



# The Upper Triad Material

Topical Issue 7.72

## Practical Occultism

The Books of Dion Fortune



---

# The Upper Triad Material

Topical Issue 7.72

Practical Occultism

---

Fourth Edition, December 2006

---

Published by

The Upper Triad Association

P.O. Box 1306

Victoria, Virginia 23974 ( USA )

The Upper Triad Association is a 501 ( c ) 3 non-profit educational organization established in 1974 and devoted to the study and practice of various principles leading to personal and spiritual growth.

[www.uppertriad.org](http://www.uppertriad.org)

---

# Contents

		Page
Chapter 7.72	<u>Practical Occultism</u>	1
Section 7.721	<u>Aspects of Occultism 1</u>	2
Practical Occultism in Daily Life	A 101	3
Psychic Self-Defense 1	A 102	18
Psychic Self-Defense 2	A 103	35
Section 7.722	<u>Aspects of Occultism 2</u>	55
Sane Occultism	A 286	56
The Machinery of the Mind	A 287	99
The Problem of Purity	A 288	99
Through the Gates of Death	A 289	99
Section 7.723	<u>Aspects of Occultism 3</u>	99
Applied Magic	A 290	99
Aspects of Occultism	A 291	99
Love and Marriage	A 292	99
Section 7.724	<u>Aspects of Occultism 4</u>	99
Esoteric Orders	A 293	99
Spiritualism and Occult Science	A 294	99
Training and Work	A 295	99

		Page
Section 7.725	<u>Occult Philosophy</u>	99
The Cosmic Doctrine	A 296	99
Principles of Hermetic Philosophy	A 298	99



# Chapter 7.72

## Practical Occultism



## The Books of Dion Fortune

Using the pseudonym Dion Fortune, Violet Mary Firth ( 1891-1946 ) wrote a number of books based on her own experience with magic and occultism. She learned first-hand many of the dangers in occultism, and through experience she learned many painful lessons, and developed practical safeguards. Thus her experience and her writing emphasize the practical aspects of occultism.

This chapter consists of précis-review articles on fourteen of Dion Fortune's non-fiction books. Each article summarizes Dion Fortune's teachings and insights, and provides some additional insights based on our own experience. An additional review article, regarding the Qabalah, appears in Chapter 7.6

# Section 7.721



## Aspects of Occultism 1

Section 7.721 consists of three articles on two of Dion Fortune's books.

[Practical Occultism in Daily Life](#)

[Psychic Self-Defense 1](#)

[Psychic Self-Defense 2](#)

## Practical Occultism in Daily Life

Dion Fortune's Practical Occultism in Daily Life was first published in 1935. It includes chapters on the control of the environment, remembering past incarnations, working out karma, divination, the use and abuse of mind power, etheric magnetism, and the problem of the unpolarized.

There is of course nothing untoward about the word "occultism." In the classical sense it means the utilization of the mind or head-centered nature in the process of self-discipline and eventual self-mastery. It also means the science and practice of working consciously and objectively on non-physical or psychic levels. Occultism is neither inherently good nor inherently evil. But it can be used for good or ill, depending on the ethics and consciousness of the occultist. Fortunately, the more potent occult "abilities" only emerge through proper training and qualification, and cannot be used selfishly or for ill. Only those who are not spiritually focused can do harm. And yet there are "occult" organizations who train those who are not spiritually focused, who are not qualified in any higher sense.

Dion Fortune's approach to occultism is definitely Western (there are comparable Eastern practices) and based on her own experience.

### 1 Practical Occultism in Daily Life 1

The basic principles of occultism are generally available to those who look for them. But without training, there are many inherent dangers in occult practice. There are various occult schools who train students in various occult practices, so there are many with some training in these matters. But occult schools generally do not focus on spiritual qualifications, and therefore many of their students are unqualified, lack genuine (selfless) motive, and are tempted by self-interest into wrongly using their knowledge and abilities. "Good" occult schools teach ethics and consider ethics to be an essential safeguard. But the advanced schools, which are necessarily non-public, require students to already embrace considerable ethical consciousness.

Thus keys to “success” in occult training include purity of motive, and purification of consciousness. One must be relatively free from emotional bias. One must be well-balanced and very stable, emotionally, mentally and psychically. “A knowledge of technicalities is not enough for occult work; it is the attitude that is all-important and that determines the nature of the ultimate issue. This attitude can only be arrived at by self-discipline and purification of character.”

Other keys include genuinely understanding occult principles rather than simply methods-without-deeper-context, and the timing of applications. With knowledge and understanding, there is the possibility of wisdom. With intelligence and pure motive there is the possibility of worthwhile applications. With an understanding and perception of the timing of natural energy flows, there is the possibility of enhancement. But one must also be aware of the karmic factor. One cannot simply use (occult) principles and methods to overcome karmic factors. But being aware of karma, one can use them to work through karmic factors more effectively.

In many occult “happenings” there is simply not much appreciation for one underlying fact, namely that we attract energy and forces according to our consciousness and manner of practice. Those who dabble in occult matters, who are not pure and selfless, tend to attract all manner of beastly-lower energies. But those who are purified, qualified, refined, and sincere, tend to attract only the higher energies. And yet many of the current conditions in consciousness, physical ills, emotional instabilities, mental illness, psychic disorders, can be traced to improper development, misuse of abilities, and harmful practices.

“Diagnosis must always precede treatment, and the diagnosis of subtle psychic conditions is by no means a simple matter, because the subconscious element has to be recognized and allowed for, and it is not easy to be sufficiently impersonal and unbiased to achieve this when our problems are pressing acutely.” “Given these two things, a right judgment as to the nature of the problem and ability to concentrate, a great deal can be done ... Some problems can be worked out in their entirety and all problems can be made easier to bear, even if they remain unsolved.” True. But unless a problem is resolved, unless the cause and effect relationship is understood, unless there is real adjustment in consciousness, whatever caused the problem will continue to apply in



consciousness, leading to additional ills. Effects on any given plane of consciousness arise from causes on more subtle levels. The cause and effect "chain" is complicated in the sense that the individual's consciousness over time and space (past, present, and future) is involved as well as that of the community and race as a whole.

Each plane has its own power, and rules and conditions. The experienced and trained occultism can work with these powers, within the boundaries and limits of the rules and conditions. Thus occult practice has well-defined limits. One cannot be afflicted unless one is vulnerable in consciousness. Spiritual healing only works where there is a genuine adjustment in consciousness, where the intended lessons are actually learned.

## 2 Practical Occultism in Daily Life 2

Dion Fortune uses the expression "soul" to refer to the more subtle aspect of the (lower) human consciousness, not the "soul" as we use the word (meaning *atma-buddhi-manas*) (above and beyond the human personality). She refers to "faculties in the soul of man" but this actually refers to human abilities on non-physical levels, not to that of the underlying and overshadowing soul. "There are tides and eddies in the affairs of men which cannot be explained by the material sequence of cause and effect." True. Causes come from all levels of consciousness. And the flow of energies on subtle levels brings considerable conditioning to bear on every situation. All of the various planes of consciousness inter-penetrate one another and are closely related. We all have various senses, including subtle and largely undeveloped higher senses. The proper occultist is trained to sense on more subtle levels and to interpret impressions from these senses clearly, to see the larger panorama of cause and effect relationships, in the context of energy flows, and work within these things for good. The problem is that most are untrained and undeveloped and that "impressions" are substantially ignored or misinterpreted and misunderstood.

We are substantially influenced by the quality of the astral or psychic environment, by the feelings and thoughts around us. Most people are influenced passively, without being aware of the influence. With proper awareness, we can more fully appreciate our environment and work to improve that environment, through our own healthy feelings and thoughts. It is not very

healthy to be passive to our psychic (etheric and emotional and mental) environment. It is also not very healthy to be indifferent to conditions or consequences. Nor to impose ourselves on the environment without discretion and wisdom. The trained but unqualified (unwise) occultist deliberately impresses his or her environment with his own energies, but with understanding and wisdom (and consciousness) the qualified occultist exercises discretion in how this is done. It is wrong to impose. It is right to encourage goodness.

In arrogance, the trained but unqualified occultist tries to change the world, to his or her own (merely) apparent benefit, beginning with the subtle planes of consciousness, drawing energy from the various planes of consciousness. In wisdom, the qualified occultist embraces humility and seeks to cooperate with and work within the flow of divine energies, for the good of all. Which is a very different practice altogether.

And yet the qualified occultist has nonetheless a positive influence on his or her psychic environment, simply by virtue of his or her presence, through quality of consciousness. And the work that is actually done simply adds focus and momentum. "This we do by working from within outward." Thus one's proper first concern is upon the quality of one's own consciousness. And second, how that consciousness affects the psychic environment.

### 3 The Control of the Environment

"The control of the environment must begin with self-control, and until we cease to be influenced by surrounding conditions we cannot hope to exercise any mental influence over them. Paradoxically, it is only when our environment ceases to matter to us that we have the power to change it by mental means." Inner harmony is essential. Meditation is invaluable. "Not upon the subject of the problem that is to be solved, but rather upon spiritual development and unfoldment; upon selfless dedication to the highest ideal that can be conceived ..." In short, the key to success in occult practice is a selfless and spiritual focus. To draw energy and qualification not from matter, but from spirit. From inner changes, we are better able to deal with outer circumstances.

Honest appraisal of oneself is essential. One must identify one's own weaknesses in consciousness and begin to remedy them. One must apprehend

and accept one's circumstances and condition in consciousness, which are simply and significantly the result of our own actions. These circumstances and conditions are the means through which we learn. One cannot grow without learning the lessons of one's life. Thus to accept, and learn, and then change. "We can never hope to escape from a condition until we have broken by means of realization the karmic bond that binds us to that condition and fulfilled its lessons. That is why talismans made by any person except the one who uses them are valueless, and why the operations of ceremonial magic directed to mundane ends are apt to induce drastic reactions." Most focus on treating the effects rather than dealing with actual causes. But only in working through actual causes, and intended lessons, is there is any real healing or any real progress.

Additional qualifications include a degree of self-control, to be non-reactive emotionally and mentally and psychically, and to "rise above irritation by meditation on compassion and serenity; above fear and nervousness by learning to control our imagination, for fear is entirely the product of the imagination."

#### 4 Remembering Past Incarnations 1

Most people who seek to recover information about their past lives are moved by curiosity, glamour, or vanity rather than genuinely seeking understanding. But genuine information, recovered first-hand rather than relying on others, does have some value. It reinforces apprehension of continuity of life. It brings humility to the waking-consciousness as we realize we have passed through weaknesses and challenges that may be no longer apparent in consciousness. And it offers encouragement for further growth.

The problem of recovering information about past lives is mostly a matter of distortion. Clairvoyants are almost all generally poorly qualified. They generally see what they want to see, and draw from reflections rather than actualities, and what they see is distorted by their own lower consciousness, and so do not see clearly. To recover information first-hand is much better, but one must still be trained and qualified, for otherwise one also sees what one wants to see, and what is seen is usually and substantially distorted by glamour, expectation, and the various biases and conditioning that is present in consciousness.

One must realize that one's apparent consciousness belongs to the lower self, and not to the higher. Personality is a mask. The soul or higher self incarnates as a personality, but that personality or lower self is very highly conditioned by its worldly existence and illusion of separateness (and actuality of artifact) (the personality is a distorted reflection of the soul, not at all the soul itself). What is in incarnation is transient. It is created, incarnates, gathers experience, expresses itself, learns and grows, and then passes away. In "death" the vehicles of the personality (body, etheric double, emotional body, mind) all disintegrate. None survive. It is the soul that extracts value from the incarnation, and then builds another personality for rebirth. As lower selves we tend to think of ourselves as more real than we are, instead of looking beyond ourselves to the greater reality of what we are at the soul level.

The typical clairvoyant can at best gather impressions from the reflecting ether, which are simply not very accurate. Accurate records are preserved in the akasha, but accessing the akasha requires considerable training and qualification. In the final analysis, one can only properly access the akashic records when one is both trained and qualified, and when one is sufficiently indifferent. In short, only when one does not seek, can one find. It is all a matter of embracing higher consciousness.

## 5 Remembering Past Incarnations 2

There are of course techniques and methods that the properly motivated can utilize to recover information from the akasha. These involve meditation and self-qualification. To allow the panorama of one's wholeness (past, present, and future) to emerge. There is necessarily an influence of the subconscious mind. And of the conscious mind. These are biases and conditioning that must be worked through before one can see clearly. And as memories (records) are accessed one must remember that these are impressions of memories, not the actual memories themselves (which requires considerable much more training and qualification). If there is any personal reaction to these impressions, then that means that we are functioning at the lower level (ego-consciousness) and not at the higher (soul consciousness).

On the other hand, if one can genuinely touch the akasha, then one has a thread of consciousness that can potentially reveal considerable insights into one's nature, providing in turn some insights into the present, and what is needed in consciousness. And yet, one should exercise considerable caution in "accepting" these impressions and insights as "true" due to the necessarily considerable biases and conditioning, and the fact that our own imagination is engaged in the process. Instead, if one can simply work through the higher self, one finds that whatever insights are actually needed will be revealed to us, without seeking. And so there is no need for seeking.

## 6 Working Out Karma 1

"Karma, or Destiny, is the influence of past lives as it affects our present life. It shows itself in two ways: in environment and in character." It determines our body, our character and temperament, our consciousness, our circumstances, and our opportunities. In a higher sense, karma refers to future as well as past and present, as what we are extends beyond the illusion of time and space. But in the practical sense, it is what we have to work with in the here and now.

Temperament refers to the ray nature of the particular personality or incarnation. Character is "temperament modified by experience." We tend to learn and grow relatively slowly, through experience and expression, which improves our character. We are subject to environmental influences, our own personality and its surroundings, as well as the confluence of energies attracted by virtue of our karma and by virtue of our nature. Changing one's character is how one changes one's karma. Ultimately, we are responsible for ourselves, and our circumstances.

Through purgatory, either between incarnations or in real-time, our weaknesses and limitations are gradually overcome, and strengths encouraged. The ensuing character is simply the consequence of this balance of various strengths and weaknesses. We all have various strengths and weaknesses. But character is the overall integration over all of this. The aim of life is evolution in consciousness, to develop along the ray lines of a given incarnation, gathering experience, assimilating that experience, and growing in consciousness.

## 7 Working Out Karma 2

“Karma determines character; and character, by determining the way in which we treat our environment, influences profoundly the way in which our environment treats us.” There is some predestination, but only in the sense of boundary conditions and influences. How we respond to these can change them. We can change our attitudes. We can change our karma. But we cannot evade what is needed. “Karma is a thing to be accepted, not eluded.” Karma needs to be welcomed, and worked through, for there to be any real progress. Problems in life are not signs of weakness, they are signs of opportunities.

Those who embark consciously upon the spiritual path actually invoke karma and this results in an acceleration of karmic fulfillment. It evokes both crisis and the power to work through crisis. As lessons are truly learned, and needed adjustments made in consciousness, there is no need for those lessons to be repeated. If we do not learn the needed lessons, then karma will continue to evoke opportunities for us to face those lessons, until such time as they are satisfactorily resolved. There is no good karma or bad karma. There is only karma.

## 8 Divination: Its Uses and Limits

“Divination is really a spiritual diagnosis whereby we try to discover what subtle influences are at work in our affairs. It can be exceedingly helpful if rightly done; but it can be exceedingly harmful if improperly done because of the depressing suggestion and sowing of unwarranted suspicion to which it can give rise.”

Divination is of three types. Purely psychic divination relies entirely on psychic talent and training, but is subject to any personal bias or limitations. Then there is psychic divination utilizing a crystal or some other point of focus. And finally there is symbolic divination, where one relies to some extent on a set of arbitrary symbols, such as Tarot cards.



There are a number of problems associate with divination, all of which relate either to talent and training or to the personal factor (bias). Thus even with talent and training, the existence of personal bias tends to skew the results quite considerably. Moreover, "no seer can skry for himself in any matter in which he is intimately concerned." This extends even to others if they are affected by the presence of someone intimately involved in the issue. Most so-called psychics lack appreciable talent, lack proper training, and are easily influenced in their impressions, and are therefore unreliable.

Dion Fortune suggests the Tarot as a potentially effective instrument, provided one is both trained in the significance and manner of the cards, impersonal, and able to be in touch with the energy behind the cards. One should do this for oneself, and not rely on others. No professional psychic or card reader is properly qualified, simply because those who are properly qualified would never engage in professional practice.

Tarot cards are inherently personal, in the sense of being imbued with the energy and magnetism of the user, but inherently impersonal in their use, if done properly. They are simply tools, magnetized by the user, to be used as points of focus, to enable the seer to get in touch with underlying energies and forces. Used properly, with multiple spreads, the results from each spread should be appreciably consistent and reinforce one another. But the real key to successful divination is simply the quality of consciousness.

"All visions and voices that are heard when one is under strain should be highly suspect, for even if they spoke the truth they would be unwholesome symptoms, indicating that the mind is tending to come apart, to dissociate, under the strain. Every experienced occultist always closes down all supernormal faculties when conditions are adverse, because he knows that the still small voice is ... heard only in the silence." "The higher contacts give a sense of power, of protection, of peace; they do not speak with voices. It can never be said too often that whenever the Unseen becomes visible to the physical eye, or audible to the physical ear, something is going wrong with the works, for the planes are leaking the one into the other and unless the leakage can be stopped, mental unbalance will result."

It can also never be said too often that virtually all forms of emotional and mental illness are the result of the abuse of one's emotional, mental, and psychic faculties. Even drug abuse is mostly a symptom of earlier, psychic abuse.

One should continually remind oneself that impressions are not the same thing as the actualities we seek to apprehend. Impressions are subjective. Impressions are necessarily distorted by our own consciousness (aura, feelings, thinking). To be able to discern matters clearly requires very considerable training and qualification.

"Professional occultism, which is a breach of the very best of the spiritual sciences, is a sordid and unsatisfactory business, which blesses neither those who do it nor those who have it done." Professional occultism leads necessarily to compromise, and a weakening of abilities. The ethics and morality and conscience of the occultist are extremely important.

## 9 The Use and Abuse of Mind Power

Mind power is simply using the mind and the will in the focusing of psychic forces, for good or ill. To use this power, to utilize psychic forces and magical techniques to influence others for our own apparent benefit, is wrong, in part because it is an imposition on others, in part because it is inherently harmful to others. It is the way of black magic. To use this power, to draw upon the reservoirs of cosmic force, for our own apparent benefit, is also wrong, because it is selfish. But to use this force, to draw upon the reservoirs of cosmic force, consistent with the flow of that force, to encourage the good of all, is not wrong. It is the way of white magic.

A well-developed mind is a powerful instrument for good or ill. Knowledge of occult principles coupled with some occult training, makes the mind even more powerful. And dangerous. Any mental or psychic activity that is either selfish or harmful to others or both is wrong. Any form of psychic imposition is both harmful and wrong. And leads ultimately to a weakening of our own abilities. If one lives in balance, in harmony with natural law, with kindness and consideration for others, then one will necessarily be both healthy and prosperous. The cosmic reservoirs are limitless. There will always be energy



sufficient for our needs. When we live in balance, when we live selflessly, we simply attract whatever energy is needed, for ourselves and for others.

Occultists, especially unqualified occultists, tend to meddle in energy flows. The ability to interact with psychic forces tempts many to do so, without any real understanding, without discretion, without wisdom, in short without real consideration for the consequences. The truly wise occultist works with psychic forces in very subtle ways, without imposing on others, without interfering in the natural flow of energies. It is in collaboration with the divine, not an imposition of our own will upon divine forces.

A meditative aura is essential. Harmlessness is essential. Humility is essential. Honesty is essential. Selflessness is essential. With these characteristics there are natural safeguards against abuse, from our own potential for abuse, and from that of others. Thus consciousness and conscience (awareness, ethics, morals) are again quite important.

It is not our own power that matters. It is the divine power that matters. We cannot appropriate that power, but we can embrace it, in humility, in wisdom, and allow it to flow through us, sharing, for the good of all. That is what true occultism is all about. Service. Understanding natural law on psychic levels. Working gently with psychic forces, without imposing, for the good of all.

The self-centered sees only his or her own apparent powers. Similarly the humanist, who fails to see the divine underlying and overshadowing all. This divine force is extremely powerful. We need to understand our own limitations, and be sure of our own qualifications, before we begin to consciously wield occult forces. Moreover, the attraction of such forces is extremely stimulating, evoking in some sense a crisis of intensification. Unless one is very pure, there is the danger of being seriously burned. Thus the emphasis of genuine occult schools on ethics and purity and qualifications rather than techniques.

Evocation can be either ceremonial or meditative. Ceremonial evocation is more head-centered, relatively more objective, more occult. Meditative evocation is more heart-centered, relatively more subjective, more mystical. Even better is to combine the two approaches, namely to use the quality of meditation to attract the force, and the ceremonial approach for focusing and application.

One meditative method “consists in increasing awareness by means of contemplation of symbols of infinity, eternity, and omnipotence, affirming and reaffirming the perfect harmony of cosmic law, and picturing our own relationship to that which we are contemplating.” This leads to “increasing vitality, mental capacity, and poise.”

“The only safe thing to do when we want our problems straightened out is to surrender ourselves unreservedly to cosmic law and determine to do the right thing, whatever it costs.” With trust, there is never any concern for expediency. Worldly circumstances tend to resolve themselves with quality of consciousness, not by virtue of wanting or seeking or application of occult forces. Those who seek money or prosperity or abundance are simply self-centered and worldly, not living in harmony. For one who is in balance, whatever money or prosperity or abundance is needed simply comes. The wise seek only a deepening spirituality.

## 10 Etheric Magnetism 1

Electricity and magnetism are two forms of a single force, namely electromagnetic force. This is not merely a dense physical phenomenon, but also one that functions on other planes of consciousness (etheric, astral, mental). In some sense the reservoir of electromagnetic energy lies on the etheric plane. It has consequences on the dense physical plane, and influence on astral and mental levels, but it works primarily on etheric levels. Electromagnetic force is simply the application or influence of electromagnetic energy.

The human body, like all natural bodies, exerts an electromagnetic field on etheric levels. This can be measured on dense physical levels, but is more properly perceived as etheric. Human vitality draws from the larger (planetary) energy field. Thus the health of the etheric body, its ability to receive and process etheric force, is essential to vitality. Healthy or otherwise, the human being is inherently magnetic, and exerts energy (and therefore force) from the etheric or vital body, by virtue of every action, feeling, and thought. “This magnetism varies in quality as well as in quantity” according to health, vitality, and consciousness.

Some people simply radiate magnetism, for good or ill. Some people are less open, more contained, more conservative, more deliberate. It is not very healthy, in this sense, to be wholly contained. It is also not very healthy, in this sense, to radiate one's magnetism without conscience. We are necessarily responsible, and accountable, for all of our actions, and consequences, including the energies we radiate. The object of etheric magnetism is vitality, and healing, and healthy energy should be shared with anyone who needs. Indeed, it should be shared without discrimination, but also without imposition. But if we are not healthy, physically or etherically or emotionally or mentally or psychically, the energy we share is likely to be more harmful than not. Thus it is essential for the energy-worker to be healthy on all levels. And wise.

There is therefore the normal, healthy giving and receiving (sharing) of magnetic energies. There is also a matter of taking energy (vampirism) and imposing energy (black magic). Again the key is selflessness (ethics and quality of consciousness).

This is all a matter of "the exchange of magnetism between any objects that come within the range of each other's electrical fields." Healthy relationships are marked by healthy exchanges of magnetism (and vitality). Male magnetism is equal to female magnetism, but different in nature and in some characteristics, largely because male and female consciousnesses are equal but different. And yet the fully functioning adept has both male and female magnetism, is fully healthy, and is able to function intelligently on all levels of consciousness.

## 11 Etheric Magnetism 2

In most cases "the female receives etheric magnetism from the male whenever there is any degree of sympathy between them, whether in the comradeship of the workshop or in social relationships ..." "The amount of magnetism she receives is in proportion to the degree of sympathy ..." Of course she is also sharing energy with him, but on more subtle levels. In any relationship where there is physical (etheric) proximity and some sympathetic context, there will be an exchange of energy and the establishment of a relationship aura. "In a happy marriage, where there is both affection and natural physical relationship, and no marriage can be happy without these two factors, a body of magnetism

gradually builds up which includes both personalities in a single aura." This marriage aura is sacred. "It is this single, shared aura that the real significance of marriage lays, as distinguished from irregular relationships." In the case of adultery, there is a breaking of this energy relationship and a compromising of the relationship itself. Thus adultery is considered both harmful and ethically unconscionable. Similarly, homosexual unions necessarily lack the deeper magnetic rapport of a healthy (non-superficial) heterosexual union.

Dion Fortune suggests that a male "is naturally a polygamous creature; he does not depend on woman's magnetism in the same way" although he is also dependent on the marriage aura in some sense. Not wholly true. The undeveloped male is naturally polygamous, but the properly developed male is naturally monogamous.

## 12 The Problem of the Unpolarized

The unpolarized refers to the unmated. "The problem of non-polarization is not one that either arises or is solved on the physical plane alone." A proper marriage is much more than a superficial physical union. It is a sharing and merging of consciousness, or auras, on physical, etheric, emotional, and mental levels. It is a balancing of male and female magnetism and energies. It is the creation and development of a proper marriage aura, that both protects and nurtures the relationship and any children that are drawn to the relationship.

In this sense of polarization (in contrast with polarization of consciousness on some plane or level of consciousness), an unpolarized male or female will suffer considerable psychic stress if there is not sufficient sympathetic relationship (exchange of magnetism) with another female or male (respectively). This doesn't require a physical union, but sufficient sympathy to mitigate the extremes of the unpolarized state.

It doesn't mean that a man is dependent on a woman, or a woman dependent on a man. But it does mean that health in consciousness requires healthy relationships with members of the opposite sex. One cannot afford to be wholly isolated, either male or female.

Of course there is also a big difference between merely “having sex” and a deeper union in consciousness. For spiritual students there is considerable benefit to this deeper union, both in terms of safeguards, comfort, and growth potential. The isolated occultist (spiritual student), however pure or refined or qualified he or she may be, is necessarily limited in what he can do. Celibacy does have some value, to some people. And casual or promiscuous relationships are inherently harmful. But a properly committed and properly balanced couple can achieve a great deal more, in so many ways, than anyone who is unmated. Of course there are very, very few who are properly mated.



## Psychic Self-Defense 1

Dion Fortune's Psychic Self-Defense was first published in 1930. Even so, it remains one of the most effective guides to this subject ever published. While our understanding may change, higher principles themselves do not change. Our circumstances and the various problems in life come from within. So to do answers and genuine understanding.

Much has to do with ego. We tend to project our own egoistic needs and aversions into the aura, and these projections then come back to us. Thus so-called psychic attacks may be either internally or externally motivated, but in either case compounded by how we respond or react. Some basic protective principles: "Detach and distance yourself as much as you can" from the attacker or negative influence, and do not give in to the attacker's will. But also do not respond in kind. "Keep away from drugs." This includes alcohol and tobacco. Maintain a spiritual focus, but "do not meditate while an episode continues." "Keep to a healthy diet, get plenty of sleep and fresh air, and take physical exercise." The most healthy diet is vegetarian, but even a vegetarian diet may not suffice if one is not healthy in consciousness. And maintain a positive focus with positive activities.

Psychic attack is simply a form of bullying, of imposing energy and will upon another. Any form of bullying, any form of imposition is unconscionable, but it works, it affects a potential victim, only to the extent that that potential victim is vulnerable. Thus psychic self-defense is largely a matter of achieving and maintaining one's own physical, emotional, mental, psychic, and spiritual health. And one the keys to this is not bullying or imposing on others. Thus one must protect oneself, through healthy consciousness, without attacking others or engaging in conflict.

In health, with positive thinking, with self-confidence that is not based in ego, with humility and higher relationship (spiritual focus), comes the strength to face and rise above negative influences.

## Preface

One of the challenges of occult teaching is to provide useful information without providing information that is dangerous. Knowledge and understanding convey power, for good or ill. The higher, deeper teachings are always available to those who are properly qualified, who can intuitively recognize the truth and value and import of those teachings, but those who are not as properly qualified must learn to discern truth and value and import. Dion Fortune's Psychic Self-Defense is one of the relatively few useful texts in this subject area. Those who embrace this knowledge sensibly, with proper motive, will learn and grow. Those who embrace this knowledge selfishly or unwisely, will gain nothing and will continue to suffer.

Much of Dion Fortune's writings come from personal experience. She may not have seen all of the underlying karmic factors, and she may not have been able to place all of her experience in some deeper spiritual framework, but she nonetheless learned a great deal from her personal and practical experience. She developed perception that places all of her experience into a perspective that reveals much of the underlying psychic nature of thoughts and feelings and physical consequences. Her perspective includes psychology and psychism. She realized that everyone is psychically active, that everyone is projecting energy on psychic levels by virtue of thinking and feeling, and that everyone is consequently subject to psychic influences. She realized the prevalence of "teachings" available from unqualified and unenlightened peoples. And she realized just how gullible are most people, especially those in need.

It is a noble sentiment to want to heal or protect oneself and to help others to heal or protect themselves. It is not a noble sentiment to seek apparent advantage over others, to have supposed power over others or to impose on others in any way. Those who abuse their power, those whose thoughts and feelings and psychic projections are inherently harmful to others, necessarily bring such negative energies back onto themselves. And those who are healthy, physically, emotionally, mentally, psychically, and spiritually, are simply not vulnerable. Thus those who suffer from psychic attack have something in their past and present which allows and affords such things.



Ultimately, the keys to psychic self-defense are to learn what practices are harmful, to cease doing whatever is harmful, and to thereby heal oneself. In the meantime, one may need to learn how to protect oneself to some extent, to relieve matters long enough to learn the needed lessons and make the needed adjustments in consciousness. But this is not really possible as long as one is continuing to hurt other people, keeping in mind that it is our thoughts and feelings that do the most damage to others.

The truly enlightened person lives gently but with spiritual strength, without harming people or animals or the environment, without being entangled in external conflict. With growing wisdom, one learns how to do this. One learns how to be effective in the world without becoming entangled.

## Part I . Types of Psychic Attacks

### 1 Signs of Psychic Attack

“We live in the midst of invisible forces whose effects alone we (tend to) perceive. We move among invisible forms whose actions we very often do not perceive at all, though we may be profoundly affected by them.”

To fully understand what is meant by “psychic attack” one must first understand that these invisible forces are not in themselves either good or evil except in the sense that they are qualified with good or evil intent by whomever or whatever has sent them forth, and that these forces may come from human beings in physical form, from human beings who are not in physical form, from non-human beings, from oneself, or from some combination of sources.

One does not have to be aware of these invisible things in order to be affected or to protect oneself, indeed awareness on psychic levels, without proper training, can be disadvantageous. Indeed, many forms of psychic distress can be traced to people who have ventured into psychic realms without proper training or motive. Ultimately, whatever affects us has either come from ourselves or is the result of our making ourselves vulnerable, but these vulnerabilities may relate to current consciousness and activities, and/or to some extent to previous lives, to unresolved issues.



“We must consider the outward and visible signs of psychic attack before we are in a position to analyze the nature of such attacks and indicate their source of origin. It is a fundamental rule that diagnosis must precede treatment. There are many different kinds of psychic attacks, and the methods that will dispose of one will be ineffectual against another.” True enough, for most people and most circumstances; for very, very few people are truly healthy, and most people are entangled in the circumstances of their lives.

The most prevalent, most common form of psychic effect is internal, driven by our thoughts and feelings, by our fears, by our imagination. These effects can be very similar to those from external sources, and unless one is properly trained, it is difficult to discern the difference. Thus one must first make a distinction between a psychic attack, which is externally driven (albeit necessarily related to one’s own vulnerabilities), and something that looks like a psychic attack but is merely self-imposed.

The most prevalent, most common form of (actual) psychic attack comes more or less directly, from our fellow human beings, either through their ignorance or their malice. It can come from either mental or emotional levels and is generally from both. One should never respond in kind, by attacking the attacker, because that always makes things worse. It is far safer, and much more effective, and much more healthy, to simply defend oneself without attacking anyone, by simply not allowing the imposed energy to have any affect upon us.

Psychic “attack” may also come more indirectly, through the concentration of psychic force upon a place or upon an object. Entering such places or handling such objects can have serious consequences for anyone who is not properly protected in consciousness. Sometimes we are simply averse to certain places or certain objects. This is usually our unconscious alerting us to unseen forces. But if we are healthy, then we are simply not vulnerable. Of course even the healthy can do foolish things, and thereby compromise the aura, so one should learn how to protect the aura at all times.

“A sense of fear and oppression is very characteristic of occult attack, and one of the surest signs that herald it ... An approaching occult influence casts its shadow on consciousness before it makes itself apparent to the non-psychic.” Very true. But while fear can be an indication of danger, it also tends to attract

fearful energies. Thus when one is feeling fearful, or depressed in any way, then one is necessarily much more vulnerable. Thus cause and effect are often inter-related. One can be attacked and become fearful which merely compounds the danger. Or one can be fearful and attract an attack, with similar consequences.

As an attack progresses, one tends to lose energy. If one is truly healthy, then an attack generally has little impact. But most people are not able to ward off these energies, and so they lose vital force and become depressed, which undermines whatever health there may have been. Any activity which results in tiredness suggests a lack of vitality, a lack of energy balance, a lack of proper health, not necessarily a psychic attack. But psychic attacks do generally result in a wearing down of one's vital body, and from there, if not properly treated, the ill-effect can progress to physical and psychological levels.

The effects of a psychic attack and the results of drug addiction are remarkably similar in how the body and consciousness are affected. Moreover, drug addiction, the abuse of any drug, often leads to being psychically attacked. The same is true for emotional and mental illness. Sometimes emotional and mental illness is the result of a prolonged psychic attack. But emotional and mental illness can also lead to being psychically attacked. For those who prey on others, ignorantly or maliciously, usually find those who are already relatively weak in some sense or another.

## 2 Analysis of the Nature of Psychic Attack

Much of "the essence of a psychic attack is to be found in the principles and operations of telepathic suggestion." Suggestion in this context refers to three types of influence upon the subconscious mind, namely auto-suggestion, conscious suggestion, and hypnotic suggestion. While "bullying" may affect the conscious mind, the real danger is in its lingering and unrealized effect upon the subconscious.

"Auto-suggestion is given by one's own conscious mind to one's own subconscious mind." Conscious suggestion is conveyed from another to the conscious mind through words. And hypnotic suggestion is conveyed more directly to the subconscious.

Protective mantras are not very effective unless accompanied by focused and sustained visualizations, because the words themselves mean nothing to the subconscious. Similarly, while words can be harmful in themselves, due to the energy conveyed, words accompanied by visualization are more potent. And psychic energy, focused through hypnotism or visualization or other techniques, can be quite very potent.

All forms of non-conscious suggestion are inappropriate, because they tend to circumvent a person's conscious mind, and undermine his or her self-will. The adept is thoroughly trained and conditioned not to impose on other people, consciously or unconsciously. Any form of bullying, manipulation, or imposition is inherently harmful, to the one doing the bullying, and to the one being bullied.

Most forms of suggestion are subversive, and appeal to the subconscious according to the biases (weaknesses) a person may have. Malicious forces look for and find whatever resonates, and then exploit those weaknesses. Thus while one may employ certain protections, the only real protection is to live from strength (healthy consciousness) rather than weakness. The first protection key is purification, of the mind, of the emotions, of the physical and vital bodies. The second protection key is integration, that the whole of the personal should be integrated into a coherent whole, which is then able to be more properly qualified by higher consciousness. A person of qualified and coherent consciousness, who is simply unresponsive to psychic attack, will not become a victim.

Of those who would impose on others are of two types. Those who have some understand of occult principles but lack real quality or wisdom, who exploit the weaknesses of others without realizing how much damage they are doing to themselves. And those who have no such understanding, and are less effective, but suffer nonetheless as their negative energies come back to themselves.

In order to penetrate the defenses of another, consciously or unconsciously, an attacker must have within himself the negative energy to be conveyed. This energy attracts and is reinforced by similar energy from the astral plane. Thus all manner of daemons are attracted and consciously or unconsciously utilized.

And these daemons feed from the attacker even more so than the intended victim.

Typically an attacker utilizes either the self-preservation instinct or the sex instinct (fear) or some form of sympathy of the intended victim or some combination of these. The conscious or unconscious intent is to pierce the aura of the intended victim and insert the "energy" of the attacker. This is facilitated by any form of rapport or close relationship between attacker and victim. This rapport may be from the current incarnation or from some other time and place. And depending on the phase of the moon and other external conditions, an attack may be more or less effective.

The keys to vulnerability are primarily whatever there is in one's aura that resonates with the dark energies and whatever "relationship" may exist with the attacker. A bully is especially effective if he or she is already inside the victim's aura, which often happens in the case of intimate (physical or hypnotic or otherwise sympathetic) relationship.

### 3 A Case of Modern Witchcraft

Like metaphysics or psychism per se, witchcraft is not inherently good or evil. It is the ethics and consciousness of the witch that makes the practice either good (selfless, constructive, helpful, encouraging) or evil (selfish, destructive, harmful, imposing, manipulative). Much of the present circumstances can be traced to earlier activities. Those who have previously dabbled in occultism or psychism or witchcraft, without having requisite consciousness for proper training, are usually seriously affected in subsequent lifetimes by the misadventures and harmful practices of earlier times. Much like drug addiction, the effects can be quite severe and long-lasting, and carry over into subsequent lifetimes in the form of emotional or mental or psychic illness.

Moreover, one who has developed some psychic "talent" in the past or present, without requisite quality of consciousness or training, typically now has the ability for harmful psychic practice without the awareness of what one is doing, i.e. with yet little conscience. All of which plays out through the present consciousness (aura).

Those who live in darkness, even in some subtle sense, are fairly easy for the adept to recognize. Animals especially tend to have the ability to sense darkness in human beings. Thankfully, black magicians are never very powerful compared with true adepts, in part because black magic is an inherently self-destructive path and in part because true power comes from a higher place (the soul) (atma-buddhi-manas) that black magicians simply cannot reach. Moreover, the true adept, while inherently powerful, never applies that power for ill, and never imposes upon others.

#### 4 Projection of the Etheric Body

“... when physical action is produced at a distance by occult means, it is done by employing the etheric double.” The projection of the etheric or energy body is one such means. Another is by induction or manipulation of etheric substance at some distance.

Everyone has an etheric body, but in most cases the etheric body is more or less coincident with the physical body, and “projections” of etheric substance are fairly limited. Emotional and mental forces are much more easily projected; indeed, most people project “energy” on some level more or less continuously, and rather unconsciously. It takes some training to be able to project the etheric body. And it takes even more training to be able to manipulate etheric substance at a distance. Both means are generally considered to be inappropriate unless there is some considerable and compelling circumstances. The properly trained occultist is simply precluded by ethics and training from imposing upon other people. Any projection of energy, at etheric, emotional, or mental levels, should be carefully tempered by motive and permission.

Energy projections that occur unconsciously are unfortunate, and generally lack considerable strength for good or ill. But if reinforced by intention, even unconscious intention, then these projections can be quite harmful, both with regard to the intended victim and with regard to the creator. Artificial entities, demons, are created through the mind coupled with etheric, astral, or mental projection. Once created, these demons take on a life of their own, and if potent enough, can actually draw energy from various sources to sustain themselves. More likely, they are inflicted upon their intended victims and then are depleted. But the “sender” is nonetheless responsible for any created

demons, and the consequences of those demons, whether created and sent forth consciously or otherwise.

Dion Fortune dwells mostly on etheric projections, because they are the more obvious occult manifestations, and more likely to do immediate and physical damage. But astral and mental projections can be worse, but with more subtle consequences. In every case, one is both responsible and accountable for any and all such projections.

The properly trained occultist knows how to create artificial entities, and more importantly, how to destroy them. The proper occultist creates only those artificial entities or projections needed to serve an altruistic purpose, e.g., protection, monitors their activities, limits their independence, and disposes of them when the purpose is accomplished. Disposal is generally through recall and absorption. The danger comes through improper creation of artificial entities or projections, either through willful malicious intention, or through unconscious malicious intention. Thus in addition to proper training, ethics and conscience are extremely important in occult activity.

## 5 Vampirism

There are many misconceptions regarding vampirism. Without all the myth, vampirism is simply the taking of energy from another person or lifeform. Vampirism can be very direct in the sense of deliberately taking energy from someone. It can be semi-direct in the sense of emotional abuse or bullying someone, and thereby taking energy. Or it can be indirect in the sense of unconsciously taking energy from someone. It can involve physical or non-physical people, physical or non-physical animals, and other, non-physical lifeforms. For the human being, the rule is simple. One should never take energy from another person or animal. Vampirism is a form of assault, which leaves the victim weakened and even more vulnerable. A healthy person has no need of energy from others. A healthy person simply does not take energy from others. And a healthy person is simply not vulnerable to others conscious or unconscious attempts at taking energy.

Technically, vampirism occurs on etheric levels, though it may be triggered on dense physical, astral (emotional), or mental levels. The etheric or vital body



naturally draws energy from the surrounding ether, from the vital body of the planet. But when two people are in sympathetic relationship, there is a natural sharing of energy. Much of what is called "healing" is simply the sharing of vital energy on etheric levels, where a healthy person contributes the needed energy to the less-healthy person. This "giving" of energy is altruistic. But the "taking" of energy, i.e., without permission, is unconscionable. In this sense, vampirism is the opposite of healing.

In relationship, between human beings, between animals, between humans and animals, where there is mutual respect and consideration there is a natural and healthy sharing of energy. But where one party dominates, there is usually a concomitant taking of energy from the dominated party. Wherever there is a lack of balance between two people, there is potential for taking energy. The trained occultist simply does not take energy from other people. But many people are untrained, or lack sufficient ethics, and so take energy from other people wherever they can, consciously or otherwise.

Some speakers or performers take energy from their audience, leaving those who are vulnerable devitalized to some extent, which is a form of vampirism. Healthy speakers or performers share energy with their audience, leaving them more vitalized. Healthy people do not draw energy from others because they naturally draw energy from the planetary ether. So healthy people can share energy without themselves becoming depleted. Indeed, the role of the spiritual student or properly trained occultist includes the natural sharing of energy, to and for whomever is in need. But the vampire or psychic parasite is one who takes energy not freely given. Much in the way of psychological illness can be traced to vampirism.

Dion Fortune makes a distinction between vampire and parasite, where the vampire takes energy consciously and the parasite does so unconsciously or involuntarily. But the process is quite similar, and the consequences are equally unfortunate. Moreover, protection is also similar. The only real differences between vampirism and parasitism are intention and extent of responsibility. But whether energy is taken consciously or unconsciously, the taker is still fully responsible and fully accountable. The intensity of vampirism is usually but not always more than that of parasitism.

“... true vampirism cannot take place unless there is power to project the etheric double.” In this sense, the vampire has the ability to project the etheric body onto another person and draw energy from that other person’s etheric body. Cannibalism on dense physical or etheric levels is simply an extreme form of vampirism, but is quite rare. More common vampirism occurs through close sympathetic (but dominating) relationship. Less common is a form of vampirism whereby astral entities take energy from human victims. But even this cannot occur unless a person is open or vulnerable.

When a person is injured or suffering illness, including emotional and mental distress, then that person is naturally more open to the astral plane and the entities that live there. But even so, a good-natured person is much less vulnerable than a more poorly-natured person, because the quality or nature of a person’s aura or consciousness attracts similar energies and entities. There are also often karmic factors in vampirism, in the sense that those who have “taken” energy from others will eventually suffer even more so.

Even so, the properly trained occultist is often called upon to protect others and sometimes called upon to dispose of artificial entities preying upon others. Protection is simply a matter of sharing qualified energy and sealing the victim’s aura, then providing a protective shield around the person’s aura. This can be quite effective, but unless the victim learns whatever the implied lessons may be, unless the victim learns to protect himself or herself, through establishing his own healthy aura and healthy consciousness, then the protection afforded will not naturally endure.

Disposition is a much more serious undertaking than protection. It is inherently difficult to dispose of an artificial entity, especially one that was created with considerable intent and intensity. Even so, the properly trained occultist can isolate the entity, cutting it off from its source, then dissolve or absorb the entity within his own aura. Of course this only works well if one knows how to do this properly and if one has considerable strength and purity. Otherwise, the entity may gain the upper hand. Thus disposition should be undertaken only by the fully qualified. And of course, even where an entity is properly disposed, the disposition does not remove the cause, nor balance the karma of the victim, nor change the responsibility or accountability of the creator.



Dion Fortune describes the battlefield form of vampirism, which is not uncommon, whereby soldiers who are killed, who have some occult training but who are not “qualified” are able to prolong their time on the etheric and astral planes through vampirism. This is of course a very unnatural state of affairs, but a battlefield is a place where all manner of unnatural processes are common. But an ethically healthy person who dies does not prey on others. And an ethically healthy person is generally not vulnerable to being preyed upon by others.

## 6 Hauntings

One class of hauntings generally refers to the activities of disembodied human beings, but can involve embodied humans and non-human entities as well. Most hauntings relate to people who have died, who do not understand that they are dead, who are earth-bound for a while and trying to interact with those whom they have left behind. Another class of hauntings has to do with the energy or atmosphere or conditions of a particular place, which is a consequence of some psychic activity. And a third class involve ritual or ceremonial hauntings. In any case, the influence would need to be fairly strong in order for most people, who are relatively insensitive, to be troubled.

Most hauntings by non-incarnated people are a matter of influence or interference rather than “attack” ... Dion Fortune wrongly (but commonly) uses the expression “soul” to refer to a person, whoever is causing trouble, when in fact the soul is on a higher plane altogether and not directly responsible for the actions of its reflection on lower levels. It is the disembodied “personality” that is directly involved, not the soul. Souls are never on a level where they can suffer distress. But disembodied “people” often suffer distress on astral levels and much of the so-called hauntings are the result of this distress. For the ignorant dead, it is natural to cling to the living. Indeed, often they are unconsciously encouraged to do so by the living, who cling to the dead. In any event, most hauntings are not malicious. But disembodied humans who have some occult knowledge or training can be quite tenacious and difficult to send on. This is especially true for people who had problems with alcohol or other recreational drugs, who are stuck on etheric and astral levels, unable to move on, and unable to satisfy their urges.

Proper occult practice encourages and affords the dead to pass gently through purgatory and on to higher levels. Attempts to contact the dead or otherwise hold them back are simply counter-productive. Treatment for most hauntings is simply a matter of enabling the earth-bound to realize their dilemma and free themselves.

In the case of atmospheric haunting, the treatment is demagnetization, although it is also helpful simply to avoid such places. A place that is haunted is so by virtue of relatively extreme energy projection, e.g., violent emotions that have magnetized the physical surroundings with psychic energy. This is simply an extension of the phenomena of thought-forms and auras. What a person does, says, feels, and thinks has an effect on the environment or atmosphere of a place. If this behavior is reinforced over time then the effects will linger more or less indefinitely, until finally dissipated or at least until remediated.

But people who are relatively sensitive, and vulnerable, who enter such magnetized (haunted) places will be effected through sympathy or commonality of energy quality. People who are sensitive but not vulnerable will be aware of the atmosphere but not disturbed. People who are connected in some way to the source of the haunting will more likely be particularly affected.

In any event, some places are inherently depressing, and take energy from anyone there who is at all vulnerable (as most people are). Some places have such violent energy that anyone who is there is encouraged by that energy. For example, prisons tend to be dark places in terms of energy and atmosphere, where almost everyone who lives or works there is affected in some way. Graveyards also tend to be inherently (by virtue of energy qualification) depressing places. And of course these conditions are likely to be exacerbated if there are disembodied entities there as well.

Ancient places are more likely to be haunted than modern buildings unless built on ancient places, because ancient places are more likely to have suffered (or benefited) from ceremonial magic or ritualistic haunting, e.g., in the case of religious communities. "The group-mind of a religious community is a very potent thing, and when it is disturbed by the corporate emotion of its members, the forces let loose are not readily dispersed." The rituals of a church can be very potent indeed, with long-lived psychic residue. Similarly, religious

artifacts can be quite potent magnetically and psychically. Ultimately, it is psychic forces that haunt a place, and psychic forces that need to be dissolved or remediated in order for a place to be clear.

## 7 The Pathology of Nonhuman Contacts

“There are other forms of life as well as ours whose sphere of evolution impinges upon the earth.” These include all manner of animals and plant-life as well as non-physical (astral) entities comparable to human and animal, such as the various devas, and various elemental lives (in addition to artificial entities). There are in some cases even non-human entities inhabiting human bodies, and human beings inhabiting non-human bodies, but these are unnatural circumstances, arising usually either from dispossession, as someone is forced out of his own body, or appropriation of a discarded form, upon the death of its previous inhabitant.

One should make a distinction between inhuman and nonhuman. A nonhuman entity inhabiting a human form will manifest itself very, very differently than a human being, while someone who merely appears to be inhuman is still human on some level. Thus a man without conscience is still human, while a nonhuman entity living in a human body cannot appear human in any way other than in form. But most contacts with nonhuman entities involve those nonhuman entities in their own, nonhuman forms.

Dion Fortune unfortunately confuses these two, inhuman and nonhuman. She mistakenly attributes inhuman human beings to be nonhuman, citing the circumstances of birth, such as crude coupling or coupling under the influence of alcohol or other drugs, as means for these entities to incarnate in human form. Those circumstances do occur, which attract very crude, but human, entities to birth in human form. Thus children of very crude circumstances may very well be inhuman in the sense of being inherently non-moral and without conscience, but while these are very unfortunate, they are still human beings and are able to function as more or less as human beings. They may very well be strange, and not fall within human behavioral norms or have “normal” human capacities, but they are not genuinely alien. These “inhuman” human beings tend to be closely connected to elemental forces, and so tend to be coarse, destructive, and extremely separative.

The dangers of involvement with inhuman beings are real, but not as dangerous as involvement with nonhuman entities. But in either case, the main danger is that the more normal human being will be corrupted by association with elemental forces. The properly trained and qualified occultist knows better than to experiment with elemental forces or engage nonhuman contacts, except in some cases where there is meaningful collaboration with devas. What Dion Fortune says about elementals is true enough, but she misunderstands the deva kingdom, mostly in failing to recognize the distinctions between devas and elementals. Engagement of elemental lives is inherently dangerous and unnatural. Engagement of deva lives is not inherently dangerous, because the devas are simply not generally receptive to human contact and so it takes considerable skill and training for the human being to be able to work with them. The real danger comes from entanglement in elemental forces, which tend to draw human beings into darkness. Indeed, this is generally how people become black magicians.

## 8 The Risks Incidental to Ceremonial Magic

Dion Fortune describes “the nature of the forces of intelligent and organized evil.” To her this is based on theory and doctrine rather than realization, but to the properly trained and qualified occultist there is no theory, there is only what is understood to be true, based on training and experience and realization.

There are two kinds of evil, called negative evil and positive evil. Negative evil is in part simply the inertia inherent in matter, which naturally resists evolutionary pressure (good). It is also a matter of divine evolutionary qualification in the sense that “evil” destroys forms that are no longer needed, releasing the constrained energy back to the reservoir from which it comes. Thus everything that is created for evolution serves its purpose and is then dissolved. Thus there is balance and conservation of energy. In this sense “evil” is quite natural, and indeed necessary. One aspect of negative evil is ignorance, the absence of understanding, which gives rise to all manner of experience and consequences, leading in turn to evolution in consciousness. But ignorance is one thing. Dabbling in the forces of evil is another thing altogether. And it is this dabbling that can lead to the path of self-destruction.

The properly trained and qualified occultist is naturally and relatively altruistic and works with evolutionary forces in the sense of doing whatever he or she is called upon to do to encourage or facilitate growth in consciousness. Those who are selfish tend to attract forces of darkness, and if they align themselves with those forces in any way, they become entangled. Thus the real dangers in "magic" or occult practice have to do with motive. If one is relatively selfless, and considerate toward others, then there are no real dangers. But if one is selfish, and inconsiderate toward others, then there are very real dangers.

Dion Fortune describes positive evil in the framework of the Qabalah, but in fact what she describes is a combination of negative and positive evil. The negative evil is naturally resistive and destructive and serves to balance and stabilize the thrust of evolutionary force. Positive evil is simply negative evil manipulated by self-serving intelligence, which is inherently and ultimately self-destructive. Demons are created and sustained through selfish and self-serving activity. This "evil" arises from darkness and is attracted to anyone who is of similar quality. Thus one key is simply not to get entangled in questionable practices, while the real key is quality of consciousness.

Black magicians prey upon anyone they can. The workings of black magic draw upon the elemental forces of matter, and tempt people who are susceptible by virtue of coarseness, selfishness, and worldliness, all of which resonates more with elemental force than with evolution.

The properly trained and qualified occultist never gets involved with black magic. The properly trained and qualified occultist works with evolutionary forces, all the while taking into consideration the negative evil inherent in matter, without being corrupted by it. Thus ceremonial magic can be used for good or ill. Magic that carefully evokes evolutionary forces is good. Magic that evokes elemental forces or the forces of darkness, either deliberately or carelessly, is inherently evil (destructive). Unfortunately, much in the way of ceremonial magic is in the realm of ignorance rather than wisdom. And the only real protection is quality of consciousness.

With quality of consciousness there is no ignorant or careless dabbling in magic. With quality of consciousness there is no attraction of demons. With quality of consciousness there is no real susceptibility or vulnerability to the forces of

darkness. Yet so many, who lack quality of consciousness, do dabble in ceremonial magic or other inherently selfish occult practices, and get into trouble. Much of what is deemed insanity in the world arises from previous careless and ignorant encounters with the dark forces. The properly trained and qualified occultist always takes precautions, never evokes forces beyond his or her understanding and training and capabilities.



## 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.

## 19 Methods of Defense 3

“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 against 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.

## 20 Methods of Defense 4

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.

## Section 7.722



## Aspects of Occultism 2

Section 7.722 consists of articles on three of Dion Fortune's books.

[The Machinery of the Mind](#)

[The Problem of Purity](#)

[Through the Gates of Death](#)

## Section 7.723



## Aspects of Occultism 3

Section 7.723 consists of articles on three of Dion Fortune's books.

[Applied Magic](#)

[Aspects of Occultism](#)

[The Esoteric Philosophy of Love and Marriage](#)

## Section 7.724



## Aspects of Occultism 4

Section 7.724 consists of articles on three of Dion Fortune's books.

[The Esoteric Orders and Their Work](#)

[Spiritualism in the Light of Occult Science](#)

[The Training and Work of an Initiate](#)



## Section 7.725



## Occult Philosophy

Section 7.725 consists of articles on three of Dion Fortune's books.

[The Cosmic Doctrine](#)

[Principles of Hermetic Philosophy](#)

[Sane Occultism](#)

永

