

Psychic Self-Defense 2

Part II – Differential Diagnosis

The value of Dion Fortune's writings is based on her sincerity and her experiential insights, but she was not a properly trained or qualified occultist, and apparently none of her associates were also. She did receive considerable training, although apparently not from genuine adepts. She did have considerable experience in psychic matters, which is quite valuable. And for the most part, her motives were genuine and altruistic. Moreover, she was honest about her more "human" instincts and how she was able to deal with them. Thus, not all of what she has written is entirely true, and what she has written needs to be taken in the context of her own limitations and her lack of "higher" experience. On the other hand, her experiences are very much those of a genuine seeker, albeit without full training and without full understanding, who encountered various psychic and psychological difficulties and learned from them.

9 • The Distinction Between Objective Psychic Attack And Subjective Psychic Disturbance

Most psychics, being not fully trained nor fully qualified, are sensitive but do not see very clearly. Many are self-deluded and many are passively sensitive, meaning that they are misled by their impressions because their impressions are clouded by their own feelings. Many psychics are unstable, emotionally-polarized, and undisciplined. The properly trained and qualified occultist is psychic in a much different manner, for the properly trained and qualified occultist is necessarily highly self-disciplined, well-trained, at least integrated and mentally-polarized if not aligned and intuitively-polarized.

Understanding oneself, understanding one's own limitations and tendencies, crucial. Purity on all levels, self-discipline, and self-control of the personality are also crucial. Most of the dangers inherent in occult work arise due to improper or insufficient preparation. The beginning of occult work can be quite

unsettling, as the student adjusts to his or her new circumstances, i.e., the psychic forces and environments evoked and their effects on the aura.

Many pursue psychic training or evoke such training from previous incarnations without being fully prepared for the stresses involved. This is why the first priority of any spiritual training is purification and self-discipline. Only when the personality is properly qualified can it effectively withstand the stress of psychic forces and work with them sensibly and constructively. Moreover, psychic development is never the proper aim of spiritual training. But proper spiritual training leads naturally to increasing sensitivity, understanding, and sensible management of the psychic faculties as they emerge.

The occult organizations that Dion Fortune worked with were more or less genuine but not of the higher orders. She and they believed that they were of a higher order than they really were, because their experience was limited to the realm of such organizations and the realm of associated occult work. They never actually encountered, or recognized as such, the higher orders or the students and adepts of those higher orders. If one is of a certain consciousness (ego level), one cannot recognize those of higher consciousness because one will naturally project one's own (limited) consciousness into the perception of others. Moreover, no student or adept of a higher order would ever speak or write of his or her experience with that order.

One should also keep in mind the distinctions between what is mystical, what is occult, and what is genuinely spiritual. What is mystical refers to the heart-centered nature, in the lower sense on astral or emotional levels, in the higher sense on buddhic or intuitional levels. What is occult refers to the head-centered nature, in the lower sense on mental levels but with considerable astral or emotional level bias, in the higher sense on mental and intuitive levels. What is genuinely spiritual refers to the quality of consciousness and the motive or conscience. Thus being a mystic or being an occultist does not necessarily, and does not even generally, mean that one is spiritual. But being genuinely spiritual, and responding to higher consciousness, involves balance and both mystical and occult activities. Dion Fortune and her associates were occultists, trained in the more basic western occult traditions. They were not genuinely spiritual, though Dion Fortune was more nobly motivated than most. In short,

she was a spiritual student with a definite occult focus and reference frame, and not with a predominantly spiritual focus or reference frame.

Dion Fortune rightly points out the distinctions between objective and subjective phenomena and the difficulty of most people to discern the difference between the two. She says "It is no simple matter to decide whether these thought-forms are subjective or objective" which is very true for most occultists, but not at all true for people who have the proper training and qualification. The properly trained and qualified occultist is not distracted by his or her own aura, and is able to see quite clearly the origin of any thought-form (or psychic force applied upon or within an aura). While some people have to rely on judgment, which is necessarily fallible, the properly trained and qualified occultist can simply see what is true.

But most people, and most occult practitioners, cannot see very clearly, because most people are immersed in their own aura of self-generated and self-moderating or self-compounding feelings and thoughts which give rise to considerable biases. Moreover, one who "thinks" or believes he or she can see clearly is necessarily self-deceived and foolish. The astral plane is very much a plane of deception and self-deception, where there are all manner of personal energies and biases, complicated by desire and expectation, including much in the way of force that is hypnotic to most people.

Dion Fortune talks of powerful adepts as having a disturbing effect on those unaccustomed to magnetic and psychic forces, but she fails to see that these are only powerful-but-not-properly-trained-and-qualified pseudo-adepts. The true adept can pass through any arena without having any effect on others, indeed without even being noticed. In fact, part of the proper training and qualification is to be able to function harmlessly on any level of consciousness. Those who are recognized as "powerful" are merely so on the ego level, and lacking any real spiritual dimension or quality. But they are formidable on their (lower) level by virtue of their occult training and lack of quality of consciousness. However, Dion Fortune rightly focuses in many regards on occult ethics, because ethics are indeed key to proper occult expression.

But the real focus of this chapter is the distinction between objective and subjective forces. Most instances of presumed "psychic attack" are subjective,

meaning internally-generated, and arise from delusion or emotional-polarization or fear or insanity or mental illness. And even most instances of actual psychic attack are relatively passive, in the sense that a person who is relatively coarse and vulnerable simply attracts psychic energies that are equally coarse, or in the sense of someone receiving projections from someone else but someone who is largely unconscious of what he or she is projecting. Instances of considerable and deliberate psychic attack are quite rare, and even then, there must be a karmic link or karmic circumstances between attacker and victim.

Thus most instances of psychic “stress” arise from either internal-subjective or external-objective sources, but largely and mostly by virtue of various weaknesses of the victim’s etheric body, the astral body, or the mind. Some of these weaknesses can be traced directly to drug use, including tobacco or alcohol, which weaken the aura, or drug abuse, meaning more sustained use of recreational drugs, which tends to open the aura. Some of these weaknesses can be traced entirely to coarseness, on etheric, astral, or mental levels. And some of these weaknesses can be traced to or compounded by previous irresponsible occult activity. If one is accustomed to hurting others, either in the present life or in previous lives, then that naturally creates vulnerabilities in the present or next life. Much in the way of emotional and mental illness, which is compounded by psychic illness, is the direct result of improper psychic development and expression in earlier lives.

10 • Non-Occult Dangers of the Black Lodge

Evil is not merely the purview of the individual, but can extend to organizations and larger collectives. One of the dangers of occult practice is becoming associated with the dark forces by virtue of association with individuals and organizations that are in some way engaged in questionable if not criminally occult practices. Many people are easily misled by people and organizations that are not what they seem to be. This is as much the fault of those who are naïve as those who would prey upon them. Too often, the naïve are led by their own desires or greed, and do not see the dangers until it is too late.

Most organizations are more or less simply what they appear to be. Some organizations are simply drifting toward the dark side, by virtue of desire or greed, or by virtue of “leadership” that is associated with the dark side. And

some organizations are well-established in the dark side. Most criminals and most organized criminal activity are associated in some way or another with a Black Lodge. This is true whether or not there is any conscious occult activity involved. Involvement in criminal activity, any activity which is inherently harmful to others, leads naturally to coarse contacts, either on etheric levels or the astral plane. And anyone, and any organization, who imposes on people in some way or another, whether directly through brainwashing or indirectly through aggressive or manipulative marketing, is engaged in criminally occult activity, because the very act of bullying someone involves psychic force.

Thus there is a wide range of organizations which are susceptible to occult contamination, i.e., a contamination of purpose or methods or means, simply because people are susceptible. Even organizations with clearly noble purposes, which resort to manipulative means, are drawn toward the dark side. Anyone who says or believes that the ends justify the means is already sliding toward the dark side or is already contaminated. And likewise anyone who seeks apparent personal or collective or organizational benefit at the expense of others. So the properly trained and qualified occultist focuses on the ethics of every action and activity, and the ethics of every association, and simply steers clear of anyone and any organization which does not share his or her core ethical values.

In the broadest sense, a practice is evil if it involves blackmail, bullying, cheating, coercion, deception, dishonesty, drug use, evasiveness, manipulation, or undue influence, or is in any other way harmful to the practitioner or his or her associates or customers (victims). Such activities naturally undermine a person's ability to be honest, to see clearly, and to remain harmless. The more involved a person is in such activities, the more deeply entangled he or she becomes, until one is completely engaged.

Money and freedom are two indicators of an organization's ethics. Any so-called "spiritual" or "occult" organization that charges for services or which "encourages" considerable donations is not functioning according to higher spiritual principles. And any organization that limits a person's freedom, is likewise not functioning according to higher principles. Granted, many organizations rightfully accept as members only those who meet certain qualifications, but, properly, they wait until someone meets those qualifications,

through freedom of choice, before offering membership, rather than requiring the candidate to change in any way. Healthy organizations encourage the well-being of their members, but without coercion in any way. And the member is always free to resign, at any time, without penalty.

It is not possible to exalt consciousness by artificial means, or by means of drugs. Drugs simply distort consciousness and some provide the illusion of exalted consciousness. But all recreational drug use is inherently harmful. As Dion Fortune suggests, "The unpleasantness of having upon one's hands an unexpected and unaccountable corpse is only exceeded by the unpleasantness of becoming the corpse oneself, either of which eventualities may happen when people begin to experiment with the drugs that unloose the girders of the mind." But drug use is even worse than that, because it so undermines the faculties, sometimes in very subtle ways, and the effects tend to extend into subsequent incarnations. Even an occasional alcoholic drink has perverse and lasting effects in consciousness. Sustained drug use tends to disrupt and ultimately destroy the integrity of the aura, leaving a person open to all manner of emotional, mental, and psychic ills. The same is true for a wide assortment of amoral and immoral activities. What so many people simply don't seem to understand, yet, is that there are consequences for how one lives, and especially for how one treats other people.

11 • The Psychic Element in Mental Disturbance

There are of course relationships between body chemistry and nervous, emotional, and mental disorders on the one hand, and psychic vulnerability on the other. The mind is the key component of the transient personality. "The mind is essentially the organ of adaptation to the environment" and an unhealthy mind, or a mind that does not effectively qualify and stabilize the body and the emotions, can lead to all manner of physical, emotional, mental, temperamental, and other psychological difficulties. In a healthy person, there is a natural and unimpeded but qualified inter-related flow of energy on all levels. Whenever one or another of these energy flows is exaggerated, impeded, or constrained, then there will be an unnatural accumulation of energy, which will in turn create a new channel or flow through an unintended channel, with unfortunate consequences.

There are two important considerations regarding the psychic element in mental disturbance. One is that mental disorders of various kinds, relating in turn to physical, etheric, astral, mental, psychic, psychological, or temperamental disorders, make one more susceptible and vulnerable to psychic forces. The other is that a person who undertakes basic occult training will be necessarily stimulated thereby, bringing whatever disorders and vulnerabilities there may be to the surface. This is necessary in order for the student to face those "disorders" and achieve proper healing and balance before safely undertaking more advanced training. The problem is that in most occult training, which is not proper, there is no real consideration for qualification or balance. In proper occult training, no one is trained without proper qualifications; no one is trained who is not physically and psychologically healthy, in balance, or able to achieve both health and balance.

When the unqualified, the psychologically and psychically unhealthy, embrace psychic development they are naturally drawn to those parts of the astral plane with which they resonate, which reinforces whatever disorders may have been present, making a bad situation even worse. Much of the benevolent work of many of the lower occult orders has to do with helping people who have gotten in over their heads (while other groups work primarily in helping dead people). But while help is there, it is merely palliative and temporary. Unless the origins of a disorder are properly treated, resulting in a change in consciousness, the "disordered" personality will continue to have difficulties. As in all so-called healing, treating the effects is at best a temporary measure. It is even more difficult once a victim has ties to the dark side or if the victim becomes possessed (possession is a phenomenon in which an external entity gains control of the lower self (body, emotions, mind, personality) and forms a barrier between a person and his or her soul).

Part III – The Diagnosis of a Psychic Attack

12 • Methods Employed in Making a Psychic Attack

Employment of drugs is not in itself a matter of psychic attack, but anyone who is under the influence of drugs will simply be more susceptible and more vulnerable to psychic attack. The employment of a talisman or some other

magnetically-and-psychically charged object is an occult matter, intended to facilitate some occult process.

According to Dion Fortune, "There are three factors in a psychic attack, any or all of which may be employed in a given instance. The first of these is telepathic hypnotic suggestion. The second is the reinforcement of the suggestion by the invocation of certain invisible agencies. The third is the employment of some physical substance as a point d'appui, point of contact, or magnetic link. The force employed may be used as direct current, transmitted by the mental concentration of the operator, or it may be reserved in a kind of psychic storage battery, which may be either an artificial elemental or a talisman." True enough, but limited by her own experience. "Telepathic hypnotic suggestion" is simply one of a number of means.

First, there are types of attackers --- Human incarnate, human incarnate, and non-human. Then there is intent --- conscious and deliberate, conscious and indeliberate, and unconscious. And sophistication --- using only the mind and emotions or using the mind and emotions coupled with etheric force. And then there is methodology --- visualization, more sophisticated visualization, and invocation.

Most psychic attacks arise from incarnate human beings, either consciously but without deliberate intent, or unconsciously, by virtue of dislike, envy, greed, jealousy, or some other ego motive. Rarely does an attack involve a disincarnated human being or a non-human, unless a victim is sending forth an invitation to be attacked, and simply attracting a similar energy. Those attacks which arise from incarnate human beings, with deliberate intent, are rarely potent unless the attacker has some occult training. If so, then the attack is more likely to be sophisticated and much more effective than merely incidental. The most potent attacks involve an attacker being able to work directly and precisely on another's aura, through recognition and exploitation of specific weaknesses, through mental visualization and projection or evocation of etheric energy. Such attacks can be quite devastating and lead to serious illness, injury, or death. More subtle attacks involve manipulation, though psychic suggestions implanted in another's aura. And these are relatively more effective if there is an existing etheric and emotional relationship between two people, as

in a man and woman who have or have had an intimate relationship, or through hypnosis.

Of course the point of understanding how psychic attacks occur is to more fully and properly protect oneself from attack. The first line of defense is simply the overall quality of consciousness and physical, etheric, emotional, and mental health. This includes not making oneself vulnerable through the use of tobacco, alcohol, or other recreational drugs. The second line of defense is simply to live without harming anyone, verbally, physically, emotionally, and mentally, and living with sufficient purity that those of coarser energy are simply not attracted. The third line of defense, rarely needed by anyone who utilizes the first two, is to use various visualization or invocation techniques, such as visualizing the aura as being surrounded by white light. If a person is integrated and the aura is truly healthy, then there will be no susceptibility or vulnerability to attack. And the fourth line of defense is collective, through close association with qualified individuals. Of course all of this implies a karmic relationship with some prospective attacker or with being attacked.

“... the essence of telepathy consists in the sympathetic induction of vibration.” When two people are closely connected, either through etheric or emotional ties, then there is a natural flow of sympathetic energy between them. The problem is that if one is of relatively coarse vibration, then one is vulnerable, to some extent, to anyone of similar coarseness or vibration. This is one way in which a black magician can prey on people, but it also a means employed largely unconsciously by someone in an abusive relationship, and where semi-deliberate, or concentrated, it can be devastating.

“We can concentrate on healing, or on destruction, but we cannot work at both simultaneously; neither can we readily change over from one to the other.” Keeping in mind that Dion Fortune uses the word “soul” incorrectly (i.e., she uses it in the common sense of the word rather than in the theosophical sense), the nature of a person (Dion’s Fortune’s use of the word “soul”) cannot easily change from goodness to ill. The soul, in the theosophical sense, is inherently pure, and is not involved in these worldly (physical and psychical) activities. Nor are most people even slightly moved by their own souls. But a person’s nature, his or her human personality nature, is indicated by relative coarseness or refinement, and this doesn’t change except through genuine growth in

consciousness, over time. So if a person lives at a coarse level then he or she will "be" predominantly coarse, and if a person is more refined, then he or she will be far less vulnerable to coarse energies. A coarse person can sometimes seem to be nice, but a truly refined person cannot be coarse. But an ordinary person is somewhere in between, and a "nice" person who dabbles in psychic development or occult matters is very likely to become entangled, and his or her nature will become coarser.

But the practical key to effective "attack" or "defense" is concentration. The most potent attacks are by virtue of highly concentrated focus. And the most effective defense is a refined aura sustained through continual and concentrated refined energy. Moreover, the more one concentrates with a particular vibration, either through mental focus or through ceremony and accoutrements, the more that vibration will be strengthened as it attracts similar energies from the etheric and astral realms. The problem is, that a coarse energy will tend to attract all manner of demons who resonate with that energy.

Ceremonial magic is most effective when the ritualist himself channels the energy. But that also means that the ceremonialist or ritualist must be strong enough and stable enough to withstand the great forces invoked and channeled. When working for good, the ceremonialist must be pure enough to withstand the higher energies and forces evoked, without breaking down. When working for ill, the ceremonialist must likewise be strong enough, but the energies and forces evoked are necessarily inherently destructive, and these will necessarily work their way into all of his or her bodies, and so eventually, even the most potent black magician will self-destruct.

"Having invoked and concentrated his force, our sorcerer has next to consider his target. He has to get into astral contact with his victim. In order to do this, he must first form a rapport, not quite as easy as might be imagined. First he has to find his victim and establish a point of contact in his sphere, and then, working from this base, succeed in piercing his aura. An unfocused force is not very much use. A focus has to be achieved. The usual method is to obtain some object which is impregnated with the intended victim's magnetism, a lock of hair, nail-paring, or something habitually worn or handled. Such an object is magnetically connected with its owner, and the sorcerer can work up the trail and thus enter the sphere of his victim and establish a rapport. He then

proceeds as does any other practitioner of suggestion who has succeeded in getting his victim into the first stages of hypnosis. By means of the magnetic link he has gained the psychic ear of his victim, who will hear his suggestions subconsciously. It now remains to be seen whether the thought-seeds thus planted will strike root or be cast out from the mind. In any case the victim is rendered disturbed and uneasy." So true. In this one paragraph Dion Fortune says a great deal regarding how to defend oneself. In understanding how the attacker can gain a point of purchase, the defender can do whatever he or she can to minimize or prevent such a thing from occurring.

In the absence of a personal object, the attacker can simply magnetize his own object for his purpose. Not as easily, and requiring more time and effort, but a substitute object can still be quite effective, provided there is at least some common resonance in energy. People who dabble in antiques or buy personal objects should be wary. Some objects are very, very hard to demagnify.

One should also readily see the dangers inherent in even clinical hypnosis. The hypnotist may very well be sincere, but the psychic link can have numerous unintended consequences, for even a trained and well-meaning hypnotist is simply not entirely pure, and whatever coarseness may be there in the hypnotist's aura will be shared with the client, even long after "therapy" has concluded. Moreover, the hypnotist will have links with other clients, and so all of these people will be linked and impacted at the lowest common denominator.

Any trained occultist who lives and operates at the ego level is inherently dangerous to others, simply by virtue of his or her human nature (ego). This is why properly trained and qualified occultists must first undergo rigorous training and maintain considerable (and specific) self-discipline to temper the ego and refine the entire consciousness, on all levels. The occultists and adepts who Dion Fortune describes, who exhibit jealousy or any other of the lesser emotions, would never be admitted to any genuine lodge. Harmlessness is absolutely essential to higher training, as are honesty and humility.

It cannot be said too often, that anyone who claims to be a master or adept is no such thing. And anyone who allows others to refer to him as a master or adept, likewise. True masters and adepts never, ever call attention to themselves, or make any such claims.

13 • The Motives of Psychic Attack 1

There are of course the very ordinary motives which can lead to psychic as well as physical behavior, where the psychic component may be conscious and deliberate or simply incidental and mostly unconscious. It is easy for the properly trained and qualified occultist to discern between something imagined and actual attack, and relatively easy to discern the motive and source of any actual or impending attack. Actual attacks with harmful intent are usually semi-conscious and not very potent. But some of the more potent "attacks" are conscious attempts to influence someone in some romantic or sexual sense, rarely successful, and even if successful not really meaningful (coerced or manipulated feelings are simply not genuine). Yet much in the way of occult activity relates to sexual function, in the higher sense it is working with creative energy, in the lower sense it is depraved. Any activity that seeks to influence another against the will is unconscionable.

14 • The Motives of Psychic Attack 2

"It is a matter of general knowledge among occultists that it is not a pleasant thing to fall foul of an occult fraternity of which one has been made a member by means of a ceremonial initiation and to which one is bound by oaths. As we have already seen, the malignant mind of a trained occultist is a nasty weapon; how much more so the group-mind formed out of a number of trained minds, especially is concentrated by means of ritual?" Of course Dion Fortune is here referring to occult fraternities of the lower order, which operate at the ego level, where significant human weaknesses are present in all members. For the properly trained and qualified occultist there is never, ever, a problem of conflict within the order, or between one order and another, or between the order and non-members, because the higher order occult fraternities only accept people who are substantially qualified and highly refined, and members are wholly committed to harmlessness. Thus, there are never any dangers associated with a higher order occult group (which is not really merely an occult group, because it is almost entirely spiritually focused). And if, for some reason, a member of such a group suffers at the ego level, he or she simply loses the connection to the soul, and to the group, until he or she can re-qualify.

Thus, the whole concept of “penalties” does not apply to genuine higher order groups. The only penalty for a member of a higher order group, who falls from grace, is to lose the connection, through the soul, to the group, without prejudice. The group continues to watch over any fallen member, even through several lifetimes, until the candidate emerges again.

But all manner of difficulties remain for members of the lower orders, because they function at the ego level, and the trained members are therefore dangerous. And Dion Fortune writes only of her own experiences, within the realm of the various lower orders. Anyone who is concerned about or exercising “personal” power is clearly not anyone who is properly trained or qualified. Any anyone prone to fear is much more likely to attract attention from various demons and self-serving occultists on the astral plane.

Mention is made of the vernal equinox. The equinoxes and solstices are times where various planetary forces are especially concentrated and therefore much in the way magical work is done at these times, for good or ill. The same is true, to some extent, for the various lunar events, i.e., full moons and new moons.

Part IV – Methods of Defense Against Psychic Attack

15 • Physical Aspect of Psychic Attack and Defense

In diagnosis, the first issue is whether or not a psychic attack is genuine (external), or the condition of some merely physical or psychological process. “A very large proportion of the cases of alleged psychic attack turn out to be lunatics and hysterics.” Even so, everyone is continually bombarded with incidental or unfocused psychic forces, and all manor of physical and psychological conditions have a psychic component. So the first task is to determine the relative physical and psychological health of the client, and then to examine the forces at work and their sources. Dion Fortune recommends first enlisting the aid of a qualified medical doctor, but that presumes that the “trained” occultist cannot already see what is happening. A properly trained and qualified occultist is in a much better position to diagnose physical and psychological issues as well as psychic issues. On the other hand, such properly trained and qualified occultists do not work in the open and are not generally available for consultation.

One of the effects of deliberate or non-deliberate psychic attack is a reduction in vitality, as the victim tends to lose energy on etheric and astral levels, through the weakened or open aura, which tends to compound any physical or psychological issues that may be present. A victim is also cautioned to take great care during sleep, as one is more vulnerable during sleep than when wide awake. There are precautions that a victim and his or her friends can undertake, but these are usually ineffective in the case of a concentrated attack unless a defender is himself a highly trained occultist.

“Sunlight is exceedingly valuable because it strengthens the aura and makes it much more resistant.” True, as long as one is not overly-exposed to sunlight, which has the opposite effect. And sunlight only facilitates the inflow of vital energy; it does not in itself heal the aura to prevent subsequent abuse. One is also urged to avoid places with more elemental forces, such as the countryside, mountains, and the seaside. And “The person who is the victim of an occult attack should at all costs avoid solitude” to reduce the risk of suicide (most suicides are related to being drawn unto the lower levels of the astral plane). Another precaution is simply to do what is needed to close the psychic centers, which reduces vulnerability to psychic attack. Much in the way of vulnerability comes from artificially opening the centers without the requisite qualification and training and self-control. Frequent meals are also helpful, in providing energy and strength to the body weakened by psychic attack (which of course is also true for any substantive illness or injury).

“All these simply physical remedies are readily available. They will not afford a cure for psychic pathologies, nor a complete defense from psychic attack, but they can give great relief from distress.” The real key, for someone dabbling in occult matters who finds himself under duress, is to withdraw from such practices altogether, until such time as he or she is healed and more properly qualified.

Dion Fortune seriously misunderstands vegetarianism, because spiritual development per se was beyond her experience. Nonetheless, a vegetarian diet is indeed not required for occult training in her experience, in the lower orders, but it is required for advanced spiritual and occult training. A vegetarian diet does tend to increase one’s sensitivity, but with proper qualification this is a

great asset and not a detriment. Someone who lacks spiritual qualification, who is vegetarian and undertakes the lower order occult training, is indeed more vulnerable. But a vegetarian who is properly qualified, is stronger and less vulnerable. Moreover, a properly trained and qualified occultist has considerable mastery of body chemistry, and makes the most effective use of a vegetarian diet.

16 • Diagnosis of the Nature of an Attack

“At the commencement of our diagnosis we must distinguish between three broad classes of psychic disturbance: those which are a by-product of physical disease, those which are due to malicious human action, and those which are due to non-human interference.”

All of what Dion Fortune says in this chapter is of considerable practical value, to the ordinary therapist, for someone who is not a properly trained and qualified occultist, who must rely on observation and reasoning coupled with some measure of perception. The properly trained and qualified occultist can simply see clearly the condition, the various factors, the motivation, and the source of difficulty. The properly trained and qualified occultist can also see what he or she is allowed to do in defense; because sometimes there are such karmic factors that interference is simply not permitted. While assistance may be given, a lasting cure can only come from the victim's own adjustment in consciousness.

Seeing and clearly perceiving the place and circumstances of onset, and the place and circumstances in which a victim lives, can be quite helpful. Places, and objects within places, may be magnetized in peculiar ways. And people within a victim's professional and social circle may also be considerable influences. It is important to understand all of the significant physical and psychological and psychic influences in a person's life, before actually understanding the processes and forces at work, and how to effectively treat the condition and circumstances.

17 • Methods of Defense 1

“Having made his diagnosis and being ready to proceed to the handling of the case, the exorcist has to achieve three things: he must repair his patient’s aura, clear the atmosphere of his environment, and break his contact with the forces that are causing the trouble. These three things are interdependent, and not one of them is first or last. It is next to impossible to get a damaged aura to heal if you do not clear the atmosphere; nor will the atmosphere remain clear for long if you cannot break the contacts.” Indeed. A fourth task, albeit less immediate, is also quite and equally essential, namely helping the client (a) to prevent subsequent attacks, (b) to learn how to protect himself, and (c) to make whatever changes in behavior and consciousness are needed in order for the client to remove the underlying causes. These three sub-tasks are also quite interdependent.

The first three tasks can be accomplished, with the client’s permission and cooperation, through a variety of means, including properly conducted affirmations, demagnifications, rituals, visualizations, and invocations. The properly trained and qualified occultist is also a spiritual student, and understands the underlying basis of both occult attack and spiritual healing, which are closely related. Occult forces, on etheric, astral, and mental levels, manifest analogously to both electricity and magnetism. Thus the exorcist must be able to wield these forces safely, to properly refocus whatever improper paths of force may be present. One can stop a flow of energy, either through redirection or absorption, but one must take great care not to cause thereby another, potentially greater difficulty, or to cause any additional suffering. In some cases, the incoming force is simply returned to its source. In some cases it is dissipated or dissolved. In some cases it is absorbed. Each case will determine its own proper solution, and the properly trained and qualified occultist will simply sense the needed appropriateness, which will then determine his or her means and methods.

Some practical considerations include (a) relocation, removing the client from the offending atmosphere, (b) the removal of offending magnetized objects, including clothing, (c) the use of salted water or consecrated bathing, and (d) changing the configuration (location and angle) of the client’s bed.

For protection against psychic attack or influence, one should seriously guard one's bodily fluids or excretions, especially seminal fluids and menstrual blood. These are highly magnetized with personal energy and can easily be abused. The same is true, to some lesser extent, for personally-magnetized jewelry, even incidentally-personally-magnetized jewelry.

18 • Methods of Defense 2

Again Dion Fortune misunderstands that which is beyond her experience, namely the means and value of the meditative method in contrast with the means and invocative method. Her experience and understanding is limited to the use of invocation and only in the sense of calling upon external forces. What she fails to grasp, is that meditation can be very, very effective, and naturally invokes higher, internal forces. Her superficial understanding of meditation is based on her experience with superficial meditators. Her bias and reliance on invocation and external forces is simply based on her training. The properly trained and qualified occultist is also a spiritual student, who understands and relies on the higher nature, in contrast to the ego.

Occultism without a spiritual foundation is both a matter of arrogance and danger. It relies on human strength and manipulation of external forces that are often beyond the understanding and ability of the not properly trained and qualified occultist. People who rely on lower, external magic are people who are simply unable to draw upon the higher, internal magic.

Despite her misunderstandings, Dion Fortune realized a need for combining the two fundamental methods, meditation and invocation. Meditation is about refinement of consciousness. Invocation is about aligning ourselves with energy. What matters in invocation are the source and quality and nature of energy or force invoked. If it is of and from the soul, then it is qualified by the wisdom of the soul, which is necessarily of a higher order. If it is of and from some external source, then it is qualified by that source, which is necessarily of a lower order. The higher order source is always good, always beneficent. A lower order source may be more or less good or evil. But contacting such as source, through the ego rather than the soul, places the burden of control on the ego and personality, the lower self.

Occult attacks usually and generally involve both a thought-form and a related current of force. A thought-form is located in a place of consciousness, where it has been projected, but it is connected to a source through a current of force.

A means of protection is the utilization of a magic circle. The circle can be created through either meditation or invocation or both, the idea being to banish the unwanted influence and sustain the circle to prevent the influence from resuming. Dion Fortune details ways to do this, based on her experience and training, using magnetic current and ceremonial invocation, but there are many other ways as effective or more effective than this.

Unfortunately, occult activity at the ego level is compounded by conflicts between egos. At the soul level this simply never happens. The properly trained and qualified occultist never needs to be concerned with dominating others or being dominated.

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“Psychic trouble not infrequently arises owing to the formation of an undesirable rapport.” A rapport is simply a sympathetic etheric and astral connection between two or more people that facilitates the exchange of etheric and astral energies. A “good” rapport exists between people who are both physically, psychologically, and psychically healthy, who have a healthy relationship. A “bad” rapport exists where one attempts to influence or manipulate or use the other person. So it is really all about ethics and respect for one another.

Rapport can be established between two or more people, between a person or people and a group, or between a person and various external entities or kingdoms of nature. The problem with wrong association or relationship is that one will be influenced by the character and quality of the other party or group, in effect being seduced in consciousness. On the other hand, right association is beneficial to everyone involved, through the sharing of quality of consciousness.

In dealing properly with unfortunate associations one must break the rapport, by dissolving whatever etheric and astral and mental links there may be, breaking both the influence of any associated thought-forms and any currents of

forces. Thought-forms are relatively easy to dissolve, through imagination or invocation, unless they are strengthened by intense or collective focus. Artificial elementals are somewhat more difficult to deal with, either through dissolution, banishment, or absorption. Absorption is the more difficult method, but the cleanest and the more gracious, but one must be both very strong and quite pure in order to do this without ill effect. More often, thought-forms and even artificial elementals are simply returned to their source.

One very practical and effective occult principle is to not associate with anyone who is coarse or evil or inherently harmful. In the case of dissolving a “wrong” association one must take care not to have anything again whatsoever to do with the person or group, on any level. If one cannot do this for oneself, then the assistance of a friend may be needed, but this is effective only to the extent that the victim is genuinely committed to dissolving the offending relationship. Many if not most instances of spousal abuse or child abuse (or any sort of abuse in relationship) are compounded by the psychic factor, through etheric connection and through astral connection, which are usually very difficult to break, even with the consent of the victim. Similarly, and even more so, for any past or present life associations or connections to the dark side.

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There are various guardian angels, members of the deva kingdom and the manifestation of one’s own soul, or higher consciousness, who provide protection and healing to whatever extent are allowed by karma and responsiveness. The real keys to this are refinement and responsiveness.

“It is the aim of the mystic to live exclusively in the Higher Self. It is the aim of the occultist to bring this Higher Self through into manifestation in brain consciousness.” Not entirely true. It is the aim of the mystic to live as much as practicable in the higher self, and to live so as to allow as much of the higher self as practicable to manifest through the lower self (mind, emotions, and body). The only real difference between the mystic and the occultist is that the mystic lives primarily in and through the heart, while the occultist lives primarily in and through the head (mind). The advanced spiritual student and esotericist, is both mystic and occultist, but both aspects of his or her nature are overshadowed by the higher self, and not the ego.

The problem of the occultist is that of conquering the lower self and especially the mind and ego. The mind tends to attach itself to things, and serves both as a tool and a limitation. The effective occultist must maintain self-control on all levels. The effective mystic has no (lower) self to control.

“Behind the physical plane lies the astral plane, and behind the astral plane lies the mental plane, and behind the mental plane lies the spiritual plane, each plane acting as a plane of causation to the one beneath it, and each in turn being controlled from the subtler plane above it.” The astral plane is the plane of psychic consciousness and the lesser magic. The mental plane is the plane of greater magic. But the spiritual plane, buddhi, is the plane of the soul and the plane of the Christ-force, which is above and beyond all magic.

“The Christ-force is the equilibrating, compensating, healing, redeeming, purifying factor of the universe. It should be invoked in every operation of psychic self-defense where any human element, incarnate or discarnate, is concerned. Where non-human elements, such as elementals, thought-forms, or the Qliphoth, have to be dealt with, it is the power of God the Father, as Creator of the universe, that is invoked, His supremacy over all the kingdoms of nature, visible and invisible, being affirmed.” The force of God the Holy Ghost should not be invoked in regard to psychic difficulties. True enough, though the Christ-force will naturally draw upon creative force as needed to deal with non-human elements.

There are two groups of occultists who serve in some sense as occult police. Those of the lower order who have banded together to balance the presence of black magic, and those of the higher order who simply serve within the framework of karma and higher purpose.