Text 10: The Occult Attack

Summary

This text offers a detailed religious-studies and esoteric examination of the mechanisms behind psychic and magical attacks, the operation of invisible forces, and methods of psychic self-defense.

The text draws primarily on the work of Dion Fortune (*Psychic Self-Defense*) and L. Bernard d'Ignis (*Traité pratique du désenvoûtement et du contre-envoûtement*), supplemented by historical case studies involving figures such as Aleister Crowley.

1. Conflicts within Orders and Defensive Techniques (10.1–10.3)

In occult initiatory brotherhoods, the collective efforts of members generate a powerful 'group spirit' or radiating aura. During initiation, each member takes a 'mystery oath'; breaking this oath invokes the sanction of a higher being that protects the group's secrets. According to Fortune, conflicts or betrayal can lead to serious consequences, such as a fatal heart attack or a descent into extreme poverty (the 'Curse of Ahasuerus').

During an occult attack, the attacker seeks to establish energetic contact with the target. This may manifest itself in simulacra (thought-forms with an apparent physical presence, such as an army of black cats) and astral struggles during soul journeys around the spring equinox. Defense relies on breaking this contact decisively. Effective methods include bathing in running water with consecrated salt (a combination of the elements earth and water), as well as physically relocating or moving house to throw the attack off the scent.

2. Materialisations and Psychic Self-Defense (10.4–10.5)

During powerful occult attacks, subtle forces may 'materialize' as gross physical effects. These include physically perceptible sounds (cracking, groaning, words), luminous phenomena (floating balls of light, columns of smoke), foul smells and poltergeist phenomena.

Chemical substances are used as protective agents, such as camphor dissolved in vinegar against milder attacks, or evaporating nitric acid against more severe attacks.

On the psychological level, self-defense rests on a synthesis of two methods: meditation (purifying the mind by focusing attention on peace, harmony and God's love in order to build inner strength of character) and invocation (calling upon the universal power of good by concentrating it through symbols such as the sign of the cross or talismans).

3. Post-mortem Influences, Atmospheres and Vampirism (10.6–10.12)

Sexual desire strongly binds a person to earthly life after death. When bereaved relatives seek an occult connection with a deceased person, the spirit of the dead may take possession of the living, leading to changes in character and the psychosomatic adoption of physical symptoms or causes of death.

In addition, places may become permeated by an unpleasant 'mental atmosphere' as a result of intense emotions or historical tragedies (such as suicidal impulses in buildings on the grounds of a former psychiatric asylum).

Fortune distinguishes parasitism (a coercive relationship in which one partner drains the other's life force) from vampirism in the strict sense, in which someone extracts life energy or blood through an etheric projection. Vampirism leaves microscopic 'punctures' or pinpricks on the skin, particularly on the neck and chest.

Black magic can also give rise to chains of primary and secondary vampires.

Finally, Aleister Crowley's work at Loch Ness illustrates how ceremonial magic - when invoked entities are not properly dismissed afterwards - can leave behind a harmful, dense atmosphere that makes passers-by feel unwell.

4. Symptomatology of a Magical Curse (10.13–10.15)

L. Bernard d'Ignis analyses the diagnosis and symptoms of a 'magical curse' (*envoûtement*).

A decisive factor is the extent to which the target is an 'intuitive': someone in whom there is a strong interaction between the subtle 'double' or wraith (*double*) and conscious thought.

Because the wraith absorbs surrounding energies like a sponge, continually resisting a diminishing life force consumes enormous amounts of energy.

The primary characteristic of an attack is therefore unexplained fatigue (*la fatigue sans raison*), in which a person wakes up already exhausted. This can worsen into despondency, anxiety, a clinging heaviness and physical complaints (such as a lump in the throat, stomach problems, pressure on the chest or frigidity).

In extreme cases, the black magician directs the deeper soul towards suicide. Contemporary social factors—such as increased economic competition and the accessibility of black magic through the internet—increase susceptibility to such attacks.

5. Isolationism, Financial Damage and Egregores (10.16–10.17)

An occult attack operates as an energetic mechanism of repulsion. Because healthy people avoid 'occult contamination' through a reflex of self-

defense, the victim becomes socially isolated, and unprovoked marital arguments or relationship break-ups arise.

Financially and commercially, a magical curse causes persistent miscalculations, sudden drops in turnover, non-paying customers and frequent breakdowns of cars and electrical equipment.

In the commercial world, magic is employed through egregores (group entities) and charged logos (such as Opel's alchemical salt symbol), which absorb the unconscious attention and life force of millions of people to generate sales success.