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Practical Guide to

PSYCHIC SELF-DEFENSE

STRENGTHEN
YOUR
AURA

Denning & Phillips

Tekijänoikeuksin suojattu materiaali

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1

Why Psychic Self-Defense?

Study Points

1. Psychic self-defense is vital to every person.
2. Each person is a composite of body, feeling, mind, and spirit all ceaselessly interacting with each other.
 - a. It is the *astral level*—the instinctual functions of the body's nervous systems together with the emotional functions—that is the most vulnerable to psychic influences.

2 • Chapter 1

- b. The imagination is a special function of the astral level of the psyche, and the imagination can be skillfully directed by the rational mind to picture that which is good for the whole person.
 - c. Things of which we are not conscious can affect us through the astral level: things forgotten or repressed, things perceived subliminally, things that reach us purely as astral.
- 3. Just as each person's physical body is part of the physical world, so each person's astral level is part of the astral world.
 - a. Conscious action can be induced from unconscious experience—such as subliminal advertising of which we remain unaware, and which influences us to make irrational decisions.
 - b. The astral level, both of the psyche and of the world, is the meeting place of influences from the physical, instinctual, emotional, mental, and spiritual activity of purely natural phenomena, other human beings, and other beings.
 - c. While all these activities can influence us, they need not—for we have natural defenses within which we live and move, and we can make these defenses stronger.

- d. It is through the astral level that deliberate or sometimes unintended psychic attacks or the psychic effects of jealousy, anger, or attempts to dominate us reach us.
4. Sometimes, through sickness or from emotional causes, our natural defense (our “resistance”) is lowered; some people are just naturally more open to certain influences; some activities make us more open.
5. For true psychic self-defense a well-fortified aura is the basic need.
- a. “Sensitives” and psychics need techniques of aura fortification to “switch off” their openness.
 - b. People in the business world are particularly subject to forms of psychic stress.
 - c. People involved in welfare work or in counseling are likewise subjected to particular kinds of psychic stress.
 - d. Any physically or emotionally sick person will benefit from aura fortification.
 - e. The stay-at-home parent needs psychic self-defense: the stay-at-home parent is the center of the family’s demands; as the chief buyer for the family, the stay-at-home parent is subjected to the advertising and sales pressures of the total consumption-oriented economy.

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Psychic self-defense concerns *you*. It merits the attention of every intelligent human being. It has a vital part to fulfill: in our duty toward ourselves, in our responsibility toward our dear ones and toward all who may be in our care, and in our responsibility to society and to the biosphere as a whole. Psychic self-defense is important in our physical and emotional, and even in our mental and spiritual well-being, because each person is a composite of physical, emotional, mental, and spiritual levels that ceaselessly interact with each other.

The level of this composite that is most directly vulnerable to psychic influence comprises the lowest, instinctual functions of the psyche (that enmesh with the bodily nervous system) together with the emotional functions. These latter are linked, below, with the instincts and extend, above, into rationally directed or even spiritually charged emotions. The whole range we term the astral level of the psyche; some writers term its lower portions the etheric, but for our purposes it is more suitable to consider them as one.

The imagination is a special function of the astral level of the psyche. It is liable to be colored by impulses arising from the instincts and the bodily senses, such as those of sex or of hunger; equally, it can be skillfully directed by the rational mind to picture that which is seen to be good for the whole person. It can even image forth in its own manner the high aspirations of a person's spiritual nature.

We are not conscious of every function of the psyche, such as, for example, that which directs digestion. But the psyche certainly has these functions, as we can tell when

worry upsets someone's stomach, or an "out-pouring" of long-buried memories produces diarrhea. Unfortunately, too, we may not know what made us do or made us say something on impulse. Such problems arise because, besides those concerns that the psyche can handle very well without our conscious attention, there are other concerns that we have swept under the carpet.

Problems arising from the burial in the unconscious of material that is really not in its province are partly caused by personal attitudes, usually by an unreadiness to cope emotionally with a situation when it arises (say during one's childhood or during a period of general stress), and a failure to review it later when greater maturity or equilibrium, or wider knowledge, could be brought to it. Frequently, however, problems are caused by attitudes that seem built into our society rather than being personal in nature. For a number of people, the state of things is improving, but there are still many for whom various aspects of death, of sex, of even ordinary bodily functions, are not only not to be "talked about"—it is not the question of public utterance that matters—but are not to be recognized, even in thought, as a part of life. Even one's own emotions, or perceptions of plain facts, are not to be privately admitted if they do not conform to an imaginary "standard pattern."

The result of such a condition can easily be that our conscious mind is no longer aware of many matters that do in fact concern it, while our unconscious mind experiences the sensation of being burdened, guilty, and fearful over troubles that it can neither comprehend nor deal with.

It is a good thing for all of us from time to time to look back over the past, not to brood, but to bring it as far as we can into the light of our present knowledge and understanding.

In the external universe that is all around us, there is also an “astral world” of which each person’s own astral level is a part; just as there is a material world of which each person’s physical body is a part, an intellectual world of which each person’s mind is a part, and a spiritual world of which each person’s spirit is a part.

The fact that we are quite unconscious of much that goes on at these various levels, both outside and inside ourselves, does not make our position more secure, but quite the reverse. To illustrate this, recall the publicity that was given some years back to the subject of subliminal advertising.

The word subliminal means, literally, “below the threshold”; in this case “below the threshold of consciousness,” and therefore “not within conscious awareness.” Back in the seventeenth century, the philosopher Leibniz observed that perceptions which were too slight, or too transient, to be consciously noticed might still be perceived unconsciously, and these unconscious perceptions might, then or at a later time, stimulate conscious imaginings, thoughts, words, or deeds, still without coming to consciousness themselves. They remained “subliminal.”

As an example: A person living in an old house, which as long as he has known it has had cracks in the plaster and creaking boards in the floors, may never consciously have estimated the extent of either the cracks or the creaks.

Consciously, therefore, he does not perceive that both are gradually becoming more serious; if there are material advantages in living there, he may not even be willing to see the deterioration. But something in the unconscious part of his psyche has paid heed to the matter, and ultimately he begins to have dreams about the place collapsing.

If he is too clever, he will label these as insecurity dreams, and may go on living there until the house really does collapse. If he is not clever enough, he will ignore the dreams completely, with exactly the same result. If, however, he has an average mind—he is likely to let the dream draw his attention to the facts, and call in a surveyor. He is then likely, however, to decide that the timely warning in his dream was a special bonus from heaven. This is not surprising, because at no time is he likely to remember noticing the deterioration from which his unconscious mind formulated the warning.

This peculiar ability of the psyche to produce conscious action from unconscious experience began to be exploited in advertising some years back. One method took the form of inserting in a cinematic film a few frames conveying the intended message. What the subject of the film as a whole might be was unimportant. When the film was shown, the conscious mind of a viewer could not possibly detect the passing of the implanted frames as more than the merest flicker, and normally would not register the frames at all, but the unconscious mind, which is part of the nonrational area of the psyche, got the message. Furthermore, this message was almost certain to be acted upon, because the rational

mind, having no awareness of the transaction, could form no judgment about it. The effect was very much like that of a post-hypnotic suggestion.

In an experiment conducted to demonstrate the method, a film on a neutral subject was prepared by inserting in it a few frames illustrating a soft drink. This film was shown to a volunteer audience of men and women of various ages and lifestyles. After the showing, attendants moved around with trays of assorted drinks, and an overwhelming majority of the audience chose the one that had been subliminally shown.

This type of advertising has, rightly, been adjudged an infringement of personal liberties. But what, then, becomes of the liberty of the individual when other subtle forces of fear, desire, stimulation, or depression play unperceived upon the psyche?

Such subtle forces may be produced deliberately or accidentally with or without malice, and with or without understanding. They are usually caused by human beings, but sometimes they are of nonhuman origin. Sometimes their victims are their unknowing originators.

The astral level, both in the psyche and in the surrounding environment, is in fact the meeting place of innumerable influences that originate from the physical, instinctual, emotional, mental, and spiritual activity of human beings and other beings. Natural phenomena such as earthquakes and electrical storms, specific message-givers such as colors, sounds, and odors, and various manmade energy sources, too, all produce subtle as well as obvious vibrations. All contribute their share to the ever-varying barrage of astral influences. The uncanny forecasts of those people who

possess an “earthquake aura,” the heightened cognition often shown by sailors, forestry workers, pilots, and others who live in relationship to natural forces, indicate the existence of influences that are present for all of us, whether we know of them or not, whether we become conscious of them or not.

Occult activity also, if undertaken without due knowledge and care, can open dangerous doorways to powerful forces that may affect other people besides the operator.

Besides this, in some cases, the possibility of occult action deliberately aimed to influence a person’s deeds, emotions, or health, even when well meant, may not turn out well if skill, understanding, and the subject’s free consent are lacking. (It is a sound occult principle to require the subject’s permission, even for distant healing.)

We are not at the mercy of *all* these influences; we are not at the mercy of any of them if we are within the normal range of physical and psychic health.

We all have natural defenses within which we live and move, and we can use natural means to make these defenses stronger yet.

Sometimes, however, through sickness or from emotional causes, our resistance may be lowered. Some of us are especially at risk with regard to particular types of influences. All of us need to know the insidious dangers, the symptoms, the protective and the remedial measures to adopt, for specific kinds of psychic attack.

The present book gives facts, advice, and practices that ought to be known to everyone, while at the same time

dealing with the specialized needs of particular types of people.

Who are the people whose special needs have to be taken into consideration? Not all the specific problems dealt with in this book can be listed here, but among the people who should pay particular heed to psychic self-defense we can mention the following:

The occultist needs to be careful. Traditionally, the older style occult orders have long indulged in a certain amount of “feuding” among themselves, such as can be glimpsed in the writings of Aleister Crowley and even of Dion Fortune. It is a foolish tradition we can well dispense with, and in these busy times most of us are fully occupied without such pranks. However, there are undoubtedly occasions when an occultist does incur the anger or the jealousy of his (or her) kind, and they are likely to make their feelings known, if they can, by some form of retaliation which bears the signature of their art.

One night in recent years, a young occultist who was astrally attacked while asleep by an opponent of this sort, succeeded easily in warding off the attack and dismissing the assailant; but in the morning a large piece of furniture in the same room was found to be dented as if with many blows, similar to those that had failed to harm the intended victim. This was a curious phenomenon, and it can only be supposed that the thwarted assailant, in departing, left the marks to prove his attack was real.

This type of aggression is a different matter from the assaults by lower elementals that are referred to in *Practical*

Guide to Astral Projection. Those assaults generally are only the result of a chance meeting, in which case evasive action is all that is likely to be required. Hauntings, again, do not in most cases involve any form of attack (a comforting thought for nervous people), but different types of haunting will be discussed later in this book.

For true self-defense in psychic matters, a well-fortified aura is a basic need, and in the next chapter we shall discuss the nature and maintenance of this.

The powerful shield of the aura is likewise of great importance in withstanding a quite different kind of attack which may beset the occultist, the mystic, or any original thinker. Especially in his (or her) younger days, there may be trouble from opposing forces set in motion by non-occult, nonmystical people, most often by alarmed or indignant relatives, friends, or neighbors. Despite their lack of knowledge, they may collectively generate a considerable amount of emotional opposition against the rebel's work, beliefs, or lifestyle, and while they are fully entitled to defend themselves against something they feel to be a threat to their traditional views, any weakness on the part of the person making the new beginning could turn the "clan's" self-defense into a destructive attack whether intended or not. Such a situation has to be recognized, and faced with resolution.

An exact picture of this kind of opposition can be found in the Gospel of Mark, the first portion of chapter 6. The passage concludes with these words:

But Jesus said unto them, "A prophet is unhonored only in his own region, and among his own kinsfolk, and in his own home." And there he could do no great work, except to

lay his hands upon a few sick people and heal them. And he marveled at their unbelief.

It is noteworthy here, since we are considering psychic self-defense techniques, that the responsibility for this local lack of success is put back formally where it belongs: and he marveled at their unbelief.

It is rather fashionable lately, when any matters hinging on relationships do not go forward as we wish, to be endlessly asking ourselves, "How have I failed?" and then quite likely to fail also to find a reply. Certainly, we should take complete responsibility for our own actions whether good, bad, or mistaken. Such taking of responsibility strengthens our defenses both astrally and spiritually, but letting other people make us feel culpable when we are not at fault is entirely different, and can shatter every defense we have.

Another group of people, whose needs in psychic self-defense are, in a way, specialized, are the sensitives, the mediums, and everyone else who is popularly described as "psychic." Many people who in adolescence or adulthood have chosen to become magicians, occultists, or healers actively directing the forces of the nonmaterial world, start off as sensitives and owe their later preoccupations to their passive childhood experience of nonmaterial realities. Other sensitives, however, by reason of their temperament or their beliefs, find their life's work in further developing and employing their receptive faculties in clairvoyance, divination, prophecy, and mediumship. The meaning of the term sensitive is plain. If such a person is deeply disturbed while looking into a murder or suicide, for instance, or is

nauseated by some quite normal contact with commercial life, none need wonder.

A sensitive cannot in fact be other than sensitive.

What the medium, the clairvoyant, and the other gifted people in this category need to do (and what, if they have been trained by a teacher, they should have learned to do), in order to make life livable for themselves and their associates, is to switch off their nonmaterial perceptions when these are not positively required. Those who have been naturally "psychic" from childhood and have not gone into active occultism are the ones most likely to have missed being taught to "switch off," so we are exploring something about this in the next chapter.

Having mentioned the world of commerce, and of business life, we can indicate the special reasons why psychic self-defense is necessary to the men and women whose working career is encompassed within that framework. The fact that people can survive and frequently even prosper in its atmosphere does not constitute evidence that it is particularly healthful to the psyche. The most successful people generally have hobbies and avocations vastly different from their working activities. While even the least perceptive workers sometimes become at least semiconscious of the continual barrage of inquisitiveness, envy, ambitions, jealousies, and rivalries at every level in business that ceaselessly tries, tests, challenges, leans on, steps on, saps, crushes, buys, sells, or otherwise seeks to profit by any human being within the walls. This may not be quite universal, but is endemic in the atmosphere of most large business concerns.

In such a charged atmosphere, the effects of any additional stresses are multiplied disproportionately. Additional stresses usually are added from time to time by the power-trips and ego-trips of individuals spurred by the sight of some coveted goal or by some motivation internal to themselves: besides the simply ambitious there is often a sprinkling of compulsive achievers and neurotics with a need to be needed, with whom no normally hard-working person could possibly compete.

Apart from pressure at the conscious level by these hypercompetitive attitudes, there has to be taken into consideration what most people mean by “atmosphere,” the collective psyche-to-psyche communication that is really at the subliminal level. Its effects emerge into consciousness as irrational anxiety, stress, anger, seemingly causeless impulses of aggression or of fear, and in some people of depression and feelings of inferiority. None of these destructive emotional reactions, of course, are limited to people who stand in the line-of-advance of the “trippers”; they will affect anyone within range whose psychic defenses are below par.

A very large and widely assorted group of people, to whom an understanding of psychic self-defense is essential besides their other skills, consists of those whose daily work brings them into contact with the psychic needs of others, whether at the spiritual, emotional, or instinctual level. Such people are welfare workers, probation officers, nurses (especially in mental nursing), psychotherapists, counselors, clergy, and all who are often in the company of disturbed or

erratic folk. The effects of continual contact, both conscious and subliminal, with the negative or disproportional emotional attitudes of those who are being helped can sometimes be very considerable. Professional helpers (clergy or therapists, for example) are normally taught some defense techniques as part of their training, but this is not invariably so; and many generous givers may not realize the necessity for self-protection.

Besides being essential to their own welfare and continued capacity for service (an avoidance of the sudden breakdowns, attacks of shingles, and other ills that beset the psychically poisoned or depleted), reflection upon their own need for defense will help them understand more vividly the reality of the forces with which the sufferers are contending. And it is supremely important that they should understand this reality. This, indeed, is one of the reasons why intending givers of psychic aid to others, whether as psychiatrists, therapists, or clergy, should themselves receive analysis as part of their training: that they may experience consciously something of the worlds that lie, for each of us, beyond the comfortable "four walls, roof, and floor" of rationality. They will be better able to give aid, and they will safeguard their own well-being.

It seems like a needless truism to say that the psychically sick themselves are in need of psychic self-defense, but there are some aspects of this that may be less obvious than would appear at first glance. Any sick person, whether the psyche or the body seems to be the main focus of sickness, is in need of psychic self-defense, and not only for the

treatment of the malady with which they are said to be afflicted.

Certainly, with regard to a specific malady, psychic self-defense is often a means to considerable benefit, sometimes even to a cure. There is no dichotomy between the psyche and the physical body: a person is one unit. Sufferers have, however, another need for help, too: throughout the natural world (of which we are indissolubly a part), it is most often the sick, weak, or injured creatures that are preyed upon by others. When lions pursue a herd of antelope, it is not the finest and strongest that is taken; the lions hang on to see which animal will fall behind the fast-moving body of the herd, to find the one that tires or stumbles first. At the other end of the scale of predators, although medical science can point to this or that bacillus, this or that virus, as the cause of a particular disease, it is becoming well recognized that such agents of infection are present in even the healthiest people. What induces disease by allowing the multiplication of these organisms may be a chill, shock, malnutrition, depression, a sense of rejection, or any other negative state. Likewise, the unseen worlds are full of influences and of beings that are drawn to a flow of uncontrolled psychic energy. It behooves us, therefore, to protect both the psychically and the physically infirm.

An understanding of psychic self-defense is often needed, too, within the framework of family relationships. This is not necessarily a question of such blatant cases as battered wives or henpecked husbands, but of a very general and rather subtle misuse of the concepts of love and harmony.

The overprotected person, whether spouse, child (even when adult), or, often, parent or other senior relative, may be unable to make a stand against some perhaps heart-breaking frustration, either because they are simply denied privacy and opportunity, or because they are made to feel it would "hurt" or "annoy" others.

Paradoxically, misuse of love occurs when every member of a family plays this kind of power-game, on varying terms, with the rest.

If only one person in such a situation regains his or her psychic integrity, a way may be found to release all the players, making family life what it should be: a way to each member's self-fulfillment, and to help in attainment of personal goals.

Quite apart from any possible domestic stresses, however, the stay-at-home parent in a special way needs knowledge of psychic self-defense.

The stay-at-home parent may not at first see why relationships with spouse, relatives, children, and children's teachers may not be everything the stay-at-home parent could wish. Quite likely, he or she has never been concerned with occult matters, and the idea that anyone might want to attack his or her psychic integrity is absurd.

What motive could anyone have?

A very plain one. Usually, apart from big occasional purchases, the stay-at-home parent is the family's chief buyer. Unique though he or she is as a person, to the marketers of foods, clothing, cleaning materials, and household wares the stay-at-home parent is as one herring in a shoal to the fisherman: not by any means an object of personal malice, but fair game if permitted to be caught.

Does he or she behave like the herring, or like the intelligent person the stay-at-home parent really is? Only the stay-at-home parent can know.

If he or she frequently comes home from the supermarket with items he or she did not mean to buy, that is a danger sign. (If she or her family really has no use for those items, that's an even bigger danger sign.)

If he or she dreads agents and salespeople calling, not just because they could be intruders in disguise, but because the stay-at-home parent knows he or she could be pressured into buying something unwanted, or even just because he or she will let them waste precious time, that's another danger sign.

If the stay-at-home parent cannot pinpoint any of these things but somehow never quite knows where the house-keeping money goes—danger again!

Many of the pitfalls that beset the stay-at-home parent when buying the groceries will beset both the stay-at-home parent and working spouse in a rather different guise when they go to buy a house or a car, or to rent accommodations for a vacation.

Such pitfalls are simply psychic (or psychological if you prefer): that is, they involve instinctual and emotional reactions of which people may be only partially aware, and when they do become aware, they may not know how to act.

The truth is that our material civilization, while in many ways having increased our need for psychic protection, has also done much to deprive us of those means of self-defense that should be naturally and rightfully ours.

The pressures upon us have increased to an almost unbelievable extent. Of course, it concerns us to know what is

going on in the Middle East, in the Far East, in South America, Africa, and Europe. It may concern us to know what happens in the stock markets of some other countries. A relatively short time back (as human evolution goes) we physically could not have known all these things, even where our present subjects of concern then existed. Now we can not only hear the news items, we can see them, in our own home, and often within an hour or so of their happening: elections, fires, cataclysms, legal processes, revolutions, everything.

Of course, all this helps make us citizens of the world, and it develops our understanding of affairs. There is no need to regret this new information. It does, however, greatly increase the range of material that comes into the life-experience of each man and each woman; it can in some ways greatly increase our anxieties, our emotional involvement; and, since the events are not really happening in our living room and we can do nothing whatever about them, it must often increase the level of our daily feelings of stress, tension, and frustration. For this reason, many aware and sensitive people deliberately ration themselves to one news broadcast every twenty-four hours.

Then there are people you meet who invite you to their church or their club. If you really want to go, that's fine. You may, however, feel you do not want to go and yet do not like to refuse: they are nice friendly people and so insistent! Do you refuse, and feel guilty and ashamed and avoid them ever after? Or do you go, and feel guilty and ashamed because it is not "you"? Either way, you may feel you have lost a bit of yourself, a bit of your control over your own life.

Do you sometimes suspect that if your own defenses were what they should be, other people would not be able to make you do things you do not want?

A person of any type can have first-rate psychic defenses; the effect varies with personality and circumstances. Everyone knows the rugged extrovert who “is never pushed around.” You may have heard of, or even met with, people of a different sort—frequently quiet and reserved—who can, for instance, order rats or mice out of their dwelling and be obeyed. Again, you encounter people who are always relaxed, easy in manner, natural in any situation. What strikes you about all these people is that they are so *natural*. It’s the people with poor defenses who are awkward, uncertain what to do, and unsure of themselves.

In this book, the basic principles and most important methods of psychic self-defense are explained so you can master them and adapt them to your own needs. Some of the examples we have mentioned may have struck you as being particularly related to your experience; or you may wish to develop all your natural inner powers as far as you can, and you realize psychic self-defense is an essential part of that program. Or you may feel simply that you are more vulnerable than you should be to psychic attack, frequently imposed on, jangled with rush and noise, “missing a skin,” or just plain unlucky.

In any of these cases, there is real help for you here. Not only are these principles and techniques of psychic self-defense of high value individually; beyond that, the cumulative strengthening of the psyche will help you build true self-knowledge, confidence, and character. That is the great defense.

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Checkpoint

- Psychic self-defense concerns you. Consider this chapter carefully, point by point, and see where you fit in.
- Do any of the descriptions of different people's needs fit you or your life? In any case, do not ignore all the rest. Psychic self-defense is mainly a matter of basic human nature.

2

Forcefields and Power Sources

Study Points

1. Your prime need in psychic self-defense is for a well-fortified aura.
2. There are two main divisions to the aura:
 - a. The alpha forcefield, or electrical aura, radiated by the physical body.
 - b. The beta forcefield or psychic aura: an emanation of energy from the total personality that is radiated by the astral body.

3. In *Practical Guide to Psychic Self-Defense* our concern is with the beta forcefield, for when the psyche is infused with energy of a high spiritual vibration, the aura becomes a protective barrier that effectively excludes all external yetziratic (astral) forces of a lower vibration than its own.
 - a. The power of the spiritually developed psychic aura can extend far beyond the physical body.
 - b. This aura, with right thinking and practice, prevents the approach of any non-material entities, unless you give permission. This continues whether you are awake or asleep.
 - c. Destructive atmospheres will also be deflected by the well-developed psychic aura.
 - d. The well-developed psychic aura will also deflect many mundane disturbances—such as door-to-door salespeople, beggars, time-wasters, pollsters, etc.
 - e. Even material actions may be deflected by a powerful aura, giving protection against physical harm in situations of violence, accidents, natural disasters, and even contagious diseases.
4. A well-developed aura also increases your well-being, confidence, courage, etc., and the respect others will have for you. It also leads to greater self-fulfillment.

5. The protective psychic aura can be damaged from within by these three kinds of fear:

- a. **Rational fear**—which is based on a true knowledge of the facts, and that can be met by rationally determined actions.
- b. **Habitual (irrational) fear**—which is usually out of proportion to the real facts, and that may be based on some real event of the past (such as an accident happening in childhood) or something that vividly stimulated the imagination (such as a frightening story). It can usually be overcome by restoring the feared object or event to its proper proportion through rational analysis, or remembrance of the actual circumstances, or by relaxation of the aroused tension and diversion of the attention.
- c. **Sudden fear**—which may be caused by subliminal influences, in other words, it may be a correct reaction to unconscious perceptions. It may make its appearance in dreams. Sensitivity to all levels of our being can bring a proper resolution to these fears. And, relating to the higher self provides a center of strength and true sense of values to bring balance and discrimination to your decisions.

6. Conscious contact with your higher self is:
- a. Your contact with the divine mind, of which the higher self is a spark.
 - b. Your contact with the ideal you are designed to become.
 - c. Your contact with inexhaustible divine blessing.

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Your prime need in psychic self-defense is a well-fortified aura. In this chapter, therefore, we must consider what the aura is, and then how it is to be strengthened.

Some confusion has arisen in the past, and is continued by various writers, as to whether in referring to the aura a very fine material manifestation is meant, or a dense astral one. Each is possible, for there are two main divisions of the aura. As stated in *The Magical Philosophy*:

“Associated with the astral body is the aura (cf. Book III, pp. 220–201), an emanation of energy from the total personality that is radiated by the astral body; it is technically referred to as the beta forcefield, its physical counterpart being the electrical aura or alpha forcefield, which is radiated by the physical organism. Many phenomena commonly held to be of psychic origin are in fact produced by the electrical aura . . . In this series, the term “aura” is used to designate the beta forcefield . . . When the psyche is infused with energy of a high spiritual vibration, the aura (or the Argyraigis, to give it its esoteric title in this circumstance) becomes a protective barrier which effectively excludes all external Yetziratic [astral] forces of a lower vibration than its own.” (“The Triumph of Light” pages 40–41.)

A classic study of the alpha forcefield, that is the electrical aura, studied and measured by physical means, is *The Human Aura** by Walter J. Kilner, the physician whose researches led after his death, to the development of the well-known “Kilner goggles” that enable many people to see the electrical aura. In *The Human Aura* he gives a great

*Reprinted 1965 with a foreword by Leslie Shephard, University Books (New York).

number of case histories, carefully described, with classifications and illustrations of the electrical aura as affected by some conditions of health. Although psychological knowledge was very limited in his day, this book remains of considerable interest to the student of the aura's relationship to bodily health.

Our concern, however, is with the beta forcefield, or psychic aura. In reality, the two forcefields are not disunited, just as a person's astral and physical bodies are not disunited; but they are distinct in nature and purpose. Some manifestations of the psychic aura are so close to the physical that the ability to see them is no guarantee of other forms of clairvoyance; but should there be any doubt as to which aura is being perceived, the psychic aura can usually be distinguished at once by its greater brilliance, brighter colors, and swifter variance with emotional or spiritual conditions. It is also a less precise mirror of the physical health of the subject. This is not to deny that some psychic auras can be seen that have muddy colors, with a lack of movement or of luminousness; but in such cases the whole character of the subject will be in accord with those qualities, so the seer need not be perplexed.

Children fairly frequently see the psychic aura of the people around them, and surround their drawings of people with bright patches of yellow, blue, red, or green without any awareness of being unconventional.

In adult art, two facts have influenced the conditions in which the aura may be represented, or partly represented. One fact is that the more highly developed a person's spirituality, the more brilliant will be the aura, and consequently the

greater the number of clairvoyants who will be able to see it. In extreme instances, the brilliance will be perceived in the physical aura too. The other fact is that the intensity of brilliance is likely to be greatest and most visible around the head. This has led to the convention of representing the whole aura, or simply the portion surrounding the head, solely to characterize divine or saintly figures in both Eastern and Western art.

The nimbus or halo surrounding the head is familiar in religious art in one form or another, down to modern times; the “glory” surrounding the whole figure has become less familiar in the West. Chinese sculpture from about the sixth century C.E., perhaps as a result of Nestorian or Manichee influence, shows the Buddha and other high beings with a circular or leaf-shaped halo, or with a full-figure “glory” usually leaf-shaped. In the Middle Ages the “glory” came via Byzantium into Italian art, in which it was popularly called a “mandorla.” (Not to be confused with mandala; a mandorla is so named from being shaped like an almond, the broad end—the area of greatest luminosity—being around the head of the figure.) With the Renaissance, however, and the new preoccupation with the material world, the full-figure glory or mandorla went out of fashion in Western art, though the halo became more realistic.

In real life, however, the power of a spiritually developed psychic aura can extend far beyond a person’s physical presence. This is not a matter of speculation, nor of hearsay about people renowned for sanctity. It is a matter of experience among people who take their inner life seriously.

The Magical Philosophy recounts the history of a young woman named Laura who, while in a state of conscious projection from her physical body, called on a male friend in order to see what ailed him and to perform a healing. She arrived astrally in his home, but found herself unable to approach within a considerable distance of him until she had brought clearly to mind her purpose in doing so. The story as there given is meant chiefly to demonstrate Laura's experience; but it will be interesting now to consider the same episode as it relates to the man concerned.

John E. was an initiate of considerable stature, whose troubles had largely been caused by the impact upon his life of serious external events.

After having committed himself to a career of inner development and spiritual endeavor, he was called up for military service. His first thought was to register as a conscientious objector, and this in his case would have been a true declaration; but as it happened, while he was awaiting his turn to be interviewed, he was left in an anteroom with a few young men who were going to make the same declaration for altogether selfish and debased reasons, and who assumed he was another like themselves.

Their talk so revolted him that when his name was called he went in and told the examining officials that he had changed his mind. He would agree to do military service if he could be kept on noncombatant duties. Accordingly, he became a P.I. instructor.

This struggle and compromise with his conscience is mentioned because the inward tensions set up were very

likely involved in the sequel. After about a year of army work which, as far as he was aware, he found absorbing and worthwhile, he was one day giving a demonstration of running uphill carrying a heavy gun, when he slipped and suffered internal injuries which included a torn aorta.

The treatment he received was effective for most of his injuries, but the damaged main artery continued to be troublesome, and when as a consequence he was invalided out of the army, it looked as if he would have to indefinitely dose himself with medicine to relieve the strain on the cardiac muscles, albeit with sideeffects that could undermine his once excellent general health.

When, in his subsequent civilian work, he met Laura, he told her nothing of his personal troubles save that he had a health problem that sometimes impaired his working abilities. Nor did he tell her that he at once recognized her as one whose greatest potential, as yet unperceived by herself, lay in the inward life; but he used every conversation between them to broaden and deepen her understanding of occult and mystical matters. He did not fall in love with her, and she on her side fell in love, not with him, but with the ideals—her own ideals—which he made clear to her. She was correspondingly grateful.

That is the background for the episode in which Laura, who had from childhood been an occasional astral traveler, set out astrally one night to discover what his injury was, and, if possible, to heal it. Had he been a man of only average psychic development, she assuredly could have entered his presence without difficulty; as it was, as soon as she

touched the outer edge of his aura she felt she could move no further in that direction.

He, meanwhile, awoke from sleep and perceived the astral intrusion. Becoming aware of Laura's identity and, now, her declared purpose, he silently bade her approach and thus opened the way for her. But still she tells us "it was like going through a fine-mesh sieve." She felt sifted, refined, purified, by passing through his aura, so powerful was it.

Her side of the story, and its good outcome, is told and examined in "The Triumph of Light" (Book IV of *The Magical Philosophy*) pages 29–35; it is also further analyzed in *Practical Guide to Astral Projection*.

Your aura, too, with right thinking and practice, has the power to absolutely prevent the approach of nonmaterial entities without your leave. Whether you are awake or asleep, no astral vampire, no incubus or succubus or other nonmaterial intruder can pierce the shield of a developed psychic aura.

Destructive, nerve-sapping atmospheres also will be deflected from you by this natural defense.

Nor are these psychic benefits the only ones you will receive from a well-developed and intact aura. A frequent and well-attested result of this development is that the person ceases noticeably to be pestered by street vendors, beggars and the like, or in situations that were previously troublesome. The reason is that these folk are usually highly perceptive in their own fashion; they have to be, and they have no wish to waste their time on someone with

whom they do not “feel” they will succeed. You will cease, in fact, to wear your kind heart “on your sleeve.”

Do you find people argue with you whenever you express an opinion or a purpose? Do you have only to mention a wish or a view, and a relative or workmate will try to persuade you that you ought to think differently? When you have rightly developed your aura, most of this attempted interference will stop, and the rest of it will cease to cause you any concern. To say it will leave you untouched like water off a duck’s back is a quaint description of the way any sort of aggressiveness will slide off your protective aura.

It is difficult to find an adequate image for this in the human world. St. Paul’s well-known metaphor about “putting on the whole armor of God” is generally acceptable; the wearing of armor, though admittedly something artificial to human beings, has been familiar in many forms throughout history. The shining shield of your aura, however, is a natural part of your own being.

It is no more “put on” than the bright eyes and glowing skin of physical health are “put on.” Like those physical attributes, it grows from within; and while the awareness of it will certainly give you good courage, your aura will also become stronger still as your courage increases.

One phrase in that passage from the Epistle to the Ephesians is noteworthy for us: “taking, besides, the shield of faith, with which you will be able to quell all the burning darts of the wicked” (Ephesians 6:16).

In other words, do not question if this will work. Do not wonder whether it will work for you. Do not question why

or by what right you have this power. Developing it is as natural to you as walking or breathing. Like those functions, the power of your protective aura is something that you establish your right to simply and precisely by exercising it. Like those functions, it can help you in many ways if you make good use of it, whereas merely knowing about it will do nothing for you.

Beware of your aura. Other people are aware of it. They feel it as powerful or weak, active or quiescent, bright or dim. The more confidence you have in your aura, the stronger it becomes. The stronger your aura becomes, the more powerful you, too, become.

The aura can be of such strength that even earthly materials and activities may sometimes be deflected by its power. The annals of warfare through the centuries have contained a number of strange but irrefutable accounts of individual soldiers who have stood or advanced unhurt in a volley of missiles, whether arrows, spears, or bullets. Several famed Native American warriors have held a reputation for doing this repeatedly. People in various lands have unaccountably survived through massacres, earthquakes, and disasters of every sort. After the event it is usually impossible to prove the exact circumstances, but widespread human testimony cannot be set aside.

Sometimes people who have been buried in falling buildings, for instance, have spoken afterwards of being certain that if they kept their courage they would live to be rescued, and many other men and women have known that feeling when pulling a car out of a skid, or when jumping across a crevasse, or doing something else that never hit the

headlines because it succeeded: “I just knew I could make it,” they say. And, “I felt lucky.”

It does not explain everything, of course; the many courageous people who have been killed, or the innumerable “premonitions of disaster” that have come to naught and have usually remained inexplicable. But this healthy assurance that helps us make prompt courageous decisions, justifies itself repeatedly as the feeling to live with.

It does not make a person permanently death-proof. (No reasonable person claims that, and a life fully lived makes its own adjustments to that wish anyway.)

- It does mean you live every moment of your life.
- It does mean you live to something nearer your potential—not like a psychic cripple.
- It does mean your powerful aura will keep you from many sources of possible harm.

The harm that does not happen can seldom be seen. A very good example, however, occurred in England in the seventeenth century. So notable was it that it has been commemorated in local tradition to this day as well as being preserved in historical records.

Congleton, in Cheshire, a region toward the border of Wales, was a village so remote that it seemed to be almost in another world from the Great Plague that at that time was killing thousands of people in London. The landowners, farmers, and tradespeople of Congleton heard some news of the epidemic, but little was known about infection

in those days and it seems no apprehension was felt when some people in London sent a gift of textile goods to their relatives in Congleton.

Thus the plague came to the village, bringing death to a number of people and blind terror to almost all.

Those who were free to leave, fled. That took away a considerable part of the population, for in Congleton at that time many people worked at home, making the strong metal-tagged leather laces, or “points,” with which women’s and men’s garments alike were fastened. Those who had to remain, or who did not choose to abandon their homes, tried to save themselves by having as little to do with their neighbors as possible. However, this behavior did little or nothing to keep the deadly infection from the fearful, and made matters worse by leaving the stricken untended and dying in their houses.

This kind of thing happened in practically every place where the plague broke out: Congleton was but as the rest, and had neither the organization nor the resources of a large town.

One young woman, however, was not affected by the general panic. She went from house to house, tending the sick, and the plague did not touch her. She rallied the timorous and encouraged the charitable to make a stand against disaster.

In one house, the father and mother and all the children but one had died of plague. Bess—for that was the heroine’s name—rescued the little girl from that place of death, and took her into her own home to tend her. Like herself,

the child survived unscathed. “Bess of Congleton” is remembered even now as an example, not only of courage and neighborliness, but also of the protection that courage gives to those who go forward without hesitation.

One of the things we can learn from this example is the importance of not damaging our protective aura from within by creating “fear-bogies” in our imagination. More will be said about this in chapter 4; but it is very relevant here to notice how in Bess of Congleton’s time and earlier, while other infectious and dangerous diseases such as “the spotted fever” were regarded with comparative equanimity, the mere name of “the plague” had taken such a hold on the popular imagination that it had power to paralyze people’s judgment, displace their normal emotions, and sap their resistance.

Such a power, too, in ensuing centuries accrued to the smallpox, when that dreadful scourge was generally called “the Small P.” A similar nightmare, again, has cancer threatened to be in our time, and it would be so if we followed the lead of those who name it only as “Big C”; but the saner hygiene of realism and hope is beginning to cut the specter down to size for sufferers and for their families alike.

What, then, should we do, if we find ourselves in a situation in which we are honestly and simply afraid?

It is no use pretending not to be afraid.

Fear is a natural instinct, like the impulses of anger, hunger, thirst, sex, and sleep. Like those other instincts, and like the ability to feel pain, it is primarily a lifesaver. The problem with all these things only begins when they get out of control.

So the first thing to do when you feel afraid is to recognize it (not to necessarily tell anyone else about it).

The second thing to do, if you have not thought it out beforehand, is to decide what, if anything, you should do about it.

There are, roughly, three kinds of fear to be considered:

1. **Rational fear.** You know for a fact you are in a dangerous situation, and you have to consider what measures to take for your safety. These may be planned for an absolute escape (as from a stampeding herd), or for the lesser of two evils (like leaving a sinking ship in rough weather, or leaping from a burning building), or for a calculated risk (as for instance to save another person's life, or to function as a good citizen in time of emergency). Thinking beforehand, knowing your powers, knowing the location of equipment that might concern you and how to use it—these things are not signs of timidity but of practical sense. As a fact, they increase courage by lessening the feeling of personal helplessness.
2. **Habitual fear (irrational).** Almost everyone has some habitual fear that can be called irrational because it is usually out of proportion to the known facts. When we know it is a habit we often can discount it for that very reason, but not always. A “bad head for heights” really does make hazards for a climber, and a young zookeeper who was inwardly nervous of the animals was mauled by one after another of them. After being attacked by the koala bears he was advised to resign. In

any case, it is useful, if possible, to trace the habitual fear to its source.

If, for instance, a person who frequently travels by air is habitually seized with a fear that the aircraft will crash, a statistical study of the probabilities may help, plus an effort to pinpoint any particular crash that may in the past have rooted itself in the imagination, especially the visual imagination. If you can remember nothing in the ordinary way, ask yourself about it last thing at night and see what comes up in your dreams. Beyond that, the attitude should be:

“I know airplanes do occasionally come to grief, but there is no special reason to expect trouble on this trip. I have expected trouble on every previous trip, and have come through intact. If anything should go wrong, I know the drill.”

It is no use to tell anyone—even yourself—just to “stop worrying.” It is the irrational nature that worries, and you might as well tell a baby to stop yelling, or a cat to stop watching birds. The way to stop any of these things is to distract the attention; in the case we are considering, fix your attention upon breathing steadily and deeply, and progressively relaxing your whole body. (To do these things, an excellent method is “The Creative Plan of Relaxation” given in *Practical Guide to Creative Visualization*).

Relaxation is not all you can do, as we shall explain later. But it is an essential first step. It helps establish your protective aura, which worry only erodes.

The search for the causes of a “habitual fear” can lead almost anywhere. A young woman who lived with her

mother gradually found a curious pattern developing: every time they went out together. On reaching the end of the block or thereabouts, her mother would insist on going back to the apartment to make sure the cooker and the lights were switched off, the doors and windows fastened. A few neighbors to whom the daughter mentioned this development were unhelpful, saying such things as, "You cannot do anything about it, it's her age."

Now, the daughter saw no reason why this worry should have anything to do with the age of her mother, who was a very level-headed and realistic kind of person in other ways; and after considering the matter, and watching a little, she realized it was really related directly to the fact that her mother had spent her whole married life—nearly thirty years—in that apartment and in others just like it, and had not for a long time had any new interests in her domestic life. The clue was boredom.

The daughter saw her mother, before going out, go round the place like a robot or a sleepwalker, checking switches and locks. It was no wonder when, after a few minutes in the fresh air and distractions of the street, the poor woman had no recollection of having performed those actions at all! They talked it over, and managed to instill a little more life and interest into the daily routine; but it was still necessary, for a short while, for the mother, with her daughter's help, to be very resolute in not allowing herself to go back to the apartment and double-check. In a week or so, however, all was well, and the habit was broken.

When you know a fear to be groundless, do not toy with it, do not indulge it. Think of other matters. Breathe steadily and relax.

3. **Sudden fear (irrational).** We call this fear “irrational” because we do not consciously know any reasonable cause for it, although if we could see into the subliminal influences that impinge upon our minds the fear might become very rational indeed. Such was the case of the householder that we put forward as an example in chapter 1. His dreams of the old house collapsing, when he had not noticed the physical evidence, could appear as expressing an “irrational” fear.

We have to consider, too, the history of Claude G. Sawyer, who in 1909 took passage from Sydney, Australia, in the *Waratah*, bound for Cape Town.

There were other men who had clear, rational doubts about the *Waratah*, even before that voyage. Their perceptions were backed by knowledge that enabled them to express their thoughts: whether in the precise technical language of a professor of physics, “The epicenter was just above the ship’s center of gravity when she was upright . . .” or in plain, seaman-like words, “She’s top-heavy.”

This latter phrase, repeated, was also overheard by Sawyer in the course of his voyage. He had noted for himself that the ship had a peculiar “slow roll,” but apparently the implications of this were not at once clear to his conscious mind, or else he wished as a matter of convenience to disregard them; for on three nights in succession a terrible warning dream presented itself to his awareness.

In this dream he perceived a man in blood-covered armor, raising a threatening sword and calling him by his name. To Sawyer this grim figure must have seemed to represent Death in person, and the message of the dream

would not be lost thereby. We know, however, that the dream-consciousness of the psyche has only itself and its symbolism to express whatever meaning it wishes to convey to the conscious mind. No symbol in a dream is wasted; and Death is not usually represented in armor. Still less would a civilian passenger at the beginning of this century have associated armor with the idea of peril at sea.

To a modern interpreter, this figure seems to represent the “friendly shadow” (a supportive function of the psyche) calling the name and showing a sword in warning of danger to the dreamer; while the blood-stained armor alerts the dreamer that if he remains in his present situation, his defenses will not be strong enough to save his life.

Whichever way one interprets it, we are not surprised that after this thrice-recurring dream, Sawyer became acutely aware of the menace of the ship’s long roll and jerking recovery. He left when she stopped at Durban, regardless of the laughter of some of his fellow voyagers and of the loss of the rest of his fare. But he was right. Before the *Waratah* reached Cape Town, a sudden and unexpected sea-hurricane sprang up, in which the ill-balanced ship doubtless rolled over too far and was engulfed. Claude G. Sawyer was the only survivor from her last voyage.*

It is evident that by the time the *Waratah* reached Durban, Sawyer’s nerves virtually made it impossible for him to remain aboard. Yet the ship had made other voyages safely, in spite of her dangerous defect. Did Sawyer’s alerted and highly sensitized unconscious mind also perceive the approach of

*The facts of this history are taken from *Darkest Hours*, by Jay Robert Nash (Nelson-Hall 1978).

the freak hurricane? We cannot know, but certainly there are animals that would have been aware of such a thing, and we simply do not know the limits of the possible action of the human instinctual nature.

We can say with confidence, however, that in such a case the means of perception would have to be the extended aura.

In a general way, although for research purposes we could wish we knew more about the life and ideas of Claude G. Sawyer, history gives us a good illustration of the relationship between various functions of the psyche. We can be reasonably sure, from all the circumstances, that Sawyer was not a habitually timorous traveler. Initially, we can see, he had a degree of quite reasonable fear about this voyage. This rational fear, by itself, he probably would have decided to live with. But his unconscious mind took over. If we will not work along with our instincts in time of crisis, they can temporarily blast our obtuse rationality so as to get their way.

We need to cultivate a sensitive ability to listen to all levels of our nature so as to create a true harmony among them.

This is not the work of a day. It may need a re-evaluation of our entire lifestyle. We can, of course, build up what we please around ourselves; the important thing is to reach a point where we do not mistake the habitual everyday clutter for necessities.

Sawyer had to renounce his fear of monetary loss, of time loss, of unconventionality, and of being ridiculed, because the alternative, he was made to see, was death.

To find, and to live by, our real sense of values, will benefit us greatly in two ways:

We shall know what choice to make in any situation of fear in which we may find ourselves.

Our higher self will be more firmly in charge of our life so that we shall have far fewer causes for fear.

But meanwhile—beginning now, at the present time, there is something very practical you can do to protect yourself. Do not forget the long-term work on assuring yourself of your real sense of values. That is important and will save you a lot of worry and doubt in the course of your life. But this method of practical strengthening of the aura promotes courage, confidence, and real psychic protection from the time you begin using it.

We give two forms of it: a “regular” form for leisure use, and an “emergency” form.

A very great deal could be written (as some psychologists are at last beginning to suspect) about the wonders that can be done for you by your higher self, that living, loving, divine flame (he, she, or it as you prefer) that is your being’s true center and origin.

As it is a real spark of the divine mind, your higher self is truly divine: it is the love and life of deity in you and for you.

There is the strongest and deepest personal bond between your higher self and you. That glorious being holds the secret, ideal print of what you as a unique individual are designed to be; and your higher self will certainly, with your loving and joyful assent, draw you into fulfillment of that ideal.

That, however, is by no means the limit of the relationship. Your higher self is the fountain, for you, of all the inexhaustible waters of divine blessing. Into that which you imagine for your good or for the good of others, if it but

accord with principles of spiritual reality, you can confidently call the light of your higher self to illumine, to strengthen, to preserve, and to bring your imagining to its rightful fruition.

When you read Llewellyn's *Practical Guide to Creative Visualization* (as we have already recommended you should, if only for the Creative Plan of Relaxation there given) you will find many valuable uses for this knowledge. Here our main concern is with defense, but you will find the same great truth in the following two methods to make your aura the luminous and potent shield of spiritual protection you ought to have.

The Tower of Light (Regular Method)

1. Breathe deeply and evenly (keep this up throughout the practice).
2. Progressively relax your whole body. (You could use the Creative Plan of Relaxation, but sometimes a briefer method may suffice).
3. Stand erect without stiffness, arms at sides. (In making practical use of this method, you may not always find it possible or reasonable to stand. If you are walking, walk upright, evenly, calmly, arms swinging loosely at the sides. If you are seated, sit with spine erect, feet parallel and firmly planted, hands palm down on the thighs. In either case, proceed with what follows just as if you were standing. But when doing your customary practice you should always stand, unless prevented by serious health reasons).

4. Visualize all about you a long ellipsoid of intense bright blue light. It extends about nine inches beyond the surface of your body all around, and to about sixteen inches above your head and below floor level at your feet. (Your psychic aura is much more extensive than that, and is usually visualized in silver; but for defense purposes you need it to be blue, and it is easier to create the conditions you need in this smaller compass.)
5. When you can visualize (or simply be aware of) this well-defined field of intense bright blue light entirely surrounding you, visualize within the summit of that aura, slightly above but not touching your head, a globe of brilliant white light.
6. Concentrate your attention on this globe, so that it becomes brighter, glowing white like burning magnesium. (You do not need to look upwards, just sense its presence.) You are making this image to represent the light of your higher self, which is truly there; and you imagine this globe above your head, not touching, because you do not in any way identify your higher self with your conscious self, your ego-personality.
7. Be aware of these two images: the intense bright blue ellipsoid in which you are entirely contained, and the effulgent white globe over your head, occupying the apex of the auric shape.
8. Aware of the brilliant globe over your head, aspire to the highest good you are capable of conceiving; realizing,

though this globe is a visualized symbol, it represents a part of true divine force.

9. When you feel ready, see that dazzling globe sending down glittering white light. This light, filled with silver sparkles, floods your aura and at the same time completely permeates you, coursing vibrantly through you.
10. The outer shell of your aura remains sharply defined as an ellipsoid of intense bright blue, all filled now with the living, vibrant, sparkling, white light.
11. Continue this formulation for some time (as long as you can effectively concentrate upon it) seeing it as a living, moving reality. The brilliance flows down continually into you and around you—it is inexhaustible, for it is a part of the source of all and in your aura it continually circulates, effulgent and sparkling, reinforcing that hard, sharply defined and brilliantly blue outer shell. Be aware of yourself, blissful and alert at the center of this glorious manifestation of divine power. Let the globe fade from your consciousness, knowing at the same time that it has not faded from reality.

It should be evident to you that the more often and the more sincerely you practice this at leisure, when there is nothing to distress or distract you, the more readily and effectively you will be able to perform it at need. If you have difficulty with the visualization itself, you should try at odd moments to visualize some other simpler object, making

your mental image of it as sharp and clear as possible. Always remember, any willed visualization is a mental process; you are not trying to produce an optical illusion or an autonomous hallucination, but a symbol that represents something really existing, and that can induce its operation.

There are situations where protection from danger is needed at short notice. In the case of any physical danger, you should of course employ commonsense measures to protect yourself on the material level, but psychic defense can still be an excellent reinforcement when the material defenses have been looked to, besides being a morale-booster for you.

There are also situations, however, in which there is no earthly thing you can usefully do. Such situations can arise if you find yourself seemingly at the mercy of natural forces, and occasionally it happens that one may find oneself in the hands of a fellow-human who might as well be a blind force of nature so far as any appeal to reason or sentiment will avail.

In any such cases, the ensuing Tower of Light emergency method is valuable, although its efficacy is likely to depend largely upon the customary strength of your aura. In other words, do not gamble upon an unearned success with it, although such can occur: you should perform the regular method daily, and (having practiced to a state of proficiency) use the emergency method only in necessity. In such circumstances, it can turn aside or even quell the violent impulse of an assailant, and it can bring a moment's intermission amid the buffetings of the elements. Not least of

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