once it is set to work it can be used again and again with amazing results.

It is possible to observe a wide but constant range of different symptoms and reactions which people influenced by this technique immediately exhibit. Even though they may intimately feel, whether it be men or women, pleasant caresses in the genital area, followed by heat and sexual desire, there are usually a series of actions which manifest this situation externally. To the possible normal reactions of clothes being made comfortable or the affected part being touched we can add others in the area of the face. It is common to observe a sudden air of preoccupation or uncertainty, or a lowering of the head, which they sometimes shake as if they wanted to get something off them, or they gently scratch their neck, mouth or nose. It is also common for them to play with their hair, panting every now and then, a sign of heat, especially in the summer months. Partially opening the lips or seductively poking the tongue out is also common. Sometimes they scan the scene

nervously, as if they were intuitively looking for the person responsible for so much commotion, fixing their sights with interest on the culprit when they find him, often acting as if they already know him. In other cases, the person being influenced does not manifest more than barely imperceptible symptoms which give rise to more obvious reactions after a short time, sometimes lasting for hours. Unpredictable changes in behavior can also occur, for example laughing, turning round, stumbling, buying something, eating something, lighting a cigarette, talking to themselves, singing, speeding up while walking, running, quickly changing direction, moving their legs nervously, behaving like they are dizzy.

In accordance with these reactions we can check if we are dealing with a sexually repressed or liberated person and see how they behave when faced with their own sexual arousal.

## **2. How to sexually influence with success**

### **a. The most important key**

To carry out parapsychological sexual influence, we should apply a key which I first discovered and experimented with and which has gone unnoticed up to now. This key can be summed up in two words: parapsychological touch. It is used with the aim of stimulating and sexually arousing someone on the spot, however far away they may be. We mentally have to touch the designated person, moving our hand towards them in our imagination or mentally bringing to our side the person or the part of them which we are interested in touching or caressing. We should do it by feeling as if we are caressing them using touch, mentally operating as if it were actually happening that way, whether we are remembering or inventing the details such as caresses, kisses, penetration. We can carry out our practices with our eyes open or closed and perform them with or without visualizations, but the most important thing is our tactile sensations. With this technique we can produce instantaneous, rapid and noticeable sensations and reactions in the people being influenced.

### **b. With the person present or not**

The best thing is to start with people we don't know who we can actually see, so we can immediately check the reactions produced and convince ourselves of our abilities. It could be in a bar, subway, waiting room or while walking down the street.

It is important that we actually feel with our hand the caresses that we are voluptuously lavishing on the person we wish to arouse, behaving in our explorations as if their clothes did not exist. By caressing their body in this way, especially their genital area, they will immediately become sexually aroused.

We can apply this technique while looking at the person or not, with our eyes open or momentarily closed, and the results will be the same. If we are talking to the person we want to influence, it will be easier to apply it when that person is actually speaking. Similarly, if we find it difficult to

imagine this process mentally, we can help ourselves with hidden movements of our hand, which will accompany our imagination in the task, though in general this is not necessary.

In order to obtain quick reactions in the person, we can also mentally touch their nose or mouth and even visualize putting our fingers or objects in their mouth. These are small experiments whose effects will convince us of our power.

### **c. With the person absent**

As we have said, it doesn't matter how far away the person is from us. The only difference when influencing people with this technique who are not within our sight is that we will not immediately notice their reactions, and we will have to wait for the opportunity to meet them and speak with them.

When the person is not within our sight, we can act freely as in the previous case. Whether our eyes are open or closed, we must feel as if we are actually touching their naked body, as if we were there with them or they were here with us.

We can also apply parapsychological sexual influence using the visualizations in the "special place" while we mentally touch and caress the designated person, however the most important thing is touch. Parapsychologically as well as on the physical plane, when we touch someone, it doesn't really matter if we are looking at them at the time or not.

### **3. The most important thing to bear in mind**

#### **a. Sexual arousal of the person being influenced always refers to the operator**

The sensations and feelings experienced by the person who has been influenced always refer to the operator who applied the technique and not to any other person. The person being influenced will only think of him/her. If the operator is not known, they will feel the same sensations but directed at someone they don't know, but who they would like to meet. When they see the operator for the first time, they will be directed to him in both their gaze and their interest in him. If the person can see us while we are influencing them, as well as the typical reactions, their gaze will be only for us, even if we are in the middle of a crowd.

Another experiment we can do is to influence someone using sexual influence through a narrow opening, from a window for example. Their gaze will be directed until it finds us, as if it were searching for us, even though they cannot see us.

The effects of sexual influence last a long time. Even though the peak of arousal usually lasts for several hours, the image and memory of the operator strongly persist, sometimes forever. Sometimes I see people I influenced months or years ago with this technique, who when they see me have the same reactions they had that first time. This is how powerful this method is.

#### **b. Two more important points**

As well as the essential key, that of mentally applied touch, there are two more: imagination and insistence. In order to really succeed with parapsychological sexual influence we must be creative when we apply it, giving free reign to our imagination. The possibilities and occurrences are endless. At the same time, our insistence in the application of this technique is also of paramount importance. We should practice, experiment and insist every day until we get results and improve on them, until we perfect our technique and its effects.

This sexual influence is a reality and anyone can check it; we should never stop using it. After a period of checking the efficiency of our power and having convinced ourselves of its success, the incorporation of this technique into our daily life will only be a question of time. It is essential for us to observe the reactions of the people we are influencing so as to, once convinced of our capabilities, confidently apply it on people we cannot directly observe.

### **c. Think of material bodies as easily influenceable**

In our practices of sexual influence, we should think of solid bodies as something easily accessible and penetrable. We are producing changes and effects in material bodies while operating from the emotional and mental planes, therefore we should imagine matter as lacking in solidity. Neither should we give too much importance to the distance between us and the people we are influencing, nor whether we can see them or not. In fact, neither space, time nor matter exist, they are an illusion of our senses.

We can think of bodies as being completely permeable, or made of smoke, or imagine them as being made of the same matter as our dreams.

With parapsychological sexual influence, whether we are with the person or not, whether they are a hundred meters away, by our side or in a different country, the distance between us does not matter. In all cases we should behave as if they were within arm's reach, or we should mentally reach out our hand to meet them.

Remembering that matter and space are an illusion, we can draw the person we want to influence close to us, whether we are visualizing the person or just feeling as if we are touching them. We can invent any posture for them, with their legs open for example. We can also take off their clothes, seeing or simply feeling their nudity while we are caressing them. In all cases we will "feel" the person, always being in accordance with their best physical and psychic predisposition at our insistence.

### **d. Ignoring the rules of moral hypocrisy**

We can observe that creatures in the animal kingdom add various forms



of seduction to their natural charms, so as to better compete in the fight for possession of their mate. Whether we are talking about animals, insects or even plants, both sexes attract each other using a whole series of tricks, maybe some of them parapsychological. It is perfectly reasonable and natural then that human beings also use them.

“All is fair in love and war” says the proverb. Sex performed psychically is in fact just one more arm that human lovers add to their physical attributes, as along with clothing, charm, security, economic position, confidence, status and a seductive personality.

We also know that human beings are not as free in their choices and feelings as they frequently think they are. Their actions are conditioned more than they could imagine as much by their own psychic content of which they are not aware as the various external stimuli which permanently bombard them. Parapsychological sexual influence can only add, if anything, a tiny amount of mechanicity and automatism to human behavior.

This sexual influence is just one more stimulus which operates on people. We can use it freely, without doubts or feelings of blame, accepting it just as we accept our own sexuality. It makes no sense to renounce the use of our parapsychological capabilities in the human scope of love and sexuality.

## **e. Modalities and variations**

As we have already said, we are all naturally capable of parapsychologically causing sexual arousal. Even if the work is quite difficult at first due to not having practiced it before or feeling skeptical or amazed when doing it, with practice its application will become easier and easier. I always compare this practice with that of learning to read or drive a car; once you learn, you never lose the ability to do it, even after a period of not practicing it.

The parapsychological power of sexual influence cannot be lost once you have learned how to use it. What can happen is that the operator may get tired or bored of always doing the same thing. In this case he would influence people each time with less passion. To avoid this, it is best to vary the details and modalities of its use, allowing our imagination to guide us in the constant discovery of new and varied experimentations.

## **f. How to proceed in the case of resistance**

Occasional resistance can occur in people being influenced in this way due to different causes such as sexual repression, fears *etc.* In this case, we will notice that these people move away from us instead of towards us. This means that the influenced person does not agree with what we have done or does not feel the same way as us. Parapsychological sexual influence would then be a kind of test which would force people to react, whether it be so they move closer or further away.

One thing that we should bear in mind in order to avoid resistance, especially when the person to influence is someone we are particularly interested in, is to act gently, above all at the beginning of our practice. This technique is like a shock, therefore we should apply it with care and without violence, especially if we are influencing someone with whom we want things to develop further. Another important thing regarding the person we are very interested in is to influence as little as possible in their presence, so that they cannot connect their sudden intense emotions to our closeness. We should also remember that if we are asked about whether we believe in the parapsychological abilities of the human mind, our response should be negative.

Resistance can sometimes occur anyway and when it does there are only two alternatives: insist with our influence or leave the person alone. If we decide to insist we can proceed in a number of ways: One is to stop influencing for a few days so we can take it up again more eagerly later. We can also suspend the eminently sexual connotations and just visualize love, happiness and friendship instead, in order to gradually reincorporate the sexual element at a later date.

# Chapter 4

## Indirect influence

## 1. What it is

Indirect influence is parapsychological influence which does not act in a direct mental way, but which is done through solid and physical objects, which are used as psychic support. It is in this form of psychic influence from a distance in which written words, drawings, names, photos, objects belonging to the person *etc.* are used.

This type of parapsychological influence can be used to influence people or events from a distance in any situation in life. It is useful to win the love of someone, attract clients, perform cures, get annoying people away from us and so on. It is also effective in influencing oneself, as an indirect form of psychic self-influence.

## 2. Wish lists

One of the methods with which I have had great success is the wish list. In this case, we should write down the wishes we are longing for to materialize, for example "I want to get a better job," "I want so-and-so to fall in love with me," "I want to pass such-and-such a subject." We should hide this wish list in a private place that only we know, and make sure nobody else sees it.

We should do the following with the wish list: Taking it in our hands and with our eyes closed, we should visualize the realization of each of the wishes, one at a time and following the order of the list. We should visualize the materialization of each of these desires for a few minutes. After having visualized the last one, we should put away our wish list again. We can carry this influence through when we get up in the morning, at night before or after going to bed, during the day *etc.* The more we do it the better, but without going over the top. We should do it daily, until all the wishes have been fulfilled.

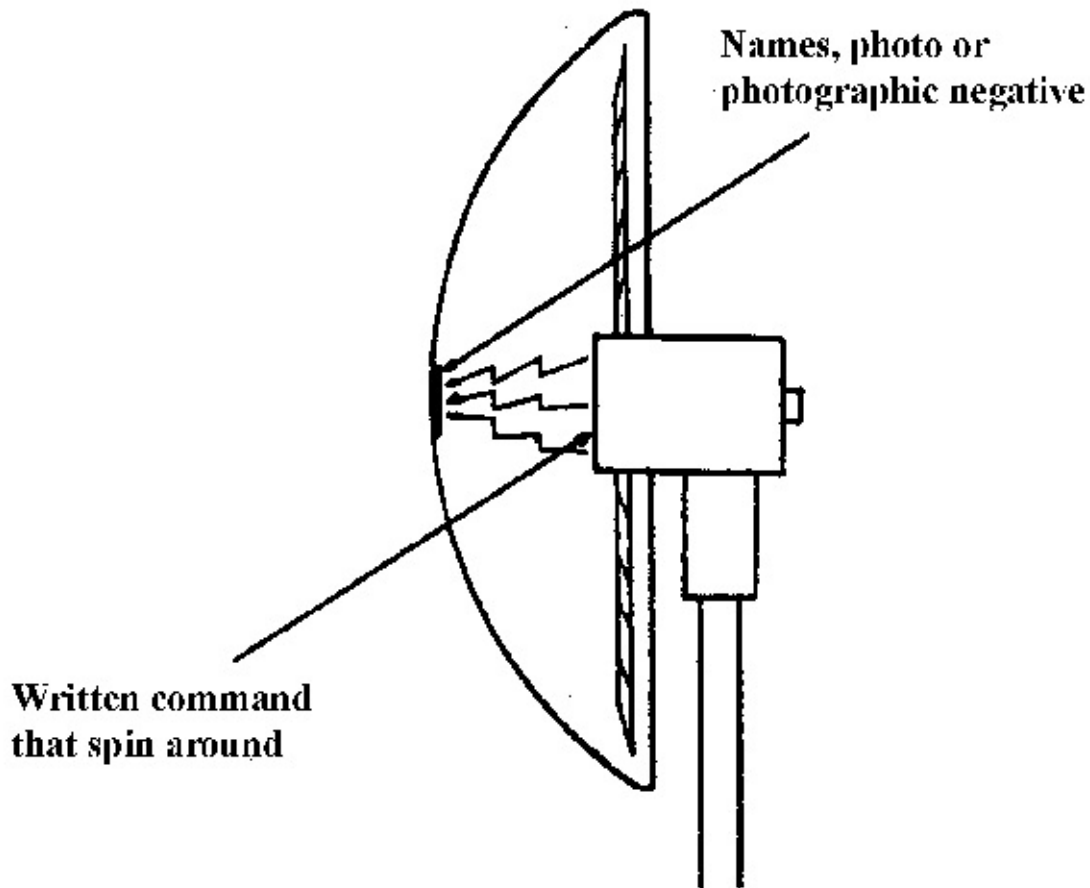
We should cross out our wishes when they have been fulfilled. If new goals or wishes arise, we can include them on our list. When all the wishes on the list have been fulfilled, we should burn the piece of paper.

### **3. Names and objects**

This method involves writing down the name of the person to influence and the changes we wish to produce in their behavior. Then we can place a photo of the person or an object that belongs to them, for example a handkerchief, underwear *etc.* inside the piece of paper. We should wrap up the package and tie it with thread and address it daily along with the visualizations, as in the case of the wish list.

## 4. Radiation of words

The following method, which has brought me great satisfaction, consists of words on a piece of paper which spins around “radiating” these words on a certain object. Firstly we must have a fan. The size is not important. We need to make a small piece of paper, on which we have written one or more commands with which we would like to influence one person or more, spin around at great speed. To do this we should fix this piece of paper with sticky tape in the center of the propellers of the fan. It would be convenient if the centre where the propellers meet were flat, to make it easier to fix our written commands there, but if it is conical we will have to be inventive to fix it on. We should then have a small piece of paper stuck to the center of the propellers, which will spin around when the fan is switched on.



Secondly, we should stick a photo, photographic negative or the name or names of the person or people to influence in front of this piece of paper, on the part of the fan where there is usually a small cap with the brand name of the appliance or something similar, always on the inside part of the fan. This photo or name should remain still, while the paper containing the command(s) spins around when the fan is turned on. Both parts are positioned like this a few centimeters apart from each other in the interior part of the fan.

When the fan is switched on, the piece of paper containing the written command(s) will rapidly spin around, radiating forward the power of the moving words on the photo or name which is stuck a few centimeters away from it and remains motionless.

With this system we can influence not only one person but as many as we wish to and without any conscious mental effort.

For sentimental questions, the written command with which I obtained the best results was the following: "I love so-and-so (here I put my name) madly, I can't bear it any more, I will tell him/her right now!" and this command was positioned to spin on the photo or name of the person we want to fall in love with us, placed in front of it.

To attract clients, I made the following command spin around: "We are desperately buying everything that so-and-so is selling (here I put my name)." In this case, I stuck a piece of paper with this sentence written on it on the fixed part of the fan: "Population of such-and-such a city" or "Such-and such a neighborhood." This way the radiation of the commands reached all the inhabitants of that city or neighborhood.

In cases of curing illnesses, I have used commands such as: "I cure myself of such-and-such a disease for ever!" making this command spin around on the photo or name of the person who is sick.

It is advisable to let the commands revolve for several hours a day, since to succeed with this type of influence the fan has to be moving for as long as possible. We can let it work every night or during the day, but always for between eight and twenty hours a day; it is not necessary to do it at fixed times. We should insist in this way until the desired changes occur and later become permanent.



# Chapter 5

## Psychic attacks

# **1. What psychic attacks are**

## **a. Their nature**

In 1987, I first published the results of my research on psychic attacks. These techniques are something absolutely original which have never before been disclosed.

We can call “psychic attack” all negative or destructive parapsychological influence that a person exerts over another person or thing, consciously or unconsciously.

The parapsychological and therefore invisible nature of this form of aggression differentiates it from purely psychological attacks (insults, offences, threats, control etc.) and physical ones (pushing or punching for example). Psychic attacks can also be carried out by someone who has full knowledge or none at all of what he is doing. These last ones, unconscious psychic attacks, are the most frequent and remain unnoticed by those carrying them out, in their actions as well as the effects produced. Less frequent but much more devastating of course are the conscious and deliberately carried out psychic attacks.

## **b. Natural ability to produce psychic attacks**

Every human being is naturally provided with parapsychological abilities. Just by looking at someone, thinking about them or talking about them with others we are already influencing their mind and behavior, even though neither we nor the other person are aware of it. We should also bear in mind that mental contact with another person, through thought or direct observation will be capable of greater impact according to the nature of the thoughts and emotions of the one who is doing the influencing. Thoughts and desires about sex and those full of hatred reach their destination the fastest and the most profoundly. Any sexual longing or simple hatred which someone directs at us immediately touches us in some way and produces an effect usually more powerful than we can imagine.

When a person gets very angry with someone, they are unintentionally mentally influencing them in a very harmful way. If they persist in their

aggression, they will progressively invade the mind of that person with more and more negative mental influences. The accumulation of these influences in the mind of the victim will inevitably produce a bigger and bigger psychic and physical imbalance.

Of all the influences and involuntary mental harm that a person can exert over another, the most common is envy. Envy holds an unconscious death wish against another person, a wish that the person who aroused the envy will disappear or will be annihilated as soon as possible. Most of the time, envious people parapsychologically damage their victims in a very intense way, and are for the most part ignorant of the deep hurt they are provoking. Sooner or later, people who are strongly envied will end up succumbing to harmful influences and thus their life, destiny and loved ones will be seriously threatened and put in danger.

In cases of conscious and voluntary psychic attacks, the effects will be even more devastating. In this case the person, who is envious of or hates another, usually uses different parapsychological techniques of destruction himself or gets someone else to do it for him. Sometimes five minutes of influence is enough to ruin someone's life and future.

### **c. Impact produced by psychic attacks**

The human brain and psyche are very vulnerable to psychic attacks especially in children and elderly people. Frequent or infrequent attacks that we receive can cause us great physical and mental harm and can even activate our own self-destructive unconscious content. Such frequent harmful stimuli are the cause of accidents and bad luck that can occur to us as well as physical and psychic disorders in general. The irrational fears that psychic attacks can cause within us also attack our immune system, making us more prone to illness.

The fact that the victims are not aware of the real cause of their discomfort renders them completely defenseless against their victimizer. Due to ignorance or disbelief regarding these issues, the victims usually remain helpless or ignorant of what is really happening to them, while the victimizer(s) parapsychologically treat them brutally. The fact that the victim remains ignorant that he is being mentally damaged is a great advantage for the aggressor, who will play with him like a cat plays with a mouse.

Those who maintain that psychic attacks do not exist, or that parapsychological techniques would not work in these cases, are causing a lot of harm with these false statements. The victims, thus convinced that psychic attacks do not exist, remain absolutely defenseless faced with the reality of these aggressions. There are also many victims of psychic attacks who, despite suffering themselves the clear symptoms that those entail, lack techniques in protection and self-defense, convinced that psychic attacks do not exist.

The parapsychological capacity of the human mind can be directed indiscriminately and efficiently to its target, whether its intention is good or bad. Its limits can be found exclusively in the power of the operator as well as in the recipient's ability to defend himself.

#### **d. A universal phenomenon**

Whether we are aware of it or not, we are permanently exposed and parapsychologically influenced in some way or other, sometimes by destructive stimuli. The fight for survival in the big cities has increased the number of psychic attacks just as the stress of modern life has made us more helpless to its influence. Furthermore, the constantly accelerating parapsychological discoveries put invisible means of aggression and control into unscrupulous hands.

We can be psychically attacked during the day as well as at night, while we sleep or while we are awake, while working or taking a walk, in the street, at the cinema *etc.* There is no way we can prevent our permanent exposure to the influences of psychic attacks. The human mind has no limits and its influence will always reach us. We are at the mercy of psychic attacks although we try to deny their existence and believe ourselves to be free and out of danger. We passively suffer their influence and effects, and very rarely do we have only the slightest idea of their existence.

Although few dare to talk about it, maybe through fear of being thought crazy, many human beings are violated or intentionally made to fall ill every day in this way due to psychic attacks. Many are victims of severe psychic or physical disorders and thousands die every year due to illness, accidents or suicide. Needless to say, their victimizers will never be discovered.

The more we know about the nature of psychic attacks and how they are caused, the more able we will be to control them and defend ourselves against them. We have said that we can turn to the psychic attack as a way of defending ourselves from an aggressor, whether it be to get him away from us or make him give up his purpose, or even so that he changes his mind about us or about an issue that is worrying us. There is a saying which states: "The best defense is a good attack." It is not necessary to seriously hurt our attacker or treat him brutally, it will be enough to scare him and make him forget about us. Incredibly, the theme of psychic attacks being one of the most important has always been denied or put to one side by most authors, who avoid referring to them or do so in a superficial and impractical way.

By sharing these secrets with everyone we will prevent some individual or group acquiring an unusually great power over the rest, since knowledge always gives power, and more so in this case. When a body of knowledge is effective and has considerably significant consequences for humanity, it is fair and advisable that everyone knows about it, especially now that various governments have started detailed research into this issue with plans to use it in war. Whenever arms are put at everyone's disposal they give rise to democracy and vice versa; when due to cost or complexities they are difficult to get hold of, this leads to dictatorship of a few over the rest. When everyone has these techniques nobody will dare to use them due to fear of retaliation. Furthermore, when everybody is psychically protected, the techniques will become more and more inefficient.

Psychic attacks applied with care are good to calm an enemy or aggressor, but unscrupulous people can go beyond that, imposing their will and desires on others in a terrifying manner. We must protect ourselves from them.

We have said that a psychic attack is any parapsychological aggression that one person exercises over another, consciously or unconsciously. We have also seen that among unconsciously emitted psychic attacks, the most common are those which originate in feelings of envy. Envious people unconsciously wish death on those before whom they suffer feelings of inferiority, and those death wishes are the psychic attacks that always reach the victim to a greater or lesser degree.

Something similar happens when two people speak badly about another.

Without knowing it they are, in this moment, parapsychologically attacking them. This attack will have a greater or lesser effect depending on the degree of hostility involved in the conversation.

The victims can on occasions suspect they are being attacked, but without becoming fully aware of it. I knew of a case in which every time a group of ladies criticized one of them who was absent, at this precise moment that person called them on the phone, for whatever reason. This happened so many times that they got scared and stopped criticizing her. Similarly, one of my students told me he suffered a sudden attack of earache every time someone talked badly about him, no matter how far away they were from him, something that I too have experienced on several occasions. In this case, it seems that the mind, unconsciously perceiving or "hearing," manifests it to us through a corresponding organ on the physical plane.

In this chapter, we have referred to direct psychic attacks in which the aggressor is fully aware of what he is doing. When a psychic attack is consciously and deliberately carried out it becomes much stronger and much more effective, hence its importance.

We have also said that this technique is direct because nothing intervenes between the offender and his victim, no rituals, apparatus or symbols. This is probably why it is so instantly effective.

Direct psychic attacks produce immediate and prolonged effects. They act like a quick, violent shock, as if a dagger had been thrown at another person, which will be felt as if an invisible hand were punishing them.

Like in the case of sexual influence, the symptoms appear immediately, and just as we apply that technique on people we like, we can now make small attacks on those who are becoming dangerous to us, so that they become scared and stay away from us.

The human mind is so fast that the symptoms can appear before the attack, at the exact moment that the person sending it has made the decision to do it and is preparing to carry it out.

Whether the person sending it is in front of the person being influenced or has to wait to meet him in order to check it, there will always be fast and noticeable changes in their behavior, since human beings are extremely sensitive to psychic attacks. It is also not necessary to have faith in parapsychological phenomena for them to happen. Whether we believe in electricity or not, light will emerge if we press the switch despite our

distrust, and this is possible to corroborate as many times as we wish.

## 2. Symptoms

When we have the slightest suspicion, it is fundamentally important to self-observe in order to discover signs of psychic attacks in ourselves, if any.

Common symptoms in the person affected can be a general state of tiredness and weakness, nervousness, aggression, bad moods and feeling like they have no energy.

In general, panic attacks, anguish, fear of unknown things, neglecting one's appearance and hygiene, decreased libido and so on can accompany this state of fatigue and exhaustion. The discomfort, depression and thoughts of suicide usually become very intense as do the fears, most commonly those of death, illness, accidents and mental collapse.

Psychically assaulted people can also be more prone to accidents, whether they are serious, like traffic accidents for example, or minor. It is common for them to drop whatever thing they pick up, stumble while walking, smoke or drink more than usual, put on or lose weight for no reason or look like they have aged suddenly.

Similarly, they can make mistakes when talking, or suffer from alterations of the voice, mental distraction, loss of memory and ability to concentrate. Also noticeable is a lowering of natural defenses against disease, ill health, symptoms and illnesses incomprehensible to doctors, spots on the skin, headaches, chest or back pain, glassy eyes, tooth and hair loss, nasal hemorrhage and above all strange impulses, unusual ideas and behavior contrary to their usual habits.

Also common is impaired vision, experiencing strange sensations while walking, a type of weakness in the legs, muscular aches, excessive perspiration *etc.*

Bad luck usually occurs in all areas. Everything will go wrong, businesses will be ruined, money will vanish without the person knowing how or on what; friends will abandon them and their love life will be a complete failure.

When a psychic attack has been carried out on someone so that they leave their partner, symptoms in accordance with this intention arise. Arguments and fights start for no reason. The victim will become



bewildered or absent-minded, less and less communicative and will lose all sexual desire for his/her partner; they will have sudden fits of anger and violence and become cold, indifferent and selfish towards this person. They can also go as far as being totally indifferent towards their children.

Psychic attacks usually cause insomnia and nightmares in the recipients as well. These nightmares are usually always about the same thing. It is also common to experience a tightening of the chest on waking up.

The victim can often feel like a person they know is bad or hates them or has hurt them in some way. Sometimes it is even possible to dream about the attacker, and there are cases in which their face or name turns into a real obsession for the victim.

In more serious cases, voices are heard, which penetrate from the astral plane through the cracks or wounds that have been caused in the astral bodies of the victim. Mocking and destructive voices that wish to make them laugh in serious situations, make them do things against their will, or weaken their morality, voices that insult, offend or mock them.

Other symptoms consist of bad smells, unexplainable noises, houses in which everything breaks or which become full of insects; plants dry out and pets get sick and die.

Faced with such a situation the victim should keep calm and not be afraid. Fear always causes weakness and attracts enemies and negative forces. It has been said that the fear of attacks causes more harm than the attacks themselves. In wild tribes, it is common for the sorcerer, as well as psychically attacking his victim, to let him know what he is doing to him. There are many known cases of aborigines who died a few days after finding out that the sorcerer was going to harm them with his magic. Self-suggestion should be avoided if possible, always bearing in mind that psychic attacks consist of a very different reality to self-suggestion. Fortunately, the victim can happily rely on efficient means of self-defense against them.

The most common symptoms in the person being influenced are those of touching the affected area. Changes in the voice, glassy eyes and an evasive or excessively scrutinizing look are the symptoms that generally appear next. Changes in personality consist of the sudden appearance of obsequence and kindness towards the attacker, caused by the unconscious fear produced by the attacks. A person being influenced this

way will try to apologize to and calm his attacker; he will seek his friendship and agree with his wishes so that the punishment ends.

The victim can also experience sudden urges to travel, move house or close doors and windows. I knew of a case in which the affected person erected a wall in front of his house and isolated himself behind it in a futile attempt to escape from the parapsychological influence that a neighbor was submitting him to. It is like this because in the person being psychically assaulted, there is an unconscious perception of who is punishing him and why, and of how he should behave so that the attacker stops doing it. The unconscious perception that there is no way to escape produces deep fear and resignation, whether it is at the start of the attack or after some futile attempt to resist. When he convinces himself that escape is useless, the victim generally ends up changing his attitude in agreement with the wishes of the aggressor, even though these have not even been openly expressed. It is amazing how the aggressor's wishes and the changed attitude of the victim can coincide even up to the minutest details.

The power of this parapsychological technique of direct influence can be seen in the unconscious perception of the person being influenced as well as in the changes in behavior which follow.

On an organic level, and if the attacks continue, the victim can experience conditions such as flu, angina, breathlessness, blood pressure problems, breathing difficulties, intense pain in the affected area.

If the attacks persisted, the person would become more and more prone to accidents and illnesses, as well as serious personality disorders.

On the other hand, the effects produced in the victim do not affect the attacker. The impacts produced do not have "boomerang" effects. However, many parapsychologists that I have known, devotees of the psychic attack, have told me that they use psychic self-influence every day to prevent any self-suggestion or imbalance, but we should remember that these are people dedicated to applying psychic attacks daily and for several hours at a time.

### **3. How to carry out a direct psychic attack**

In the method that I have developed, the first key to bear in mind is that of “tactile sensations.” For a direct psychic attack to occur we should proceed in a similar manner to how we carry out sexual influence. In both techniques touch, parapsychologically exteriorized, is used, depending on the case, to sexually arouse and attract, as well as to punish and reject.

We should mentally proceed as if we are injuring or attacking the person with a knife, feeling how it penetrates his head, mouth, anus or any other part of his body again and again. The act of tactilely feeling as if this were actually happening is the first key to success with this technique. Whenever “tactile sensations” can be felt, the effectiveness of this technique is guaranteed.

Visualization of images is usually added to the tactile sensations of punishment sometimes as a complement, especially the blade of a knife penetrating or cutting with complete ease. This increases the power of the technique although it is not essential. Here we can remember the other key: Whenever deliberately visualized images exist in the mind of the operator, he is parapsychologically influencing the people to whom these images correspond.

It is not necessary to visualize the whole person; it is enough to visualize the part of the body we wish to influence. There are even parapsychologists and quack doctors who carry out direct psychic attacks on people they personally do not know, not even from a photograph. It is enough for them to mentally attack a skull or body seen from above or behind which they associate with the victim. They also usually use the victim’s name to mentally “locate” him.

Another key to improving the effectiveness of this technique lies in insisting until we see the results, so that an enemy stops pestering us for example. No matter how skeptical we are, especially in the beginning, it is fundamental to insist and insist again until we see the effects for ourselves and thus convince ourselves through our own experiences.

This technique can be carried out with the eyes open or closed. On the occasions that I have had to get enemies away from me, my favorite method has been that of operating in the absence of the person, with my eyes open and walking or rocking in an armchair. I also noticed that the

more intense my indignation for the injustice committed that I wished to put right, or the greater the danger distressing me, the lower the chances were of getting weary or tired during my mental work. The more we check the results, the more our enthusiasm and confidence grow when we act parapsychologically, which also prevents boredom.

This technique can be applied standing up, walking, sitting or lying, according to our preferences. Regarding how much time to dedicate to it every day, we should bear in mind that even if the effects occur the moment it is applied, the more time we dedicate to it every day the better and the more pronounced the results will be. We can influence every day for fifteen minutes, one hour, three hours *etc.* it all depends on the operator's need to do it. On one occasion and regarding a serious injustice committed against me, I spent several days influencing with this technique, almost all the time, each time the memory of it came into my mind I noticed that far from getting tired it became easier as the hours passed.

In other cases I have done it daily for three hours or more in one go while taking a walk. We can also do it every time we see the person we want to influence. The more time we dedicate to it, the more spectacular the results will be.

This technique can also be applied during the day or at night, and if the recipient is sleeping the influence will be stronger, due to less resistance.

I remember that once during the early hours of the morning I influenced for fifteen minutes or so someone who had behaved badly with me. In the morning, he called me to tell me that he had woken up with severe pains all over his body, after which his hostility towards me ceased. In a similar case, another person called to tell me that he hadn't been able to go to work due to having woken up excessively tired.

Corroborating our effectiveness is always important since, as we are not used to using our mind parapsychologically, we frequently forget how extraordinarily efficient it is at resolving everyday conflicts.

## **4. The most important thing to bear in mind**

### **a. False concepts of morality**

Impulses of contempt and aggression are natural in men and animals. They are a perfectly normal reaction towards harmful stimuli which affect survival. No being can survive without aggressive reactions; it would literally be devoured by its environment.

These impulses constitute one of the three basic behaviors we were born with, along with those of love and fear, and without which we would not be able to survive. This is why we say that psychic sex and psychic attacks oppose each other, since each one respectively represents the parapsychological manifestation of love and hate.

The impulses of aggression, which along with those of love, coexist perfectly in animals, but are severely repressed in human society. In this repression lies the origin of myths like that of every attack we make, parapsychologically or not, will come back to us one way or another, or the idea of right and wrong, of “divine punishment” *etc.* Ideas that tend to produce strong feelings of blame in their transgressors.

Throughout our whole life we are assaulted every day in a thousand different ways (a boss in a bad mood, motorists who insult us, pedestrians bumping into us, annoying neighbors *etc.*) and we see injustices everywhere, large and small, that are committed against us or our loved ones. In most cases, the individual who has been assaulted remains resigned and helpless, whether this be due to lack of means or time, and has to swallow his indignation, thus destroying himself.

We have to accept once and for all that there is nothing wrong with repelling aggressions or defending ourselves when we are attacked. By using these techniques, our response to the aggressors will be natural and immediate, and we will thus gradually recover our self-confidence, security and ability to fight and retaliate.

Our natural will to power, as well as our innate parapsychological abilities should be openly manifested, without fear or hindrances. In war, when one side does not use their most powerful weapons, but uses those that are less potent, we can deduce that self-destruction underlies this group and that they unconsciously wish to be annihilated. The same thing

happens in love, business and in all the struggles we experience during our lives. We should use our parapsychological abilities, our best weapons, to the maximum. Contempt for such possibilities implies a profound wish for renunciation and defeat.

Lastly, members of a society in which the behavior of acceptance and rejection are voluntarily manifested on parapsychological levels will undergo a greater evolution of their psyche. It has been said that to evolve is the only way to survive, since in this universe everything that does not evolve dies. This is why we say that everything that makes man wake up is good and everything that sends him to sleep is bad, and prevents his self-realization.

## **b. Modalities and variations**

Firstly, it is possible to carry out a direct psychic attack by mentally transferring ourselves to where the person is, or transferring just our hand holding the weapon or offensive object, or bringing the person or part of them within our reach, or going to our “special place” with them, in a manner similar to how we operate with sexual influence.

The offensive object can be, as we have already said, a knife, a club, scissors, fire *etc.* The weapon can actually be in the hand of the psychic attacker, visualized or simply felt; there is no difference and it really depends on the operator’s preference.

Visualizations of or simply “tactile sensations” of the aggression, or both, can be used. The operator can move his hands or not when he is influencing using the psychic attack, as if it were really happening, or just visualize or “feel” what he is doing. His eyes can also be open or closed, and the person to influence can be within his sight or not.

The practice and results will indicate what is most convenient and appropriate for each operator, but all these methods are effective. Variations in applying them can sometimes be useful, since new things help the mind not to tire or grow weary.

Areas to influence are generally the head, mouth, eyes, throat and anus, each of them having a different symptomatology when they are psychically attacked.

I have known parapsychologists who mentally introduced knives or razor blades into their victims’ mouths, inflicting internal cuts in the area of the

throat. This instantly produces discomfort and fear in the person, but if the attack continues, fever, dysphonia, angina or other such symptoms appear a few days later.

A parapsychologist told me that she was in the habit of mentally punching in the teeth the people she wanted to influence, which made them obey her desires almost immediately, although these would not have been expressed verbally. Without a doubt, the people being influenced unconsciously understood what was expected of them and acted in accordance with the attacker's wishes. Many people influenced in this way have also manifested pain and discomfort in the area, inflammation of the gums and in some cases if the attacks continue, breathlessness and shivers.

Mentally hitting the head of a rival against the wall for example or what's more, stabbing them in the anus, produces submission and obedience almost instantaneously. When the attacks continue the physical effects appear.

### **c. How to increase the effectiveness and power of direct psychic attacks**

The reactions of the person being influenced tell us about our own ability to apply this technique. The more reactions we check, the more precise our practice will become and the better we will influence. In this sense, observing the results causes an increase in the power and effectiveness of our influence.

However, the best way to make this technique more powerful is undoubtedly through the practices of sexual yoga, which we will be looking at later. After only a short time practicing it, we will notice a big difference, since not only will we be able to increase the effect of the attack but also the constancy and time dedicated to its application. Those who practice sexual yoga can influence for hours on end, with great pleasure and without experiencing the slightest tiredness. Applying parapsychological techniques of influence can also help to relieve surplus sexual energy in those who practice this form of yoga.

Finally, several people applying this technique will have a greater effect than if just one person does it. In the case of this group of people practicing sexual yoga, we will be faced with a true centre of

parapsychological power.

#### **d. Other ways to apply a direct psychic attack**

If we apply this technique every day, we can periodically change the time we influence, thus preventing the person being influenced from knowing what's going on.

When we apply this technique, the person being influenced will, due to the attack, unconsciously perceive the reason for the attack, which will prevent any future relapses of the undesirable behavior.

Sometimes just one application is enough to get rid of undesirable behavior and in other cases it is necessary to insist every day.

We can also influence the person each time they do something we don't like. If we mentally punish the person each time they do it, we will see that they will do it less and less until they do not do it at all. By improving this procedure, we can resort to psychic punishment when they behave badly and material or parapsychological rewards when they behave well. In this case, we should make sure that the least possible time passes between the person's actions and our intervention.

Every time the person ceases doing the action that we wish them to stop doing, we can stop influencing as well, only to start again immediately at the slightest sign of relapse.

Another form of application is that of the indiscriminate attack, carried out over a long period of time each time the person carries out an undesirable action.



## 5. In what situations to use direct psychic attacks

We can freely use this technique to defend ourselves from those who attack or offend us, or try to put us in danger in any way. At first, no harm is caused, it will only produce fear and obedience in our aggressors, who will thus stop persecuting us; they will move away from us frightened or seek our friendship. The duration and frequency with which we apply this technique will depend on us.

We can influence every time we are harmed or we remember something bad that has been done to us. As we have already said, the recipient will unconsciously perceive the reason for the punishment.

I remember many anecdotes about cases in which it was used.

One of my students had been told that he was going to be fired because his new boss was restructuring the company. He went home and from there psychically attacked his boss with great enthusiasm. For short intervals almost all day long he mentally stabbed him in the head, eyes, mouth and anus with a knife to make him change his mind. He continued doing it during the second day and on the third he asked the secretary if he could talk to him. She told him that his boss was too busy to see him but not to worry because he wasn't going to lose his job. His new boss did not meet him personally possibly out of fear and what's more, how did he know the reason for the visit if he had not sensed it during the attacks he received?

Another of my students, who was constantly persecuted by the personnel manager and the department head of the factory where he worked, also achieved success with this technique. Once he was suspended, he psychically attacked them for two or three days, especially in the head and anus, each for about an hour a day. When he went back to work on the third day, he found out that the personnel manager had been absent for the first time in many years! The department head, when he later saw him, got scared and dropped some metal bars he was carrying, which landed on his own feet fracturing various bones. Nowadays, they both avoid reprimanding my student and have even offered him a promotion.

I advised a friend of mine who had had his car stolen to psychically attack

the thief or thieves, inventing their general physical features. A few days later, his car was abandoned a few blocks from his house, with everything still intact.

A student of mine, a university professor, was administering an exam with several colleagues. One of them started bothering her with risqué jokes in front of the students taking the exam and in plain view of everyone. At lunchtime, she moved away from the group and for a few moments mentally attacked this joker of a professor, visualizing his skull seen from above and cutting it with a knife. When the exam started again, the professor arrived late, his face pale with shock and tears in his eyes. He remained silent during the exam, nervously biting his nails and looking at her out of the corner of his eye as if he were afraid.

A psychic attack can also be used to break the resistance put up by some people after being influenced with visualizations, or to make someone change their opinion regarding another person or thing, or to make them consent more easily to something that is suggested to them.

It can also be used as psychic self-defense. Another student of mine, who perceived during the night that someone was mentally influencing her, followed my advice to attack whoever was doing it even though she did not know who it was. After a short time the influence on her stopped.

Some people use this technique to split up couples by influencing both or just one of them, or to get rid of undesirable suitors.

One of my students who lived with her mother-in-law started to influence her with this technique and a few days later told me: "There has been a hundred and eighty degree shift in behavior." After a short time her mother-in-law, who had started being very kind to her, moved to another house.

Another person applied it on annoying neighbors who had been throwing trash in his garden. After a few days, when he came home from work, one of the neighbors, who was sitting at the door of his house fifty meters away, fell off his chair when he saw him. A few days later, these same neighbors closed the windows which looked onto the garden, stopped throwing trash in his garden and from then on kept out of his way.

One student applied the technique on a neighbor who used to watch television at full volume until very late at night keeping her awake. She started mentally stabbing her neighbor every time he turned on the television. After a short time, every time she influenced the neighbor, he

turned off the television and left his apartment slamming the door as he went. A few days later the problem stopped; the neighbor started to watch television at a reasonable volume and became more talkative with her as if he wanted to apologize.

This technique can also successfully be used in business, to make someone take a quick or favorable decision, or so that transactions which run the risk of failing are carried out.

One of my students was on the point of selling his house when at the last minute the buyer changed his mind. My student went home and started to influence him for the rest of that day and throughout the night. The following morning the buyer called him to confirm the sale and the transaction was carried out that same afternoon. The person's voice had changed, there were tears in his eyes and he was trying to apologize the whole time.

On another similar occasion, one of my students almost lost a sale because at the time of signing the contract one of the buyers opposed him. He immediately applied the technique in the presence of the buyer and in the middle of the meeting. He mentally stabbed him in the mouth with a red-hot knife, keeping his eyes open all the time. A few minutes later the person stopped talking, lowered his head, ceased his opposition and the deal was settled.

Another student managed to avoid being evicted from the apartment he was renting by influencing the landlord. Furthermore, the landlord stopped charging him rent for a few months.

One person told me that during a journey, he had to resort to this technique to make two young people close one of the bus windows. They had opened one of the windows which meant cold air was coming in and were refusing to close it. So this person resorted to a psychic attack. While he was pretending to sleep he started stabbing them both in the anus. The youths immediately became restless and moved about nervously in their seats. They looked at him several times and then one of them closed the window.

One parapsychologist told me that she stopped people around her from smoking with this technique. She mentally burned them on the eyes and lips with their own cigarette every time they put it to their mouths. The effects appeared immediately: looking at their cigarette with surprise, doubting whether to put it to their mouths or not, putting it out soon after

lighting it up and so on. She also told me that she had very successfully applied this technique on people who were rude to her or turned up late, as well as on strangers who bothered her on the phone.

This technique can also be used in politics, sport and generally in any situation in which there is an opponent we need to defeat or whose opinion we need to change, or an enemy we need to defend ourselves from.

# Chapter 6

## Indirect attacks

# 1. What they are

In this kind of technique, the mind does not operate parapsychologically in a direct way but rather through physical, solid objects. Through these, the mind focuses its parapsychological power on its target, achieving the materialization of its power on the physical plane. In this case, the mind does not act in a direct way, as if it were a dagger thrown at its target. On the contrary, it is now a whole concentration of energies sent by the operator that literally “envelop” the object to be influenced.

The solid objects that are used in these techniques must be representations of the object which one is attempting to influence. In former times, in order to indirectly influence people, names, drawings, animals (mainly toads) or dolls were used to represent them. The same name as the person to be influenced was given to the animals or dolls which were then acted upon in the belief that everything done to them would happen to the actual person. In this way, various parts of the body were burned or pierced with needles so that this harm would affect the corresponding parts of the person to whom it was directed. Nowadays, we rely on simpler elements to obtain the same results; many of them are the fruit of my experiments.

Through indirect parapsychological procedures, we can influence someone from a distance with a simple command and even inject a drug or any other substance into their body.

We can resort to these techniques, combined with those we have already looked at if we so wish, when faced with a really serious problem. They can be used for example to counteract those who are threatening us or treating us badly, to make someone stop attacking us, to get gangs, psychopaths or undesirable or dangerous people away from us, to overcome someone’s resistance or to make ourselves respected.

## 2. Use of photographs and names

In order to materialize our wishes on the physical plane, we can use photographs or negatives of the person to influence. If we do not have any photos of the person we can use their name, written on a piece of paper. We can also draw a picture of the person, even if it is badly drawn or the body or features do not correspond to the real person, it will still be useful to us. Next to the drawing of the person we can write "I am such-and-such a person" and write the person's name there. The best thing is to use negatives or photos; only in the absence of these can names or drawings be used.

Everything we do to this photo or drawing will without a doubt affect the actual person. If this object is treated with a chemical substance for example, the person to whom this photo or drawing corresponds will suffer the same symptoms and effects as if they had had direct physical contact with this substance or had ingested or injected it. Common effects are an intense fear of death, anguish, obedience, respect, acceptance and other such things. The union of the substance used and the real person is induced from a distance by parapsychological action from the mind of the operator

In one of my first cases, I carried out the following on a quack doctor, who used to throw various objects relating to witchcraft against the door of my house fairly regularly. I took a black and white negative of him and proceeded to cut him out since there were other people next to him who I did not wish to influence. Then I covered it with a drop of liquid cockroach-killer. I placed the piece of negative in my left hand, in the groove of one of the lines on my palm and then by closing my hand gently it remained upright without the poison touching my skin. Next I moved my right hand across, gently closed that as well and pressed it on my left hand, forming a kind of hollow with both hands, in the middle of which was the treated negative. Then, in order to produce at will the union of both elements, the poison and the person represented by the negative, I visualized the person being penetrated by the poison as it covered the negative I was holding between my hands. I kept visualizing this union for approximately twenty minutes, after which I stopped and cleaned the negative, put it away and went to the place where the person

was. I found him with glassy eyes full of tears which led me to assume that my influence had reached him in some way. That night, I met him again in a group of people and I heard him say that he was ill. He had a very high fever for three days and never bothered me again. I only influenced him on that one occasion in which I washed and put the negative away afterwards as I did not want to cause him any harm except for him changing his attitude.

On another occasion I carried out exactly the same procedure on a woman, a friend of the aforementioned quack doctor, who was going around speaking badly of me, and obtained the same results: very high fever and a throat infection. A few days later, I met her in the street and she, who never used to say hello to me, came up to me and taking my hands in hers said: "Forgive me."

Before using this method of placing a treated negative in my hands, I had attempted to make a circuit with copper wire. I took a piece of copper wire approximately two meters long and wound it round my head several times, at the height of my forehead. Then I tied the ends together and fixed the negative there. I directed my mental power at the negative through the copper wire to produce the union of the negative and the poison. I had the same success but stopped using it, given that the former method was simpler and more comfortable.

However, the method which I have used the most has been without a doubt that of placing the negative directly inside a small dark bottle containing poison, and later influencing with daily visualizations.

On one occasion I resolved to influence three traders who had greatly harmed me. I did it by submerging black and white negatives of two of them and a color slide of the third inside a small bottle containing a phosphoric pesticide. I visualized each of them for half an hour every day, imagining the poison pouring into and penetrating them, in order to produce the union of the parts from a distance (poison and negative). I did this every day for thirteen days. All three experienced identical symptoms, as if they had really ingested or been exposed to this pesticide (phosphates penetrate the skin). Such symptoms were: high blood pressure, heavy perspiration, high fever, dizzy spells and discomfort in the respiratory channels. Their attitudes changed after just a short time; all three really did their best to rectify what they had done to me, and have been very kind with me up to now. Regarding their organic



symptoms, these stopped a short time after the thirteenth day of influence, on which I washed and put away the negatives so as not to keep influencing.

On several occasions I have used this technique with great success to keep a newly seeded field free from insects. In such cases I used a photographic negative of the field and a pesticide matching the type of insects I wanted to keep away. This way I could check that the organic effects produced depend on the substance that covers the negative.

### **3. Use of the fan**

We can operate by using a fan, just like we described in the chapter on indirect influence. In this case, we should tie the small bottle containing the photo and the substance to the fixed inner part of the fan and in front of this we should put the revolving disc with the command on it. The commands on the revolving disc can be of two types. You can write for example "I want this chemical product and the negative to unite," or "I want these two elements to unite" or the other way round, as if the person to influence (whose image is on the submerged negative) were talking to himself. Examples of this last command can be "I will pay off my debt to such-and-such a person or this liquid will penetrate me," or "I will stop harassing such-and-such a person or this substance will quickly invade me."

With the fan prepared in this way, it should be switched on for eight to sixteen hours a day, during which time visualizations can also be carried out periodically. This way we can influence every day if we so wish, and if necessary for days or weeks until the desired effects are achieved.

## 4. The most important thing to bear in mind

As well as the photographic element, the substance and the visualizations carried out on them, a great accumulation of energy in the operator is necessary to produce the phenomena described. The only way of obtaining such an accumulation of energy is through the practice of sexual yoga which we have already mentioned and will be described later. Only with the psychic force that this type of yoga provides us with can we successfully carry out these operations fully. On each of the occasions that I used this technique I did it after a prolonged state of orgasmic abstinence. We will undoubtedly achieve some results without this abstinence, but the technique will have less effect, since in this case we will be operating with our normal parapsychological capacity.

Only the mind charged with sexual energy is capable of completely materializing the union of the elements from a distance. The success of this technique is measured not only by the desire of the operator and the union of the physical elements, but also by the use of the extreme parapsychological capacity provided by the seminal energies in the brain. Only with an extraordinary load of energy can an operator provoke the connection between a photo or name and a substance from a distance. The key to the effectiveness of indirect parapsychological techniques lies in orgasmic abstinence. This type of abstinence provides us with power and ability, while the circuit or the union of the elements, to which we are psychically clinging in order to enter the astral dimension and from there imprint our objective on the physical plane, is the only means that enables us to channel this power.

It has been said, and rightly so, that power will be terrifying only by paying a terrifying price, which refers to the extraordinary experience of sexual yoga.

It is this yoga which enables us to operate with the tarot or talismans, which explains why they are so effective in some hands and lacking in value in others.

As the days pass and we continue to charge our brain with sexual energy, we gradually acquire the capacity to induce external events. Slowly but surely we find ourselves aligned with everything that exists, our psychic content being fused with external objects. In this situation an

idea or desire will consciously or unconsciously find its immediate repercussion and materiality as an external physical act whenever there is a physical circuit or union of the elements where it can be "supported." During the first days of abstinence we will feel different even though we still do not have the necessary ability. I have tried to produce the phenomena on the fifth or sixth day but to no avail. Only after the ninth or tenth day do results start to appear and then start to increase. If we involuntarily have one or more orgasms during this period, we should start again right from the beginning.

When we influence with these indirect techniques we experience the same effects as when we influence with direct techniques: we can feel a little tired or with diminished sexual desire after each session. It happens because there is now less seminal energy in the brain. Every successful magic procedure has its origin in the higher use of sexual energy.

If all these influences were carried out by a group of several people all in a state of orgasmic abstinence, the effects would be greater but that is not usually necessary. One human being alone, if he proceeds as has been indicated, is capable of producing all these phenomena to perfection and with no help from anyone.

# Chapter 7

**Psychic self-defense**

# 1. Traditional methods of defense and protection

Our natural psychic defenses can become overwhelmed faced with the psychic attacks that other people can inflict on us, whether these are deliberate and insistent or involuntary and accidental. Any kind of psychic attack can be used against us at any moment. Firstly, we have said that it is essential to eliminate fear. A terrified victim will find themselves doubly harmed. We should avoid negative self-suggestion to prevent being completely at the mercy of the attacker and thus to be able to defend ourselves better. We have to be aware of the real situation; we can be victims of destructive influences even though we do not consciously know who is sending them, why or how they are attacking us. Maybe we have a vague idea of the origin of our attacks or none at all, but in all events we should stay calm. If we suspect who the person causing them is we should try to hide our symptoms in front of them, behaving in the most normal way possible in order to discourage them. We should also take strict care of our personal hygiene, bathing two, three times a day or more, as well as consuming only healthy foods like fruit and vegetables and eliminating meat, alcohol and tobacco.

We can use the visualization method to protect ourselves as well as other people, especially children, pregnant women and elderly people, since they are weaker and more prone to suffering bad influences. In this case we should transfer ourselves to our “special place” and visualize ourselves or other people healthy, happy or inside a glass bell against which bounces everything that is bad or aggressive.

Some authors recommend continuously restoring the aura of the affected person in their presence or from a distance, mentally bathing their body in a white light or visualizing them surrounded by brilliant white clouds. It is also advisable to use amulets or talismans for protection.

## 2. My personal methods of psychic self-defense

It is better if we build our own psychic self-defense ourselves. It will always be much more effective than if we get another person to do it for us. Personally, I use a combined method of protection and attack as the most effective form of self-defense and this has given me the best results.

Firstly, we should use psychic influence to activate and mobilize our own system of psychic self-defense in ourselves. We know that the key to this technique lies in going to sleep immediately after expressing the command, every night and during the night each time we wake up. If we do this our success will be absolutely guaranteed.

If we have the slightest suspicion of having been psychically attacked we should self-influence, to reject it entirely as well as to repair the damage done to us. Once we have been psychically assaulted, even if only for a few minutes, this destructive influence will remain inside us forever, ruining our life and destiny.

One of the best commands is “I am going to be strong-willed, no one is going to control me and no harm will come to me.” We can also imprint “I don’t want any harm to come to me” to which we can add “neither physical, psychological nor parapsychological,” or “I want whatever harm the attacker has done to me or wants to do to me to return to him.” Another effective command is “I want all the harm that has been done to me to go away.” If we feel different when we wake up, feeling better and more positive, it is because it was really due to a psychic attack.

We can also self-influence to find out whether someone is mentally attacking us and to find out who is doing it, how and when. We will have the answer on waking up. It is possible to find out who our aggressor is through dreams. With practice we will learn to sense immediately if anyone is attacking us and intuitively know who it is.

Furthermore, the sexual techniques which we will be detailing in the next chapter are the most effective defensive barrier against parapsychological aggressions. These practices will help us to automatically repair the damage caused in ourselves as well as protect ourselves from future attacks. With these practices our protection will be complete and no harm will be able to reach us due to being completely

strengthened and transformed in conscious energy centers. There is no better defense against psychic attacks than this.

Similarly and as a complement to psychic self-influence and sexual techniques, we can use techniques of psychic attack on our aggressors, at least to scare them and force them not to go ahead with their intentions.

To do that, as well as the techniques of self-defense that we have seen, it is important to have detailed knowledge of the techniques of the psychic attack that have up to now remained a secret. Not only because we will defend ourselves better from them this way, but because we can also fully counteract those who try to put our freedom and safety in danger.



# **Chapter 8**

## **Sexual techniques**

# 1. How to perform them

## a. Orgasm and abstinence

There are few men who know the disasters caused by the orgasm. Every orgasm signifies a terrible loss of energy and great physical deterioration, especially of the brain.

Because of the orgasm, the mind and life of man are gradually worn out. The orgasm is an authentic castration, plain and simple. It is the cause of most of the ills that humanity suffers from.

Orgasm does not produce true pleasure since it only lasts a second. Neither is it satisfactory since it leaves us with a feeling of emptiness. Orgasm is the cause of lovers growing weary and separating, since it shatters the magic of love and desire.

The idea that "orgasm brings happiness" is a delusion. The loss of energy can only please our body or our animal soul, not our spirit. Just as it separates lovers, it separates man from his true self. Orgasm constitutes authentic suicide, physical and spiritual, the highest form of aggression and betrayal that one man can commit against himself. It is a shame that few people are aware of this truth.

Of all the ways of reaching orgasm, masturbation is the most destructive of all. Next comes intercourse, which is slightly less destructive and finally nocturnal emissions, that is to say orgasms which occur during sleep.

Most men get pleasure from orgasms because they have never been shown any other way. Those who teach that orgasm is good have inflicted and continue to inflict great harm on humanity.

We should always remember that arousal wakes people up, while relaxation sends them to sleep, and that the internal goal of each man is to wake up as soon as possible. We are not just in this world to consume oxygen, nor to lose time. We are men, not animals, and our responsibilities are different. From this life we can take neither money nor ephemeral moments of pleasure with us, we can only take the achievements and conquests of the spirit. Life is too short to waste having orgasm after orgasm.

Many human beings who are weary of orgasms would prefer another

path, but in modern society almost everything revolves round the loss and consumption of energies.

The path that traditionally tried to be imposed on man is the path of sexual abstinence. This is what the major religions teach and have always taught. It consists of avoiding sex and sexual relations. Even masturbation is forbidden, although it is always preferred to the “immorality” of sexual relations. These practices of sexual abstinence do not see nocturnal orgasms as something bad, which would be a “natural sexual discharge after a period of abstinence.” Obviously, what worries these religious groups is not the loss of sexual energy but the “immoral” aspect and the sexual contact.

Throughout history, humanity has experienced different cycles of licentiousness and sexual repression, to no avail. This has occurred because the authentic secrets of sexual abstinence, such as were taught by the founders of the major religions, have been deliberately distorted. The distortion of the important truths about transcendental sexuality has turned the great human mass away from the path of awakening and spiritual liberation. Luckily, these important secrets did not completely disappear, being kept for millenniums by very small groups of adepts. It is not about denying sexual relations, it is about avoiding loss of energy. This is the new sexuality that the world is waiting for, which is as ancient as man himself.

## **b. Orgasmic abstinence**

This is not about rejecting sex, but avoiding orgasm. This means that we should at least reduce the number of these to a minimum. This suspension of orgasm is fundamental in increasing our parapsychological abilities as well as in making us impenetrable to the influences or psychic attacks which could be carried out on us. We should either suspend it for a while, until we have achieved our goals, or follow the path of orgasmic abstinence forever.

In the beginning, orgasms can be reduced to one per week or every fifteen days. An orgasm every twenty or thirty days is much better and every forty, fifty or sixty days even more so. We can start with one per week then gradually increase our periods of abstention. An orgasm every thirty or forty days or more is not destructive. In old age "zero orgasm"

can be practiced if so desired.

Semen is produced until it reaches a certain level and then stops increasing, keeping its quantity constant. By avoiding orgasm or reducing the number of them to a minimum, all the energies remain inside of us physically and psychically enriching us all the time. Without the accumulation of these energies no spiritual achievement is possible.

To achieve orgasmic abstention we can use psychic self-influence every night. Furthermore, intense use of direct parapsychological influencing techniques, especially sexual influence and visualization, consumes our seminal energy, which will help us to prevent involuntary orgasms. Likewise, the technique we will look at next is an excellent way to achieve this.

### **c. Maithuna**

Maithuna is normal intercourse, but without orgasm. Both partners should separate themselves before orgasm so as to prevent it. Maithuna is the most relevant aspect of sexual yoga. It is a sacred sexual act and in it every sexual game is allowed except one thing: orgasm.

In New Sexuality, for this era of the Kali-Yuga, both sex and sexual relations are allowed. Only orgasm has to be avoided, because of the loss of energy it produces. In this case the feeling of emptiness after orgasm is exchanged for the cultivation and development of sexual energy. The ecstasy and happiness achieved with these practices are infinitely superior to the “small death” of the orgasm.

The immediate aim of maithuna is to increase and agitate sexual emanations and provoke an exchange of the subtle fluids between both partners. Furthermore, the practice of maithuna also reduces the possibility of involuntary orgasms during sleep.

Maithuna can be performed daily or from time to time and can be extended for long periods of time, within reason.

Another form of maithuna consists of sexual union without penetration, restricted only to kisses, hugs and caresses. Even both partners can be in bed together just hugging or even without touching each other at all. These forms of maithuna equally produce agitation and an exchange of emanations and are the most suitable for excessively passionate people.

There are also forms of maithuna that are carried out with an imaginary

or distant sexual partner, who is mentally visualized.

## **2. The most important thing to bear in mind**

### **a. The brain has to be repaired**

Different substances and energies of the brain take part in the production of semen, which is why seminal losses are a real catastrophe for the brain. Repeated orgasms weaken the brain until it is totally worn out. We have already said that intercourse, masturbation and orgasm during sleep are the three ways of achieving orgasm. Of the three, the most destructive is masturbation. It produces much more exhaustion and psycho-physical annihilation than the orgasm that occurs during intercourse. It is common for people with these energies thus worn out to resort to alcohol, drugs or overeating, in a fruitless attempt to fill the terrible energetic emptiness produced by orgasms.

The energies of the brain and seminal energies are one and the same energy. Semen should be conserved as the most precious treasure as it contains all the energies capable of producing the repair and evolution of the brain. Due to the loss of seminal energies, the brain becomes deteriorated, exhausted and asleep in most human beings. Only through the accumulation of these very energies is its repair and subsequent development possible. This is why it is difficult for those who have experienced the virtues of this type of sexuality to ever wish to return to the emptiness of the orgasm.

These practices can only be carried out for a while, until complete repair of the brain has been achieved, taking care not to weaken it again later. Having reached a certain point in our development, an orgasm every now and again will not do us any harm. Those who do not want to make do with a repaired brain and wish for complete cerebral development, that is to say, the waking up of all their latent parapsychological and spiritual potentialities, will have to persevere with these practices for much longer, maybe forever. It's all a question of experimenting and insisting with these practices.

### **b. Alone or with a partner**

The sacred book Guhya Samaja Tantra says that abstinence alone is not

enough to save us, we need a partner, even if not for very long. It makes no difference if these practices are started when we are single or in a relationship. If we start them when we are single, through the gradual accumulation of energies, our maithuna partner will naturally appear, attracted by the supreme energy and magnetism which we radiate. We could also use self-influence to make him/her appear.

The peace and solitude of the Himalayas is not necessary to be able to practice this kind of sexual yoga. On the other hand, our modern cities full of temptations are the most suitable and challenging environment for those who decide to defeat themselves. Neither does the age or sexual inclination of the practitioner matter, since everyone can equally benefit from these techniques if they persist and experiment. In this sexual yoga there are no fixed rules, equally valid for everyone, there are only general guidelines. Each person has to greatly insist, until they find for themselves what is right for them.

### **c. The first results**

After a few days of practice, some of the initial results will be noticed, especially feelings of wholeness and satisfaction as a result of the growing energization. Slight dizziness, drowsiness or headaches can occur in some cases since the brain is not used to so much energy. These symptoms usually only last for a short time and we should not worry about them, since this is a natural process of recuperation which does not involve any danger. The brain will quickly adapt to this new state.

In the case of pain or temporary discomfort in the head, the practices of direct influence on people or those of parapsychological sexual influence are usually sufficient to get rid of them. These visualizations produce an expenditure of energies and this will relieve us of the temporary energetic pressure which we are talking about.

### **d. Forbidden foods**

Everyone who practices sexual yoga should abstain from those foods which produce great swelling and arousal of the sex organs. The most harmful are garlic, onion and pepper. In small measures but also

contraindicated are red meat, alcohol and all stimulants and aphrodisiacs. The forbidden foods which we first mentioned, especially garlic and onion, are real remedies in the case of illness, but on the spiritual path they are forbidden due to the sexual arousal they produce. The best thing is a diet low in calories. Raw and boiled vegetables, fruit, dairy products, chicken and sea fish are the most suitable foods.



### **3. Benefits produced by the use of sexual techniques**

The practices of orgasmic abstinence constitute the most intense and unforgettable experience a man can go through in his life. For those practicing it, their life is divided into before and after its application. As well as the benefits we have described, sexuality without orgasm produces countless physical, psychological, parapsychological and spiritual transformations.

On a physical level, as well as reparation of the brain, perfect health and vitality are attained which will later be passed on to their descendents. The immunological system is activated and the processes of rejuvenation and longevity are kick-started. All the body's cells, tissues, glands and other organs acquire unusual energy. Resistance to cold, heat, hunger, thirst and any type of physical or psychic pain also increases.

On a psychological level shyness, depression and indecision disappear. Psychic traumas and conflicts of childhood are overcome as well as feelings of blame, insecurity and inferiority. All types of fears and phobias also disappear. The voice and oratory improve. We are bestowed with new self-confidence and security which give us power over others. This same strength and security prevent us from being controlled or manipulated by other people. Memory improves and intelligence increases. The will takes on an intensity never known before and the same happens with our ability to concentrate. It is easy to check that the secret of mental concentration lies in the concentration of seminal energies in the brain. Things we had forgotten are remembered and the unconscious becomes conscious within a short time.

Through these practices an incredible sensation of being constantly awake and conscious of oneself and the world is acquired. All this happens automatically; just practicing these techniques is enough. Using them, man awakens from the long sleep in which he has been immersed without even knowing it. He can become himself, unique and individual. He will be able to free himself from all that exists and feel like what he is, a unique and free creature in the universe. He will understand the terrible transitory nature of life and will be aware of the stupidity and human

mechanicity which surrounds him. He will never again feel lonely or sad and his creativity will receive a boost. He will be able to reach a state of psychic comprehension in which all the opposing elements of his psyche will be united. With these practices we can acquire the ability of knowing how a person is inside and on what level of mental evolution he finds himself, after speaking to him for only a few minutes. Similarly, strong people with a lot of energy will be attracted to us in alignment with the increase in energy that we continue to secure within ourselves. The practitioner of this form of sexuality soon acquires a permanent sensation of peace, joy and happiness.

In relationships, this sexual yoga benefits us by giving us incredible personal and sexual magnetism. People will look at us amazed when we walk down the street, because they will immediately feel our energy as they pass by. Many of them will feel sexually attracted to and in love with us. These sexual practices increase sexual desire fivefold and eliminate impotence and premature ejaculation in men as well as frigidity in women. They awaken love and passion between partners, which lasts indefinitely with unlimited emotional richness. Only orgasms can destroy love and passion in a relationship. Desire and energy awaken man, whereas orgasm confuses him and makes him stupid. We should always bear in mind that the good is that which can awaken a man and the bad is that which sends him to sleep. With this new sexuality, both partners will go to bed to increase their love and their energies, not to lose them. Both their lives will thus be enriched and they will be involved in the most beautiful games and sexual fantasies with each other. Our dreary everyday lives will suddenly become magical and we will be able to perceive the true reality of each body, word, form and thought. Things never seen before will capture our attention and we will discover the secret reality behind every form. There is no greater pleasure or satisfaction than that of maithuna.

On a parapsychological level we will soon reach an unequalled ability. The success we had previously achieved with the use of parapsychological techniques will be nothing compared to these new abilities. All these powers which lie latent in the average man are awoken through these sexual practices, since centers in the brain which are normally asleep are activated. It has been said that sexual energy is the most powerful weapon in a parapsychological arsenal, and we will easily

be able to corroborate this. With these practices it is possible to mentally visualize and influence for hours with great intensity and pleasure. It is in fact good business to exchange orgasm for parapsychological powers.

Through accumulated sexual energy, an incredible ability to create and manipulate thought forms will be acquired. If it was previously difficult or tiring to concentrate and visualize, now it will be very easy and pleasant to do so. Prayers and orations are only effective when said in this state. We will develop powerful intuition and our dreams will be more and more premonitory. All the techniques in this book will be able to be carried out with incredible skill. All desires or words will quickly materialize since all obstacles will have disappeared and nothing will remain liberated at random or by chance. With these sexual practices the world will become magical and thus everything will be made possible. When we control ourselves, supreme control over the world can be achieved and the practitioner will become respected by animals and men.

There are even deeper levels which we can reach with these practices. On a superficial level, parapsychological techniques like those of sexual influence help us to solve everyday conflicts, like relationships for example. On a deeper level, these experiments are useful to convince us of our own ability to parapsychologically influence people and events. But there is a much deeper level, the spiritual sphere, in which sexual energy is used to awaken and liberate the spirit. We should always bear in mind that the only things we take with us from this physical world are our spiritual achievements and acquisitions. With these practices begins man's struggle against the impulses of his body and his animal soul. These impulses are his true enemies, those seeking to take man from orgasm to orgasm until he is completely annihilated.

# **Chapter 9**

## **Breathing techniques**

## **1. What they are**

Breathing techniques consist of the conscious use of the breath to increase parapsychological abilities. These practices perfectly complement the sexual techniques of the previous chapter. Just as in the case of sexual yoga, we are talking about retention and control of man's seminal energies; in this case we are dealing with the retention and control of the breath.

## **2. How to perform them**

### **a. Preliminaries**

It is advisable to carry out breathing practices after a few days of practicing orgasmic abstinence. Both techniques are interrelated and it will be difficult for us to use the breathing exercises if we lack accumulated sexual energy. Both techniques complement one another, therefore whoever can control sex will find controlling the breath child's play. Similarly, control of the breath later produces better control of sexual desires and energies. It is common to observe that a person undergoing orgasmic abstinence can easily stop breathing for several minutes, without any difficulties. We do not recommend such a demonstration of breath control, it is only mentioned here to illustrate the point to which sexual and breathing exercises are related.

All the breathing exercises we will next be describing should be carried out through the nose, except that of completely emptying the lungs. Inhalation as well as exhalation is always practiced through the nose. It is also advisable to perform these practices on an empty stomach if possible.

All these exercises should be done for approximately ten minutes every day in the beginning, and can later be extended to longer periods of time. I have reached the point of doing my breathing practices for several hours a day, not as a duty but as something extremely pleasant which it is difficult for me to do without. I have even reached the point of carrying out my breathing practices while sleeping, involuntarily and inadvertently. Each practitioner will have to find his own rhythm for the exercises, since they will always turn out to be extremely beneficial regardless of the length of time they are carried out.

These exercises should be performed without obligation and whenever we remember to do them. During orgasmic abstinence they are extremely pleasant and necessary and it will be difficult to do without them. All these exercises can be carried out either standing up, lying or sitting down, with our eyes open or closed, but preferably with the spine straight and upright and taking care to completely fill the lungs with air during each inhalation.

As a warning, people who suffer from high blood pressure as well as heart or lung conditions should consult a doctor before doing these exercises.

## **b. Quieting and retention of the breath**

The first step is to calm the breath. To do this, we should prolong the length of time of inhalation, holding the breath and exhalation. With time we can reduce the number of breaths per minute. In other words, we should breathe as slowly as possible.

Eventually, we will be able to reduce our breathing to six breaths per minute and in extreme cases three and even one, but breathing more slowly than usual is already beneficial. Everyone has to find for himself his own rhythm of breathing and then the practices themselves will help him to achieve more.

As examples of breathing rhythms, we will give the following based on the number of heartbeats:

- **For inhalation:** *a period of time which corresponds to four heartbeats.*
- **For holding the breath:** *a period of time which corresponds to sixteen heartbeats.*
- **For exhalation:** *a period of time which corresponds to eight heartbeats.*

Another exercise consists of lapses of eight, thirty two and sixteen beats respectively, much more ambitious than the last one.

There is no mention of the period of time between inhalation and exhalation here because it is irrelevant. Once the lungs have been emptied we immediately start to fill them again, without the need to prolong the time in which we are empty of air. The three fundamental steps of our practice are always the three that we have described: inhalation, holding the breath and exhalation. These three steps also carry the names of puraka, khumbhaka and rechaka respectively.

The most important of these three breathing steps is khumbaka, or breath retention. Khumbhaka in breathing exercises is the equivalent to seminal retention in the practices of sexual yoga. In our breathing exercises we can allocate twenty, forty seconds or even more to

khumbhaka. Khumbhaka is the second secret of parapsychological power, having already seen that seminal retention is the first. Although all the parapsychological techniques we have described work perfectly well with the parapsychological capacity of the normal human brain, the practices of orgasmic abstinence and breath retention greatly add to the effectiveness of these techniques. It is always good to do ten minutes practice or more of quieting and khumbhaka before applying our parapsychological techniques, which can also be applied during khumbhaka. For those who practice seminal retention, holding the breath will be extremely easy.

### **c. Applications**

The practice of completely emptying the lungs of air has exclusively purifying effects. After completely exhaling the air through the nose we should exhale the remaining air through the mouth. It is easy to check that when it is impossible for us to exhale more air through the nose, it will always be possible to exhale the remainder through the mouth. In this way our lungs will be absolutely empty of air. Immediately after, we should proceed to slowly fill them again through the nose. This exercise can be carried out one, two or three times a day, but for no longer than ten minutes each time.

The application of the breathing techniques can also be performed with a partner during the act of maithuna. In this case, both participants must carry out each inhalation, retention and exhalation at the same time. During maithuna or not, if you come close to having an orgasm you can resort to retention or suspension of the breath so as to aid the retention and immobilization of the semen, since we have already seen that sex and breathing are related. The combinations of these practices could be extended for a longer period of time and each person can experiment with them according to the stretches of their imagination.



### **3. Benefits produced by the breathing techniques**

On a physical level, the breathing exercises of quieting and retention of the breath produce enormous health benefits. The greatest oxygenation of the blood produced by khumbhaka eliminates toxins, kills viruses and bacteria, burns fat and sugars and greatly purifies the whole organism.

All this provides us with perfect health, rejuvenation and longevity. It also activates our glands and our immunity against disease. It allows us greater resistance against hunger, thirst, cold and heat.

On a psychological level, these breathing exercises strengthen our will and expand our conscience. Conscious breathing helps our “self-awareness” at all times and gives us complete power over our body and psyche. The concentration of air added to the concentration of semen directly produces mental concentration. Control and quieting the breath controls and calms the passions and desires. Khumbhaka burns the impurity of the mind, giving way to great psychic balance. Quieting the breath eliminates insomnia and rapidly brings sleep.

On the parapsychological level, the breathing practices described produce great changes, since they increase the parapsychological power of the mind as well as providing us with psychic self-defense. They also aid the construction and manipulation of mental images, which become completely clear and accessible.

One can spend hours visualizing with these techniques without experiencing any weariness or tiredness. We can check the immense effect that khumbhaka has on our parapsychological ability by applying the sexual influence or direct psychic attack before and after khumbhaka on a person who is within our sight.





**JOSE M. HERROU ARAGON**

**In this book the author presents for the first time impressive parapsychological techniques for influencing others on the spot. It includes techniques to attract and win the hearts of people either mentally, in their presence or from a distance, without them being able to do anything about it, as well as methods which can instantly get bothersome or harmful people away from you. The book also incorporates techniques which can protect you from parapsychological influences, help you succeed in business and mentally change all kinds of behavior, in yourself as well as in others. No special abilities are required and the results can be verified immediately.**

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