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**Dear Tudor,**

[...]

The article you saw on Google, “The Recrudescence of the Phenomenon of Witchcraft and Utilitarian Magic” was, in fact, a reply given by me in press to the phenomenon of witchcraft following the fact I was invited to participate to the so-called congress of the witches, in fact a simulacrum of congress, more of a gipsy misbehaving. The witches used my presence to this gathering and made a site on internet, trying to build an aura by the participation of the Governor of the Romanian Society of Metaphysical Studies at their gathering.

[...]

## THE MOTIVATIONS OF THE RECRUDESCENCE<sup>[1]</sup> OF THE PHENOMENON OF “UTILITARIAN WITCHCRAFT”

The ethical conception according to ***all what is useful is also moral*** consists in the fundamental concept of the human right according to which the absolute needs of this being cannot be obdured by social norms established by a partinic legislation and which serves class, clan, group or pack interests, formatted on specific interest domains.

Given the fact that, till now, was not formally, “**The Moral Code**” and “**The Code of Moral Conduct**” we are obliged to accept the **moral customs** specific of a habitat, even if we are tempted by a primitive and maladive impetus to consider **logic reasoning**, our own modality to analyze a relation between two functors. The invokers of logics in their own judgments don’t know that in [1] formal logics is a field well defined by a mathematical formatting, which refers to the “**Logics of lacking Logics**”.

In order to understand magic under its witchcraft or shamanic manifestation when we admit as eloquent and equivalent landmark the practices of the zones of Far East, we will insert in introduction, some elements which define and fundament the second body of the human entity which is **SOUL**. By its attributes, the soul is that which exclusively admits or rejects the perceptions using as decelativ instrument ***the law of perceptive selectivity and integrality***. The irony manifested by the pseudo-observers and the analphabets of knowing the phenomenon of utilitarian witchcraft is engendered by their primitivism, in understanding the complex experiences specific to the human entity. Their reactions, strictly emotional, found in a virtual reality, have no relation with the objectual-rational thought, this being a capacity specific to the spirit.

## THE SOUL

**Represents the second structure of the human entity, found between the physical body and the spiritual one.**

It manifests itself as individualized projection of the spirit, coordinated by consciousness. It is transgressed in the energetic plane by a vibratory field comprised between the value of 4 and 60 Hertz (Hz) structured perceptively on 4 domains of frequency: **Delta 4 Hz; Theta 4 - 7 Hz; Alfa 7 - 14 Hz and Beta 14 - 60 Hz**. It manifests itself through emotional reactions (IE) under the imperative of three coordinating forces: sensation, sentiment, wish and it expresses itself in behavior through emotional-volitive reactions. Sensation feeds with the energy type PRANA, sentiment with energy type FOHAT, and wish with energy type KUNDALINI. Emotion, as product of the three types of force, generates an energy type MANA and it is the result of the rapport between sensation, sentiment and wish, and it is measured in Units of Consciousness (U.C.), reported on a scale from 1 to 100.

In order to understand how “functions” the soul, we will define the three coordinative forces and the three energies which constitute the “food” of the soul, thus:

**Sensation (S<sub>2</sub>)** = the capacity of perceiving the receptions transmitted through the five senses, belonging to the physical body. It happens in the soul body under the influence of the spirit, which is the only one capable to set in

action the awareness. The interruption of the univocal relation between spirit and soul leads automatically to loosing the capacity of awareness. The lack of awareness is defined as being the state of coma. Sensation represents the quantity of Prana energy which flows on the NADIS channels (Circuits of transmission of the subtle energies, which veil the nervous channels and on which the electromagnetic energy is transmitted). It is calculated according to the formula:

$$S_z = \frac{P \cdot \sqrt{V_{nm} \cdot V_{ns}}}{G}$$

where:

**P** = value of the pulse;

**V<sub>nm</sub>** = speed of the signal in the motor nerve 60 m/s;

**V<sub>ns</sub>** = speed of the signal in the sensitive nerve 19.4 m/s;

**G** = corporal weight of the concerned person.

**Sentiment (S)** = the attitude of the soul body in regard to a certain sensation. It is produced under the influence of the spiritual determinations. It feeds with the Fohat energy which flows on the NADIS channels. It is computed following the formula:

$$S = \frac{(T_s \cdot T_d) \cdot 10}{S_z}$$

where:

**T<sub>s</sub>** = systolic tension;

**T<sub>d</sub>** = diastolic tension;

**S<sub>z</sub>** = sensation. [2]

**Wish (D)** = the tendency of the soul body to manifest itself through an action. It becomes concrete under the determinism of sensation and sentiment. It represents the virtual doing of a real action under the influence of the Kundalini energies. It calculates according to:

$$D = \sqrt{S_z \cdot S}$$

**Emotion (E)** = the reaction of the soul body in rapport with the values of sensation, sentiment and wish.

It represents the factor of the variable product by the resistance to dissipation\* in the soul of the three congruent energies (Prana, Fohat, Kundalini) on the NADIS channels, generating a product energy named MANA.

The carrier of the emotion is represented by the electromagnetic energy manifested on the nervous channels. It computes as:

$$E = \sqrt[3]{S_z \cdot S \cdot D}$$

\* The resistance to energies dissipation (Prana, Fohat, Kundalini) calculates following the formula:

$$R = h \times \frac{l}{\delta_{total}}$$

wherein:

$$h = 6,6256(5) \times 10^{-31} \text{ J.s.}$$

$$l = 1,6890(6) \times 10^{-14} \text{ m.}$$

$$\delta_{\text{total}} = \sum_i \frac{n_i}{n}$$

where:

$n_i$  = the rapport between the processes of a certain type “and” which take place at the interaction of the incident flux (value of the sensation), a target particle (the value of the event and of the number “n”) and the energetic impulses which flow on the NADIS circuits (the value of wish considered in the initial position).

**Units of Consciousness** which define Emotion are quantified with a step of 10 points on a scale from 1 to 100, for the following levels:

Value U.C.	Category of emotion
1-10	Undefined
11-20	Primary
21-30	Confuse
31-40	Agreeable
41-50	Satisfactory
51-60	Irritating
61-70	Perturbing
71-80	Noxious
81-90	Shocking
91-100	Destructive

The soul is agitated, it is anarchical, vengeful and it rebels against the order imposed by spirit. Inside it the sensations, sentiments and wishes configure volcanic emotions, which mostly overwhelm the person which ended in the soul's possession. We are used to live under the rule of soul and that's why it seems to us boring and lacking spontaneity the way of life led by the spirit. [3]

From this place, we start concretely describing the reasons which determine many persons to appeal to the evident and eloquent help of a witch (wizard, rarely met in Europe). From the perspective of a rationalist educated in the spirit of the dialectical materialism any phenomenon which he cannot associate to his own prejudices is considered puerile, illogic, lucubration, irrational, as such, inadmissible. On the same criteria of a rational sufficiency, almost two centuries ago, The French Academy maintained, by its spokespersons that: “No object heavier than air can fly” forgetting while they were enouncing the “**value judgment**” that crows are heavier than air, not to speak about the storks. The same wise men maintained that “**from the sky can fall no stones**”, although in the archives of the Academy multiple writings wherein indubitable renderings of the meteoric phenomenon were present, phenomenon studied and processed mathematically by all the astronomers of the time.

Correlated with the primary form and strictly rudimentary by whom the witches express the content of their ritual, is found the emotional charge<sup>[2]</sup> of the two functors aggregated in bijective relationship. The witch is a person who, from her origin has an aptitude towards an injective function, function which is trained and it develops during time. The intuitive processing of the soul of a subject becomes a capacity increasing-speculative of the tenebrous lacunas which inhabit in the emotional behavior of each “**client**”.

By the simple presence facing the witch of the solicitant of magical service, even if it starts somehow doubtingly the potential of the witch's faculties, he/she offers her, as kind of a screen, all the history of the event which brings him in relation with the medicine man. More than that, besides the history in itself, are also found the collateral events, congruent with the case in discussion. And the witch, by empathic relation transmitted by telepathic field, perceives all these information which she gets to own as her own. Instinctively, she will react to the events perceived in supra-conscious by structuring an elemental which she considers **good spirit** and to whom she

addresses directly, having the firm conviction over what she does, that it is a benefic gesture.

The ritual practiced with each occasion by invoking a benefic force constitutes, on one hand the formal pretext of succession of steps of solving the problem and on the other hand it represents the existential quantifier of an energetic continuum, which it otherwise could not perceive with the soul neither the witch nor the beneficiary of the spell. The fundamental technique in the bijective relation between the two (**wizard and bewitched**) is constituted by suggestion and self-suggestion which appear, both perceptibly and subliminally. In principle, the two, bewitch each other. The witch through active action, and the bewitched by passive action. Both the donor and the receiver offer each other magic services<sup>[3]</sup>. Both firmly believe that their action has reciprocal benefic effects.

It is nothing ridiculous and good to laugh at in this behavior found, apparently, on the periphery of reason. The components of the human society had and will always have need of certitude. Apparently the certitude is conferred by **objectual reality**; in fact, it is only credited by the **virtual reality**. All laic and religious structures do the same things, but in an educated and elevated form. Religion (whichever) maintains that it is the only one made able to mediate between Man and Divinity, even if for this pretension it possesses no **certificate of capacity** conferred by the invoked authority. Even more, any touch on the religious representatives is catalogued as **blasphemy** because, they, lacking the authentic lowliness of mind and not the Pharisaic one, they confound themselves with the principle. Also the laic authority, whatever its name, **sells illusions** through the legislative system, which, as a rule, never become certitudes and produce thus the adversity reaction from the beneficiary of utopias. Such as it fits any specialist in making and providing chimeras, this also formats the coercive system for he who rejects the illusions found on legislative carrier. But witchcraft points us that we are open to the attack of the black magic if we don't respect the canons of white magic. In fact, all is perfectly real. [4]

Such as the Redeemer said, only and only **our trust** redemptions or punishes us. And, for we will always need a specialized intermediary between us from objectual reality (insufficient for the soul equilibrium) and the virtual reality (fascinating for it is unreachable), we will have what we wish. In this situation the washed brain becomes a blackboard on which is easily inscribable all that the writer wishes, with the unconditional participation of him who feels the uncontrollable necessity for somebody modifying his beliefs. Few persons know, concretely, how many human beings appeal to the source of suggestion which they believe healing, just because they can be suggested. To this conscious hypnosis appeals both the rank and file man, but, mostly, persons of high social positions, due to the fact that, although they abundantly have the certitude of actual possession of some material resources, they totally lack the certitude of soul stability, not to speak further of the spiritual one. The man which has nothing, he conserves only the certitude that he can loose nothing and, one in a while, he rebels against he who wakes him up to the reality of his own nakedness, through unfulfilled promises.

Witchcraft promises no non-implicative certitudes for the solicitant of help. It appeals to belief in bad faith which has to be unconditional (the same way as the religion). And thus it succeeds to charm the situation which is the marked target. The success of this success is also ensured by the rebellion of the spell beneficiary against the rational constituents which never ensured him the certitude of the presumed fact. The more a solution which appeals only to instincts is more esoteric, the more chances of fulfilling it will have, because it builds firm convictions. The Cartesian rationalism is a bad omen by the content of its definition. In his *"Discourse on method"* (1637) René Descartes launches the adagio *Dubito, ergo cogito*. If he thinks because he doubts, this means that the very thought is doubtful. I cannot be firm in what I set forth only when I have doubt as the basis of argumentation, according to which the existence itself becomes owing to incertitude.

It is something more I have to groundedly set forth. Anyone who appeals to a witch knows he has to bring a payment for what he requests. This payment has a different meaning than the purely mercantile aspect which we would be tempted to attribute it participation in such a relation. This money, it represents from he who offers them, a gift and even a sacrifice of his material egoism, made in favor of his soul altruism; and this is not only a vain enounce but an incontestable reality. In other formulation, this gesture represents the renunciation to self, to his EGO, which admits by this that he puts itself to the disposition of the wizard, shaman, medicine man, etc. And he who receives he knows that the gift is made with full conviction and this way the soul of the wizard enters in emotional accord with he who appealed to him. Thus the spiritual link between the two becomes very strong and their common end is met. This gesture has to be regarded otherwise than through the prism of he who feels wronged by having something to give, or through the prism of he who feels frustrated he had not received. The material gesture contrives to the soul link between the two, establishing a kind of complicity which cannot exonerate them of the responsibility of their gesture. Practice proved undeniably that this statement is total, fundamental and absolute.

Beyond the magic habitat wherein the soul can transcend the material plane, any wizard is due to human

imperatives. His education and culture, they are generally found in the infantile zone. His metaphysical qualities he owns and uses by super-conscious potency don't have to be reported to a rigid, dogmatic reference imposed by the scholastic canons. And, more than probably, the lack of formal education which alters the extrasensory experiences, it enables him to easily obtain the bijective telepathic link with the target subject. For the perspective exterior to the phenomenon of utilitarian witchcraft, any analytical and explanatory comment is not needed, and the sufficient and arrogant irony aimed at the wizard prove the limitation in thinking of he who applies it, limitation to which with great benevolence we can determine an intelligence associated with an intellectual level equal to 99 - 100 units.

Such a character, tested on all her intellectual and spiritual components at is the witch MARIA CÂMPINA self-entitled QUEEN OF WHITE MAGIC. Her intelligence quotient [5] (IQ) catalogued according to the ordinary standards fluctuates monthly between the values of 98 and 105 units, but her emotional quotient (EQ) varies also monthly between the values of 194 and 215 units.

**Master of metaphysics**

*Lucian Iordanescu*

[...] [6]

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[1] The expression will be accredited (exclusively) with figurative semantic.

[2] See again the definition of EMOTION from the chapter SOUL.

[3] Magic = occult, hidden, incomprehensible, charming, fascinating, miraculous.