

Psionic Warfare

By
Charles W. Cosimano

PREFACE

There is a problem with this type of book and it is not one which you would expect. I have no doubt that it is going to get me into a lot of trouble with many people, some of whom have opinions which I actually respect. That is not the difficulty. Nor, as you will learn in the second chapter, am I a man to be intimidated by other peoples' ethics. No, I fear that the real problem lies in deciding how much material from my other books to include in this one and I fear that it has proven to be quite a lot.

Please allow for an explanation. My original publisher, Carl Weschke at Llewellyn, in asking for this book, described the audience for Psionics as being divided between what he termed the Healers and the Warriors. Being a profound warrior myself, with the scars to prove it, I assumed that all my readers were as enamored of psychic combat as I am and thus my work Psionic Power was intended to have a chapter on the subject.

My publisher, undoubtedly visualizing a lynch mob of outraged Healers pursuing us with torches and garden tools, suggested that I transform that chapter into what is this present volume, aimed at a new group of readers.

Then he read it and his beard almost fell out. He was not quite expecting what he got and pretty soon this work was back on the market.

It being likely that these new readers will not have seen my earlier works, I have included the basic methods covered in them, not to fill up space, but to enable those readers to build and work the equipment that they will need to survive in the brave new world of psychic warfare

But I have not forgotten my old friends as well. While many of the methods and devices will be familiar, there is much that will be new and they should not feel cheated at being given a review of what they already know but might not have practiced for a while.

So start reading and as you work through the material in this volume, keep in mind the advice given by General Patton to his troops: "Do not take counsel of your fears."

One other thing. It is not always easy to work alone, but with a few exceptions noted in the text, Psionic warfare is a lone business. Very rarely will others be involved in your work and these, for reasons which should be obvious even to the most foolish, will generally not be allowed to know the full reasons for your activities.

When the above was written 10 years ago I had no idea that this was going to the beginning of my dark cycle, which has led me from being the eccentric, somewhat reclusive researcher with a weird sense of humor to the exalted rank of International Terrorist. Like my other early works, this one is somewhat old now and as a result needed some very real upgrading to bring it and its ideas and methods in line with psionics as I practice it today. Fortunately with word processors and the internet for publishing that is not the difficulty it had presented if I were confined to a print medium.

This book was first written in the summer of 1985, just after I had sent the manuscript of Psionics 101 to Llewellyn. I was by no means certain that that book would be published so I wrote Psionic Combat (now returned to its original title, Psionic Warfare) as a back-up even though marketing it would have proven even more difficult. After all, this is NOT the

sort of thing the New Agey types wanted to see, as was proven by the publication history of the early edition.

As Psionic Combat, it was kept in print by IGAS for a goodly number of years but the time has come for a revision and here it is. I've added a few things and cut out a few things to create a whole new work with a much more aggressive emphasis, if that were indeed possible. And for those of you who heard about the book but never wanted to spend the ungodly amount IGAS was charging for it, here it is, the work that made my reputation as the psionic bad guy. I'm a lot scarier now than when this was written, but at the time much of the material in here was theory. It has since been proven in practice.

Enjoy.

Charles W. Cosimano

INTRODUCTION

"You ask what is our purpose, it is to wage war." Winston Churchill

"War is diplomacy carried on by other means." Clausewitz

Welcome to the dark side of the Force. Those of you who have had the marvelous good fortune to be acquainted with my writing know already that I try to bring a new approach to the subjects that I cover. To be frank, I see little point in rehashing old stories when there are always newer and more interesting ones, that is, of course, with the exception of the ones that are necessary to illustrate a new point, or if I just happen to like them.

As you must already be aware, for ages there were a number of books on the market which dealt with psychic self-defence and a couple which are concerned with the uses of psychic abilities and instruments in warfare. Of the former, most contained information that was worthwhile as far as it goes, but occasionally the authors may lapse into paranoia. The latter works were and are of little practical use and tend to repeat rumors which are often more amusing than true.

Let me give you a short example. There are still a number of us old enough to remember that in 1963, the submarine Thresher sank. After that occurred, a number of rumors began that said, in effect, that the Soviets had managed to destroy the submarine by means of a psychic attack. Now that made a good story, but there is no proof of it on one hand, and on the other we are faced with the fact that the Soviets managed to lose a few more submarines through accidents than the United States. Are we then to assume that the Russians were testing their equipment on their own submarines?

This book is different. To my knowledge, this is the first book ever written which deals with psychic warfare as warfare and gives as much, if not more, space to methods of psychic attack as well as of defense. It is, if you will, a manual of strategy as well as tactics and it is concerned not only with finding a fending off assault but with carrying the war to the enemy and defeating him.

You will notice that in this work I will cover much more than the methods of psychic warfare. There is a good reason for this.

It must be understood that the individuals who have written their books on psychic self-defense were concerned with the purely psychic aspect of their work and were often not particularly well versed in the nature of warfare. As my background, before I took up psychic matters on something of a full-time basis, was in military history with a smattering of diplomatic studies as well, I tend to view psychic combat in the opposite way. The only difference, in my view, between psychic combat and purely physical combat is in the weapons used. All other principles remain the same. Therefore, the surest route to success in psychic warfare is to first study warfare as an art and become a warrior in the historic sense rather than in the wimpy, New Age, one. We will deal with violence as a fact of life.

This being said, what will this manual do for you? This book, properly used and studied, will equip you to deal with certain difficulties in life, difficulties which come not from nature, but from the inconsiderate or often hostile acts of your fellow humans. If you follow the

instructions given herein, you will find that you are no longer the helpless pawn of an unfeeling cosmos, beset upon all sides by relatives, neighbors, co-workers and the ubiquitous bureaucrats who infest our society like vermin in a grain bin. You will no longer be expected to assent to that which you despise and pretend that you like that which you hate. You will be able to call upon the very forces of the universe to aid you and control them with the same skill with which you control your car. You will be able to disrupt the lives of your foes as easily as you would tune your television and ultimately you will be beyond any practical retribution, unless, of course, the enemy has read this book himself. Most of the time, however, your targets will not even know the cause of their misfortune.

You must remember that psionic warfare is psychic warfare with advantages and warfare is nothing more than the aggressive use of force to attack and defeat the enemy and in warfare there is no limit to the acceptable use of violence, no matter what the poor fools who get all bothered by landmines might say. In the bad old days of newts' eyes and frogs' tongues, this was considered to be black magic. Well, if one is willing to accept Aleister Crowley's definition of Magick, that being change in conformity to the will of the operator, then this too is Magick and, let us be honest, much of the material in this book will be called black magic. I make no apology for this. In the real world it is often necessary to use dreadful methods to achieve desirable ends and I am convinced by my reading of history that the ends do truly justify the means. This may come as a shock to my friends who cannot understand how such a philosophy can be stated by one who espouses universal brotherhood. For them I will only answer that it was not the pacifists who defeated the Nazis, but good, kind men who realized that they had to become killers. There is nothing as pleasing to the soul of tyrant as a pacifist and when the lion lies down with lamb, you may rest certain that the lamb is inside the lion.

Do not be fooled by the unfortunate examples of Ghandi and Martin Luther King. Neither of them faced Stalin which is a pair of the great misfortunes of history. It took the Chinese at Tianamenn Square (spelling) to finally put paid to the idea that non-violence will always work.

This book, therefore, is not one which will win me any awards from those who think that to be harmless is to practice virtue. This is not a study to be undertaken by the squeamish. The methods I will describe are quite simple and yet some of them can be devastating beyond belief. But the degree of the attacking force is under the control of the operator and it is not always necessary to use a sledgehammer to kill an ant, good nasty fun though that may be.

Here are two stories of psychic combat, one which worked and one which ultimately did not. They illustrate why it is important to know what one is doing and have a clear idea of what one wishes to achieve.

I had at one time a neighbor, who in the course of his marriage, had the bad luck to be afflicted with offspring, and, due to undoubtedly bad judgment in on his part in not selling them off to the South Africans for medical experiments, they grew into late adolescence. To be fair to my neighbor, he did not know what a horror he had created, but as if this were not bad enough, one of them, in spite of much good counsel from his elders, decided that he had an ear for music and wished to make his living as a rock musician and, yes, I

know that is an oxymoron. To make a bad situation worse, he formed a band and used my neighbor's garage for a practice site.

As he and his friends drowned out the jets looking for O'Hare Field, my other neighbors and I were fervently wishing for a nuclear attack to return peace and quiet to our lives. Adding to these difficulties was the fact that I genuinely liked his father. He is a good, honest man, albeit with a tendency to gossip, who had helped me push my car out of the snow and was always ready to loan his tools and offer advice on the arcane mystery of killing crabgrass. Therefore, hiring a gangster to kill off his children was not what would be termed a viable solution. Not that I did not consider it, mind you!

However, just as the garage was becoming a mecca for the local riff-raff and it seemed that the very bricks of the house were going to crumble from the noise, I began to work with something called disruption patterns (which I will explain in some detail at the appropriate point in this volume) and used my first radionic box to transmit such a pattern at the garage.

This I did for several days while watching the level in the aspirin bottle fall and wondering if the damned thing was ever going to work. Then something truly miraculous happened--quiet. For the first evening in months there was an all-pervasive stillness broken only by the outraged cry of a baby sitter whose young charge had lost the key to the handcuffs.

What had happened? Had my neighbor finally regained his senses and shipped his son off to the merchant marine? No, I am afraid the answer was much simpler. The man living next door to the neighbor had endured the racket for some time without complaint. This seeming aberration may have been due in some part to his being hard of hearing. But, in any event, he decided that he had enough and called upon his own attendant spirits in the form of the local constabulary. They explained the situation to the band and any opprobrium from the incident fell upon the man next door rather than myself. All things considered, it was a very satisfactory conclusion to the situation.

As you can see, the primary purpose of the operation was the elimination of a considerable nuisance with as little trouble to myself as possible. It was not necessary to cause a Boeing 747 to kamikaze itself into my neighbor's garage and, given the physical proximity of that garage to my property, such a result would have been extremely counter-productive. It might have meant a wing in my living room! Bear this in mind when looking at my next example, for it is a story which details all the things I want you to learn to avoid.

There are many legends surrounding the frozen hills of Tibet and if we look at the distinct lack of success the Tibetans have had in the last century, first against the British and then against the Chinese, it must be reasonably assumed that the arts which were behind the legends were either lost or extremely exaggerated. Bearing this in mind, look at the next story as a tale illustrative of a method gone wrong rather than as a true incident.

The Tibetan sage Milarepa did not have an easy youth. His father died when he was a boy and his paternal uncle, as nasty a relative as ever ruined dinner, laid claim to his father's lands, driving the young Milarepa, his mother and his sister from their home and virtually reducing them to the status of beggars. As one may well expect, this caused no small amount of bitterness and his mother waited for the day when her son would be old enough to seek vengeance upon the uncle.

When Milarepa grew to young manhood, full of energy but apparently not very bright, the time came that he went forth from his village to seek a guru who would instruct him in the art of killing evil relatives. He travelled around for a while and eventually ran into two other seekers after power who were going to study under a famous sorcerer known as Lama Yungtun-Trogyal, which translates as "Wrathful and Victorious Teacher of Evil."

This worthy accepted the young Milarepa and his companions as pupils and taught them certain useful rituals and methods of Tibetan magic which, while satisfying his fellow scholars left Milarepa with the distinct feeling that something important had been left out, like how to kill his uncle. When the time came for the students to return to the outside world, there to practice evil magic and bring more pupils to their Wrathful and Victorious teacher, Milarepa stayed behind. When asked why he was still hanging around the lamasery, Milarepa told his teacher that he was certain that there was more to be learned from him and added that if he returned to his home without the means to complete his sacred mission his mother would kill herself in his presence.

The teacher was greatly impressed with the zeal of this one student (though he probably thought his mother was an idiot) and sent another pupil, who was as swift as a horse and as strong as a yak and dumb as an ox, to Milarepa's home village to find out if the story of his vile uncle was true. In due course the spy returned to corroborate the story and the teacher agreed that Milarepa was deserving of better instruction, being almost moved to tears by the tale of woe and injustice.

There was only one very small difficulty in furthering the education of the young sorcerer. It seems that the secret of destroying large numbers of people was no longer available to the present instructor. He had, some years before, given it to a close friend and had neglected to make a back-up copy for himself. Thus Milarepa was sent off to a new teacher.

Upon arriving at the new teacher's home, Milarepa presented the traditional (for Tibetans) scarf and a letter from his former guru detailing the situation and recommending Milarepa for instruction. The new teacher was also much moved by the tale of woe and immediately agreed to begin instructing the young man.

Milarepa was told to build a hermitage for his operations, and then taught what was necessary for his work, the details of which are left out of the biography, obviously lest someone use them without paying his guru.

This operation should normally have taken seven days, but, as the target village was some distance, Milarepa asked for seven additional days. The teacher, unwilling to hurt his pupil's feelings by explaining to him that the deities involved did not travel by yak, allowed this and on the fourteenth day Milarepa was rewarded by a vision of those deities bearing him a gift of 35 heads and hearts, which was not a bad haul in the days before stealth bombers, nuclear warheads and chemical plants. A day later the deities returned, to Milarepa's undoubted surprise, and said that two victims had escaped and wondered if he would like them to finish the job. Milarepa, thinking that if he left those two alive fear of him would spread across the land, told the deities to leave them alone. The two happened to be his aunt and uncle, precisely the ones Milarepa wanted dead in the first place. It seems that the great sage was too stupid to ask which two had survived.

Meanwhile, back at the village...

On the day that Milarepa completed his operation, the eldest son of his uncle was about to be married. The wedding feast was packed with his uncle's friends and supporters, his other sons and the bride. In short, all of Milarepa's enemies were present in one place. A maid went out to fetch some water and ran in fright as the family livestock and horses went berserk, with the end result being that a horse kicked down one of the main pillars supporting the house and whole building fell down, slaughtering those inside.

Upon seeing this disaster, Milarepa's mother was seized with a fit of joy and, making a flag out of some of the family rags, ran around the village shouting the praises of her sorcerer son. This act, for obvious reasons, did not exactly endear her to those who had lost family in the wreckage and their response could be expressed in two words, "Kill Her!"

This may well have occurred had not some of smarter ones of the village prevailed, realizing that her son, who, after all, was the reputed cause of the trouble, was still in good health and might not look with favor upon such rash action. Thus it was that the cry became "Kill him first!"

As finding the sorcerer would take some time, all plans of reprisal were put off and Milarepa's mother, who apparently knew where her son was, took advantage of the lull in the fighting to send a message to her son warning him of the danger and asking him to send such a disaster to the village that none would ever forget it.

Milarepa received the warning and showed it to his teacher who remarked that his pupil had a very unpleasant mother and may even have considered advising Milarepa to forget the whole thing and let the crazy old bat kill herself anyway. Nevertheless, Milarepa had to learn a more powerful spell and thus was sent back to old Wrathful and Victorious. This teacher welcomed his previous and possibly best pupil with open arms and proceeded to instruct him in the ancient and honorable art of making hailstorms, an ancient Tibetan custom.

With the other student as an assistant, the one who had been sent to determine the truth of Milarepa's story, Milarepa, disguised as a pilgrim, returned to a hill overlooking his old village. On the top of the hill he set up his apparatus. It was a moment that he had waited some time for. His teacher asked him how high the barley was, and when told that it was just starting to grow, had said to wait. Again the question was asked, and again Milarepa was told to wait. But finally the barley crop was waiting to be harvested.

As the ripe fields awaited the reapers, before the grain could be harvested, Milarepa performed his ritual and the sky opened. Three massive hail storms struck the village with a force so great that all the barley was destroyed (Kaboom! Blast! Destroy!) and the village faced a long, hungry winter. The fact that his mother and sister were still living there and would share in the general distress must have slipped his mind.

After this success, Milarepa returned to his old teacher and, instead of pursuing what could have been a very lucrative career as a rainmaker, decided to try for enlightenment instead. It was probably just as well because Milarepa, if one judges by his biography, was too heavenly minded to be any earthly good. As for his mother, who instilled such a strong desire for vengeance in her son, she became an outcast and did not much profit from her revenge and his sister, whom none would marry (hardly surprising when one

considers the in-laws!) and faced with the somewhat limited options open to women in eleventh century Tibet, became a wandering beggar. In fact, this whole tale seems to illustrate a saying of my father, that the only difference between a saint and an idiot is that the saint has a press agent.

I have gone on at some length with this story because, as I said, it is a good illustration of the sort of thing which you must avoid in psychic combat.

There was first the tendency to overkill. All Milarepa wanted to do was eliminate his aunt and uncle. Instead, he took out a goodly portion of the village and ultimately its food supply, while the uncle and aunt were left unharmed. He never thought of tailoring his response to the situation. I mean, I like a good, destroyed village as much as the next person, but he did have to consider the matter of his sister at least. His mother obviously would have been no loss to anyone. Milarepa was also cursed by the hyperactive mouth of his mother, who, if she had been able to keep from flapping her jaws so much, might have come to a better end herself instead of becoming a hungry beggar. Finally, as the biography relates, both Milarepa and his teacher had a fit of guilt after the affair which frankly makes no sense to me, but then I'm not a Tibetan. I don't even LIKE Alice Bailey.

The story also gives us an indirect lesson as well, for the uncle was also foolish. Upon hearing that his nephew had left town with but one purpose in mind the uncle should have seen to his defenses, as should all of his supporters. This was not done. It is, after all, one thing to avoid paranoia, but quite another thing entirely to leave the door unlocked and a sign outside that says "Burglars Welcome!".

It is my hope that this book will teach not only how to engage in psychic warfare, but also how to avoid the mistakes that so often accompany it. Begin by reading the entire book and studying its contents. Then go back and practice what it teaches and above all else, think. There is no better way to keep one's head than by using it. Besides, you look real funny with an empty space over your shoulders.

But enough of this merriment. Read on and let the battles begin!



THE PSYCHIC WARRIOR

"You must cultivate your wisdom and your spirit." Musashi

This entire subject creates an unusual series of responses, ranging from "That sounds like fun." to "Why?" to a horrified "Please don't." If we are to be honest, the question of why psychic warfare is a legitimate one. If we think back to the last chapter, it would have been much simpler and probably more effective in the long run, if Milarepa had simply found a convenient opportunity to slit his uncle's throat. In his primitive society, such an action would have been looked upon as the natural outcome of a blood feud and most likely would have been either ignored or applauded. In our society things are more complex and some people actually object to murdering one's relatives, no matter how obnoxious they are. And, no, that does not make a lot of sense to me either, but my lawyers assure me that it is the case and I have to wait for my rich uncle to die of natural causes. Curses!

Looked at from the purely psychic point of view, it has long been held that all that is necessary for you to learn are a few basic defensive techniques to hold off any offensive. You were not, of course, ever to launch an attack yourself for that would have been "black magic!" and very unBritish.

Horrors!

Until recently, that has been the case. But, as you will learn, psionics has changed all the rules and the old ways no longer work. As I said in my introduction, psychic warfare is only warfare that is carried on with other weapons and, like physical combat, defense is never good enough.

You must realize that there is no defense that cannot be penetrated, just as there is no attack that cannot be defended against. The success or failure of any operation depends upon the balance between these two. There are times when the offensive is dominant and there are times when the defense is supreme. When we study the principles of strategy in a later chapter you will understand this better, but for now I will give you an example of what can happen when it is assumed that the balance does not shift.

It is time for a history lesson and you cannot study warfare without studying history. That way you can avoid making other people's mistakes. Besides, it's fun. Let us go back in time to the First World War. For those you who may have forgotten, in 1914 there was a minor disagreement between Austria-Hungary and Serbia over the little matter of the assassination of the heir to the Austro-Hungarian throne. Now any reasonable human being would have laughed and said "What's the big deal about one less useless king?" Anyway, it should have been a matter of purely local significance but the continent of Europe was divided by a couple of rather complicated alliance structures further confused by the desire of the French to avenge themselves on the Germans for 1870, and a movement called Pan-Slavism which was a sort of what for a time became termed bioregionalism and was equally foolish because its proponents sort of forgot what happens when two bios want the same region. You get one hell of a general protection fault. (Imagine a mob of Cro-Magnon attacking a group of Neanderthals shouting "EVOLUTION!" as they charged.) The upshot was that in a very short time, Austria-

Hungary had declared war on Serbia, Russia had declared war on Austria-Hungary, Germany had declared war on Russia, and France declared war on Germany.

While the diplomats were sorting out the paperwork, Germany marched through Belgium to attack France (the presence of a scrap of paper from 1888 notwithstanding) and the British, incensed at the thought of such a foul deed declared war on Germany to make the world safe for waffles. Even the stuffy and weird British of that period would hesitate to make war over Brussel sprouts.

The armies marched around for a while, turning Europe into a wasteland and blowing Flanders completely off the map. (Have you ever tried to find Flanders on a map?) Then somebody decided to dig a trench and before you could say "poppies" there were trench lines running from the North Sea to the Swiss border. The war settled down into a conflict of sieges, each side trying to break through the other's lines while holding their own and nobody got anywhere. So for a couple of years there was a war which produced nothing but a lot of corpses and some of the worst poetry ever written, mostly about dead bodies and poppies. (In case any of you wonder why the veterans groups sell paper poppies around memorial day, it goes back to WWI.)

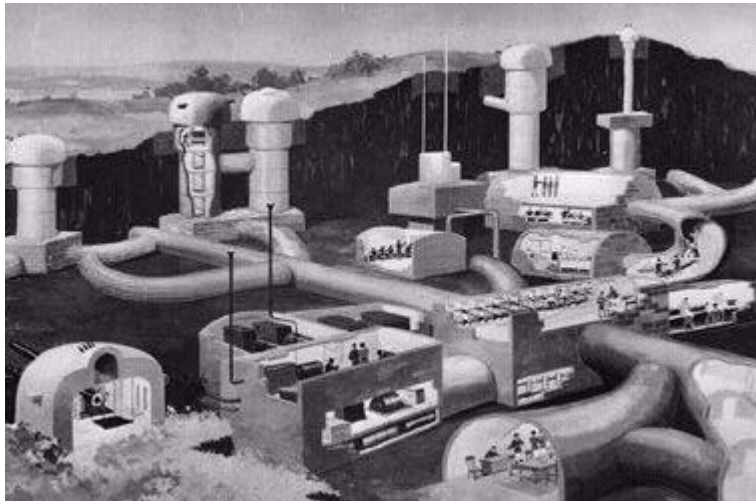


What had occurred was that the generals, in spite of the experience of small wars (and there were a lot of them) in the previous twenty years, had not learned that the technology of defense had, for the first time in centuries, become more powerful than the capacity for offense. But in 1918, everything changed.

Russia was out of the war having fallen to the Red Menace and the United States, after dithering which side to fight on, had the previous year declared war on Germany as there were fewer voters of German descent than of British, for the sake of making the world safe for democracy, though what democracy has to do with waffles is beyond me. Germany, realizing that it had a brief advantage with troops available from Russia and some new tactics launched an offensive before the massive American presence which had been predicted could be felt.

This offensive, in the spring of 1918, meant an end to the siege war and a return to mobility on the battlefield. But it failed and the British and French, with the important (in the morale sense) aid of a relatively small American force reversed the situation and pushed the Germans back towards the Rhine. Things were just getting interesting but the Germans gave up, not because of their reverses in the west but because of the collapse of the Balkan Front! The war ended and everyone went home to prepare for the next one.

You would have thought that they all had learned something from this, but you would have been wrong, at least as far as the French were concerned. While the Germans were developing a whole new style of warfare, the British improving their tanks and the Americans and the Japanese inventing the aircraft carrier, the French, determined that the barbarous Boche would never again set foot upon their sacred soil, went to work and built what they believed would be an impenetrable line of forts called the Maginot Line, which, when the next war came, proved to be about as useful as the line of forts around Liege had been in August of 1914. They were fine for hanging out the wash, but useless for anything else. Well, what do you expect from people who think Jerry Lewis is funny, eat snails and read an idiot like Sarte?



Those who put their faith in psychic self-defense are in the same position as the poor French. There was a time when a person could build a psychic Maginot Line and sit behind it, but with the machines and tactics you will study in this work, the old defensive systems are as obsolete as a medieval castle. The individual who engages in psychic combat and relies only on defense will find himself to be extremely vulnerable.



Therefore, in this chapter, we will work on ridding you of that vulnerability. In order to do this, we have to begin by making you think of yourself as a warrior, in the historic sense of a ruthless and brave fighter, not in the wimpy, New Age sense.

First, you must understand that a warrior is not a soldier. That I would bother to make this distinction at all may disturb some, but they are probably so disturbed by now that they have stopped reading and have gone back to their televisions. In any event, you must realize that your point of view will make all the difference in the outcome of a psychic combat.

By using chess, we can illustrate the fundamental difference which exists. Consider the contrast between the knight and the pawn. The pawn can only go in one direction, in a straight line, with only one objective. It has no volition, no options, no will in him but to reach that objective. The knight, on the other hand, goes all over the board. Because of his peculiar way of moving, he can, with a little luck on the part of his player or a little carelessness on the part of his opponent, appear in a place where he is not expected and wreak havoc on the opposition. His greater mobility is representative of the will of the warrior for the soldier is outer-directed. He follows the directions of others around him and is conditioned not to think for himself. The warrior, in contrast, is inner-directed. He follows no guidance but his own.

Therefore you must begin by examining yourself. Are you an inner-directed person. Now be honest. We would all like to think of ourselves as standing on our own, apart from the

whims of the crowd, despising fad and fashion. It is part of our national mythos as Americans. But the fact is that most of look to those around us for guidance. Some of the time this is not a bad thing. It can often keep you out of a lot of trouble. And again being honest, there are times when the most fanatical individualist will find it convenient to get lost in the mass. We may even take the opinions of others into account, not that we would be so foolish as to agree with them, but if only to more easily exploit those ideas. There are even times, shameful as it is to say, when we may even desire for someone to like us.

If, after looking at yourself with all the brutal honesty that psychic warfare requires, you discover that in spite of your best efforts you are still an outer-directed shlub, you must set yourself to becoming an inner-directed warrior. In the study of psychic warfare this attitude is of the most extreme importance, for the practice of psychic warfare, as opposed to psychic self-defense is much frowned upon. The warrior must learn to resist, and ultimately become immune, to the disapproval of his fellows. You should be able to say, as I have learned to, that if the only weapon an opponent has against you is disapproval, then he is very poorly armed. As you do this, the confidence which you will gain by each successful engagement with the forces who would try to control you will enable you to face life with a greater sense of personal power and effectiveness.

Remember that life itself is conflict, the conflict between the strong and the weak and the smart and the stupid, the human and the sports fan.

The starting point in this transformation is the self-image in its entirety. There are those who would have you go out and buy a new wardrobe, join a health club and eat bran flakes. None of this is necessary and only wimps eat bran flakes. If you project a warrior image from your mind, how you look will not matter. It is the mind that does the real work.

Let me give you an illustration. When I was a boy, there were number of advertisements by Charles Atlas. They referred to a young man, called the "98 pound weakling" who had a bad habit of being on a beach and getting sand kicked in his face by the sort of muscle-bound clods who frequent such places. The young man sent away for the course and after much straining and heaving became a muscle-bound clod himself and proceeded to place his fist in the face of the bully. He could have saved himself much trouble if he had used a method much favored by myself when I was young, namely throwing sand into the clod's eyes and then kicking him in the groin. In other words, if you have brains, you do not need muscles and if your mind is in the right condition you do not need to be a strutting peacock. In fact, the rule in psychic warfare is to be as inconspicuous as possible, though without going to extremes. Do not worry about the color of your necktie or if you have a bit of a spare tire. Real power has nothing to do with such things. A famous clergyman of the nineteenth century, Charles Spurgeon, said that "Fashion is the collective opinion of fools." Which proves that no matter how stupid a person can be normally, he can still say something intelligent. Or, to use a modern example, the CEO of a Fortune 500 corporation need not concern himself with opinions of the local adolescents about the length of his trousers.

So now I am going to start saying things which may shock even the cold-blooded.

Success in psychic warfare depends on two qualities: powerfulness and ruthlessness.

Ok, I've made a gospel of ruthlessness over the years in my recent work but please do not have a stroke if this is your first exposure to my thought. Let me assure you that I am not

expecting you to kick granny down the stairs or build an atomic bomb in your garage, fun though those things may be. By being ruthless, I am merely expecting you to take those actions which are obviously to your benefit without suffering pangs of conscience if and when something unpleasant happens to other people as the result of your actions. We start this by eliminating two great weaknesses which beset mankind: compassion and ethics.

You must learn that the problem is not that people suffer, but that their suffering bothers you. Let me give an example. You watch the news and see that a school bus has been broadsided by a freight train and the reporters are shedding enough fake tearage to short out their microphones. Now, you may feel some pangs at this yourself, but be honest. Do you know anyone on that bus? Do you know anyone who knows anyone on that bus? Do you have financial or other interest that might be negatively affected by the accident? If the answer is no, then what you have is a situation where you are disturbed by something that really does not matter to you. You have to get away from that.

I will admit that this is difficult to accomplish. There are evils and injustices in the world which can make even my heart of lead glow with indignation. But the truth is the victims of those things have usually only their own weakness and stupidity to blame. If a person is attacked by a burglar it is his own fault if he did not have a gun to kill the burglar with!

You must learn that no one can fight all the battles of humanity and often people must be left to their own devices, to solve their own difficulties. For example, every year there is a cyclone in Bangladesh and tens of thousands of people drown. This usually causes all manner of upset in the news media, ignoring the fact that the damn fools choose to live in a floodplain.

Also, it is unwise to become indignant over injustices if one benefits from them. It may be that the clothes you buy are made by underpaid foreigners chained the basement of a factory in Asia, but think how much more those clothes would cost if the foreigners were not underpaid. It may be that the problem is not that they are underpaid, but that they are paid at all. After all, what would they do with money anyway, spend it on drugs and sex no doubt. Become ruthless and dispassionate. Remember that you cannot make an omelette without breaking a few eggs.

The problem with compassion is that it requires you to in some way identify with the difficulty of the victim. This is disastrous, because by so identifying you place yourself in the mental position of being weak rather than strong. When this happens, your capacity to act is diminished because you become blind to your own strength. Therefore, while it is permissible to feel some sympathy for a victim, one must never feel empathy. You must never, ever make the mistake of identifying with either the victim or the weakness of the person which caused him to become a victim in the first place.

Incidentally, this why you cannot be successful in psionic warfare and be a sports fan. Sports fans are the ultimate losers, spending their lives attempting to identify with the winners that they can never be.

Now I know that this something which takes a little doing. It is not easy for most people to totally abandon the socialization process, but is something which you must do--not try to

do, but do. Fortunately, there is an easy way to start and that is to begin identifying with the villain in any fiction you may encounter, be it books, television or film.

Another example: When I was sixteen, I spent a few pleasant hours one afternoon reading Orwell's 1984. And, being sixteen and not knowing any better, felt the appropriate indignation at the society described and some sympathy for the character Winston Smith, especially in the third section of the book when Smith had finally come into the hands of the Thought Police and was being re-educated by his former superior, O'Brien. During one of their little chats, O'Brien tells Smith to see the future of humanity as a boot smashing into a face--forever. Not a very happy image, is it? Well, that evening, I took part on one of those violent adolescent rites of which I am not overly proud of now that I am in stable middle age and had what was at the time the inestimable pleasure of actually putting a boot into someone's face.

At that moment I had a conversion experience, if you will, from what little humanitarian sentiments were left in me and I realized that there was really nothing wrong with O'Brien's image of the future as long as it was my boot and someone else's face. Armed with this wonderful new insight into the nature of the cosmos, I went back to 1984 and re-read it, this time consciously trying to identify with O'Brien and see the world and Smith as he would have. The results were phenomenal, for Smith, the hero in an unheroic world, became rather a fool, an insect to be stepped on. Dystopia became utopia and the drab, lifeless world of Airstrip One was transformed into a playground where one could have all the material pleasures, wear a nice, black uniform and torture fools like Winston Smith.

Now at this point I hasten to say that one of the hidden agendas of my work in the field of Psionics is making such a world impossible. I have never had any sympathy for totalitarianism in any of its forms, nor for authoritarianism in any of its forms. It was purely a psychological exercise. The point is that you can train your mind so that you are not manipulated into someone else's point of view. If you truly feel sorry for someone and desire to help that person, or feel that you must stand for a principle, it must be because you have decided that such a course is worth following, not because someone else has told you.

You must learn to use three small words which can immunize you from the most unctious of pleadings. These words are "I don't care." And you must be able to say that you do not care about some things in order that you may have the energy left to deal with those things which you do care about.

You must learn to become immune to the tales of misery which flood the evening news. There is a very effective way to accomplish this and you need is a tape recorder. You will simply make your own laugh track.

There are a couple of ways to do this. One very good method is to set up the tape recorder at a party and get everyone laughing hysterically. At that point, turn on the machine and record their laughter. If you feel shy about that method, acquire a sound effects record with laughter on it and make the tape off that. Either way you will have a tape of loud, raucous laughter available to you.

Once you have the tape, make certain that it is ready to be played on a recorder close at hand whenever the news comes on television. Then, when a story comes on which is

designed to tug at your heart, turn on the tape and laugh all the way through it. This method also works quite well with commercials, so next time the idiot comes on extolling the latest in stomach potions, have a good belly laugh.

You are probably wondering why it is necessary to use a tape. After all, cannot one train oneself to laugh at such things? Well, you can teach yourself to do just that, but the tape makes it so much easier. That is why television comedy producers include a laugh track in their shows. Laughter is infectious, so infectious that a few people laughing at the wrong moment can wreck anything.

I proved this back when I was a student. The school leftists invited a street gang leader to speak who had the unfortunate name of Jose Ximenes. Now I don't know how many of you remember, but back in the 1960s there was a dialect comic named Bill Dana who created a rather dumb hispanic named, of all things, Jose Ximenes. So we did a little rigging with the PA system and as the thug began to babble, instead of his worthless mouthings came, "My name Jose Ximenes. I plan to cry a lot." Well, as you can imagine, everyone burst out laughing and the thug stormed out never to be seen or heard of again.

You probably know that laughter spreads. If you have a tape of it, you do not have to consciously force yourself to laugh at scenes which may not be in and of themselves very funny but usually are. The sound coming from the tape will encourage you automatically. It is something like a bad situation comedy which has the laugh track go off every time a character comes into a room. In theory, the audience is thus conditioned to expect something funny from this character. And if that audience were possessed of such bad taste as to watch the show long enough, that would happen. You are using the same technique to immunize yourself from the noxious bleatings of the television journalist. As you proceed with this method, you will reach the point where the most unpleasant events in the world can be dismissed with a snicker.

As you work on ridding yourself of the disease of compassion, you should also try to stop being ethical. There is a simple reason for this and that lies in the basic fact that most ethical principles are strictly for wimps.

I love to say that to my Theosophist friends because it sets them off into veritable spasms of shock. But consider this point. Who, possessing an ounce of courage or intelligence, would allow his actions to be determined by the opinions of his fellows. In the view of those who take such matters seriously, a person facing a given course of action should go through a series of judgments to reach a conclusion concerning the rightness or wrongness of the action, according to their definition of right and wrong, and then behave accordingly. Thus, in that view, if you wish to perform an act (A), and they were to tell you that such an action is wrong, you, seeing the ultimate wisdom of their statement, would refrain from performing the act.

But let us see what is really going on. Let us assume that A has no observable negative consequences to yourself and maybe not even to anyone else, though that is not a serious consideration if one is truly rational. The moralist cannot, therefore, point out to you any practical reason why you should not engage in the action. Failing that he will fall back on abstracts, such as responsibility and maturity, ideas which are assumed by him to be of such power that by merely hearing the words, you will fall into line. He is using what I like to call "NO words." A "No word" is a word used to say no to an adult because, unlike

a child, he cannot be physically constrained to act, or refrain from acting in a way determined by the moralist.

Your attitude in such matters must become that of the strict pragmatist. If it works, it is right. If it does not work it is wrong and there are no other considerations. Furthermore, the decision as to whether or not it does work is to be yours alone. You decide the criterion for judgment.

For example, one is scrupulously honest in one's business dealings because while there may be a short-term gain in cutting corners, one will ultimately lose customers. Therefore, in such conditions, it is better to be honest. Likewise it is easier to tell the truth because lies have to be remembered and kept straight, otherwise people will have a hard time believing you. Thus we see that honesty has a definite advantage over dishonesty. The advantages are practical and easily proven by experience.

But let us take something which is not so clear cut. Let us suppose that you have been grievously injured in some dealing. Legal remedies are troublesome, expensive and the outcome is by no means certain. You decide, therefore, to use some of the techniques from this book to seek redress and as a result you utterly destroy the life of your victim and it is not necessary to kill him to do this, though killing may be a desirable result. The good moralist will recoil in horror from this act. But looking at it from your point of view, you have achieved the desired end with no cost to yourself. Never forget that if it is your end and your means the end will justify the means.

Example time again. During the Vietnam War there were two American patrols. The first patrol found itself under attack and while huddling with a group of civilians, a grenade came into the center of the group. The Foolish Soldier threw himself upon the grenade and was blown up, saving the lives of his comrades and the civilians at the cost of his own. And a lot of good it did him. A second patrol found itself in similar circumstances. Again, with civilians, it came under attack and again, a grenade fell in their midst. The Wise Soldier, however, threw one of the civilians on the grenade and saved not only himself but his fellows at the cost of one total stranger.

You must, if you are to succeed at psychic warfare, become like the Wise Soldier and look out for yourself first. You must not worry about the effects that your actions have upon the rest of humanity as long as you benefit by those actions and there are no unpleasant consequences to yourself. Remember the words of the Apostle Paul when he wrote "All things are lawful to me, but not all things are expedient." And if Paul read this book he would kick himself for ever having said that.

In addition to expediency, you must also consider the emotional element in your actions. This is, in many ways, more important, for when you study thought-forms and their effects, you will realize just how dangerous a thing guilt is. You must eliminate guilt from your life as best you can and recognize that you may find yourself in a position where guilt may be inevitable and learn to avoid those situations.

There are two causes of guilt. One cause is breaking rules that one has been taught and not yet been liberated from. You should be well on your way past that by now. The other cause is doing harm to people whom you feel close to. Therefore you should begin now to see humanity as divided into five groups as in Figure 1.

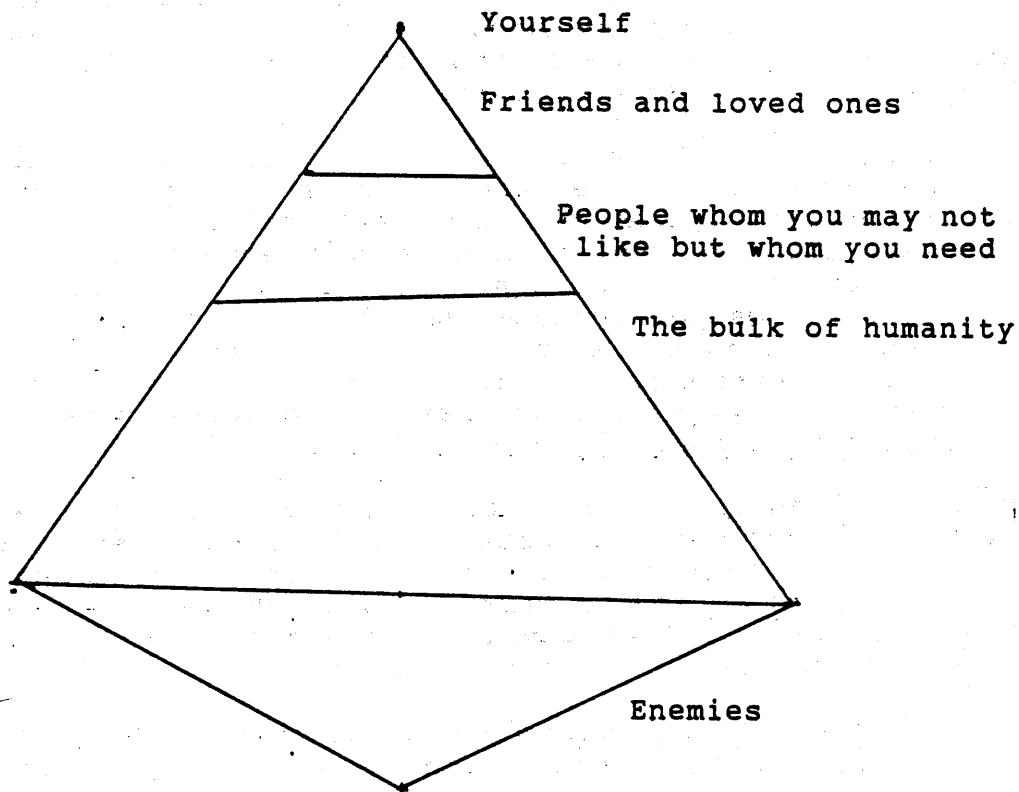


FIGURE 1

At the top you have yourself. Immediately next in importance are your friends and loved ones. This is a small group but the most important one. It is essential that you avoid any negative operation with regard to anyone in this group. Such actions will always cause guilt and it is virtually impossible to avoid that.

Next comes a larger segment of humanity, namely those persons whom you may or may not like, or even know, but whom you happen to need. These can include such folks as your auto mechanic, or your greengrocer or even the farmers who grow your food. While actions against persons in this group may not cause guilt, (farmers are such boring shits) they bring about other undesirable results such as having to look for a new mechanic or watching the price of food go up.

The largest grouping by far is the bulk of humanity, or, as we affectionately term them, the cannon fodder. As this amorphous, nameless mass of numbers has no physical relationship to you whatsoever (we are not dealing with the metaphysical relationship at this point), you may proceed against them in any way which serves your desires and purposes at the moment without fear of negative consequences. This is, of course, assuming that you are using psychic methods. Physical action would still have practical consequences because of the peculiar attitudes that society has developed over the centuries.

Finally we come to another and much tinier part of the human race--your enemies. These are those who wish you ill and you, in turn wish misfortune for them. If you have been living a well ordered life (not a chaotic one like mine) you should have relatively few of these. But the nice thing about having some enemies is that you can practice on them without any guilt at all. I must confess that at times I wish that I did not get along so well with my neighbors, for there are a number of techniques I would like to try, but I have no one nearby to try them out on. It can become most annoying.

And this last leads me to something which I will repeat a number of times in this work because it is very, very important. You must never assume that merely because someone has acted to displease you that that person is your enemy. The inconsiderate driver who decides to make a left turn in front of you is not acting out of malice and does not deserve to have his gas tank exploded. A simple flat tire will suffice. While no attack should go unresponded to, you should not assume that you are being attacked without good reason. To think otherwise is going to lead to paranoia which can lead to making a total fool of yourself and people will laugh at you as you sit with a collander on your head.

Anyway, you should get the point by now. Be ruthless in the pursuit of your own interests and do not worry about the opinions of others. And while we are on the opinions of others, this is as good a time as any to dispense with one of the more noxious superstitions which has acquired prominence in the last thirty years and that is the concept of Karma.

It is wise to rid yourself of the notion now, that anything you do in life will come back to you, if not in this life, then in the next. If you do not, you may create a thought-form which can attract difficulties to yourself.

The concept of Karma has its roots in the idea that the universe is a closed system and that any energy put out will ultimately return to its source. To this is added the assumption, not always stated, that the universe is governed by a benevolent, just mind which will reward goodness and punish badness. On the face of it, the concept becomes unworkable. The universe is far too vast for any energy to reflect back and the concept of a just and benevolent cosmic despot must have been a great comfort to the dinosaurs in their final hours. If we face the fact that if the sun goes nova both just and unjust will fry alike, we can see how silly the idea is. Karma is an idea which can only function in a mechanistically determined universe and in a universe which is not, the concept fails.

So let us look at the real meaning of Karma, not as a psuedo-law of the universe, but as a means of social control.

Imagine, if you will, India a couple of thousand years ago. There is a power struggle going on between the Brahmans and the Warrior, or princely caste. It has reached the point where the warriors have taken to using the Brahmans for archery practice and a council of Brahmans is meeting to decide what to do. The meeting is conducted with an air of urgency because arrows are flying through the windows.

Head Brahman: This is getting dangerous. My brother came home yesterday looking like a pincushion.

Second Brahman: I agree. If we don't come up with something...Yike!

An arrow comes into the room taking a bit of hair from the second Brahman's head.

Young Brahman from the provinces: I have an idea. Let's create Karma.

Head Brahman: That's nuts! All Karma means is that the ceremonies are properly performed.

Young Brahman: I know, but let's add the idea that if the warriors don't behave and make us rich they'll come back as toads.

Head Brahman: They'll never buy it.

Young Brahman: Oh yes they will. Those aren't geniuses out there. You tell them anything three times and they'll believe it.

And thus the idea of Karma, as we have it now was born, more or less. In any event, the idea serves primarily as a means of social control, exactly like the Christian notion of hell. There is no reason to suppose that the thinkers of classical India were any more honest than the founders of Christianity and history well attests to the kind of slime they were. So forget about Karma. If there is no reprisal in this life, there is no reason to believe it will come in any other. Never forget that all actions are nothing more than interchanges of energy and energy is value-free.

And having dispensed with the last ethical barriers to psychic warfare, we can get down to the more interesting area of powerfulness.

To be powerful is more than a matter of possessions, position or knowledge. It is a state of mind, and acknowledging to yourself that you have the capacity to act in any situation. So you must work to create that state of mind where you will see yourself as one of the great ones of the earth.

Now I realize that this is not always the easiest thing to do, especially on a day when you come down with flu and your third wife is upset because the child-support payments got lost in the mail. It can be damn difficult to think of yourself as having any power at all when you get stopped by every traffic light.

The key is to rise above such considerations. "Easy for you to say!" I can hear you object, and there is no need to shout. But the fact remains that you become powerful by thinking of yourself as being powerful.

Another illustration. Have you ever had the misfortune of listening to a radio talk station. Sometimes it can be interesting, but often the experience can be almost sickening. The cause of this lies in the occasional call by someone whose brain ceased to function before he was five. Such callers can be identified by their use of language even before they try to make their point (not including the one which graces the top of their heads). Such callers constantly refer to two classes of people, the "big shots", otherwise known as the people who make decisions and the "little guy", otherwise known as the average clod. (None of my readers fall into the latter category, whether they know it or not). Guess which group the callers place themselves in. And this very use of the language gives us a clue as their problem in life. They are small because they see themselves as being small. That is why gravel truck drivers tend to be sports fans.

Now, let us take someone from this type of background and give him power without any preparation in what to do with it. What happens? Disaster, usually comic disaster such as when a group of coal miners bought their mine and hired new management. After a time

they decided that they did not like the methods used by this new management. What did they do? They went on strike against their own mine! The thought of calling a stockholders meeting and firing someone never occurred to them.

So the very first practical thing that you are going to do is think of yourself as being powerful and that is not as difficult as you may think. Forget the petty difficulties of life for a few minutes and concentrate upon those qualities which you possess which can give you power. Now these will vary with each person who reads this book, but there is one which they all have in common with you and you with them and that is the fact that you can read.

Think about it for a minute. There is no greater plague that can beset a society than illiteracy and there is no greater advantage a person can have than to the ability to read the printed word and, by thinking about what he has read, use his mind to improve his position in the world. That is why television will never replace the book as the truly dominant force in society. The masses may get their pitiful gleanings from the tube, but those who make the decisions which determine how those masses will live get their information from books. Thus, on your list, reading must come first.

Once you have made this list, however, you can throw it away. Its only purpose was to persuade you that you, as an individual, have the capacity to be powerful.

Once you have gotten past the first hurdle, you must begin to program yourself to think of yourself as a person who has power. As you do this, you will notice a shift of attitude in your life, most obviously you will no longer be beset by feelings of jealousy. I am not making a pompous value judgment here. The person who is jealous is the person who is inferior. Envy is the mark of the small man, the sort of person who calls radio shows to complain about the "big shots". You never hear the person he is complaining about call the same show to complain about the "little shits".

As all attitudes have their place in the mind, rather than in the left thigh, it is the mind we will work on. We are going to practice a little meditation which will program the subconscious to permit the power that is latent in you work.

You must begin by relaxing your body and your mind. There are a massive number of books that tell you how to go about this, including a very good one I wrote myself, but for those of you so benighted as to not have any of them, I will give you a brief overview of the technique.

You start by finding a comfortable place where you can be reasonably sure that you will not be disturbed. If worse comes to worse, you can use the bathroom. Sit comfortably. Most writers say that you should keep your spine erect, but for this practice, that is not an overwhelming consideration. The only thing you must try to avoid is falling asleep, which is why it is never a good idea to try to meditate in bed.

Once you are sitting, do nothing but sit. This is not going to be as easy as it sounds because you may get bored very quickly. In order to avoid that, you must begin to get your mind concentrated on the reason why you are doing all this. This will require what is generically termed a mantra. If you are familiar with the word, you are probably wondering why chanting in Hindi will help you gain power. Well, you do not have to chant anything,

even in English. All that you have to do is repeat to yourself over and over again the sentence "I am powerful."

What happens when you do this? Well, there is an interesting psychological process that causes people to believe things they have heard over and over again, even if they knew that it was nonsense the first thousand times that they heard it. It is the same method used by political slogan writers and advertising agencies. Even if, after listing those things which give you an advantage in life, you still feel relatively weak, repeating this statement over a period of weeks and even months will convince you that you not only have power but are able to use it. Do not forget this fact. In any psychic conflict, your opponent will have absolutely no doubts as to both his abilities and the rightness of his cause. You, therefore, may not have any doubts about yours.

This may all seem like a lot of mental game playing which will have no basis on the way the world and you get along. Let me assure you that nothing could be further from the truth. Those around you respond more to the image your subconscious projects than they do to your physical appearance.

While you are working on this, it will be well for you to begin working with your imagination a little.

Begin by imagining yourself alone in the vastness of the universe. Once you have that idea in mind, realize that flowing throughout this vastness is a pulsing, vibrating sea of power and energy. Know that this sea contains all of the power and energy of the cosmos and it is all yours for the taking. Feel the power flowing through you and around you, becoming part of you and becoming part of it.

Now see yourself as the center of power in the universe. Feel the power move out from you to create galaxies and solar systems. Imagine that you are the center of gravity in the universe and all the galaxies are rotating around you in their majestic dance of the cosmos.

Now see yourself as the sun, with all the planets of the solar system moving around you. See Red Mars, Ringed Saturn, the Blue Earth, all spinning around you and under your control.

Now move your consciousness to the center of the Earth and feel the life of the Earth itself flowing through you and know that you are in complete control of this life force and you can let it flow, or dam it up as you desire. Know that you are influencing and acting upon the world around you and the world must respond to you.

Now see yourself as the central force in all humanity. Everyone circles around you and derives their direction from you. You are all powerful and you feel the joy of strength as the ocean of cosmic power runs through your entire being.

See yourself as you are, sitting your room, but retaining the feeling of power you have just experienced and repeat to yourself, "I am powerful".

While you are at it, this is as good a time as any to work a little on your self-image. There has been much said and written on how one can use the mind to change physical appearance, but we are not interested in that. Remember, the mental image that you

project will be picked up by anyone who is sensitive and will influence even those who are not.

You are beginning to see yourself as being powerful. Now, you must begin to see yourself as a psychic warrior. You must see yourself take on the image of a fighter.

First, it is a good idea to choose the image you are going to build from. It may be the image of a war god, such as Mars or Thor, or it may be an image of a fighter out of the past, such as a gladiator. You may even choose something from popular fiction, such as a television hero, or villain. The important thing is that you stick with the image you have chosen and not jump around from one to the next. If you do that, all you will achieve is confusion. With much practice, it is possible to take on different characters for different tasks, but at this stage in your training it is best to keep things as simple as possible. Psychic warfare can become complicated enough without making it more so.

Once you have chosen your character, you should obtain a picture that will approximate it. Let us say, for the sake of an example, that you have chosen a classical Greek warrior. The first thing that you should do is take your body to the local library and look through every book which might have a picture of this warrior. In this case, there should be quite a few. Go through them and choose the one which is most appealing to you and make a photocopy of it. It is considered extremely bad manners to tear pictures out of library books and you must consider this kind of vandalism beneath you. (The concept that certain actions are beneath your dignity may seem out of place in the context of this material, but part of being powerful is deciding what you will not do as well as knowing that you are able to.)

Take the picture home and glue it to a piece of cardboard so that you can stand in front of you on a desk or table. Study it quite closely. Note the attitude on the face, the type of armor, the shape of the helmet, the weapons, everything that you can. Once you have done this for a few minutes, close your eyes and see yourself as this warrior. Imagine yourself to be in the image of the picture. Feel the weight of the armor on your body, the helmet on your head. Hold the weapon in your hand and be prepared to use it.

Work on holding this image in your imagination and you do your power exercise, imagine yourself in the guise of this warrior. As a warrior needs certain qualities for fighting, it is a good idea to make a list of the qualities you desire and make your imagined character possess them all. Now be a little practical at this point. It will do you no good to imagine that you can blow up things by merely looking at them. Do not set impossible goals for yourself. After all, there are enough people out there who would like to set them for you if you were to be weak enough to let them. It is far better to keep the qualities in more general terms, such as strength of mind, courage, perseverance in the face of great adversity, feral cunning (psychic combat can require a bit of sneakiness) and downright violence.

Meditate upon this image and the qualities you desire for a couple of weeks until you feel truly comfortable with the new you and then take it out on a trial run.

There is nothing like a little imaginary combat to get the juices flowing for the battle of life. Therefore the time has come for you to go out in your armor and fight a dragon, or a troll, or whatever else comes to mind.

Imagine yourself in full armor. Now, in your mind, get up from your chair and walk to the door, out of your home and imagine that there is an entrance to a tunnel opening before you. Enter the tunnel and descend, holding your shield before your body.

Quite suddenly, an angry troll appears before you with a large axe. He swings the axe at you and you deflect it with your shield, drawing your sword at the same time. You use your shield to knock the troll to the ground and you kill him with your sword as he tries to rise.

You walk on and you see another warrior standing before you, waiting to give battle. You say nothing, but attack immediately. Do not give him time to react, but strike quickly and kill swiftly. This done, turn around and retrace your steps through the tunnel to the outside world. When you have seated yourself, open your eyes and enjoy your first taste of astral blood.

You should practice the above exercise on a regular basis, at least once a week. Never forget that the first step in becoming a warrior is to think of yourself as being one. There is one thing which you should be careful of in using this exercise and that is making certain that your confidence does not become truculence. You are training for psychic combat, not physical brawls and purpose of much of this work is to insure your physical safety as well, so do not think that just because you have just clobbered a bunch of imaginary thugs that you can go into a bar and behave like one yourself. That's the quick way to be mistaken for a gravel truck driver.

It is now necessary to touch on a matter that has caused more trouble to people than it is worth. You may have encountered it before in other works and this is the subject of diet.

The only rule which applies in psychic warfare is that it is of less importance what you eat than that you eat enough. There is one school which insists that a person should become a vegetarian as that regime will make him more sensitive to the psychic forces around him. There two very significant arguments against this course. First and foremost, there is not one shred of reliable evidence that a vegetarian diet increases psychic ability. These same writers will then go to great length and detail describing the fabled powers of Tibetan monks, blithely ignoring the fact that the Tibetan diet is not now, nor has it ever been, vegetarian. The staples of the Tibetan food supply are beef, beer and barley, with a little butter for the soup and the tea. You have no idea of the consternation which beset some of the more extreme members of the Theosophical Society when, during the summer of 1981, the Dalai Lama came to visit their headquarters with a squad of eight monks and his Secret Service guards, none of whom are vegetarian. Apparently my zealous brethren thought they bought their food supplies at the Dharmasala Health Food Emporium and New Age Candle Shoppe.

The second case lies in the fact that any sudden change in diet, from carnivore to hay-burner or the reverse is simply not healthy. As a devoted devourer of flesh, I suffered terribly every time I attended a Theosophical Society convention from what can only be called withdrawal.

Likewise, the vegetarian should not start eating meat merely because he is about to go to war. This change can also be quite distressing and the system of a vegetarian, especially after years of practice, can be as unfriendly to hamburgers as mine is to sprouts. The fact

is that the body becomes used to the type of food that it takes in and does not react with kindness to sudden shifts in intake.

In the matter of diet, therefore, the best approach is the same as in all other matters and that is to use some common sense. There is no advantage to be gained in this practice by the use of one diet as opposed to another. It may be true that in some rare individuals, who have not been studied, a change in eating habits may result in an increase in psychic abilities, but this is more than offset by the serious difficulties such a change can cause for most others, particularly when they need to be as free as possible from such concerns. During the course of this study, I urge you to stick as closely as possible to your normal habits of living. That way, when the hour of battle comes, you will be able to concentrate upon the situation at hand, without having to concern yourself with extraneous garbage.

BASIC TRAINING

"Listen up, Meatheads!" Anonymous Drill Instructor

"Whoso neglects learning in his youth, loses the past and is dead for the future."
Euripides

Now that we have you well on your way to thinking and feeling like a psychic warrior should, it is possible to begin teaching you how to make use of the most basic and important weapon you possess. That weapon is, as you might well expect, your mind.

I assume that I am safe in believing that you are by this time somewhat aware of the various psychic powers which are available to those who are diligent in attempting to develop them. You may have even studied some methods of using those powers. In this chapter we are going to study the use of meditation and visualization as adjuncts to psychic combat, both in the offensive and defensive roles.

It is good to begin with a little theory. This may seem either boring to you or ridiculous, but please bear with me. It is important that you realize the nature of the weapons you will be fighting with. By knowing this, you will find the succeeding chapters much easier to understand.

There are certain assumptions current about the nature of the cosmos. Most of these need not concern us, especially those models in current vogue which may have some value as ideas to play with, but are totally unprovable. Likewise, the notion that some find comforting (the Gods alone know why) which states that individuals are not really individual but merely some weird expression of a cosmic all is not only unprovable, but probably untrue. I use the word probably because we can never be entirely sure in such matters. The usual adjunct to the latter is the belief that there are no separate entities, only one vast web of undefined energy. It is likely true that everything is connected at the deepest level of existence, and certainly it is a convenient theory to justify why all this psychic/magick stuff works, but we do not truly experience that level even though we will make use of it.

Even so, carried to its logical extreme, monism becomes laughable. If anyone starts thinking that he is his desk he is going to have some problems with living that make being on the receiving end of a psionic attack feel like a nice outing by comparison.

The more practical, and thus probably more accurate, view is to imagine an infinite number of clumps of energy, in varying degrees of solidity, capable of interacting at various levels, but nevertheless functionally separate.

In other words, I am not you and you are not me. Unless we are willing to understand the fact of this separation of parts, we are not going to accomplish anything.

The basic energy that makes up these clumps is the same for all clumps, varying only in degree of solidity and intensity. Furthermore, this energy has the habit of sticking to things. Thus, if a person has a photograph taken, a part of that person's energy is going to be captured by the light that makes the photograph, put into the chemicals and even printed each time with the photo. The individual whose picture has been taken can,

therefore, be manipulated through the photographic image. the usefulness of this will become apparent as we go along.

This essential stickiness causes the energy to form its various shapes and the manner in which it gathers together ultimately determines the nature of the resulting object or being. A rock has a different pattern of energy than a person and if there are gods, their energy patterns would be different still. But, in its final form, it is all the same energy and that is why we are able to work with it.

In the human body, which is the form with which we are most concerned, the energy takes a number of differing forms at the same time, of varying functions and density. The densest energy grouping is what we know as the physical body. Here the energy has formed matter. Surrounding, interpenetrating and forming the pattern of the physical body is what we call the etheric body. Of greatest importance to our work is that the etheric body is the fundamental structure of the physical body, something like the steel framework that a skyscraper is hung on. Anything, repeat, anything which takes place in the physical body shows up at some time in the etheric body, first if it is a natural condition, afterward if the condition is produced by the environment. We can consider anything which does not have its origin in the etheric body as being environmental. Cancer, for example, is usually a condition which shows up long before its physical manifestation as a pattern in the etheric body, while the effects of being hit by a falling rock show up only after the fact, assuming the subject has survived. Also, anything which occurs in the mind of the subject will have a counterpart at some level of the etheric body. Thus, if a person is thinking about dinner, a careful analysis of the etheric body will find an image of dinner floating around. Anything which affects the person will leave a mark in the etheric body, even if that thing is not physical and by manipulating the etheric body, the person himself may be affected.

Got that?

Good.

Now guess what. It gets more complicated now. The energy which make up the etheric bodies of all of us is floating around all over the place. It works as connecting wires between individuals and can be used the same way phone wires are. It is also very easy to work with, once you develop the skill and can be made into small clumps of etheric matter which will act on anyone they run into.

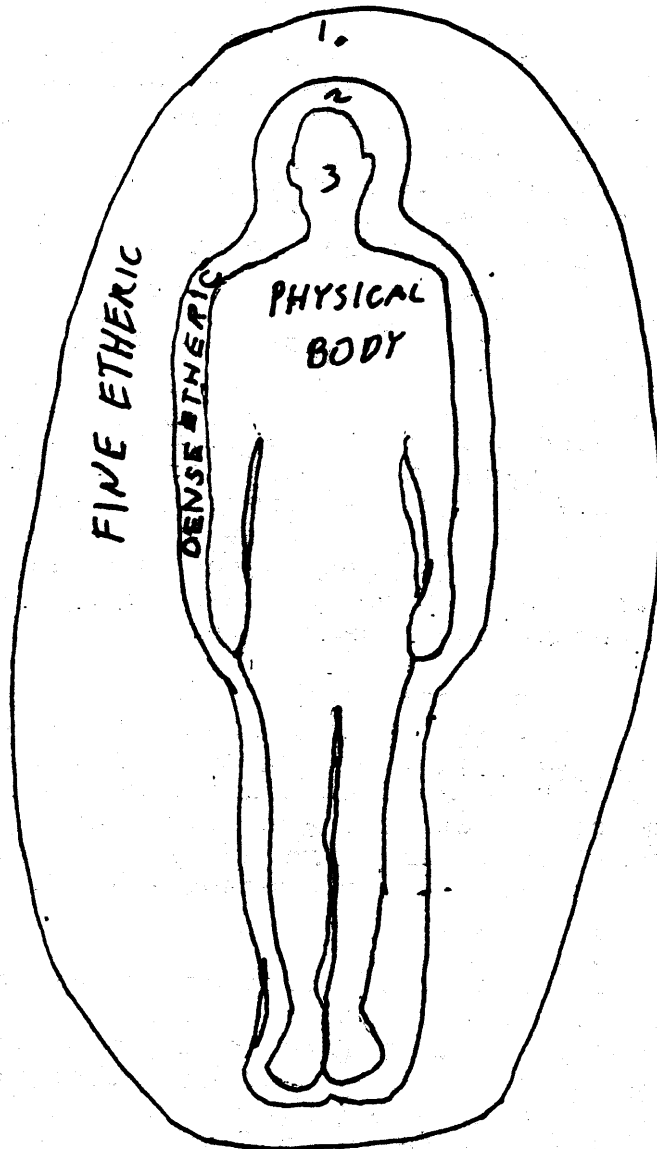


FIGURE 2.

This energy field exists, as I have stated, in varying degrees of density and the human has an etheric body of varying density levels around him. It is generally assumed that the energy which functions as the mind is less dense than that which goes to create the physical body. These levels have different names and it is possible to go into great detail both in studying and working with them. Fortunately, the purpose of this book does not require that and we may simply use the term "etheric" for all that is not physical. This will help to eliminate confusion. The important thing for you to understand is that each degree of density effects each other density, thus if we assign the physical body a level of 1, the denser etheric a level of 2 and the less dense a level of 3, we can see a that a disturbance

at level 3 will create a corresponding disturbance at level 2 and finally create a condition in the physical body.

But this energy can do more than that. It can create coincidences.

This is the part of psychic research that drives everyone nuts. It is related to psychokinesis and to make matters a little simpler we will define the sort of things that are usually called PK, such as breaking china or bending spoons as True PK. We will call the other kind Incidental, or IPK.

I will give a couple of examples to explain the difference as it might relate to our work. First, True PK would act something like this:

Dr. Radionic is coming out of a meeting at the annual Psychic Warfare Conference. To get to his car he takes a shortcut down a dark street and notices out the side of his eye that a rather unpleasant individual is loitering in a shadow. The doctor prepares himself for battle and when the stranger acts as expected and moves toward the doctor implying by word and gesture that the doctor should turn over to him his worldly goods, the doctor fires a blast from his eyes and the mugger is immediately engulfed in a ball of fire.

Unfortunately, we cannot do that yet. It is being worked on and when the problem has been solved CSICOP will be the first to know.

IPK works a bit differently. Again, Dr. Radionic is coming from the Psychic Warfare Conference and is heading for his car. This time however, he has set up a defensive field using the energy that have been speaking of and when the mugger prepares to attack, an air-conditioner that has been poorly mounted in a window fifteen stories up decides to come loose and falls, killing the mugger most thoroughly and, I might add, most artistically.

For obvious reasons, we will work with IPK rather than True PK. It is easier to produce and always much less spectacular, therefore less troublesome. The only real difficulty with IPK is that is very hard to explain why it works. We can be certain that something is going on with etheric energy, but we have no idea what. Therefore, I am going to have to ask you to accept the fact that things can be caused to occur, even though we cannot explain why.

But enough of my babbling. You want to get started and I am not going to disappoint you.

Please refer to Figure 2. This is a very rough sketch of the three types of etheric energy involved in the human body. When you work to produce a thought, an idea or an attitude in your target, you will be directing energies that work in the level of the Fine Etheric, what are termed either the mental or emotional levels in other writings. When you seek to produce any physical change, you will target the denser levels of the etheric body.

As all activities in this area begin with ability to meditate, we will now consider the best way to approach this subject. First off, you should not be frightened by the word. I do not expect you to stand on your head and eat brown rice. You do not even have to wear a purple sheet or shave your head. In fact, in our work the more normal your life, the better. Meditation is nothing more than the ability to concentrate your thoughts on a single target.

If you have been following the exercises in last chapter, you should be well on your way to being able to hold a coherent picture in your head. This ability is the most important one

you can master in psychic warfare. It is as important as a soldier knowing which end of the gun the bullets come out of. The practice of holding a picture in your mind is called visualization. It is sometimes difficult to master and millions of words have been written on the subject, most of them in Sanskrit. I have found, however, that if you work with your memory, you should have little trouble in keeping the pictures in place. If they move around, you must not be concerned. The talent improves with practice.

The major difference between the exercises we will now study and the ones in the previous chapter is that the exercises that you have been doing are purely internal, psychological ones, designed to train your basic instincts away from years of social conditioning. Now we are going to work on setting up patterns in etheric by using meditation as your basic tool. There are a few differences, so pay close attention.

The psychological exercises can be considered a form of reverie, day-dreaming, if you will. The method we will now begin to use is much more active and will produce more concrete results.

You begin by sitting comfortably in the same place and posture as you have been using. If it works, there is no reason to change it. Close your eyes and try to see a spot of light in the center of your forehead. This may take a little time to master, so if it does not come right away, please do not feel discouraged.

While seeing the dot of light, concentrate on the dot and your breathing. To aid in this, you should use a mantra, which is, in effect, nothing more than a word or sound. I have found that the old Tantric method of using So and Hum, the sound of the breath being inhaled and exhaled, are the best to begin with. They are simple and have no meaning. As you inhale, think the word So and as you exhale, think the word Hum. Do not try to regulate the pattern of your breathing. Your body will do that for you. Some teachers make a big deal out of regular breathing, but I have found that the pupil spends so much time worrying about that he cannot work on anything else. Trust your innards. They know what pattern of breathing works best for you.

You should, however, make a habit of breathing from your diaphragm, at least when you do these exercises. This practice will bring air deeply into your lungs and is a great help not only in concentration, but also in gathering energy from the cosmos. This Vital Energy, otherwise known as Prana in certain texts, is then distributed around your body and will increase your abilities to function not only in the psychic, but the physical world as well.

So breathe any way that is comfortable, holding the spot of light and thinking So and Hum. Continue this for at least a week, once a day.

Once you have become used to holding the dot of light, you will be ready for the next step. It is said that the best defense is a good offense. In traditional psychic warfare the reverse is often true. Therefore, we will start by programming your etheric body for defense.

Before we begin, it is well to consider the nature of the operation you are undertaking. It is quite easy and the only problem you should be aware of lies in its limitations, the most significant of these being the fact that it is impossible to maintain an etheric defense of this type for twenty-four hours a day. There will be times when it is not totally functioning

and if you fail to take that into account, you may encounter some difficulties. There are ways around this problem and we will cover them in due course.

But that one caution aside, you will find that by creating a psychic shield around your body you can stave off a number of problems. As I said, it is quite easy and you do not even have to wear garlic around your neck.

While you are meditating, try to imagine your body. See yourself sitting in your chair, calmly breathing (do not stop this, it is not healthy). Once you have this image, see your body surrounded by light. Know that this light is your etheric body. Once you can see this, begin to increase the intensity of the light. This will create a corresponding increase in the strength of your etheric body. See this increased light glow with tremendous power.

At this point I have to add an aside. Most authorities would have you try to see this light as a particular color, usually white or blue. If you can do this, fine. If you cannot, and most beginners cannot, do not be bothered. It is sufficient that you be aware of the presence of the light around your body.

As you feel the power of your etheric body grow, begin to think, in terms of command, that you are now surrounded by an armor of light and no hostile or dangerous force may approach you. Keep this up for a few minutes. It may even be advisable for you to create a short invocation to your own mind of the power which may go something like this:

"I am surrounded by the brilliant, powerful light of the universe. Nothing which can harm me, or even oppose me is able to approach me."

The more often you repeat this, the more effective it will become. One way of helping you to hold the image while repeating your invocation is to take a length of string and tie 25 small knots into it. Hold this string in your right hand and each time you say or think the invocation move it one knot. The method is similar to the use of a rosary in the various religious traditions, to keep track of prayers or mantras. I suggest using the string because it has no such religious implications, something which can on occasion be disturbing to a student. It certainly bothered me at first.

It may be that you will have some trouble holding the image of yourself with the light surrounding you. If this should be the case, do not bother yourself overmuch about it. We all have things which are not as easy for us as they might be for somebody else. A good alternative method is use the same invocation, but visualize the sun spreading its rays down over you. It is only necessary to see the sun in this assume the rest is happening. It is here that the value of the counting string shows up.

One of the greatest difficulties in any work requiring visualization lies in the fact that it can be very difficult to hold an image for any length of time. The mind loves to wander and sooner do you have the sun than the smiling face of the loan officer at the bank will appear. This can be very annoying and positively disastrous in psychic work.

The string helps you overcome this problem. As you move the knots, pause before repeating the invocation until you are holding the image that you wish. Do this with each repetition. You will find that the image will become steadier and held longer as your mind becomes trained and loses its tendency to conjure up things best forgotten. Thus you would begin by imagining the sun in all its brightness, pouring down its glorious rays upon you, filling your etheric body with strength and power. As you hold this image, you will

repeat the invocation. You move the string to the next knot and start over again. Do this until you have gone through the entire string.

Well, what is accomplished by all of this? One of the functions of the etheric body is to protect you from random psychic influences. In this role it works quite well on its own or we would all go insane very quickly. When you strengthen your etheric body in this way, you are not only increasing its power to shield against those influences, but also causing it to create counter-influences which can block some problems at their source.

For example, let us say that your mother-in-law is coming for a visit and in the traditional manner of such individuals she is an obnoxious old biddy. So obnoxious in fact, that the last time she was at your home you almost attacked her with a spatula and was only prevented from doing so by your wife's screaming that all the commotion would ruin the soufflé. This time, however, things will be different, you bought a new harness gag for your wife. Sorry, couldn't resist it. Seriously, you have read this marvelous volume and digested the magnificence of the wisdom herein (I have never believed in false modesty) and have built up your etheric body as an invisible and impenetrable shield, like they used to use to sell toothpaste. Your mother-in-law comes in, ready to raise a fuss about the carpet and runs smack into your field. All of the energy which she puts into her dreadful character gets blocked and she, depressed because she cannot so much as cause you to raise an eyebrow, leaves and goes to visit your sister-in-law, there to nag about that woman's husband and his latest arrest for drunk driving (what it is, ten now?).

As you can imagine, this technique can be used not only to protect your person, but your property as well. The method is the same, only in this case you will visualize the energy surrounding your house or your car or anything else that needs protecting. I have a friend who once used it to protect the food in the refrigerator from the baby-sitter.

At this point, I can hear the loud protest that things do not have etheric bodies.

Wrong.

The level of influence that can be exerted through the etheric field of a rock is somewhat limited (unless it is a crystal and then things get somewhat complicated), but there is still a field. Remember that the whole universe is built on this stuff. Objects do not have the same type of fields that people have, but they have a reservoir of etheric energy that makes it possible for a defensive, or even offensive, field to be placed in position surrounding an object. This field will act the same as the field surrounding you, except for the fact that it will only do what it is programmed to do. You must also continue to recharge it.

Recharging a field is a very simple and easy process, one which you should carry out even in fields around yourself. When you recharge a field, all you must do is visualize the field as you saw it when you put it into position in the first place. Then imagine this field being filled with power, just as a battery is refilled with electricity when you charge it. See the field glowing more strongly with every charge, until it is as strong as you think necessary. At that point, give it another dose just to make sure. After all, we all have our moments of laziness.

A common question which arises when the creation of an etheric defense field is discussed is the one about color. As you become more adept at this art, you will be able

to imagine these fields not merely as glowing light, but as colored light and there is some argument over which color is the best to use.

Most authorities on these matters will have you use white light for all fields. The rationale behind this is that white is the combination of all colors and it has a certain virtuous symbolism attached to it, such as goodness, purity and other such useless and disgusting ideas. My personal experience has it slightly different.

If the field is to be purely defensive, white is a very good color, but there are some others which work even better. A defense must have certain solidity about it, to it is better sometimes to choose a color which implies that solidity or density. Black is an excellent color, especially if you wish to defend a large area. A well charged black field will have a terribly depressing and often frightening affect on anyone who enters it. The drawback of this color is that it will have the same effect on everyone, even those whom you would wish to welcome. A field is very hard to make selective. This means that if you place a very strong, black field around your backyard, you may discover that your neighbors are less friendly than they used to be. On the other hand, the same field around THEIR backyard may make them move.

Brown is another excellent color, with a little less of problems which come with black. It can create a firm, solid defense, and will not be so inimical to everyone. By the same token, it may not be as effective. The person entering a brown field may barely notice it unless he has mischief on his mind, in which case he should feel an oppressive sensation which may deter him, but it will not chill his blood like a black field.

The best way around this problem is to use different fields in the same general area. For example, you can divide your property into areas and decide which defense is best for each area. The back yard may only need a brown field, while the garage may need a black one. This will sometimes require some work on your part, but the results will improve accordingly.

If you wish the field to function as an aggressive defense, such as the anti-mother-in-law field of my example, the best color is red. A red field has a tendency to broadcast better than any other color and this reason for this should be obvious. Red is the color that is most associated with aggression. By seeing your field in this color, your subconscious mind will add the necessary aggressive emphasis which will cause the field to have its effect.

Under normal circumstances, you will have plenty of time to create your fields, and, as you are aware of the problems which you are likely to face which may require such a defense, you should have little difficulty in tailoring your fields to those problems. There may come times, however, when you need something very fast, as in a family situation where it seems that there is a definite tension in the air, nothing visible, or even measurable by normal instruments, but clearly there as the result of real big argument an hour before. This tension is the result of the etheric bodies of the people involved in the dispute being made denser by the tremendous emotions released to the point where their influence and anger can be felt by anyone who runs into them. Furthermore, the energy put into them has expanded these bodies to the point where they cover more three-dimensional space than they normally would.

when you expand your etheric body, you are pushing it out so that it can run into other etheric bodies. This is an aggressive action. In defense, you do the same thing, only this time you are creating a wall which will keep the other bodies, or energies from reaching you. to accomplish this, we again use visualization.

As you meditate, see yourself surrounded by the field of light that is your etheric body. You should have little difficulty with this by now. You may even be able to tell the difference between the dense etheric and the fine etheric, but that is not necessary. As you visualize your etheric body, see the boundaries of the body. Be as specific as possible in this. For example, you might determine that your etheric body extends to about the door, or some piece of furniture.

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Once you have an idea of how large the field is, begin to see it growing, so that if it reaches the chair on your right, see it cover that chair completely and reach beyond it. See yourself as being at the center of an expanding ball of light.

In defensive work, this expanded ball will act as a barrier, as it would in its normal size. The advantage in expansion comes from the fact that by making the field spread out farther, it will act as a cushion to protect you from any incoming thought-forms. Thought-forms are very strong clumps of etheric energy and you will study them in great detail very soon. All you need to know at this point is that an expanded and strengthened field can act as one defense against them.

This expanded field will also block any other field which might interfere with yours. A tension-filled room can be a great psychic and, on very rare occasions, physical danger in the long run, but the expanded etheric body will keep that energy from affecting you and thus improve both your physical and mental health.

The use of the a sculptured field is for more specific circumstances. Let us say that you have to spend some part of each day walking in an area which is notorious for thieves, cut-throats and panhandlers. The sculptured field is one of several ways of dealing with this problem.

To solve the situation, you will need a field defense which will be more aggressive than passive. After all, it is better to deter the enemy from wishing to attack you than to deal with the attack as it occurs.

When you visualize, see yourself surrounded by a suit of armor, red armor. You should practice this for about ten minutes each day until you can actually see the armor around you. Imagine it as flashing with brilliant light, blinding any who would oppose you and

terrifying any who would endanger you. Eventually you may get to the point where you can even see the faint outline of the armor around yourself as you look in the mirror.

Do this exercise every day before you go out the door and as you continue it, the field will become stronger and you will be able to walk down the street and fear nothing. You will notice that people will get out of your way and some may even cross the street in order to avoid you.

Now this is an excellent thing to have happen, not only where there is a certain physical danger, also where there is the potential for great annoyance, such as a crowded supermarket. The only drawback is that you must also be able to turn off the field or you may find that people react to you as if you had run out of deodorant.

To avoid this, it may be necessary to add a modifier to the original program, such as a ritual word or gesture which will activate the field. In my case, I evolved a gesture very similar to pulling a visor down over my face. By adding the information that such an act was turning on the armor and its reverse, raising the visor, was turning it off, I programmed the field to act only when I wanted it to and saved myself some problems. It is not hard. All you need do is know that your chosen act or word will have the desired effect and your mind will do the rest.

There is another, much rarer, use for this kind of armor and that is in preparation for actual psychic combat.

Let us assume that you have made the enemies list of the local clairvoyant. To be specific, a clairvoyant, for our purpose, will be defined as a person who can, with little difficulty and some accuracy, see the etheric fields of a person. Many people have this talent in rudimentary form and a few are quite good at it. It is not, incidentally, a talent to be desired, for without good training it can be more of a curse than a blessing.

If you should find yourself in a situation where such a danger exists, your best course is to practice a bit of psychic intimidation. Understand that clairvoyant sees the etheric body as a field of colors and makes judgments on the basis of this information. Therefore, the moment he sees the red, he will think of great hostility and as he picks out the shape of the armor, he will decide that he is not going to bite off more than he can chew. He is unlikely to attack anyone who can create such a defense and may change his tune, going out of his way to gain your friendship. In this case, therefore, you will have won the battle before it began and should it turn into a genuine psychic brawl, you will already have taken the high ground, for in psychic combat, if your opponent can be made to fear you, your victory is assured.

An aggressive field can also be used as a weapon. Let us say that you have acquired, through no fault of anyone but the local real estate broker, some undesirable neighbors. (And that is not really his fault either because by law he has to see to whomever has the money, so don't waste time attacking him.) You want those people out of there and you want to do it without any legal hassles, which might result if you burn the house down, to say nothing of the damage a burned out hulk would do to your own property values. The answer to this problem lies in the use of a field placed around the house itself.

You begin by visualizing the neighbor's house encased in a black cloud, sealing it off from the outside world. Then you charge the cloud with a simple command, to the effect that

no evil shall escape that house and no good shall enter it. In essence, you are then turning that house into a form of psychic pressure cooker which will, depending upon the degree of unpleasantness manifested by the new residents, ultimately drive them to utter distraction. But you should be warned that the results of this may be very unpleasant and very, very spectacular.

The same method may be used against institutional structures, such as an office building, or even against individuals. In the latter case, the results may be striking. A close friend of mine used this technique against the opposing lawyer in an estate case and the man had to have his leg cut off and then she was actually unhappy that that happened, to my great annoyance. So be prepared and realize that this form of attack is not to be used by those still afflicted with a conscience.



THOUGHT-FORMS

"And like hail fell the plunging cannon-shot" Guy Humphries-McMaster

Let the battle commence! The thought-form is one of the most potent psychic weapons you can master, so give this chapter a lot of study. We will begin by considering what a thought-form is and how it works.

The idea that thought somehow has mass is a bit hard to believe, but, in the psychic sense, this is exactly the case. There are conflicting views of just what a thought-form is made up of and how it works, but, in its essence, a thought-form is a clump of etheric matter, from the finest level of the etheric, molded into a shape, strengthened with energy and given a particular instruction. When released by its user, the thought-form flies to its target instantaneously and carries out its instructions with an effectiveness that is subject to a number of variables. These variables are:

- 1) The amount of energy in the thought-form
- 2) The amount of energy needed under normal circumstances to complete the assigned task and
- 3) The nature of the target. Is it open or defended.

Let us give an example. You desire that the Secretary of Defense choose your company's bombs over those of your competitors. In order that his thoughts will be directed in that way, you decide to use the thought-form technique to influence him and his decision. In the process of creating your thought-form, you determine that he has no extraordinary resistance to your bombs and that an ordinary thought-form will be sufficient. You create the thought-form in the manner which I will describe presently and send it blasting to your target. The thought-form locks onto his etheric body at one of the finer levels and places the idea in his mind that your product is exactly what he has been looking for.

The process is, as you can readily see, extremely simple and the creation of a thought-form is likewise so, so simple in fact that we are creating them all the time, mostly without any conscious knowledge of the fact.

Whenever a thought is sent out from the mind, it gathers a certain amount of energy, that energy being in direct relation to the clarity of the thought and the will with which it is directed. This energy forms a small clump around the thought, creating the thought-form. So as you can imagine, there are quite a few thought-forms floating around out there and we all run into them during course of an average day. Fortunately, the overwhelming bulk of them are quite ineffective.

As to the effectiveness of a thought-form, it is in relation to the qualities I have stated. Thus it is obvious why most thought-forms are not effective at all. People, on the whole, do not think very clearly. Even their strongest desires, the ones which we would expect to create the most powerful thought-forms, are usually quite muddled. There are always little side thoughts and feelings which get intermingled with the expressed desire and thus ruin the cohesiveness of the thought. Hence, a thought may be sent forth with a tremendous will behind it, but because the thinker has no clarity to his thought, it totally fails to

accomplish anything except frustrate the sender. It is for this reason that a clear thought, even with a little energy, will be more effective than a highly energized mass of conflicting desires.

This is a reason why most attempts at making group thought-forms fail. Each individual comes to the group with his own agenda and as all these get mixed up in the soup, the resulting thought-form tends to be an amorphous mass with no effectiveness at all.

There are different types of thought-forms for different purposes. The thought-form can be used in conjunction with a field to create an extremely powerful defense. It can function as a defense on its own, in which case the defense is usually of an aggressive type. It can be purely aggressive in nature, the equivalent of a psychic cannon shot.

So on to the creation and use of these prodigies. You have by this time some good experience in meditation, I must assume. If you have been experimenting with the material in the previous chapter you have already learned much of what you need to know. The visualization technique is similar, but you must work on clarity. Remember, the clearer the thought, the more effective the thought-form.

There are three inherent characteristics in a functional thought-form. These characteristics are form, function and identity. It is possible to create a very short-term thought-form with simply form and function, but any thought-form which is going to last, you must also give it an identity, or a name. The name is not so much important to the thought-form, which will have a very limited intelligence at best, but to yourself, because it makes calling up the function of that thought-form so much easier.

Let us start with form. The purpose of a thought-form may be embodied in its shape, as we recognize that certain shapes have an intrinsic meaning, that once they are seen the individual always knows what they imply. For example, a shield is always defensive, even if it takes an aggressive role. A sword, having two edges, can seem either aggressive or defensive in its nature, but always combative. A spear and its modern variant, the rocket, is always aggressive. Other forms can be either aggressive or defensive or both depending upon their nature or the purpose with which they are created. It is impossible to list them, so you will have to do some thinking on that yourself and decide which form is best for you.

When you meditate for the purpose of creating a thought-form, you must set aside a certain number of minutes each day and practice visualizing objects. Keep them simple, like shields, daggers, bombs, fun stuff. (This is, after all, a book on psychic warfare.) Get real good at this, because the clearer the form the more effective the thought-form.

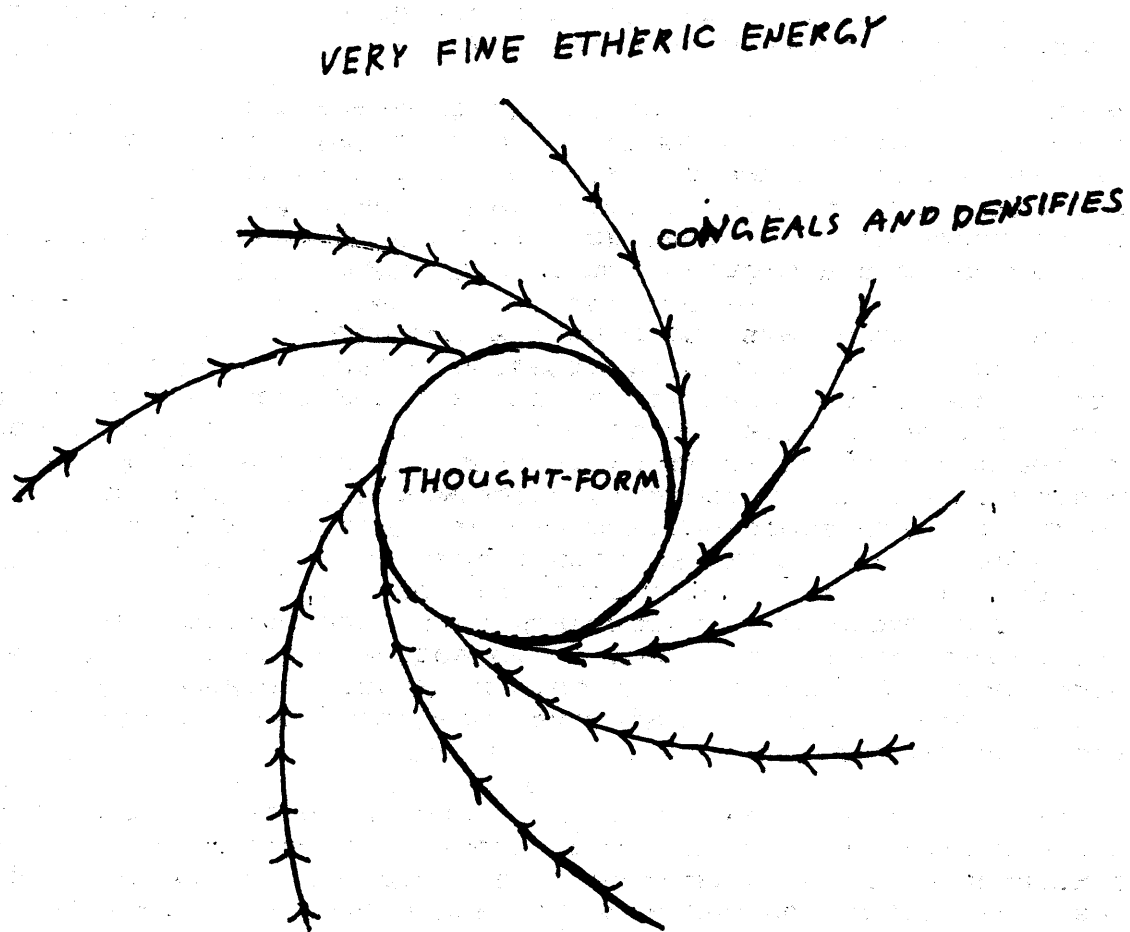


FIGURE 3

Let us say that you wish to create a thought-form which will protect your car from getting speeding tickets. Spend some time and think about just what it is you want the thought-form to do. You do not want to make the car invisible to the police, because then they might run into it while chasing someone else. Such things occur all too frequently without any psychic help. What you do want is to avoid getting caught. With this in mind you decide that you will make a thought-form which will prevent the police from interfering with your driving. You will want a shape which will be easy to visualize and symbolize protection. but you want that protection to be of an active sort, to block the problem before it occurs. For this purpose, therefore, you choose a sword which will hang over the car with its point aiming at the front end.

Meditate upon this image and as you form the sword in your mind's eye, instruct it in what it is supposed to do and give it a name, "Copperstopper" will do quite nicely, and place it in position over the car. After you have done this, spend about two weeks charging it, which means that every day spend a few minutes visualizing the sword as being filled with

etheric energy, all the time reminding it that its name is Copperstopper and its function is to prevent you from being stopped by the police for any reason.

Continue to fill the thought-form until you feel that it is packed enough and your mind starts to wander. A good idea is to assign a certain amount of time for the filling of the thought-form, such as four or five minutes and use a timer to help you get until you get the hang of it. Thought-forms tend to run down, like a car battery and thus a little maintenance can save you a lot of trouble.

Once the thought-form has been created and given its initial charge, recharging it is extremely easy. You meditate as usual, visualizing the thought-form by calling up its name. Once you see the thought-form, you visualize it as being filled with light for a couple of minutes, at the same time repeating its program. This may seem like a silly little exercise until one day as you are merrily driving along at only 20 miles over the limit and you notice out of the corner of your eye a shadowy thing rushing forward from your car. You give it little thought until you pass the demolished, twisted, smoking wreckage of what was a police car that has just been hit by a cement truck travelling at 50 miles per hour over the speed limit.

A short-term thought-form works a little differently and you should practice making them as well. This type of thought-form exists only as long as the thought-energy is being put into it and ceases as soon as the energy runs out. Its primary use is in immediate psychic communication, or combat, where there has been no preliminary psychic work done.

Most psychic communication is done in the form of waves, the radio wave being the much overused and abused analogy. The thought-form actually has its beginning in these waves, but it is not necessary to explain the relationship in this volume. Suffice it to say that the wave is not as effective as the thought-form because the thought-form puts out more energy for less work and its energy is received with less difficulty. Like any method, however, it requires some practice.

Next time you are in a movie theater, and you discover that you have made the dreadful mistake of listening to the critics (never listen to movie critics, they wouldn't know a good movie if they fell over it) and have plunked down your money for some piece of pretentious crap, try to recoup your losses by having a little fun with the people in the next row. Once you have chosen your victim, sit back and relax yourself, using a few deep breaths, maybe doing the so hum exercise.

Now, begin to create your thought-form in the shape of a rocket. Visualize it as clearly as you can and instruct it to give its target a splitting headache. Work on this for a minute or two and send it off to the back of your victim's head, visualizing it as hitting and exploding. Once that is done, wait a few minutes and watch your target to see if he is reacting. Usually, the effect will be obvious almost immediately, but there are those occasions where it is delayed. If you get bored waiting, create another one to reinforce the first and send it off. In a short time, the target will not be very interested in the movie. This was, I am told, a favorite technique many years ago when women wore large hats in theaters.

The above method is also extremely useful in those situations where one is somewhere among people who have the lack of consideration to not only have small children, but also to bring them to places where the little monsters are not wanted, like everywhere civilized

people gather. By blasting away at the parents stomachs, one will quickly eliminate any patience they have with their little beasts and it will not be long until they become completely frazzled and drag their urchins away.

As you can well imagine, this method is purely aggressive and has no defensive purpose, except that the best defense is a good offense. It is only one weakness, and that it is not usually able to penetrate a well-made defensive field. For that, you need the thought-forms we will come to later. Other than that, it is excellent for any social or business gathering in which you are in danger of being annoyed. Let me give you another example.

You are eating dinner in a fine restaurant and the someone at the next table decides to let his disgusting and obnoxious child run loose. Now you can always use the roll plate for a killer Frisbee and knock out his brains (assuming there are any), or you may use a thought-form, which has the advantage not having to be explained to a jury. This time, however, instead of aiming at his head, you aim at the solar plexus, which is also the pit of the stomach, a highly appropriate target, given the circumstances. Instead of commanding the rocket to give him a headache, however, you order it to cause massive indigestion, of the type that is sometimes confused for a heart attack. The effect of this on someone who has eaten a large meal is truly amazing and, depending upon the degree of your annoyance, often quite entertaining. But I am certain that your imagination can give you more than enough material to work on. I would caution you against using this technique while driving. I know how tempting it is to try to send the crowded school bus careening off the bridge, but remember that any degree of visualization work must require some serious concentration and you may find yourself so busy merrily wrecking another car that you do not see the cement truck coming at YOU or your own car about to scoutmaster the truck in front of you.

A long-term thought-form will come in one of two types, those which are in constant use and those which are designed to function only at certain periods of the year. The one I described to protect your driving record is a type of constant use thought-form. Period use thought-forms are like the family gun collection. You may never need them, but if you do, they had better be there. They are created in the same manner as the type in continuous use, but it is not necessary to keep them charged continuously. Rather, they are made, given a good charge for a time and then forgotten until needed.

Let us say that once a year you have to make a business trip to a large and unfriendly city, noted for the bad condition of its street lighting and the obnoxious, if not criminal, habits of its citizenry. In other words, Milwaukee! Naturally, if it were not for your business, you would not go near this place at all. But, travel you must, and thus you create a protective thought-form which you activate before you leave.

The procedure is something like this. You decide which dangers you wish the thought-form to ward off, being mugged, robbed in your hotel, murdered in the shower and being ground up for bratwurst, etc. and once you have the purpose in mind, you choose a shape. In this case you choose a shield as being the most appropriate. Then you pick a color. As you have your armor for going out, you need only protect your hotel room and your belongings. Thus, you make the shield black. Now, all it needs is a name, let us use Arthur in this case. Once these preliminaries are attended to, you begin to meditate and visualize the energy of the universe being formed into a black shield which will hang in

orbit over the city. You do this because you are not yet certain which hotel you will be in. If you know, place the thought-form there. Work on the thought-form as being in place, ready to be moved into position at your command. When you have a clear image in your mind of the shield, you begin to program it with your instructions, in this case to prevent any injury from befalling you or your property while in the city of X. As you repeat your instructions, see the energy filling the shield, making it even blacker. Do this for about five minutes each night for a few weeks before your trip. While in your hotel, bring the thought-form into the room and keep it there, giving it a short boost every once in a while until you are ready to return home. Then send the shield back up into orbit and forget about it until you have to make the trip again. When that time is approaching, call up the shield by visualizing it and thinking the name. You will contact the thought-form immediately. Once you have done this, repeat the charging procedure and by the time you leave, the shield will be armed and waiting for you.

You should keep in mind the fact that thought-forms work in two ways. They may, as in the case of the standing ones, remain in fixed positions unless deliberately moved and broadcast continuously, or they may speed to a target and release their energy in one burst, like a bomb. The rocket thought-form I described is of that type. These can be made quite powerful, especially if you are angry.

Let us say that you have been slighted in some way, perhaps the parking attendant was rude and you are boiling mad about it, so mad that you cannot sleep.

Most people will say that being mad does nothing to the person with whom you are angry and will only hurt you by causing your blood pressure to rise and other unhealthy things. When such advice is given to ordinary folk, it is quite correct, for that anger will create a thought-form which will attach itself to the etheric body at either the level of the solar plexus, where it will wreck the digestion, or the heart, where it will wreck everything. But the psychic warrior is not an ordinary person. He knows how to use his anger and, as the saying goes, he does not get mad, he gets even. And he does not have to glue door locks to do it.

Begin to meditate. Do not try to get away from the anger, but let it well up in you, filling you to the point of almost overflowing. Review the incident in your mind, becoming more and more indignant at each moment until you are ready to smash the furniture. Now, while your blood is hot with fury, create in your mind the image of a bomb. See the anger as red energy filling the bomb and making it powerful and dangerous. Keep filling the bomb as you would fill a real one with high explosive. The image of the bomb will become very real and solid. It may almost glow a little from the energy which is being put into it.

See the parking lot attendant. Get a good look at his face. Feel the anger, the hatred that face inspires and pack that into the bomb. Finally, holding the image of your target firmly in mind, drop the bomb! See it fall onto your target and then explode with a bright, red light covering him. See him explode as well, with body parts and viscera flying all over. Open your eyes, take a few good, deep breaths and relax. The attendant may not know where the message came from, but you may be sure that he got it.

You may also create a thought-form which will hang in some place that the person spends a lot of time, at work, if that is where you know he will be, or even in his home, or his car. The thought-form is then charged with the command to attack and destroy the target by

some means, either through accident or disease. If the location of the thought-form is the enemy's car, you can imagine the results of such an attack.

There is a final type of thought-form we will consider and that is the sticking thought-form, also known as the parasite. This type of thought-form is often mistaken for a type of psychic vampire, but while its function is much the same, its nature is far different.

The parasite is a stationary thought-form which is attached not to an object of place, but rather to a person. It is not used very often anymore, at least by those who have learned that psionic devices eliminate the need for it, but it is sometimes useful and hence I include it here. Let us assume that you wish to keep an idea in the mind of a target, for example, that his company will not be able to successfully compete with yours in getting the landmine contract. You want to be certain that he being effected but for some reason you do not feel the sort of direct psychic influence which we will cover later is appropriate. To solve this problem, you create a stationary thought-form in the etheric body of the target at one of the finer levels. This is accomplished by first visualizing the target and visualizing his etheric body. You see the thought-form taking shape in that body and becoming part of it. In the process of programming it, you instruct the thought-form that it is to feed off the energy of the target's own etheric body and block his ability to sell missiles. This thought-form need only be loaded a few times until you are certain that it is functioning on its own and feeding from the target.

The parasite can also be used as a very powerful psychic weapon if you have the patience. If you will recall, in my description of the nature of the etheric body, I stated that everything that affects the physical body has a counterpart in the etheric body and most diseases show up in the etheric body long before they do in the physical one. The parasite, properly created and positioned, can create a disease condition in the target. It is important that you know this because you cannot protect yourself against that which you do not know about.

Up to now, I have discussed thought-forms with the assumption that the target is undefended. Most of the time this will be the case. There will, however, be occasions when you may discover that your operations are being thwarted and you will be at a loss to discern a reason for their failure. At this point, you may begin to question whether or not the target has a defense around it. If that should prove to be the case, and you will learn later how to detect such a defense, you will be forced to defer your attack on the target until the defense has been either breached or neutralized, just as if you were laying siege to a fortress.

Psychic self-defense comes in four basic varieties with various combinations and variations. These are 1) simple field defense, 2) strengthened field defense, 3) thought-form defense and 4) psionic defense. It is necessary that you understand the differences between these systems.

A simple field defense is exactly what we covered in the previous chapter. In spite of the name, it is not always easy to over come, because the simple field can be charged just like a thought-form. The only real differences are the density of the psychic matter and the complexity of their functions.

A strengthened field is similar in nature to a simple field. The principal difference is that it is built with the aid of some ritual, such as are often found in books on psychic self-defense. The nature of the ritual being to strengthen the output of the psychic function, these defenses can be very strong indeed. The effectiveness of this defense varies widely with each target and depends on a number of variables, such as the amount of faith the target has in the rite, and the number of persons participating in the ritual.

The thought-form defense we have covered. A variant you may encounter is what we may call the Guardian Angel (not to be confused with strange people in red hats who ride busses). This is a peculiar thought-form which is created as a result of religious activity, such as a mother praying for the safety of her offspring. The emotional output involved in the manufacture of such a thought-form, combined with the fact that it is usually made by a single person with a very clear purpose in mind can make this a very difficult thought-form to penetrate. It is one of the reasons that religious leaders are difficult targets.

The fourth method we will cover in some detail later. The psionic defence is breakable, but only with much work and persistence. A thought-form is usually unable to penetrate it unaided.

Of these four defenses, the simple field and the thought-form defense are the two most likely to be penetrated by a thought-form. When attacking a target covered by the other two, it will usually be necessary to use psionic techniques.

When faced with the probability of defense, you must first determine if this is, in fact, the problem. It is quite possible that you have somehow failed to create a strong enough thought-form in the first place. You may have neglected its charging, or the shape may be inappropriate, such as using a spear for a defense. The instructions given may have been incorrect. If none of the above applies, then it is time to look for the presence of a defense. After all, you will not be the only one reading this book, at least I hope not. There are methods for determining this and these will be explained in forthcoming chapters, so you may want to read ahead if you are in a hurry.

Once you have determined that a defense is in position around your target, you must analyze that defense and determine which type it is. Again, we will go into some detail about that soon. But let us assume at this point that you have studied the target and have determined that it is defended by nothing more than a simple field. You may attack this field with a thought-form in one of two ways.

If you wish to breach the field directly, you must first analyze the field itself. It is possible that its effects are not uniform over its coverage area. Assuming that such a gap exists, it would probably be too small to permit a major breakthrough, but you can expand it.

Imagine a thought-form in the shape of a small cone coming to a very sharp point. Using your imagination, place this cone at the edge of the opponent's field, with the point just entering it. Every day, spend time visualizing this cone to be pushing further and further into the enemy's field, creating a passage for your incoming thought-forms. This may take a few days or even weeks before you get a tunnel that will permit your attack to succeed. But once your cone has broken the field, you may create your attacking thought-form. This thought-form should be made in the shape of a spear or rocket and include in its

command an instruction that it will enter the opponent's field through the gap made by the cone.

When this method is not available, meaning that the enemy field is just too strong to penetrate, you have to use something else. In this case a parasite thought-form can be used to drain the power of the field.

When you meditate, visualize the field around the target. Try to see its limits as clearly as you can and hold that image in your mind. Once you have done this, create a thought-form just at the outer edge of the field. the function of this thought-form will be to drain the energy of the field by feeding on it, so that as the field becomes weaker, the parasite will become stronger. Once the parasite has done its work, you may then create a second thought-form to attack the target, including in its instructions the command to devour the parasite and use its energy to add to the loading that you have given it. Your attacking thought-form will thus be advancing on the fuel provided by the victim, just as ancient armies lived off food provided by the enemy.

The other form of defense which is vulnerable to thought-form attack is another thought-form. Again, there are two fundamental methods of assault.

You begin by analyzing the defending thought-form. In doing this, you should, if possible, determine the shape and color (if any), function and name (if any) of the thought-form. In the case of a Guardian Angel type, for example, the thought-form may be unnamed. Most importantly, you must determine the level of the strength of the thought-form. This last is necessary in order that you will know how much work it will be to destroy the defense.

Let us assume that we are dealing with a gold Guardian Angel with a strength level of 63 out of 100 on a 0 to 100 scale. If you choose to use a parasite, it is a simple matter to create it with the instruction to devour the target thought-form and send it on its way. Each day, test the parasite and the strength of the target. The parasite should grow progressively stronger as the target loses energy, but if your opponent is adding energy to the defending thought-form, this may take some time.

An alternative is to destroy the Angel by brute force. If this is the case, you know what the strength of the Angel is. You, in turn, create an aggressive thought-form and load it each day. Visualize this thought-form as being in one place away from the target until you determine that it has a strength level of its own of at least 80. When that point is reached, you may give it its final command, to go forth and obliterate the thought-form guarding your opponent. The destroying thought-form should then have little trouble in eliminating the defense.

There is one more matter which should be given serious consideration. When you charge your thought-form, except when using a bursting thought-form, always be certain that you charge it from the energy of the universe itself, never your own. Also make certain that it feeds either from the energy floating around in the ether or from the field around your target. It is most unwise to create a lasting thought-form from your personal energy. Those who make such a mistake not only risk draining their own energy but also leave themselves open to a nasty return shock. A return shock is something unpleasant which can occur if an operation fails when the operator has neglected to cut the attacking thought-form off from himself. For this reason, it is unwise to charge a thought-form by

any ritual method other than meditation as the ritual tends to bind the thought-form to its maker. There are even times when it may be wise to include a self destruct program into a thought-form so that it cannot return to you if fails.

SKIRMISHING

"Victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is not survival." Winston Churchill

One impression that this book may give is that psychic warfare is a long, drawn out struggle. In many cases that will be true, as you will see later. But most of the time, psychic combats will tend to be quite short, a swift battle of wills between yourself and an opponent for the upper hand in a conversation, for example. It may be nothing more than the meeting of the gaze to see which one turns away first or it may take the form actually draining the life force of an individual, the true psychic vampire.

Let us say that you are going to a meeting and the group is usually dominated by one, powerful individual. Very often this person will have from youth on mastered the art of controlling other people, of bending them to his will and these techniques do not have to be psychic in and of themselves. There are a number of simple, psychological tricks that one use to gain the upper hand in a social situation, for which see my new book *Psionic Psupervillain*. But merely because the opponent does not use psychic methods is no reason to be sporting and not use ours. Life is too important a game to be played by any rules.

But back to your meeting. The first thing you must do is not let your opponent gain any advantage over you, so you guard your own mind by thinking each time that you look at him "You have no power over me. I am stronger than you. I am more powerful." Try to keep this as mercifully short as possible and you will discover that you will face each situation involving this person with greater and greater confidence.

As you feel your confidence in the situation grow, it is time to press your advantage. Look the person squarely in the eyes and think, while holding as bland an expression as possible, the classical "poker face", if you will, "I am stronger than you."

At this point, the person may turn his gaze away from yours, which means that you have won. But let us suppose that he continues to look back at you, determined not to give an inch. You must not, under any circumstances, flinch from his gaze, no matter how embarrassed you feel or even if someone shouts that the building is on fire. He must give up first. There is even a trick you can play with your eyes that will allow you do this with little difficulty.

Practice looking at yourself in the mirror. You will notice that after a time, your eyes will begin to get heavy, heavy and you will begin to feel sleepy, very sleepy and very soon you will want to ...

Oh no you don't! Not while reading one of my books!

Anyway, you get the point. Continuing to stare at any given object or person will begin to relax the mind and before you know it you are ready to drop off. It also makes you quite open to suggestion and that is why one of the classical methods of hypnotic induction involved having the subject stare at a bright object held just above eye level. As you do not want to be hypnotized by your opponent, shift your gaze, in the mirror, to something behind your image, like the wall or an object on the wall. This will alter the focus of your

eyes and you will find that you can look in the direction of your reflection for much longer without feeling any sensation of tiredness. In effect, you are learning how to look through your opponent. Thus, when he returns your gaze, he will be looking at your eyes, but you will not be looking into his and he is the one who will become exhausted and suggestible.

When you return to the fray and you notice that your opponent is beginning to weaken, his eyes blink more often and seems to have trouble concentrating, send him a powerful thought that goes something like this: "You are afraid of me. You know that I am stronger and that you fear is eating at you. You no longer can resist me."

All the time you are doing these things, it will be a good idea to intersperse the thought "You cannot affect me. Your energy scatters off my shield," with the other thoughts you are sending.

This last is a simple affirmation of your own protection which will serve to increase the power of your defense. As you will learn later, the combination of offense and defense is essential to psychic victory.

Once you feel that you have attained the upper hand in this struggle, look back into the eyes of your opponent and think to him "You cannot resist me. I am burning my gaze into your brain. Your mind is transparent to me and you must do as I command."

This will set up anyone for whatever verbal suggestion that you wish to make. It will also greatly facilitate the sending of purely psychic commands.

It is not always necessary to be in a combat situation in order to use the above techniques. On the contrary, it is a good idea to practice them as often as possible on the unwary. If you should find yourself on a train, do not neglect to practice sending these statements to other people on it. You may even add certain commands, such as making them go to sleep, a favorite one of a friend of mine who takes a bus on occasion (the gods alone know why because no one with human blood takes public transportation) and likes to watch the fun when people wake up and discover that they have missed their stop. You can make them squirm and scratch and do things with their hands. Not those things! This is a family book. In any event, success with psychic transmission is brought about by the same method used to get to Carnegie Hall. "Practice, practice practice."

As you manage to gain greater and greater power in this way, you may begin to add the power of the thought-form. It is possible to create a thought-form which will act as a psychic conduit for your messages, increasing their effectiveness.

This thought-form is a very transitory one and will last only as long as it is in use. Before you transmit, visualize a long tube, proceeding from in front of your eyes to the forehead or back of the neck of the target individual. Instruct this thought-form that it is to act as a telephone cable, making certain that your message reaches the mind of your target. Once you have a clear image of the connection between yourself and the target, send the message down the tube. Experiment with this technique and as you gain proficiency, you will find that you are able to influence most people.

There are certain areas of the body which respond better than others to different types of transmissions. Verbal transmissions, commands in the form of words, for example, are best sent to the spot in the center of the forehead, the area commonly associated with the

third eye. A command in the form of a desire to move some part of the body is best sent to the back of the neck. That is why staring intensely at the back of a target's neck will make him uncomfortable. It sets off a series of reactions in the muscles. Finally, an emotional transmission is best sent to the area of the solar plexus. You are familiar with the phrase "gut feeling". That is no mere cliché. The emotions have their first effect in that area and that is why emotional stress so often results in digestive problems and ulcers.

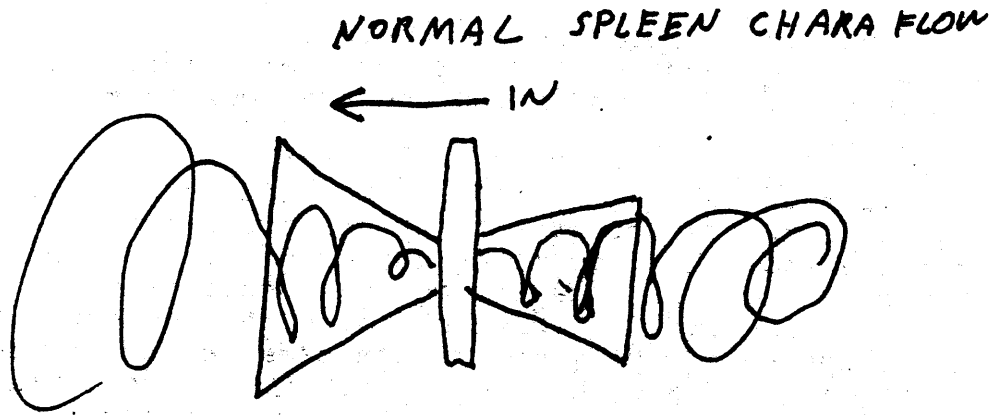
These areas are all related to chakras, and while this book is not intended to study these centers of energy in the etheric body, it is important for you to know that stimulating or depressing a particular chakra can cause different effects in the mind and body of a target. Use of them is quite rare in psychic combat, however, and with the exception of the above mentioned areas they are hardly ever considered, with one very important exception. There is a chakra called the spleen chakra and it has the singular task of distributing the life energy throughout the body. Any significant upset in this chakra will have lasting and serious results in the life of a person. And it is here that we run into the phenomenon known as the Psychic Vampire.

Vampires have been the stuff of legend for as long as people have wandered the face of Father Earth. The concept of an eastern European nobleman in a long cape is a modern conception which serves to romanticize something which can be very unpleasant and psychically messy, even if you are the one doing it. The art of stealing the life force from an individual and turning it to one's own nourishment is a skill which we must all learn in order that we may defend ourselves against it when it occurs and use it when we need to.

So how does this process work? The spleen chakra absorbs and distributes the life energy from the universe itself. In effect, it turns disorganized energy into an organized one, much as a steam engine turns disorganized heat energy into organized mechanical energy. In effect, it fuels the etheric body the same way that food and drink fuels the physical. And like all chakras, it not only pulls energy in, but gives it out as well. In normal flow, the energy is pulled in from outside and put out in the etheric body. But when a psychic vampire is at work, this normal flow of the etheric energies is reversed. The energy now flows from the etheric body of the subject out of the spleen chakra. You may well imagine the result of this for the person so afflicted. The etheric body is deprived for a time of the fuel it needs to function, and, as the etheric is continually working, it needs a continual supply of fuel, so that even a short-term disruption, such as what may be expected during a trip to visit a sick friend, will cause a significant loss of energy to the etheric body as it will then be consuming more than it is bringing in, something like the Federal government. In both cases the result is a serious breakdown of efficiency.

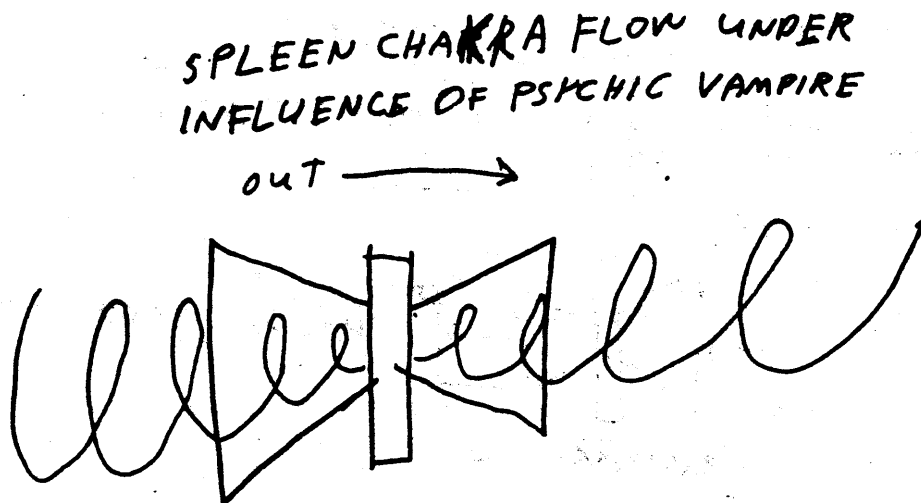
It should be noted here that most psychic vampires are not voluntary. The knowledge of how to accomplish the feat is not that widespread, at least it wasn't before the internet. Now, who knows? Most of the time, it is an unconscious desire of an ill person to live which causes the etheric body to begin to draw energy from those around them. This is why one tends to be very exhausted after a trip to visit someone in the hospital. The sicker the person, the more likely they are to draw from you. But you must remember that they do not know what they are doing and thus it is quite impolite to call them vampires and make a difficult time in their lives even more so. It is sufficient that you learn how to protect yourself.

Actually, defense against the ordinary psychic vampire is so easy that I am amazed that more people do not know it. It only takes a simple thought-form. All that is necessary for you to do is to visualize a small valve over the chakra and see this valve as controlling the flow of energy so that it will flow from the outside into the spleen chakra, but close to prevent any energy from flowing from the chakra out of you. This will block the flow of life energy to vampire and you will notice that you are nowhere near as tired as you once were after seeing this person. This technique is invaluable for anyone charged with the care of the sick and you find yourself in that situation, do not fail to use

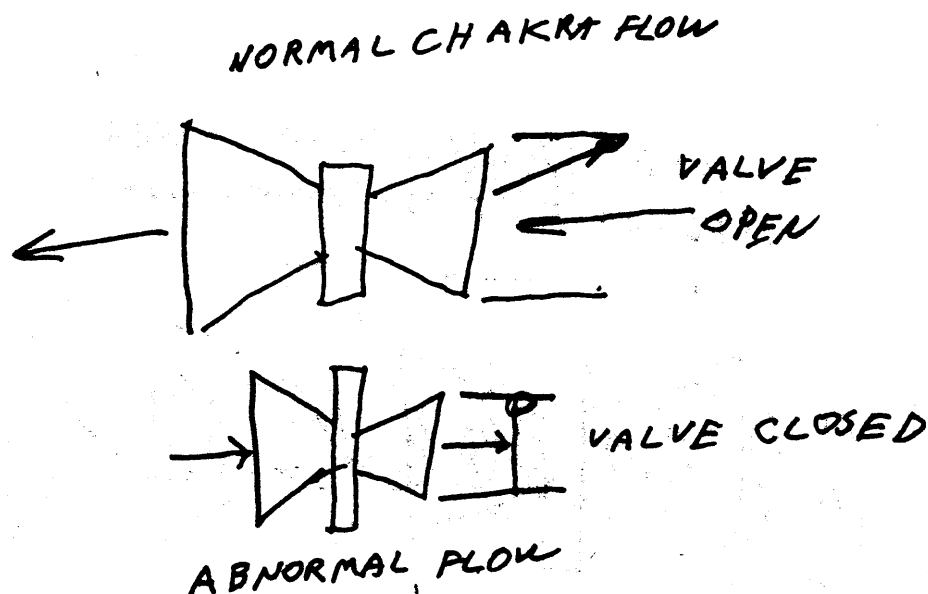


it.

If, however, you encounter a deliberate psychic vampire, you must treat it as you would any act of aggression, defend and then respond. In this case, you would create a thought-form in the shape of the valve and continually charge it. This would act as a block to the energy required by the vampire.



Once the vampire discovers that his energy source has been blocked, he will simply dry up, as it were. In the case of an involuntary vampire, you will notice that your visits are much more pleasant for you and much less tiring; quite literally less draining.



But let us say that you should find yourself in a situation where you have to become the vampire. This is not very likely, but one never knows what perils life may bring and the knowledge may prove useful someday.

In this case, you must be very careful in the choice of a victim. One of the dangers of drawing etheric energy off another person is you never quite know what you might get with it. If the victim has the potential for some serious malfunction in the future, you may end up with it yourself. With that caveat, you would begin by choosing a victim who is the same sex as yourself. If the victim is male, he should be under twenty-two, if female, under twenty five. This will insure that the victim has a goodly supply of vital energy to draw upon for the younger the victim, the less likelihood of unwanted things floating in with the prana.

Meditate and visualize a tube running from your spleen chakra, at the small of your back, to the spleen chakra of the victim. This tube is to be the pipeline for the life force of your victim. Now, inside the tube create two valves. The first valve is by your spleen chakra and will work the same as the valve used in defense. It will open as the vital energy flows into you, but will close to prevent it flowing back to victim. At the same time, create a valve at the spleen chakra of your victim, so that when you inhale, both valves will be open and the bright, orange light which is the energy of the vital force will flow from the victim to you, and when you exhale, both will close, so that the energy will not flow back. In this way, you will create a one direction flow of energy from the victim to yourself. As I stated, it is extremely unlikely that you would ever use this procedure. It is, however, also an excellent method of counter-attack against a deliberate vampire. In that case,

however, you must also create a filter in the tube which would keep out any unwanted energies, which in such a case would almost certainly be present.

One form of psychic combat which was popular about a hundred or so years ago but still works is called Adverse Treatment and was greatly feared by Mary Baker Eddy and her followers, not without some reason. In this case, the combatant uses the techniques of psychic healing, but to injure, rather than to help the target.

In either case, the person who is being affected is transmitted to when sleeping and is visualized as being in front of you and listening attentively to your commands. Therefore the first thing you must master is the art of visualizing the person and this is not as easy as it sounds.

Sit in front of an empty chair and think of someone you know very well. Get the image of that person in your mind and then imagine that one sitting in the chair in front of you. Now this is going to take some time for you to master, so be patient. Try to see this person as solidly as you can, but do not be disappointed if all you get is a shadowy form. Most of the time that will be sufficient for this method to work.

Now, as this is only a practice exercise and not a real attack, speak to the visualized form as you would to the person if he were actually there. Give him a command to follow and a time frame to complete the assigned task in. This activity should be something that he would normally not do, but nothing so outrageous as to provoke a genuine resistance on the part of your victim. Remember that you are just learning this and you do not want to discourage yourself.

If the message has been received, you will find out when the target completes the assignment within the appointed time. Once you are able to do that, you may change the experiment to more complex and unlikely things, such as getting people to give you money. Build up your skill gradually and do not become discouraged when something does not go quite as well as you expected. In psychic activity, it is rare to have a success rate of over 85%. That means that 15% of the time even the best psychic misses, no matter what method is used. And do not forget that I am giving you a number of different methods you can use. If one fails, there is no reason you cannot try another.

But as you continue this practice and increase your talents you will want to try it out as a weapon.

Pick on someone you do not like, someone you absolutely regard as surplus population and would find great joy in hearing has died in some messy and unpleasant manner. You must know that feeling without any shadow of doubt or conscience because you are going to kill that person.

Now the next requirement is that this be a person who is known to you. The method here can work with strangers, but you are not yet sufficiently prepared to do that.

Build up the image of the victim before you. Begin to speak to it, softly, compellingly. If you know something of hypnosis, speak to it as though you were putting it into a deep, hypnotic state. (Incidentally, while there is no room in this book for a study of hypnotic induction, it is something you really should learn and there are a number of good books available on the subject. Get them.)

Once you feel that you have reached your target, begin to place the suggestion that he wants to die, that life has no purpose or meaning and the world would be very happy without him. Keep this up for a while and then command the target to kill himself at the first opportunity.

If you are lucky, you may hear of his suicide the next day. If not, do not be discouraged. Continue the operation until he succumbs and if he still continues to resist you, then it is time to look for a defense around him as will be covered in the chapter on gathering intelligence.

So how is this method of attack to be defended against?

This is, for all the work put into it, a simple telepathic transmission. You are not using any ritual or any psionic device to amplify the power of your sendings. Thus it is, if expected, a very simple form of attack to defend against.

Once you have a reason to be convinced that such an attack is being directed at you, and the last chapter of this book on combat will explain that, it will be a simple matter to set up a psionic defense that this attack, unaided, cannot penetrate. For that reason, you will only use this method against those targets who either do not know of your interest in these matters or have no belief in their effectiveness.

This method may also be used to induce illness in a target or even bad luck at the race track. It is all in the way the commands are formulated. It is, for example, possible with a good target, to tell him that he will die in one month from the next new moon and then have him drop dead on the exact day.

ORDNANCE

"There is a time and a place for the use of weapons." Musashi.



Up to now, we have been dealing with forms of purely psychic combat. What separates psionic warfare from all this is the use of different machines and other gadgets to increase both the accuracy and effectiveness of your capabilities, or, to put it simply, you fight better with a few weapons than without them. This chapter is primarily concerned with obtaining or making some of the equipment you will need to fight a truly effective psychic war. Some of them you may already have available, particularly if you have used the material in my other books and websites, but there are a few basic devices, some you can buy, but most you may have to make for yourself.

If you do not already possess them, you will need to buy:

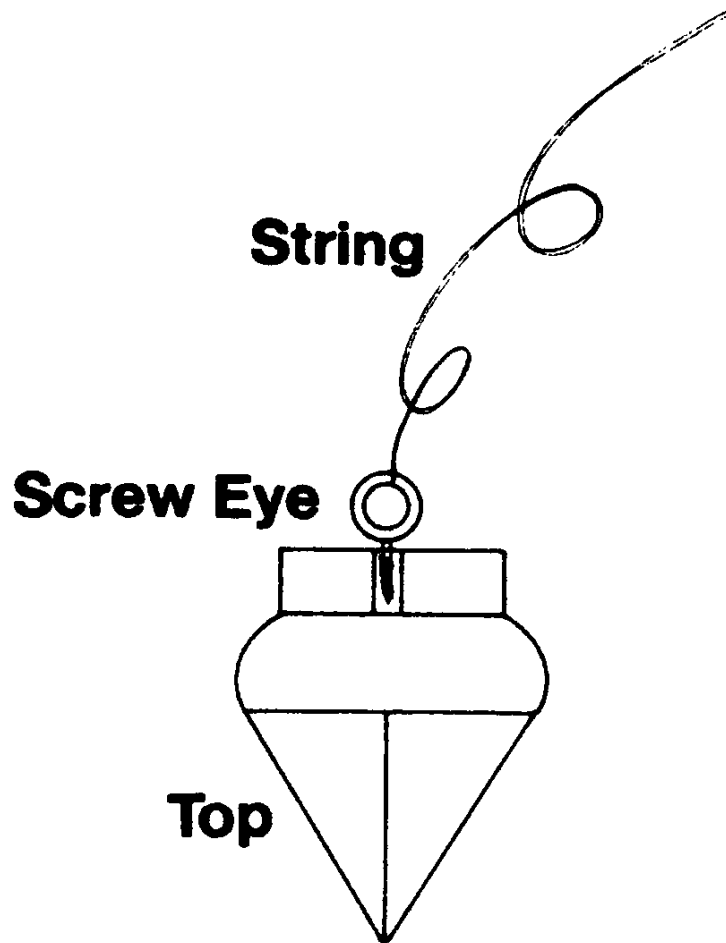
- 1 amplifier. An ordinary cassette recorder will do quite well.
- 1 AM-FM radio with a mono ear-phone jack and an external FM antenna.
- 1 camera
- 1 Ouija Board
- 1 100 MW walkie-talkie.

You will need to make:

- 1 pendulum
- 2 pendulum charts
- 1 three-dial radionic box
- 1 eight-dial radionic box
- 1 portable detector
- 1 five dial radionic box
- 1 psionic amplifier helmet (Psionic Warhelm)
- 1 teleflasher

I know that this is quite a list and I will admit that I built up my supplies over a few years, but do not let the number of items throw you. Everything is quite easy to make and the parts are readily available, though I would caution you about buying most ready-made radionic equipment. Such machines work well enough, but cost an arm and a leg. There is also the fact that in psychic warfare there is a certain benefit to making your own weapons.

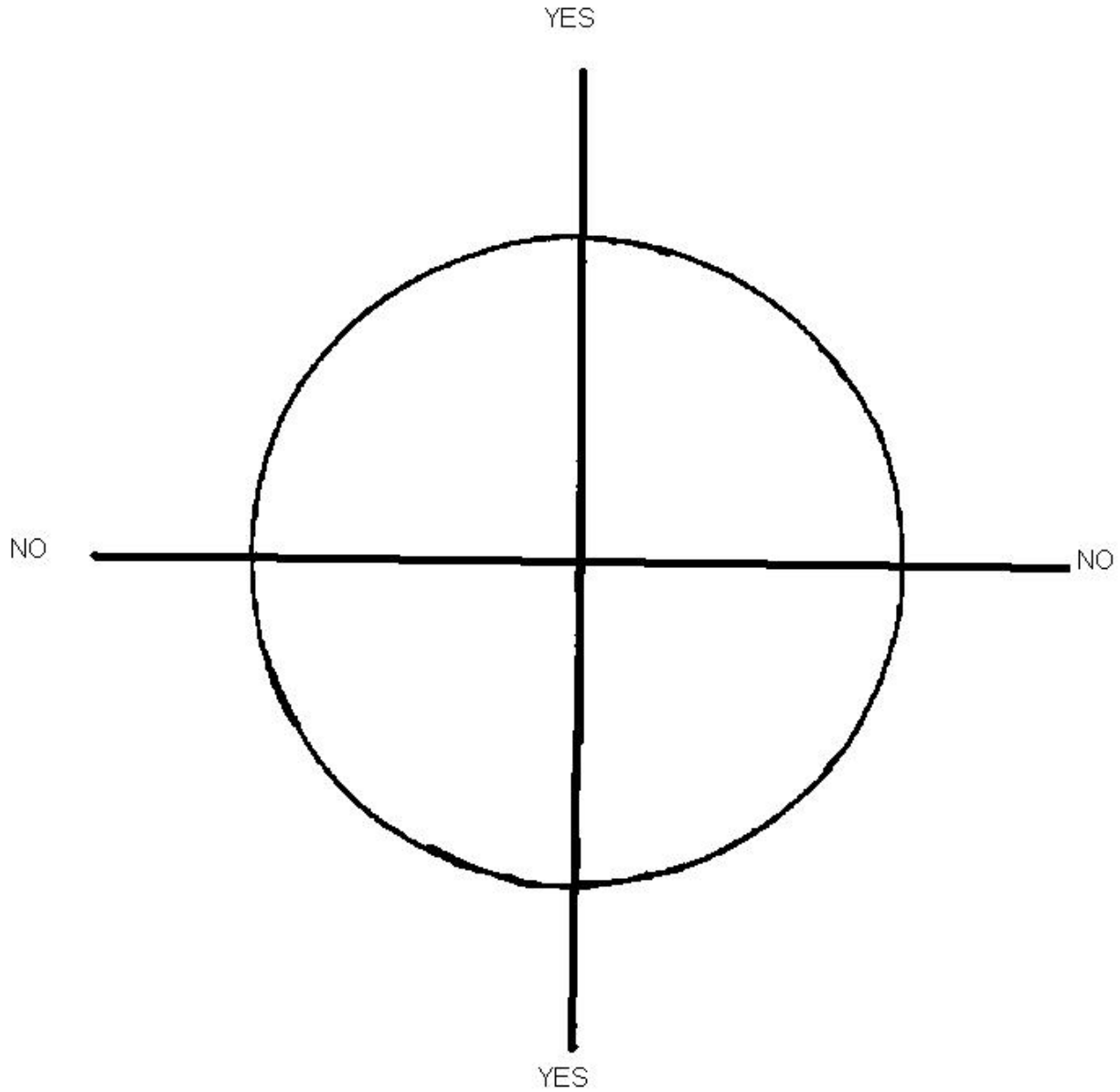
We will begin with the pendulum. This can be any weight attached to a string. The string is held by the fingers of the operator and, by its movements, certain information can be obtained. There are a vast number of commercial pendulums available, coming in many different shapes and sizes, to say nothing of materials. It is not too wise to become overly complicated when using this instrument, so if you must purchase one, the simplest will be the best. If you make your own, wood is best, though I know of cases where excellent results were obtained through an old key on a string.



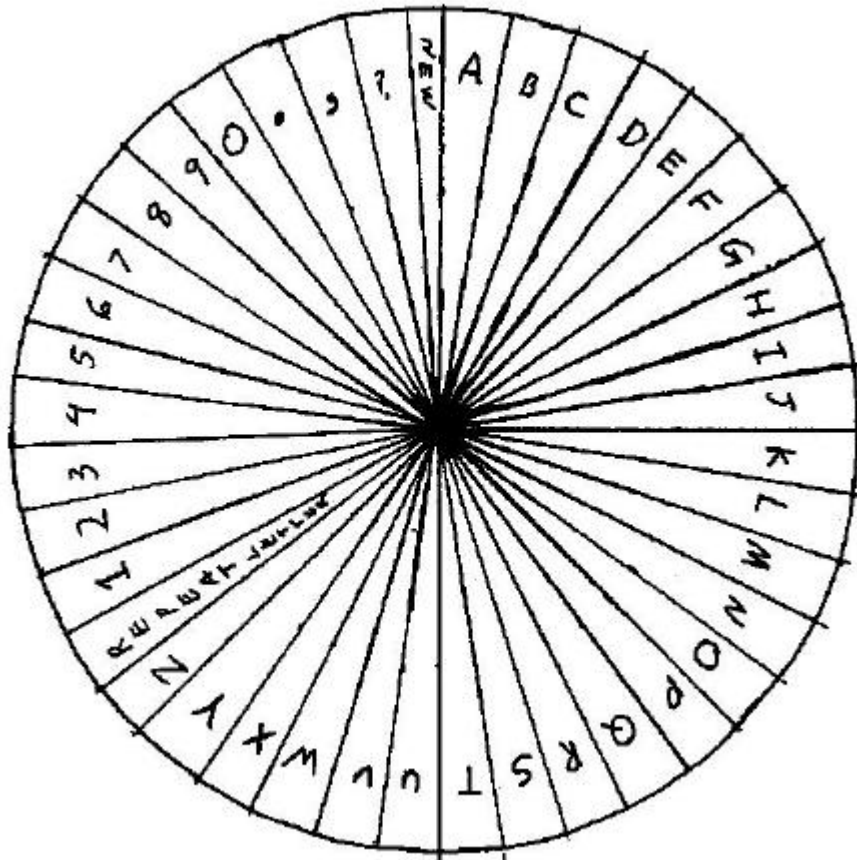
The way to make a pendulum is to buy a child's wooden top in a toy store. They are still relatively easy to find and quite cheap. Failing that, acquire, without haggling, a dowel rod about one inch in diameter. Out of this, cut a short piece, about two and a half to three inches long. whittle the end so that it comes to point, or, if your carving skills are as poor as mine, glue a nail to one end so that the point of the nail is at the center of the rod. Insert a screw eye and attach a string to this. Measure the length you need by resting your elbow on the table and holding the string as you would when using the pendulum, so that the pendulum will hang with its point just over the table. Tie a knot in the string at that point and cut. Some authors go to great lengths in describing how a pendulum should be tuned, but that is not necessary. Your pendulum is ready for use as it is.

To effectively use a pendulum, you will need to make two charts such as I have included. This figure is a simple cross-hair chart, sometimes called an ideometer, and it is based on

the three basic movements of the pendulum; horizontal, vertical and circular. It is to be used when you need a simple yes or no answer from the pendulum.

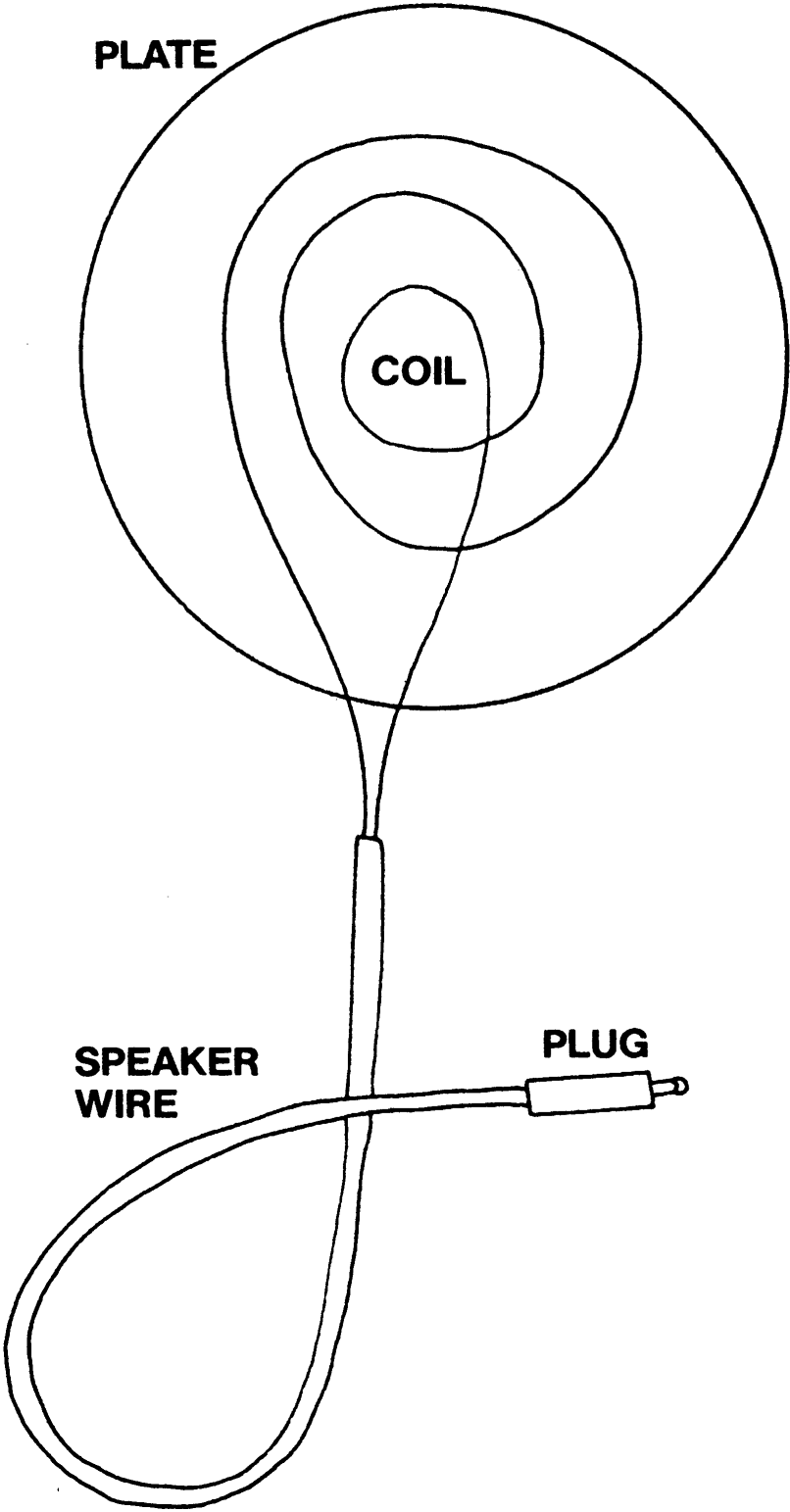


The next figure is for gathering more complex data. You will notice that it contains the alphabet, the numbers 1-0 and several punctuation marks. It also has spaces marked for repeat letters and new words. Copy both charts on stiff paper or poster board so they will last. You will discover that you will get more than enough use out of them.



Now at this point I recommend that you go on to the next chapter and practice with the pendulum a little before building the next projects. If you have already used a pendulum or other dowsing instruments, you may proceed.

Before you begin to make the radionic boxes, it is good to have some proficiency in dowsing. The machines tend to work better for those who have practiced the art. You can quite easily discover if you are ready for the next step.



Take a plastic coffee-can cover and lay it flat of on a table in front of you. Hold it by the edges with your left hand and with your right, gently rub your thumb over it. As you do this, repeat to yourself a statement that you know to be true, such as $2+2=4$. Your thumb should suddenly encounter a strong resistance on plate and be stopped. If that occurs, you are ready to build a radionic box. If not, your dowsing skills need more work, so repeat the exercises in the next chapter.

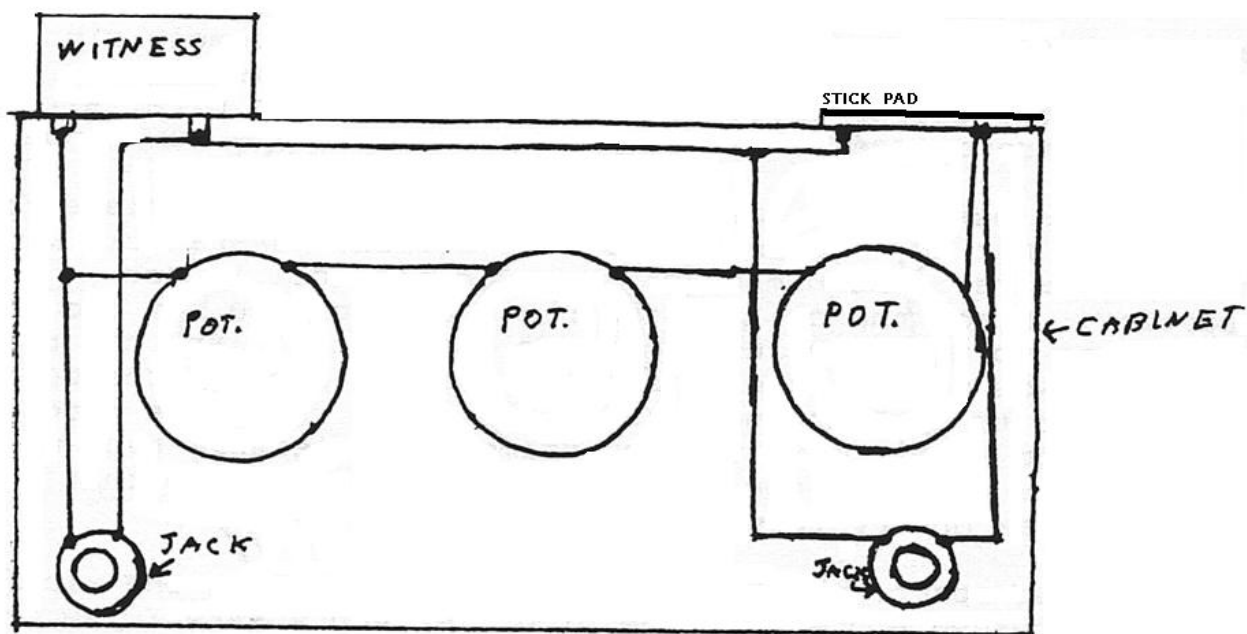
Assuming that your thumb has been stopped, you are ready to make your portable detector. This little gadget, in addition to being an excellent dowsing instrument in its own right, is essential in the use of the radionic machines you will be building.

As you can see from the drawing, this device is extremely simple in design. To make it, you will need the plastic cover, three feet of uninsulated copper wire, usually sold as magnet wire, six feet of double strand speaker cable, one mono plug and a few minutes.

You start by making two small cuts in the edge of the plate for the wire to fit in. After you have done this, make a coil with the magnet wire. The number of turns in the coil is not important. Place the coil on the plate and arrange the two ends of the wire so that they are stuck in the slits. Tape the coil in place. Now connect the ends of the magnet wire to the speaker wire, on end to each strand. Twist the wires to make a firm connection of each. Wrap the arrangement in electric tape and reinforce the wires in the slits with the same tape so that they will not break under stress.

Take the plug apart, put the shield of the plug onto the wire, with the threaded end facing the plug. Attach speaker wire to the plug in the places provided and re-attach the shield.

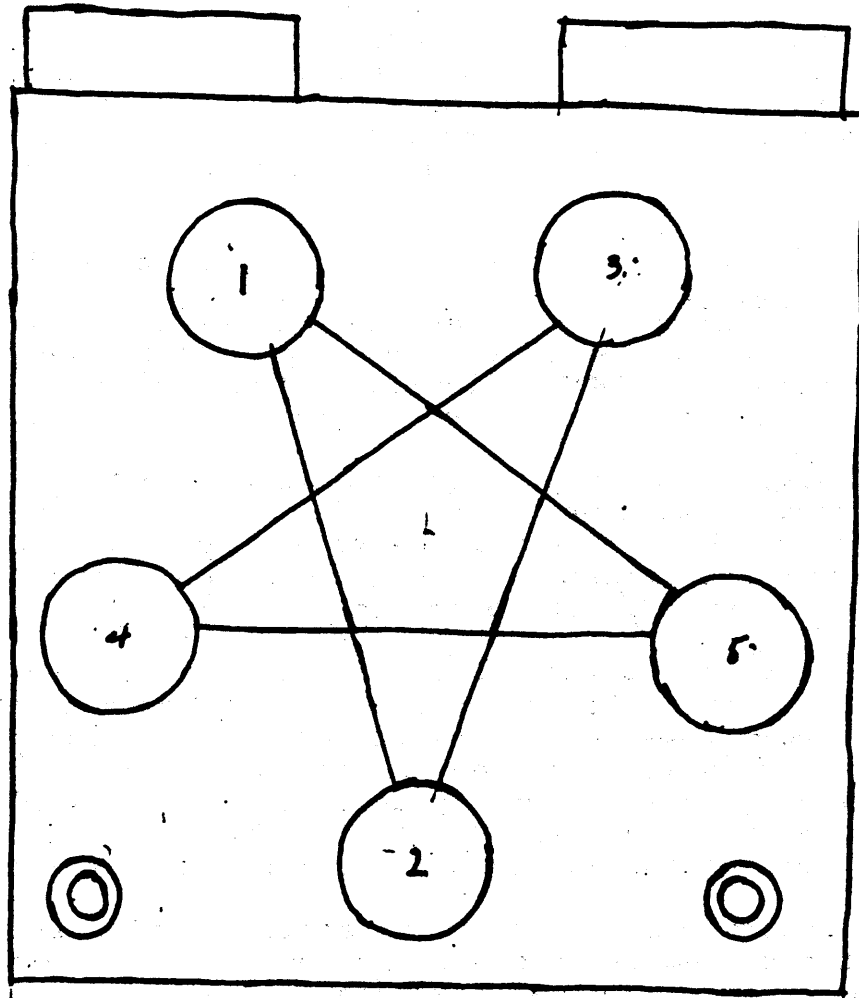
Having completed your detector, you are now ready to build your first radionic box. To make this box, you will need three radio potentiometers, (value not important) three dials, calibrated if possible, otherwise you will have to make your own calibration, two jacks, the same diameter as the plug you used on the portable detector, two cans, four screws with nuts (your relatives don't count), hook-up wire and something to put it in. A cardboard box will work quite well.



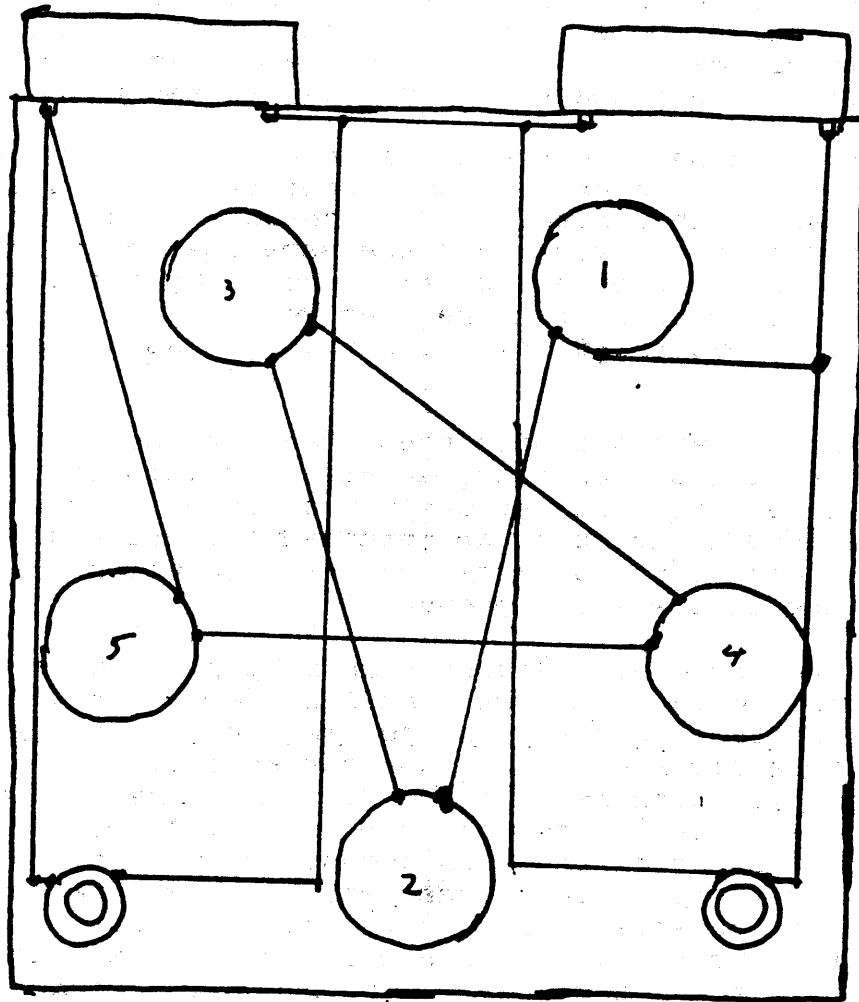
The machine is wired as in the figure . When completed, the circuit will run from one can, through the three potentiometers, to the second can and back to the first. The insertion of the detector plug in either jack does not take that can out of the system, but the detector, or anything else, becomes part of the circuit at that point. Hence, by plugging the detector in the right-hand jack, the operator is able to get a signal from the witness in the left can and by plugging an amplifier into the left jack, the operator can influence the subject of the witness in the right can. What's a witness? It gets explained in the next chapter.

This box is useful for all operations involving radionics. It can analyze, transmit and receive. It is your basic box and you may want to make more than one of this pattern. But, before you go on, if you are not familiar with the workings of a radionic box, study the appendix on how to operate them.

The five dial instrument is as illustrated in the next two drawings and is a very special device. It is a radionic box which has been specifically designed for use as a weapon. It has no other use than to attack the etheric body of an enemy. It cannot analyze or defend and may be dangerous to use in the communication experiments in my other books. Keep this in mind as you build it.



You will immediately notice that on the face of this machine is the figured of the inverted pentagram, traditional sign of evil. One would think that in using these devices we would be getting away from this sort of thing, but that is not the case. The design is integral to the functioning of the machine. You will understand this better when you study transmittal patterns.



To make this device, you will need five potentiometers, two jacks, five dials, two cans, four screws with nuts, and hook-up wire. The cabinet may be another cardboard box, but the face must be clear of any writing. It may be a good idea to glue a plain sheet of paper over it to be sure.

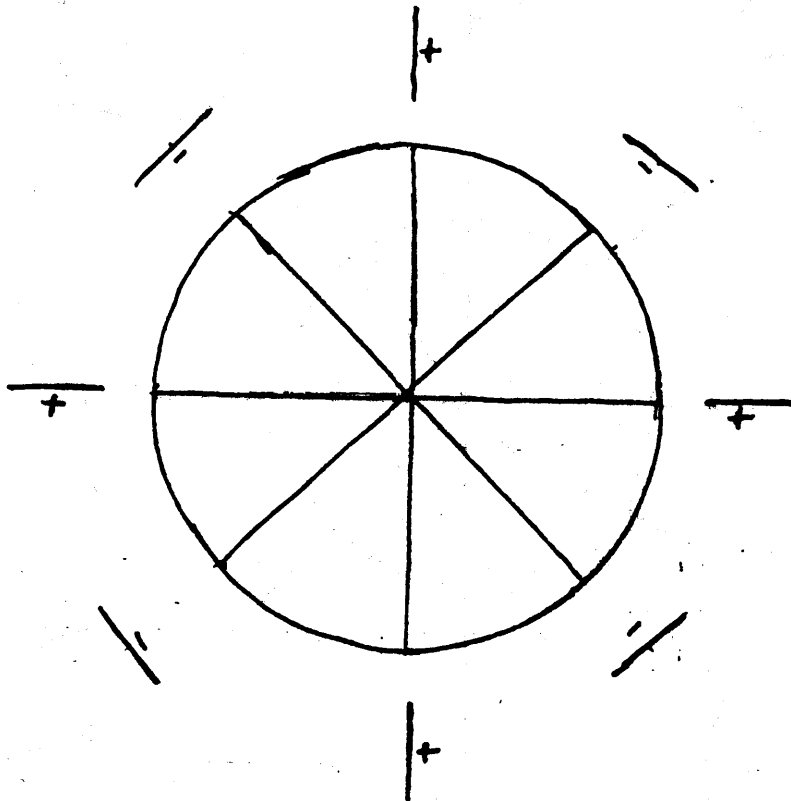
You start this project by making the inverted pentagram on the face of the box. This must be exact. With a compass, draw a circle on the box. Using a protractor and ruler, locate five points on the circle at 72 degrees apart, with one point at the bottom. Draw the lines of the pentagram and then erase the circle. Go over the lines with a magic marker and make your holes for the potentiometer stems at each point of the star.

Turn the box around and insert the potentiometers as shown. remember that the view is reversed, so the #1 potentiometer will be on the right when you wire it and on the left when you use the machine. This is the only machine in which such things are important and this case they are extremely important. You must wire the box as it is shown in the diagram. Beginning with pot 1, wire 2, 3, 4, and 5 as shown. Wire pot 1 to the can over it and 5 to the other, connecting the cans as in the other box. The jacks are wired the same

as in the other box. When properly made, the energy transmitted will start at the can on the left, go through the five potentiometers following the pattern and picking up the energy inherent in that pattern to come out with devastating force in the second can. Or, to paraphrase an old song, "You put the witness in here, the forces go round and round and they come out here."

There are some precautions that must be observed in the use of this machine, so read that section carefully before you begin to use it. This can be a dangerous machine to the very sensitive, though the average person should encounter no difficulty with it.

The remaining radionic devices are based on a gadget called the Magnetron. The Magnetron is unusual is that it is based on an electronic mechanism by the same name which was put together with no thought of anything psychic in mind. During the Second World War, British radar researchers were looking for a way to transmit on the 10 cm band. The Klystron was already in use, but the models at that time were not powerful enough. So a pair of engineers came up with an idea. They made a device with a solid copper core with eight holes placed around a central, larger hole connected to it by small veins. This shape did something weird to the electron flow and the experiment was a resounding success.

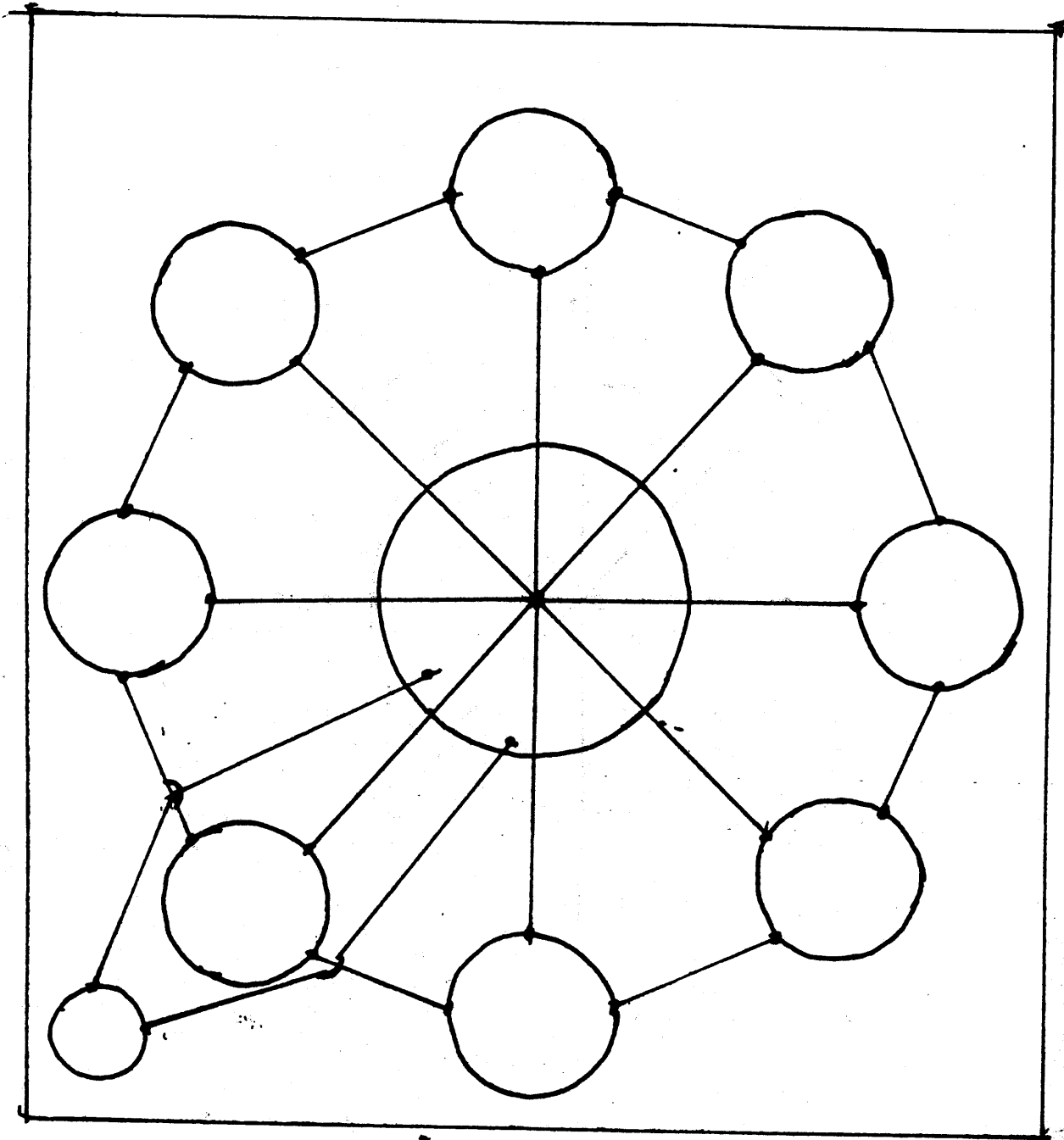


In the mid 1950's, a pair of French radiathesists, which is a fancy word for dowsers, named Servanx (brothers) looked at the magnetron and had another idea. If the design of the core influenced electron flow, might not the same design drawn on paper influence the

flow of a subtler energy. On the surface, the idea seemed ridiculous, but that has never stood in the way of the French and they tried it. To everyone's surprise, it worked.

The magnetron might have sat with them, had not another group of researchers working under Christopher Hills decided that the Magnetron would be a good substitute for a radionic instrument. They did a few more experiments and decided that by adding magnets at the outer circles, arranged in alternating polarities, the output of the device was improved.

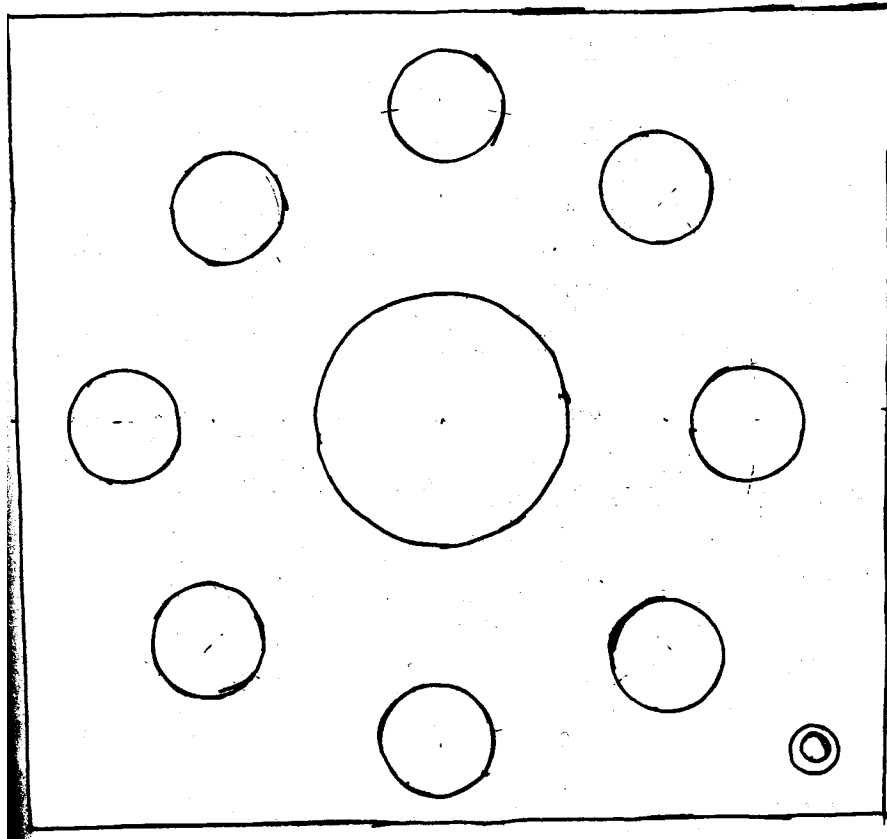
This author, after reading a description of the Hills device, went to work and created a further modification. The vanes connecting the central circle with the smaller circles were removed, leaving a large circle in the center surrounded by eight unconnected, smaller circles. In the Hills' device, the eight magnets are set into the center of each small circle, thus creating a magnetic vortex of sorts around the center. My version used magnet strip stuck under each circle. Magnet strip has the polarities arranged differently from the usual bar magnets in that the positive poles are at the ends and the negative poles are along the sides. The resulting arrangement under the magnetron pattern thus ended up looking like the drawing below. This arrangement of magnets and circle pattern proved that the circle designs around the center could be eliminated altogether, thus allowing for a flexibility in design which would not be possible in the Hills device. The reason for this seems to lie in the fact that in the Hills device there are two different principles at work; the geometric one present in the Servanx drawing, and a magnetic effect.



The eight-dial box is based on this Magnetron pattern, in spite of the fact that it bears a surface resemblance to certain radionic devices used by Dr. David Tansley in his healing practice. It is unique among the machines discussed here in that the subject witness sample and transmittal patterns are both placed in the center. The jack is used for the detector or other devices.

To make this machine, you will need eight potentiometers, eight dials, one jack, one can or circular foil plate, three screws and nuts and box to put it in. You will also need some connecting wire.

Start off by drawing a circle on the front of the box, which will be the top when complete. Mark the center of the circle and, using a protractor, mark off eight points along the circle, exactly 45 degrees apart. Make a hole at each point for the potentiometers. In the base of the can, make three holes; one in the center and two at one side. It will make things much easier if the holes are the right size for the screws. Place the can over the center of the circle. It may even be a good idea to use the compass to mark off another concentric circle the same diameter as the can so that you can get this right as it is of some importance to be as exact in this as possible. Once the can is in position, punch three holes in the box by pushing the punch through the holes in the can and then the box. Insert the three screws, placing the nuts on loosely inside the box. On the inside of the box, insert and wire the eight potentiometers as shown in the figure. The wire from the center point of each potentiometer is connected to the center screw holding the can after these connections are complete, you may tighten the nut on that screw.



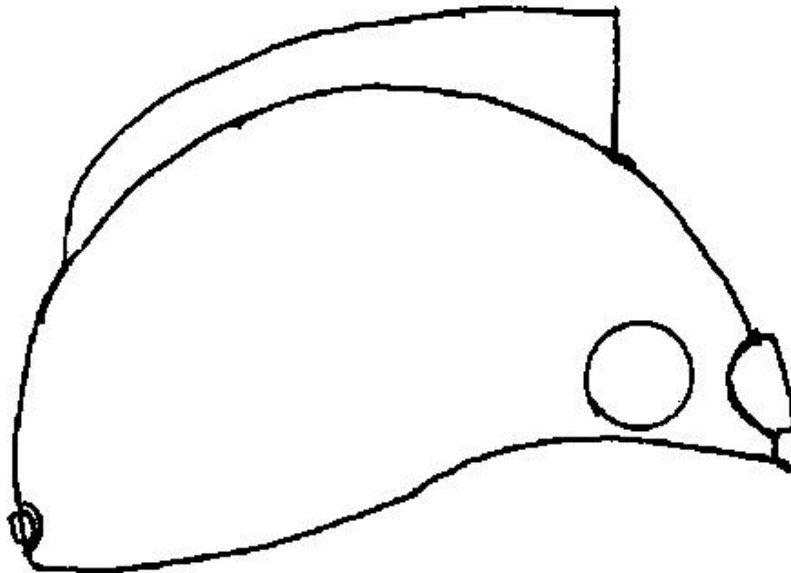
Wire the jack to the other two screws as shown, punching a hole in the box for the jack itself. after you have done this, turn the box over and attach the eight dials and tighten the jack nut, holding that in place. Do the same with the potentiometers and attach and calibrate the dials.

This box will act as a very powerful transmitter and as an extremely accurate analyzer. The number of dials, when used with a good witness and transmittal pattern gives it an accuracy greater than the other two designs. It is also one of the best psionic defensive tools available.

The Psionic Amplifying helmet needs a bit of explaining. The idea that it would be possible to make a head gear of some sort, usually a helmet, that could increase psychic output has been around for some time in science-fiction. The helmet you will be making is based on the Magnetron and two important facts. First, the brain reacts to small magnetic fields. Second, the etheric body also reacts to those fields. I will say at this point that we are going to be working with the etheric field rather than the electrical fields inside the brain. The magnetic field we will generate is too small to affect the latter and the type of magnetic field which is powerful enough to do that is positively dangerous to use by any but the most skilled individuals. The purpose of psychic warfare is to hurt other people, not ourselves.

To make your helmet you will need:

- 1 plastic hard hat
- 3 potentiometers
- 1 three inch diameter foil circle
- 8 one inch pieces of magnet strip
- 1 jack
- 2 feet of magnet wire
- 2 2 1/2 sheets of Styrofoam
- hook up wire

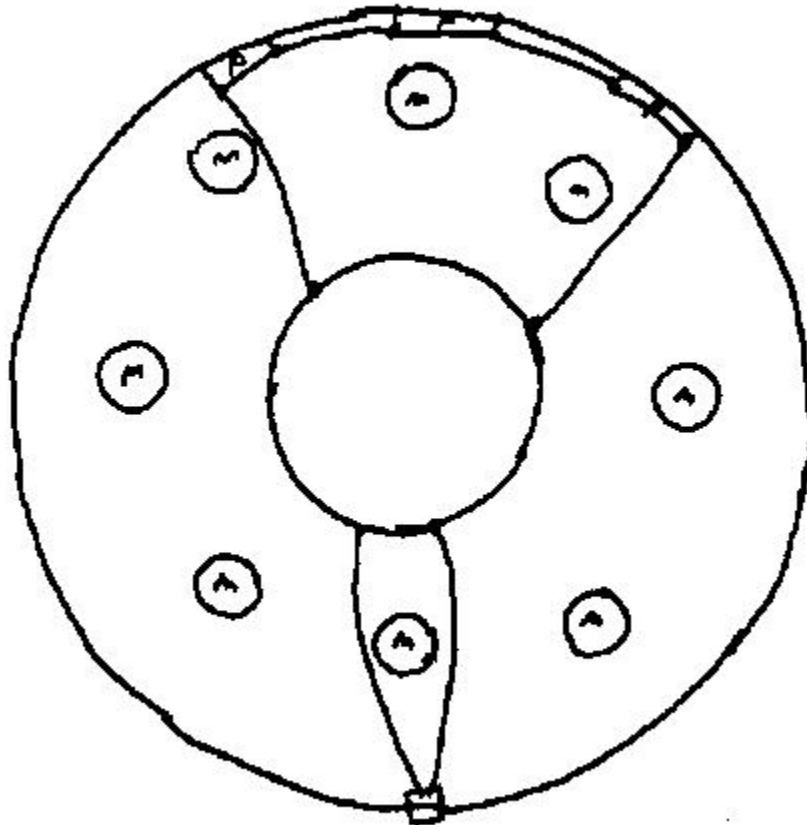


Start this project by inspecting the helmet. It must be plastic. Metal helmets will not work for this device. Assuming that, make certain that it fits properly. It should rest

comfortably, yet firmly on your head without being too tight. There must also be room for the potentiometers over the forehead. Assuming that you are using a hardhat, remove the liner, adjust it to fit and set it aside.

Drill two holes, one at the very top center of the helmet and one for the jack near the edge, towards or at the rear. Be certain that you choose a place for the jack hole where the tabs from the jack and the wire will not be bothered either by the liner or your head. Also, you really do not want your hair to get caught. It hurts when you take the helmet off. Drill three more holes for the potentiometers at the lower front of the helmet. There should be one hole at the center and one on each side of that so that the arrangement, when complete, will look like the next figures.

Start putting the mechanism together by mounting the three potentiometers. After you have done that, you will place the magnet strip as in the figure around the inside of the helmet. Try to get the same distance between the pieces.



Put the helmet aside for a minute and take the magnet wire, making a coil. It is best to coil the wire around a pencil and put the coil on top of the helmet, running one end of the wire through the hole in the helmet.

The foil plate must be in direct contact with the top of your head. Place the foil at the center-top of the liner, where it comes in contact with your head. Once it is placed correctly, glue it into position.

Insert the jack into the hole provided and attach hook-up wire to the tabs.

Wire the potentiometers in series.

Place the liner back in the helmet and connect the antenna wire to the circle of foil, the jack wires to the circle and the potentiometers to the circle.

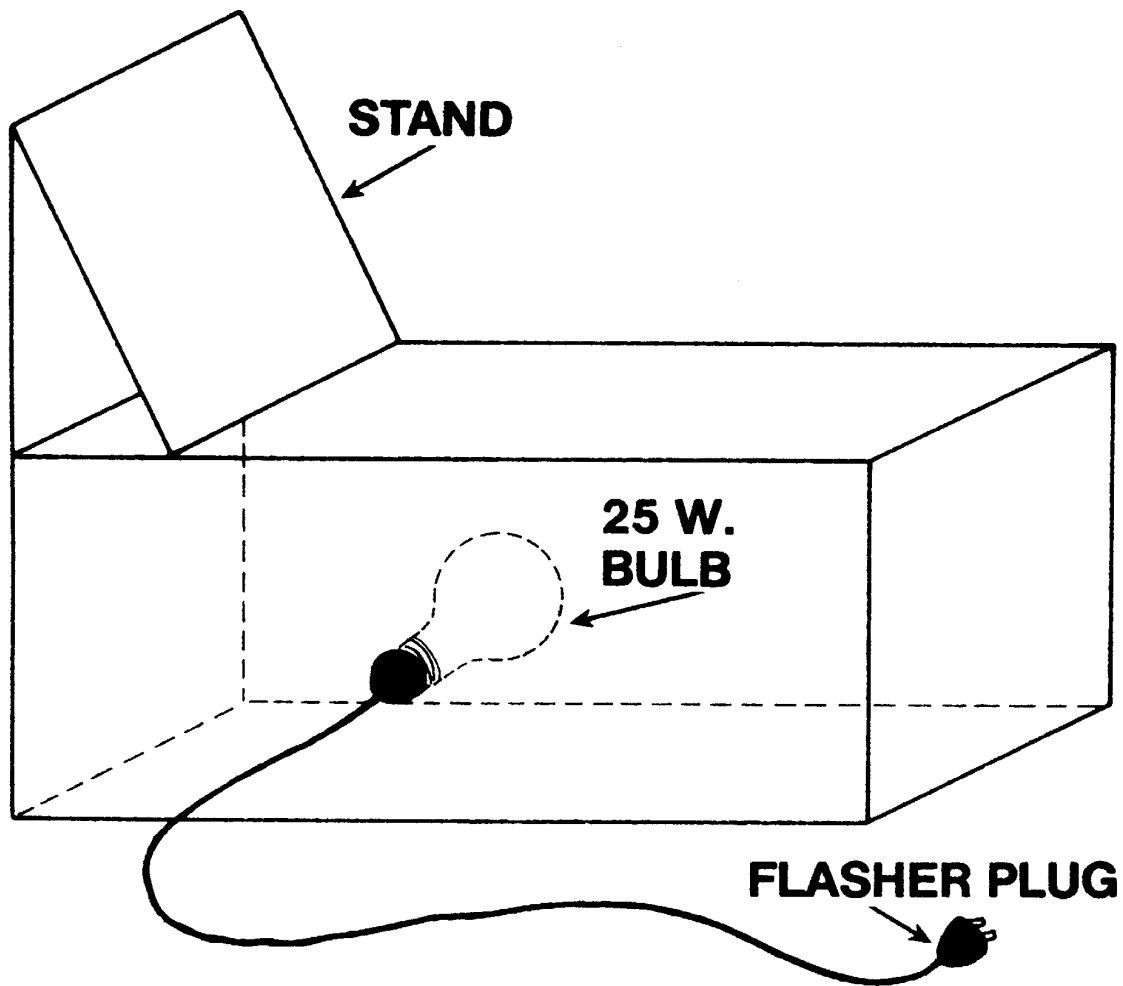
Now comes the hardest part. Cut a piece of paper so that it is the same as the curve along the top of the helmet. It must fit exactly when stood along that curve going from front to back. This may take more than one try, but keep at until you get it right. Once you have a template of the curve of the helmet, cut the Styrofoam sheets to the shape of the curve and then to the shape of the crest.

Sandwich the antenna wire between the pieces of Styrofoam and glue them together. Glue the arrangement along the top of the helmet. If the helmet is red, paint the crest red. If the helmet is another color, paint it as well. That being done, add your knobs and calibration.

The Psionic Warhelm is the same as a Psionic Amplifying Helmet but made to look like a helmet worn by a fighting man of old. The changes are purely cosmetic, but clothes do make the man and if you need a little boost to help you feel more warlike, this is it.

Now the Psionic Helmet, as it is, looks vaguely reminiscent of the helmet worn by the British cavalry at Waterloo, but you can easily make the helmet look more Roman by adding chin pieces and a neck guard. Any good book on theatrical costume will tell you how to make those, so there is no need for me to describe them.

The last instrument you will need to make is a Teleflasher. This simple device causes flashing images to enter your brain to be more effectively transmitted at a target. It is a great aid in penetrating a thick skull.



In order to make this marvelous device, you will need a shoe box, a piece of wax paper, a light-bulb socket with cord and switch, and a flasher plug. Cut the bottom out of the cardboard shoe box and keep the cut piece at one side. You will need it soon. Cut another hole in the side of the shoe-box for the socket. Place the socket in this hole so that the light-bulb is on the inside of the box. You are going to feel very foolish if it is on the outside. Use a 25 watt bulb for this device.

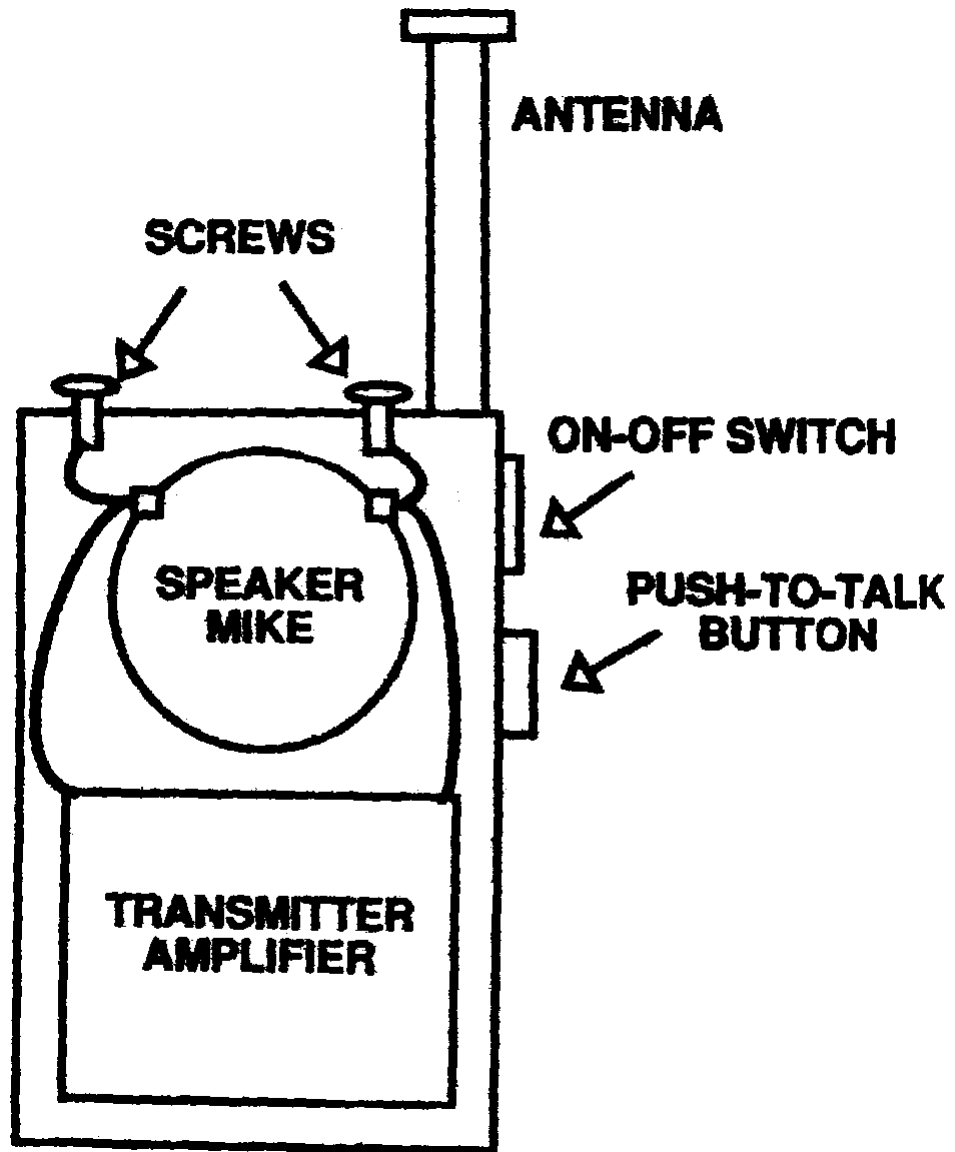
Use the wax paper to cover the hole where the bottom of the box used to be, but is now the top. Glue this in place and then bend the remaining piece of cardboard to make a back for the message or picture you will be transmitting. When completed, the machine should look like the figure .

At this point there is one more thing you must do. The walkie talkie has to be modified to permit it to carry a radionic signal. This is quite easy to do. You will only need two small screws and some hook-up wire.

Open the walkie talkie and remove the chassis. Do this carefully and try not to break any wires. In most cheap walkie talkies (and you do not want to use an expensive one for this) the speaker also acts as the microphone. Gently remove this. You may need a set of small screw drivers to do this, so do not be cheap. Go out and buy a set.

Attach a piece of hook-up wire to each of connections on the speaker. Set this aside. Now carefully drill two small holes in the top of the case. These holes must be the right size for the screws to fit firmly. Insert the screws into the holes part way. You will want enough room for the chassis and speaker to fit back together without touching them. These screws will act as binding posts for attaching the box or helmet to the walkie talkie.

Connect the hook-up wire to the screws and replace the speaker and the chassis. Screw everything back into place and you will have completed this task.



INTELLIGENCE

"From one thing, know ten thousand things." Musashi

All successful operations begin with a knowledge of the enemy; who he is, what his plans are, what he is capable of, what he is doing at the present. Wars have been won or lost by the quality of the information available to the opposing commanders and ability of those commanders to utilize it. Failure in either of those areas can be disastrous, for even if ultimate victory is achieved, the price is greatly increased. For example, prior to the Battle of the Bulge, American intelligence knew that an offensive was coming and had a pretty good idea of where it would hit. But the command structure did not listen and when the attack came, it fell on troops that were totally unprepared. An even more dramatic failure occurred when British aerial reconnaissance produced photographs of rockets at Peenemunde, but the British refused to believe that they were anything more than barrage balloons which were large balloons attached to the ground and each other by cables in order to snag the wings of low-flying aircraft. Of course, the British conveniently forgot that the Germans never used such things, which were totally obsolete by that stage of the war anyway.

So you see that it is not only important to gain the information which you will need, but also to correctly interpret that information and then act upon it. The interpretation is always the most difficult part, but with practice anyone can master it provided that they have the basic intelligence to. That group naturally includes all of my readers.

In psychic warfare there are three main techniques for gathering information. these are dowsing, remote viewing and, for defense against surprise attack, early warning thought-forms.

Dowsing is a technique for gathering psychic information which may use a number of methods; pendulum, divining rod, etc. The tools which I have found to be the most reliable are the pendulum or stick pad for simple yes-no questions, the pendulum or Ouija Board for spelling out words when used with the radionic box or psionic amplifying helmet to increase accuracy and the stick pad for determining patterns. We get to those in the next chapter.

Therefore, let us begin by using the pendulum. It is nothing short of amazing what can be learned by the skillful use of a piece of wood attach to a string. It can find everything from enemies to oil wells and has given rise to a number of parlor games. So take your pendulum and the design in the figure and get started.

With this drawing, the pendulum can give three answers; yes, no and data insufficient. We will start by learning how to get the yes-no response. Hold the pendulum with the point over the intersection of the cross-lines. As you hold the pendulum in position, will it to follow the vertical line. Do not try to force it. it should swing gently on its own along the line, though you may notice that there is a slight hesitation before it gets going and it may not swing very far. If this should happen to you, be of good cheer, for most beginners suffer from it. The most important thing to bear in mind is that the pendulum must seem to swing of its own accord. It will not do for you to give it a little boost to get it started. That

will only make for serious problems later. Just relax, take a few deep breaths and look at that vertical line.

Eventually, the pendulum will get the message and begin to swing along the line like it is supposed to. Once this has been accomplished, repeat the procedure with the horizontal line. You should be able to get the pendulum going merely by looking at the line. After the horizontal line has been conquered, try to make the pendulum follow the circle, first spinning clockwise and then counter-clockwise.

Repeat these exercises a few times. By doing this, you will become used to the feel of the pendulum and at the same time train your nervous system in the art of controlling the little beast.

After you are convinced that you can make the pendulum do what you consciously want it to do, you must get used to it doing what it wants to. The pendulum will have a specific swing for yes and another for no. You can determine which is which by the simple process of asking very stupid questions.

Hold the pendulum over the central point and ask it if two plus two equals four. Assuming that you know the answer to be true, the pendulum will swing in a certain way, usually along the vertical line, but sometimes clockwise. Mark the direction of the swing as yes. Repeat the procedure for no, this time asking if two plus two equals five. The response should be the opposite of the one for yes. If it is the same, something is very wrong. The only remaining answer is data insufficient, which should be a circular swing, if the other two are along the lines, or no swing at all.

It is a good idea to reinforce in your mind the direction of each answer. This is done by holding the pendulum over the chart and thinking yes or no. By repeating this exercise, the habit will become ingrained and the pendulum response will be automatic. Another useful technique is to continue to ask the pendulum for answers to questions where the answer is known.

But how does this little device work? It is said that tools are nothing more than the extension of the operator. The pendulum is an extension of the subconscious in the conscious. By making this extension, we are able to bring forth information that might otherwise be kept hidden.

In the ideal world, we would be able to latch onto our psychic impressions immediately and consciously. Unfortunately, this is not an ideal world. That means most of our psychic knowledge remains buried in the subconscious mind, which is by its nature more in tune with the etheric body and there much data can lay and rot. By meditation and self-hypnosis, we can get in touch with the subconscious, but at the price of usually being unable to record the data. Dowsing, by any method, removes that problem.

When a question is asked, the subconscious mind, which knows the answer, will try to get into contact with the conscious mind, which does not know it or it would not be asking the question in the first place. The conscious mind, however, is too busy asking to listen to the answer, which gets lost in the noise. There are nerves which do listen to the subconscious and respond. Under normal circumstances, we do not notice this response because the messages of these nerves, like that of the subconscious itself, cannot get through. These nerves create a minute, muscular response in the hand. If that hand is

holding a free pendulum or lightly rubbing a plastic plate, the muscle response will cause the pendulum to move or the thumb to press just hard enough to stick.

There are also conditions which limit the effectiveness of the pendulum and we may as well cover them at this point. As you have seen from your exercises, the pendulum can be influenced by the will of the operator. This means that you should avoid asking the pendulum any question in which you are so emotionally involved that you will force the device to give you the answer you desire rather than the answer you need. This is not a problem which we run into very often in the context of psychic warfare, but it does occur. It is also possible to pick up other people's emotions and even opinions if they are strong enough. This is a serious difficulty which besets anyone who tries to use a pendulum to locate a missing person, particularly if the case has been will publicized.

Because of these factors, it is a very good idea to try whenever possible to verify your results by means other than the pendulum. On occasion, it is good to have a trusted friend work it for you rather than to trust your own dispassion.

The pendulum is, as I a stated a device to be used when information is needed which is not available through the more usual channels of communication. You will commonly use the pendulum to determine:

- 1) if opposition exists
- 2) the nature of the opposition
- 3) what is the opponent's method of attack
- 4) what defense, if any, does the opponent possess
- 5) if an attack upon yourself is occurring
- 6) the nature of the attack
- 7) the best defense against the attack
- 8) the relative strength of offense and defense
- 9) the strength of thought-forms
- 10) in area work, the location of the enemy
- 11) the effectiveness of all methods.

Let us consider these one at a time.

In all situations, you must first determine if you have an opponent. You must not assume that just because everyone around you seems happy and harmonious that there is no danger. In fact, it is in just such idyllic situations that psychic warfare thrives. By the token, you must avoid paranoia. One author on this subject went so fare as to describe a psychic battle in terms which made the bombing of Dresden look like a Victorian garden party by comparison. And it occurred over a missed telephone call! I have visions of this author's students being afraid to get out of bed for fear of the resentments which might be caused by the sound of their waking. Try to use a little common sense in this stuff. It is a waste of time trying to hunt down every small resentment and upset and blast it out of existence. People are always getting annoyed for no rational reason and the thought

energy these minor sendings use is usually so incoherent that it does no damage. Save your skills for more serious matters.

You determine if you have an opponent by first having a reason to suspect it. Assuming this, you ask the pendulum if your suspicions are correct. It may be wise to have a friend ask this for you.

If the answer to the above is positive, you must make a list of all potential enemies. After you have made your list, go down it, one name at a time, and ask the pendulum if he is the problem. If the name is on the list, you will get a strong, positive swing at the person.

But suppose that your enemy is not on the list. This is where the alphanumeric chart in comes in, or the Ouija Board may be used as well. You must first ask if the enemy is someone known to you. In the overwhelming majority of cases this will be so, unless you are in a position in life where you can annoy people that you have never met. In either case, the next step is to ask the pendulum or board to spell out the name.

Having learned that the opponent is named Joe Smith, we must now consider the nature of his opposition. To do this, we have to get our greedy little fingers on a witness of the enemy.

A witness, to make what can become a very complicated and confusing subject as simple as possible, is anything which will create a link between yourself and your target. It can be anything from a blood-spot to a signature. In traditional psychic warfare it was usually hair or fingernails, thus causing even some modern writers to advise their readers to be extremely careful about hair and nail clippings. What these writers forget is that photographs make excellent witness samples it is virtually impossible to avoid being photographed if someone really wants your picture. There are also often copies of your signature on items of public record which are available to anyone who wishes to take the time to get them and photocopy that signature. Some magickal organizations demand that you submit a photograph to them so that if you turn against them they can attack you, not realizing that there is an easy method by which such schemes may be foiled, but that is for the last chapter. It is best, therefore, to assume that anyone who wishes to obtain a witness of you is able to do so and concentrate on dealing with the attack and the attacker.

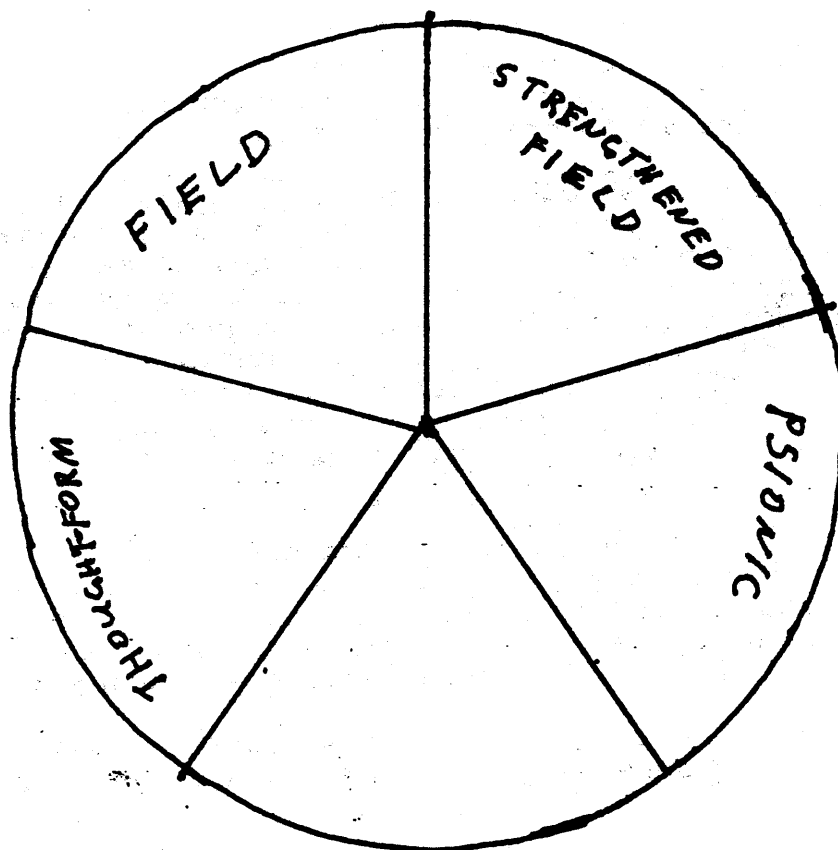
For our purposes, assume that you will be using a photograph for your witness. That is why I listed a camera among the supplies you will need. Slides are best, but it is possible to even work with photocopies of a photograph from a newspaper.

You may also, provided that you know the person, use his name written on a piece of paper, but that will only work for a person you know. The reason for this is that the name is not so much a direct link to the person as it is to your memory of that person. The memory creates a thought-form, which, being made up of etheric stuff, will act as a link to the target. As to how exactly a witness works, I must answer that we really have no idea. I must ask you to accept the fact that it does.

So now you have a witness of Joe. We must learn if he has a particular method of attack. This is done by asking the chart or board to spell the method out. The board, in this case, spells out thought-forms as the means of assault.

Next we look of a defense around the enemy. In this case, Joe has read the wrong books and is only trusting a simple field defense.

Now comes the hardest part of all. You have to determine if an attack is actually occurring. After all, merely because something is going wrong and you have a potential enemy does not mean that you are being thought-bombed. Let us be honest and realize that everyone gets problems in life and very few people are on the receiving end of a psychic bombardment. So again you must visit your friend for help and in this case he discovers that indeed, you are under attack. You are, like it or not, at war.



With this information, you have a choice, you can do your Jimmy Carter imitation and do nothing, or you can prepare to give the bastard hell. Guess which one I recommend.

Assuming that you have an ounce of guts, you will begin to prepare your weapons. This means seeing to your defenses before launching your counter-attack. You will need to make a chart like that of the drawing. You will notice the pie is divided in five sections, but only four are named. Is due to an unfortunate peculiarity on the part of the pendulum, namely that it will swing back and forth. In practical terms, this means that a pendulum chart should never have two things directly opposite each other. In this case the problem is solved by leaving a space blank.

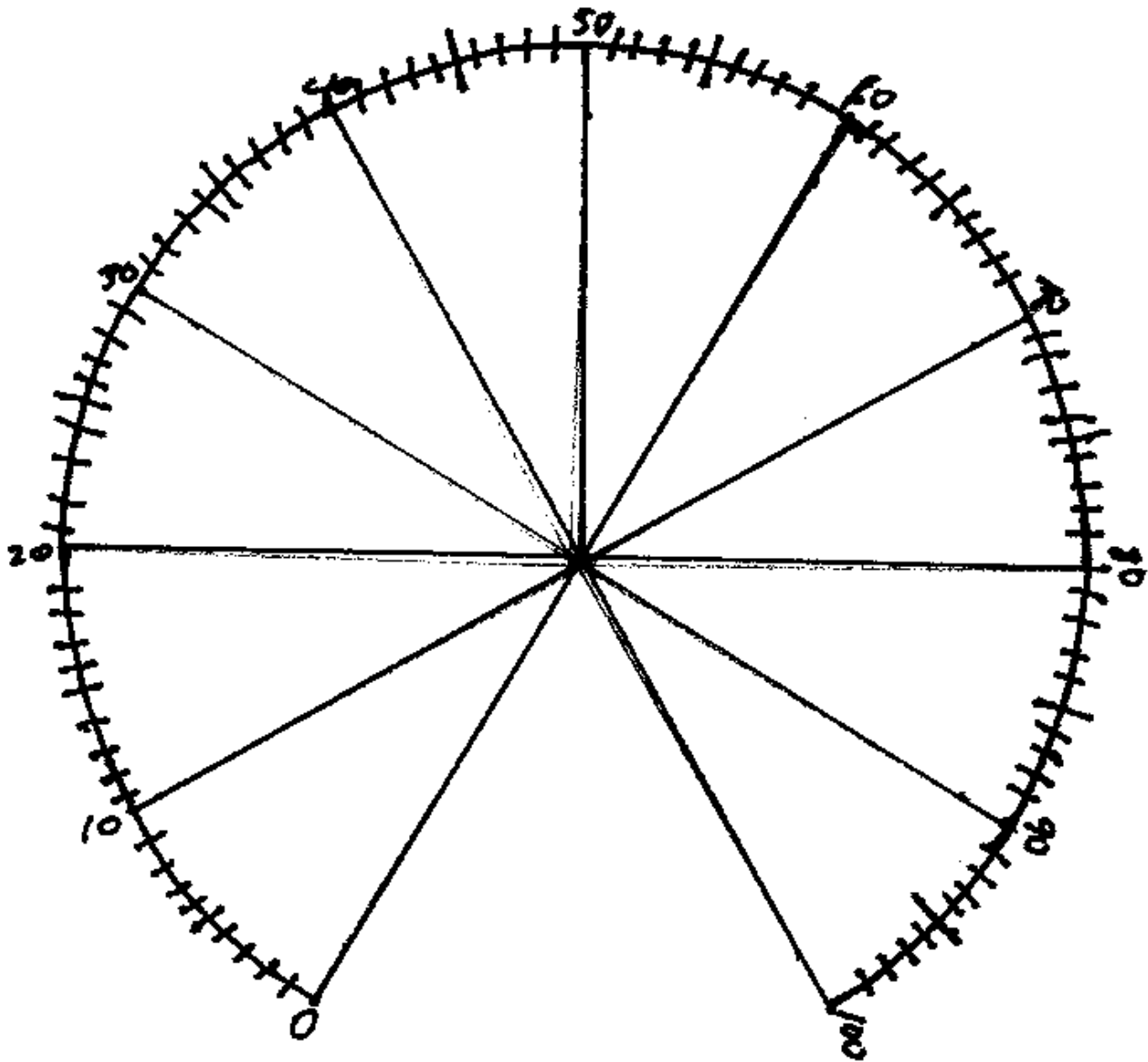
Hold the pendulum over the center of the chart, where the lines meet, and ask which defense is best in the situation. In this case, the pendulum indicates that a thought-form

defense is best. With that knowledge in hand, you create a thought-form which will block any incoming attack. In this case, his thought-form.

At this point you need to know how the situation stands between his offense and your defense. For this you will need to make another chart.

Make a circle and using a protractor mark off 300 degrees. This will give you a pie similar to the one below. Then mark off every 30 degrees and number these from 0 to 100 as 10, 20 etc. Divide the spaces into ten so that you now have a chart marked off in 100 lines, 11 long and the rest short.

Now we turn the chart into a gauge. Paste it on poster-board and cut out a piece of poster-board in the shape of a pointer or an arrow, whichever is easier. Using an ordinary paper fastener, attach this to the center of the chart so that it will turn freely with the point travelling around the circle aiming at the chosen numbers.



Using a stick pad and the witness patterns of each thought-form, both attacking and defending (patterns come in the next chapter) ask first the strength of the attacker. The best way to do this is to ask if the strength level falls in each group of ten, so that you would say, "Is the strength of this between 1 and 10, 10 and 20 etc.." Once you have that, and let us say that it lands between 50 and 60, which as a good average for these things, ask about each number in that range, 51, 52, etc. until you get the exact level, which we will say in this case is 57.

Repeat the procedure with your own thought-form and find out how much more charge you need to give it. If the power of your defense is already greater than that of the attacker, you can relax and see to the counter-blow. Remember let no attack go unanswered. We are warriors, not wimps.

Once you have determine you method of counter attack, you will use the same technique to determine if your assault is getting through. This gauge can be used to determine the effectiveness of all your operations.

This leaves us to one last method for using dowsing in psychic combat. My first genuine psychic battle was fought against a coven which had taken a dislike to some friends of mine. As it was not practical to use witness samples of each member of the coven, I merely dowsed the location of their meetings and directed my counter-strike at it, in the form of a stationary thought-form hanging over the place. They were so sure of their own abilities that they totally neglected their defenses and were easy prey. In fact, this was one of the easiest victories of my life. This is to illustrate that there may be times when it will be more practical for you to attack a building and it occupants rather than individuals. The pendulum, used in conjunction with a map or aerial photograph, can tell you exactly where the target will be and when.

Lay the map on a table in front of you with a witness of one of enemy if possible. Place the pendulum over the top edge of the map at the center and ask it to find the target. Mark the direction of these and repeat the procedure with the pendulum at the side of the map. where the lines cross, the target waits. It is then a simple matter to obtain a photograph of the location and use that as your witness. The next method of gathering intelligence is one which is enjoying a certain vogue at the moment. Remote viewing, what used to be called travelling clairvoyance, is continually being tested by intelligence agencies around the world as a means of gathering information about other countries' military facilities and plans (in fact, it is being used at this writing to locate Iraq's nuclear facilities). And there is no reason why you cannot do it yourself.

At this point, if you are not already familiar with the use of the radionic box and the psionic amplifying helmet, turn to appendix B and study the material there. You will need to know how to use this equipment before you begin to use this method.

To properly use remote viewing, it is a good idea to have a witness of either the person or the location you are going to study. Hook the helmet into the three-dial box and place the witness in the left can. Take a contact rate on both the box and the helmet. This rate will put you in a position to watch your enemy.

Put on the helmet and begin to meditate. In this case we use meditative techniques to relax the mind so that we can watch what is going on without our own worries getting in the way. It is, incidentally, a good idea to practice this technique by watching your friends or neighbors for a while. It takes some practice to get to the point where you can look clearly. With that practice, however, the information will come through as clearly as an extraordinarily vivid dream.

Begin by picking a place to watch, such as the living room of your aunt Mathilda's home. You will probably get nothing more exciting than her latest argument with Uncle Harry, but it will be good practice and it is always best to learn on something that is not a matter of life and death. The advantage of using someone close to you is that you can, by means of conversation, learn if your vision is accurate.

After you have become reasonably good at this, you can progress to total strangers. For this, it is best to use a politician. Politicians make the best subjects because almost

everything they do becomes public eventually and, as they are all pond scum, you want to know what dreadful and slimy schemes they are up to anyway. Cut a photo of your target out of newspaper and set up as you did for aunt Mathilda. In this case it is a good idea to record what you see, so have a tape recorder handy as you watch. Describe the vision into the tape and when you are finished, save the tape with the time and date. In this way you can go back and prove that you saw where he hid the bribe money. In fact, if you are lucky enough and he is stupid enough, you may be able to dig it up before he comes back to it and either keep it for yourself or send it to your local Federal Attorney.

After you have been practicing for a while, see if you can dig something out of the memory of the person. In this case, you are not so much looking at the subject as into him.

Set up your equipment the same way as before, but now, as you watch the person, command your mind to tell you what he was doing on a certain day and time. You will, after a bit of practice, notice that the image shifts to the activity of that time you have asked about. In this way, you can watch the behavior of a person through his entire life and this can be of great help if you have to determine how he put his attack on you together.

There is another way of using this equipment to gather information from the past of a target. With a contact rate, use the pendulum of Ouija Board and ask the questions. The pendulum or the board will spell out the answer for you. This can be of great help if you need to know a particular item of information, such as where the bribe money is buried.

A final method of digging out the past is to set the machine for a specific date. In this case, you will set the helmet for a contact rate for the target and write the date and time down on a piece of paper. Place this paper in the can with the witness sample. Now take a rate on the machine for that person or place at that date and time. Put on the helmet and start watching.

As you practice with this equipment, you will learn that it is possible to study almost everything about the enemy, from the lunch he had on the day after his fourth birthday to the strength of his defense field. Properly used, this equipment means that no secret is hidden from you and no secret is hidden from anyone who would use it on you. You will learn in a later chapter how to erect a temporary block, but never forget that it would be only temporary. In other words, the FBI can, for all practical purposes, kiss the federal witness protection program goodbye.

The final method of intelligence gathering involves the use of thought-forms, for early warning and as an aid to remote viewing.

The early warning thought-form is a stationary thought-form which is placed in your bedroom, usually somewhere over the bed, but not necessarily. It has as its function the duty to inform you if an attack is occurring by causing you to dream about it. The thought-form is made in the usual manner and given a good charge. Once that is finished, you forget it and let it work, though it is a good idea to test it about once a month with gauge to make sure it is still working. Never forget that a thought-form needs an occasional recharge.

A thought-form used as an aid to remote viewing is made in the form of a large eye and placed either in the location being watched or near the target. One common method is to

make and charge such a thought-form, sometimes called a Watcher, and keep it near you, to be sent to a specific location on command. Once you have thought-form in position over the target, set your box and helmet to the rate of the thought-form and look through it, just as you would look through a remote television camera. One writer has suggested making this thought-form in the shape of a camera, but I must admit that I like the big eyeball better. It's more fun and the shape has a psychological resonance that a video camera can never have.

You will, of course, find more uses for the information in this chapter than fighting psychic battles and there is no reason why you should not use them.

PATTERNS

"Oh divine art of subtlety and secrecy!" Sun Tzu

This is going to be a short chapter, but a necessary one. It will provide you with the tools for contacting not only your own thought-forms, but also those of the enemy. You will also learn how to amplify the power of your thought-forms and certain pre-existing form of energy which can bring about desired results.

The relationship between two-dimensional patterns, line drawings, and psychic activity is a very complicated subject which leaves those of who research such things with many questions and very few answers. Suffice it so say that such drawings have an influence on psychic power.

One of the discoveries of Malcolm Rae, a well respected researcher in the field of radionics, was that just about anything could be expressed as a pattern of lines within a circle. If he were to see the use that we will be making of his discovery he would turn over in his grave, but because of his work it is possible for us to turn these patterns to our tactical advantage.

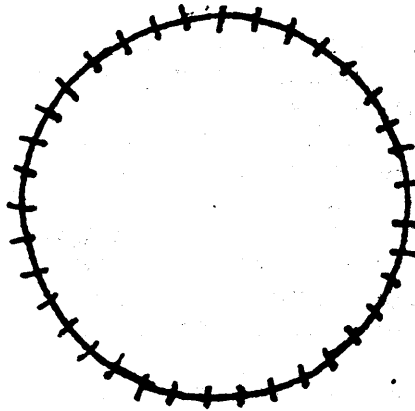
If you are using a pattern to create difficulties in the life of a target, such a pattern is called a disruption pattern. If you are using it to prevent difficulties in your own life, that is termed a defensive pattern. When we cover actual combat, you will learn to work with them in detail.

Let us first cover the making of the basic pattern. Rae patterns are a series of concentric circles with a number of radii drawn inside them. The method you will use is just as accurate and much easier to accomplish.

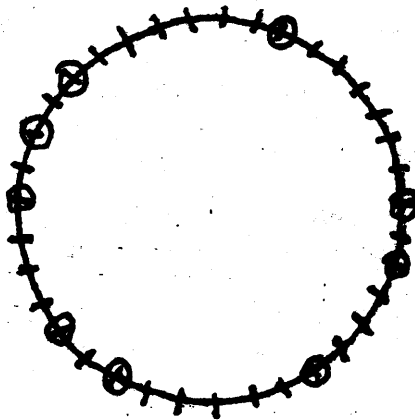
Assume that you wish to keep in contact with a thought-form to prevent the Governor from being successful in his nefarious and vile scheme to raise taxes. To that end, you have created a thought-form which you have named Taxbuster and placed in the rotunda of the state capitol building. You wish to keep this pattern under continuous charge and want to be able to call it up quickly each evening for that purpose. With the procedure that follows, you can create a pattern which will act as a witness for the thought-form to enable you to work with it with greater efficiency.

Start by making a circle two inches in diameter. Divide this circle off into ten degree segments. (You will use a lot of these patterns as time goes on, so it might be a good idea to make a sheet of them and photocopy it as needed.) This will give you a circle something like step one in the figures.

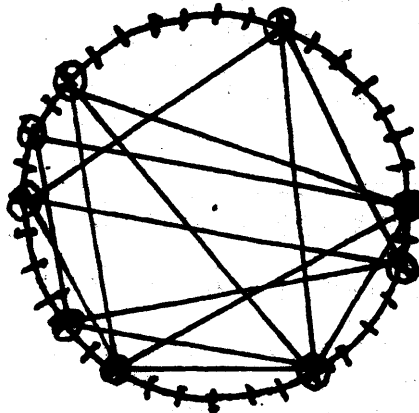
Step 1



Step 2



Step 3



Write the name Taxbuster over the circle and hold the thought-form in your mind as you do the rest.

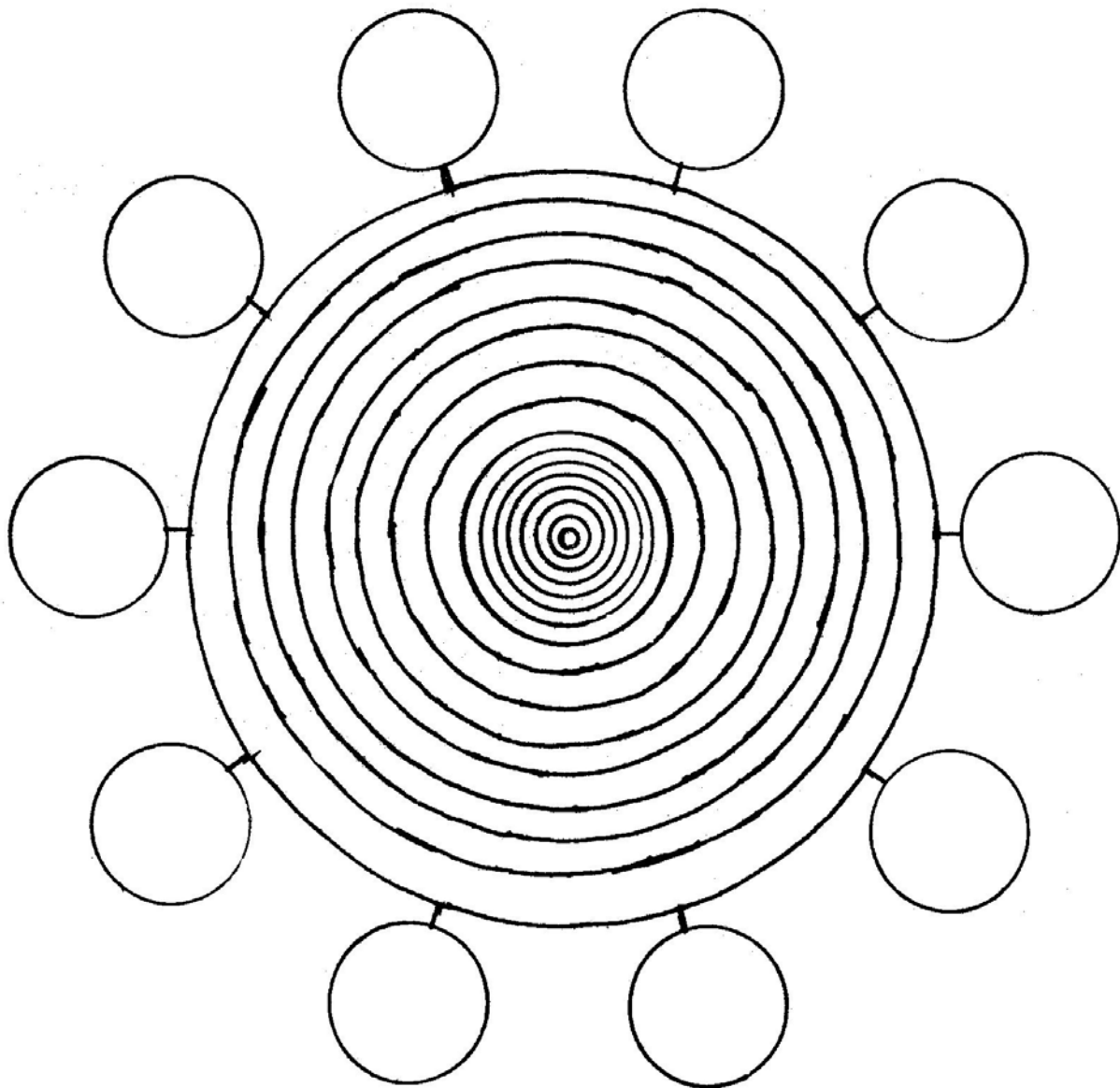
With a pencil in your left hand, go around the circle and ask either the pendulum or the stick pad if you will be connecting that point on the circle with any of the other points. If the answer is positive, make a small circle around the hash mark. Do this at each mark until you have gone once around the circle. There is no point in repeating the process. Your drawing should now look like step two.

Lay a ruler between the first hash mark and you have circles and the second and ask if these marks are to be connected. If the answer is positive, draw a line between them. If not, lay the ruler between the first and the third mark and again ask. Repeat the process with the first mark and then move on to the second. Keep it up until you have tested every combination. Your completed pattern will resemble step three.

Once finished, this circle pattern will give a very true representation of the energy of the thought-form. You can either place it in the witness can or the three or eight dial machine and take a rate, along with the helmet and all that will remain will be to put on the helmet on to be in instant contact with the thought-form.

This technique can also be used to contact enemy thought-forms. The procedure for making the pattern is the same.

Amplifying patterns are based on the Magnetron.



You will recall in my discussion of that instrument, I described it as eight circles drawn evenly spaced around a larger central circle. Well, the more circles you add, the more power you get. Each circle drawn around the central one feeds energy into that point and thus any witness placed in the center of such a pattern is energized with whatever thought the operator wishes. All that is required is that the circles be evenly spaced, which in practical terms means that you decide how many circles you want, divide that number into 360 and place the center of each smaller circle the resulting number of degrees apart. The pattern of any thought-form placed in this will result in that thought-form being charged. In serious psychic conflict, this ability can mean the difference between victory and disaster.

There is another form of pattern which has its origins in magick and that is the pattern created from what are called Kamea, or magic squares. These patterns, like the pre-existing ones we will get to shortly, are used to transmit certain forms of energy to a target. In use, they are placed in the left-hand witness can of the three or five dial box, a rate taken and then the pattern and the rate are sent to the target, whose witness is in the right-hand can. In the eight-dial mechanism, it is simply place on the central plate with the receiving witness. A circle pattern, incidentally, can be transmitted the same way.

To use these patterns, it is necessary to know something of the traditions of magick. There are seven magic squares, each corresponding to a particular planet and day. These planets, days and their main points of influence are as follows:

Saturn--Saturday, anything to do with death or attaining knowledge. Note that traditional operators will attack usually on a Saturday evening.

Sun--Sunday, gaining wealth, position, power, all good things. Great for defense, lousy for offense.

Moon--Monday, anything involving travel, usually positive, love, anything involving boats. Again, good for defensive patterns.

Mars--Tuesday, war and all things that pertain thereto. Again, any traditional enemy is likely to attack on a Tuesday evening. good for both offense and defense.

Mercury--Wednesday, good for anything involving business or gathering information, also useful for theft and deceit.

Jupiter--Thursday, good for gaining wealth and position. Useful for defense, useless in attack.

Venus--Friday, love, it's enough to make you sick!

In practical terms, this means that you will use patterns from Mars, and Saturn for offense, the Sun and Jupiter for defense and the others for specific operations should the need arise.

to use patterns from magic squares, you must first be able to phrase the command of your thought-forms as clearly and simply as possible. This is a good idea in any case. Let us say that you want a pattern that will protect your house. You create a command for the thought-form, which you have named House Guard and the command is "Guard my home from all

enemies." You must then decide which planet this will fall under. After some consideration, you decide that the Sun is a good, general planet and thus the pattern will be made from that square.

The next thing to do is break down the letters of the command into numbers. The traditional method uses the digits from 1-9 so that the alphabet is arranged over them something like this:

1 2 3 4 5 6 7 8 9

A B C D E F G H I

J K L M N O P Q R

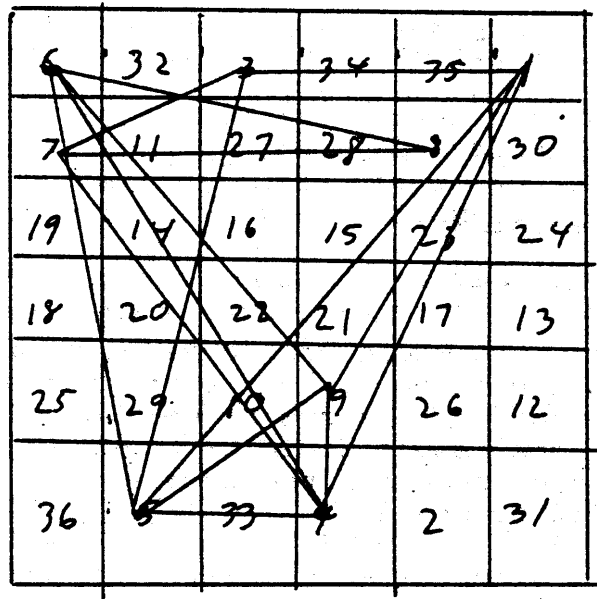
S T U V W X Y Z

You would then break down the words like this:

Guard my home from all enemies.

73194 47 8645 6964 133 5554951

After you have done that, you would draw a magic square of the Sun and, beginning with the number 7, the first number of the series, connect the appropriate numbers as you would the dots in a child's puzzle book. The result would be a pattern like that in the figure. Trace the pattern off the square onto another sheet of paper and set it to one side.



Create your thought-form with the appropriate command and visualize the pattern you have created at its center. This thought-form you would charge in the same way as a circle pattern. You would place this pattern in a sample can of one of your boxes, take a rate, which you will record as it will not change, and place the witness of the target in the receiving end of the machine. All you have to do now is let the machine go, perhaps adding some amplification as explained in the appendix.

The other method of making a square pattern is the result of a peculiarity of a couple of the squares which cause the number of possible patterns to be severely limited. The way around that problem is to assign numbers to letters by the way that they fall in the alphabet so you would have a list that goes as follows:

- 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
- A B C D E F G H I J K L M N O P Q R S T U
- 22 23 24 25 26
- V W X Y Z

This would create a different pattern for the same words, but as a pattern only expresses a relationship, this should not concern you. In any event, both systems work equally well and another tradition bites the dust! The second method, however, can only be used when there are more than 26 numbers in the square, for reasons which should be obvious.

For all seven squares see Appendix.

The last form of transmittal pattern we will study are the traditional seals of the spirits from such works as the Lesser Key of Solomon, as well as others. I reproduce a few which you might find to be useful in the Appendix. These seals have the advantage in that by being used by magicians from time, if not immemorial, certainly very long, so they have become attached to extremely effective patterns of energy which may be thought-forms or which may have a life of their own. We are not in a position to tell which. For that reason, all you need do is pick the pattern which most suits your needs, place it in the left hand can, set the machine for the rate for that pattern and let it go.

There is, as in most cases, something to be aware of in using these patterns. The qualities attributed to the spirits associated with them are not exactly analogous to the results you will get from using them. For example, Andras is, traditionally, a very dangerous spirit to conjure to full visibility. Its seal is a good disruption pattern. But broadcasting the seal of Andras is not likely to kill the target. You must also be aware, and I cannot stress this too strongly, that radionics takes time, as I explain in Appendix.

COMBAT

"If you attain this way of victory, then you will be able to beat several tens of men."
Musashi



Admittedly it is a minority point of view, and probably touched with more romantic notions than a devout realist like myself should admit to, but I think that war is one of the most beautiful words in the English Language. It brings to mind all manner of glorious images of burning cities, blasted fields and tons upon tons of expensive bombs and other weapons being used up and having to be replaced. The possibilities of profit for the studious investor are enormous. But this is not a book about playing the defense group in the stock market. Here, we are concerned with serious feuding between angry psychics. Yes, my friend, you too can enter the exciting, ever-growing field of sub-national conflict and you do not even have to stop shaving or wear a towel on your head in order to do it.

Here we are going to deal with psychic battle in a way that has never been done before. You will remember my comments from the beginning of this book. Psychic warfare is warfare carried on by other means. The weapons are those of the psychic world and thus your strategy and tactics will be determined by that fact. But never forget that it is still war and we are not playing at silly games. There is more to psychic combat than making a strong aura and hiding behind it as the French did on the Maginot Line. Wars are not won by staying on the defensive. They are won by carrying the battle to the enemy and destroying him. It is not always necessary that the end result be the total obliteration of the foe, but it is a good idea for you to operate under the assumption that it is and not be squeamish about any ills that may befall him.

So now let us consider the elements of psychic strategy.

All warfare has three elements: intelligence, defense and offense. You already know how to gather intelligence. This is never, under any circumstances, to be neglected. You must, once you have reason to believe that you are, or are about to be, under some form of psychic attack, begin to work to discover who the enemy is and everything about him that you can learn by means psychic or ordinary, by methods fair or foul. There is no reason to think that he will not try to do the same with you and there is no error so great as to underestimate an enemy.

It is the tendency to underestimate, to declare victory too quickly, that has cost many generals dear. At the battle of Cannae, for example, the Romans mistook the planned withdrawal of Hannibal's center for a sign that they were winning and thus drove their entire force at that refused center. This put them between Hannibal's flanks, which closed on the legions trapping and destroying them in the classical double envelopment which this battle has given name to. Just when the an enemy is seemingly defeated may prove to be the time when he is most dangerous. therefore, never stop examining the state of your opponent's mind. Study him. Learn to know him better than you know yourself so that you will think of his moves even before he does. In other words, REALLY know the mind of the enemy and not be like that damned fool MacArthur who knew less about the Oriental mind than he did about anything else.

Defense is another matter. There was a time when it was a simple affair to win a psychic duel by defense alone. One merely made his wall and sat behind it. From your study of thought-forms, you know that this is no longer the case and there is no traditional defense that can withstand a psionic attack. You will learn the reason for that very soon.

The principle of attack is to exploit your opponent's weaknesses quickly, before he has time to discover those weak points and reinforce them. Dawdling is suicide in war. It cost the Germans Kursk and was the principal reason for the defeat of the Iraqis in the Gulf War. Likewise, you must never hesitate to exploit a weakness. If your opponent has a liking for strong drink, turn him into an alcoholic. If the enemy is skillful and if there are no apparent weaknesses, you must act first and create them.

So let us examine some of the tactical considerations of psychic combat.

In a traditional psychic battle, the attacker would launch his blow at what he hoped would be an unsuspecting or undefended target. In this case, the simplest form of counter attack was always to turn the invading energy around and send it back to the attacker. We must remember that relatively few psychics know a lot about military history and virtually nothing about fortification and siegecraft. In addition to this was the fact that traditional methods of launching an attack virtually required that a psychic link, such as exists in a witness sample, would always exist between the attacker and the attacked, especially the energy being launched and the one who sent it. With psionics we can not only get around that, as you will learn shortly, but also use that very witness against the attacker.

Often a traditional attacker will use ritual. This would, on the surface, seem to be a very powerful means of assault, for ritual has the capacity to create very powerful fields and thought-forms. To a skilled defender, however, it is one of easiest things to counter.

Once your intelligence has told you that such an attack is imminent, you must prepare your defenses. The rule in psychic combat is to have a defense in place to cover your attack. That is what a defense is for. Your defense will be determined by the nature of his ritual, but a strengthened field or thought-form is usually sufficient for defense against a ritual attack. You know, because of your pendulum, at what time the attack is likely to occur and when that time comes, meditate upon your defensive arrangements. In addition to that, have handy a circle pattern that will correspond to the pattern of your defensive thought-form or field, and amplifying pattern, such as twelve small circles around the larger, central one and light, such as a high-intensity lamp. Place the circle pattern in the middle of the amplifying pattern and aim the lamp at it. The light, hitting the pattern, will

energize the circle pattern and add charge to the field or thought-form to which it corresponds. It is virtually impossible for a ritual offensive to penetrate this defense.

You should also be aware of the tradition that states that if an attack fails, it rebounds on the attacker with three times its original strength. The reason for this is that traditional methods, with their dependence upon a link and strong emotion, create a powerful bond between the attacker and his victim. The released energy must go somewhere and if it fails to reach the target, it just goes back along the line to the attacker. That is why all psychic experiments must be carried out with as much dispassion as possible and all linking between yourself and your target should be avoided.

This last tradition can also be used to your benefit. Any practitioner of traditional psychic warfare will be aware of it and will probably believe it so strongly that once he discovers that you are uninjured by his sendings, his own beliefs will work against him, gnawing at him until he creates a powerful attractive thought-form which will bring disasters to him by the process of IPK, to say nothing of the not inconsiderable power of suggestion. This will, of course, be in addition to your own counter-attack which will follow on a day when he is not expecting an attack of any kind, such as a Thursday. Why? Because as you are not following tradition, you are not bound by its limitations.



You should include in your attack patterns for any aspect of his conscious or subconscious which may be turned against him. For example, if he is weakened by conscience, you can make a circle pattern which will correspond to his conscience and so amplify it using a radionic box that he will damage himself. If he is foolish enough to

believe in Karma, you can amplify that belief until he is best by worries which will become self-fulfilling prophecies. Never forget that a worry, or a fear, if felt strongly enough and often enough, can create a thought-form which may ultimately bring that very thing about. Find such thought-forms and amplify them.

Now let us suppose that your enemy is using another method. In this case he has created a stationary thought-form in your room, or even in your etheric body. For whatever purpose it was done, you must find this thought-form and dispose of it.

Your first indication that such an attack is taking place will be either your suspicions, or the advice from your early warning thought-form. With that as a starting point, go through the procedure to determine if an attack is taking place. If you have not done so already, (shame on you) make yourself a gauge or chart, similar to that in figures and and on it have a space for the following: simple thought, thought-form, ritual, ritual object and psionic. These are the basic methods of psychic attack. You may even want to include a space marker "other", but it is not necessary. By holding the pendulum over the center of the chart and asking the right question, you will learn what form of assault has been launched and in this case it will say a thought-form.

As a thought-form for this purpose is usually placed in a fixed spot, like the "psychic land mine" technique I taught in my first book on psionics, only here the purpose is not the harmless desire to make you like someone. The thought-form has the advantage when used in attack that, if properly made, it is very difficult to send back to its maker. Most attack thought-forms have a self-destruct program similar to the one I instructed you how to make. In any event, you have to find it and analyze it.

This is done by first making a circle pattern which will correspond to the attacking thought-form. Once you have made such a pattern, set up either your three or eight dial box and helmet by taking a rate for the thought-form and start asking the questions we covered in the chapter on intelligence. Find out if the thought-form is placed in your etheric body and, if not, move out, covering your room and any place else you can think of. If all these answers are negative, ask the pendulum chart or Ouija Board to spell the location out. The location of the thought-form often has a lot to do with its purpose. One in your etheric body may be there to cause you illness, one in your room general distress and one in your car can kill you in an accident.

We have already covered using a counter-thought-form to destroy the attacking one. Radionics can be used even easier.

In the appendix on the use of the box, I explain what a balancing rate is and how to find it. With the pattern of the thought-form in the box, set up such a rate and let the box work. This will attack the very nature of the thought-form and by continually testing it, you will know when it is no longer a threat. A good rule to follow is if the strength level is over 80, the situation is serious. If between 50 and 80, the thought-form is effective, but you have time to destroy it without too much worry and if under 30, it is already on its way out. In any case, in addition to using the radionic technique, it is a very good idea to cut the thought-form off from its power source.

A thought-form can be literally starved by visualizing it as being encased in a shell with no opening, which will prevent all energy, either from its maker or from the universe itself,

from reaching it. This procedure, when used with the balancing method, will render the thought-form useless and finally non-existent in a short period of time.

Continue on the defensive until the thought-form is exhausted. While you are doing that, find out who the attacker is, either by the methods covered in the chapter on intelligence, or, if they are not sufficient, by interrogating the thought-form. This is done by again, getting into contact with it and asking the questions over again. Incidentally, knowing just who to counter-attack is of some importance. I still remember the embarrassment I felt as a young and inexperienced practitioner of magick when I launched a powerful blast and hit the wrong man.

In this case, you will counter-attack by the same methods as before, finding the weaknesses of your opponent and amplifying them. The teleflasher can be used in this regard. With the witness of the target in the box, set up your box and helmet for a contact rate and place the message you wish to send on the teleflasher. In this case, just the word "FAILURE". Using your pendulum to strike the hours, find out what time he will asleep and at that time send the message. This will get through to his subconscious and he will begin to be nagged by self-doubt, multiplied by the fact that you are still hale and hearty. By thus sapping his self-confidence, you can make it very difficult for him to resist your counter-strike, which may take the form of a thought-form or a disruption pattern transmitted by the five-dial box.

Assault by ritual object has a quaint ring about it and it is so old a technique that it can be very difficult to take seriously. For that very reason, you should. Even so, remember my injunctions about paranoia. Anyone can get a witness sample of, as I explained before, so do not waste your time trying to protect yourself from that. Such precautions distract the person from the true menace, which is the attacker himself.

Understand that for our purposes, ritual objects come in two varieties. There are those which are meant to be seen by, or contacted by, the victim in some way. This can mean anything to a charm taped to the front door or stuck in the mailbox, to a knotted string jammed in the furniture. The other kind need never be seen or come near the target and this would be the sort of thing exemplified by the traditional voodoo doll. The first kind is rather amateurish and quite easily dealt with. All that is necessary to neutralize it is to put the thing on your radionic box and set up a balancing rate. After your gauge shows that its strength is gone, burn it. Of course, if your attacker knows that you are versed in psionics, he will probably not use such crude techniques, except as a diversion. You should realize also that suggestion is very important when these methods are used. Therefore, by neutralizing the object, you create an equally powerful counter-suggestion in addition to removing any psychic potential it may have.

The other form of object is a little harder to deal with, but not impossibly so. As you will not have any direct contact with it, you will only feel its effect. In that regard it is similar to psionic assault. The difficulty, therefore, does not lie so much in the countering as in the finding.

You must first determine, accurately, that an attack is taking place. Never forget that suspicion is not proof, a fact that would save the local state's attorney a great deal of embarrassment if he would remember it before he opens his mouth in front of a television camera. After that, you must determine that the means of assault is a ritual object, in this

case let us say a doll. As the doll has not been placed somewhere for you to get into contact with it, you must realize that you are extremely unlikely to get a hold of it. So you must disregard any instructions that you have read concerning the physical destruction of the object. You are not going to be able to do that. What you are going to do is turn the energy of the attack back onto the attacker.



Using your helmet and box, try to remote view the doll. This is not going to be as hard as it sounds, because the doll is already in contact with you. Simply write "doll" on a piece of paper and set up the rate on your box and helmet.

Take a good look at the doll and then return to your normal consciousness by the simple procedure of opening your eyes. While still in contact with the doll, make a circle pattern of it and replace the paper with it.

Now you must use the numerical gauge to determine the level of both the effect the doll is having on you and its own strength. If you get a low reading, you may wish to laugh the whole thing off, but it is wiser to assume that the doll is not fully charged and prepare your counter attack. If, on the other hand you get a high reading, you must deal with it as a matter of some urgency.

One of the reasons why no psychic warrior in right mind will use a ritual object to attack an equally competent opponent is the object may become as dangerous to the maker as to the intended victim. Think about it for a minute. The sorcerer puts a tremendous amount of effort into the making of such a thing. He must acquire the witness samples, find the proper materials, make the object and then go through the trouble of charging it. The object, in this case the doll, has become one hell of a witness for the attacker. You have a circle pattern that can function as a witness for the doll, therefore you have a link to the person who made it as well as the fact that you transmit back through the witness used in the making of the doll.

So you can now do a little ritual yourself. It is one of the few times when you will use such a thing with psionics, but the psychological power of it is enormous.

But first you must block the incoming energy. Using the circle pattern as a witness, find the balancing rate for the energy of the doll, as it affects you. Place a witness sample of

yourself in the machine and let it go. That will knock out the attack. Now for the counter-attack!

Remember that most people who use charged objects in attack are not very bright and it is quite possible, probable in fact, that the one who is striking at you will have neglected his own defenses. If he has not, you will learn a little later how to deal with them. But for now, let us assume that this is the case.

Use the circle pattern and another radionic box, with your helmet, to set up a contact rate for the sorcerer. You are balancing out the energy from the object, so you need not fear contacting it. Put on the helmet and again, try to see the object. This should be quite easy for you as you will be contacting your own witness sample. But now it will get a little harder. You remember my instructions about looking back in time. You will want to look back until you see the enemy charging the object. I warn you, you may get some very unpleasant images, but hang on. While you are watching, hook the walkie talkie that you have modified into the end of the system by using the right hand jack. If you have to stop looking for a while to do this, it is not a problem for you will be able to return to the set time with little trouble once you have been there.

Keep watching the enemy. As you do this, hit the button on the walkie talkie and repeat the following:

"Your witchcraft and your sorcery are powerless to injure me. I give your curses back to thee! Return, return by three times three. Return I say! So mote it be."

What you have just done is taken the traditional means of returning a curse and added one hell of a boost to it. It would be effective in most cases without psionics, but the combination of psionic amplification of your thought, combined with the fact that you are playing games with time and, in effect, blocking the curse at the moment of origin, makes this a truly devastating counter-move.

Psionic Attack is a whole other breed of animal. Depending upon the experience, skill and determination of the enemy, it can be extremely difficult to not only detect, but defend against. Its only serious weakness lies in the time that it takes to work, and even then that is not all weakness. A disruption pattern may take time to become truly effective and you would not realize it until you tried something important. At that time, everything might go wrong. With Psionics, it is also possible to destroy any warning mechanism, and as we have seen, learn every weakness you possess and amplify them, making the attack indistinguishable from the sort of problems that beset us in everyday life.

So let us look at psionic combat from the standpoint of defense and offense.

There is only one effective defense against a psionic attack and that is a psionic device. You cannot expect a thought-form or any field to withstand the dissolutive powers of the balancing rate. Defenses of this type do not get battered down, they simply disappear, evaporating into the ether. Likewise, psionics can remove the early warning system, leaving you unprepared for the attack until you check your thought-form and find it missing. Also, and this is very important, a teleflasher, if properly used, can put ideas into your mind without you having any idea that they come from any source other than your own brain.

Sounds pretty scary, doesn't it. This is why people get very nervous when the subject of psionic warfare is brought up. And the funny thing about it is that often they become nervous about the wrong thing and neglect the more serious dangers.

There is one form of psionic attack that does not work, and you should be aware of it. As a result of some very successful uses of psionics by farmers in ridding their fields of pests, there has risen the belief that it is possible to kill people by placing their pictures in the machine along with poison. This has no effect. I know because I tried! The reasons are a bit too complicated to explain here, but in essence, the etheric body of a human has more layers than that of a bug and thus humans are less susceptible to that kind of thing. Therefore, in planning your attack, do not fall into that trap. You will only waste valuable time unless your opponent is a farmer and you want to use this method to attack his crops.

In spite of the fact that a psionic device can eliminate it, your best first line of defense against such attack is the early-warning thought-form. It is, unless you are fortunate enough to know that an attack is likely to be on the way, the first means of detecting one. This means that you have to build a program into its initial command to let you know if it is being dissolved, while you sleep, of course. It is even a better idea to make a second thought-form to watch the first and have it inform you if the first one is being dissolved. The likelihood is that the attacker, if he is good, will destroy the first thought-form but neglect to look for a back-up. Even so, it is a good idea to check at least once a week on the warning thought-form. This should give you time to react.

Against the attack itself, you will need to make a psionic shield. It is not a good idea to buy any of the preset ones on the market. Their settings are just like thought-forms, in that their effect can be balanced out. It takes time, but it can be done. A pattern can also be transmitted which would have in it the inherent nature of evading the defensive pattern being used. Therefore, it is not wise to be locked into one defense. You must have flexibility to deal with the changing battlefield. It is something like the Greek phalanx, strong, but not very maneuverable, running into the Roman legions. You know who won.

You can make a much better shield by taking a pattern which you feel is most protective to you and placing it in your standard, three-dial box, setting the rate and letting it run with a witness of yourself. In effect, you have created a radionic rabbit's foot. Any incoming disruptive pattern must contend with the protective energy coming out of the box and this will blunt its effects long enough for your warning system to let you know that trouble is on the way. The weakness of this defense is that it may only slow, but not stop the attack, depending on the nature of the attack and it can be balanced as well. But in this case, you have the flexibility of using different patterns, to confuse the enemy and he would have to balance each one in turn, which takes a lot of time. You would, of course, use this time to counter attack.

The key to any successful battle being information, you must be able to gather yours while at the same time denying it to the enemy. It is possible to make yourself temporarily psychically invisible. There are two ways of doing this. The first is to make a thought-form which will block any remote viewing of yourself and/or any area you can cover. This thought-form can be dissolved, but it will last long enough for you work unwatched. If the opponent is using a watcher thought-form, that thought-form may, of course, be dissolved,

forcing the enemy to create a new one or change methods entirely. The other method is to find a rate for the enemy's remote viewing skill and counter that. He will then have to put together a new pattern and may spend some valuable time wondering why his screen is blank, so to speak.

While you are doing this, you must be hard at work gathering your information about the threat. You must work fast, because it is only a matter of time before the enemy discovers that he has not defeated you and gets working on his new offensive. And you absolutely must counter-attack. In psionic combat, a shield of any sort is only a temporary barrier which will fall eventually. Your only course of action is to get the bastard before he gets you.

Understand that in a peculiar way, we are back to World War I. Psionic combat is essentially siege warfare and the key in such warfare is to penetrate the enemy defenses before you can get at him.

Begin your phase of the battle by laying your groundwork. You will want to counter-attack with great force, so be like Montgomery before second El Alamein and husband your forces before committing them. The final thrust of your attack will, in all probability, be a prepared thought-form energized by psionics. Using a barrier to prevent the enemy from watching, create this thought-form and store it in a place where he is not likely to look for it. At the same time, create a thought-form in your own etheric body that will prevent the information from being read by psionic means. Remember, any information in an etheric body can be discovered by using a contact rate and the pendulum or Ouija Board. If your enemy is using psionics, he probably knows most of your life history anyway and may not be looking again, but take no chances. Keep this thought-form charged by meditation every night and check it regularly. Meanwhile, work as diligently on your strike-form. Visualize this as being charged at least three times a day; when you get up, after lunch and before going to bed. Make a circle pattern of it and keep it in an amplifying pattern. Study it regularly and do not even think of stopping the charge until its strength level hits 90.

There are three things you will want to do to your enemy. First, you must determine if he has an early-warning system and back-up. If so, these must be disabled, as must any field defenses he may have erected. You must get, or make, a witness sample of him. It may be necessary to use a circle pattern for this, in which case you would make the pattern in the same way, only while meditating on the enemy. Third, you must strike directly at him. You cannot use the energy from his radionic box to attack him. A radionic box, when used to transmit a disruptive pattern, is powered not by the thought of the operator, as is normally assumed, but rather by the witness of the victim. This means that any energy the target puts back, around or into the machine is shot back at him. That is the reason that, aside from balancing the incoming energy, there is no defense against a psionic attack. The only effect a traditional defense will have is to increase the power of the transmission from the box. In other words, using a field or thought-form to reflect the energy back to its source is about as stupid as using horses to fight tanks. You must attack the operator directly.

Now understand that if you have a smart opponent, he knows that you have this capacity and is prepared for it himself. He may even have read this chapter. Thus, you may find

yourself against someone who is as mobile in his offense as you are. If that is the case, expect a long fight. Understand that there are defenses which block and defenses which reflect. If your enemy has been foolish enough to use defense that reflect, then you have a simple task. But if he is smart enough to use psionics you are probably not that lucky. Assume that he has the same capacity as you and go from there.

Study his defenses as best you can. It is a good idea to do this while he is awake, so that his early warning system will not tell him anything. Use the noise of his mind to block his information about you and your work. Dissolve any fields he may have as well as any defensive or offensive thought-forms. You will want to work fast in this, so when you set up your machine for a balancing rate, hook the amplifier into the machine as well. The amplified current will increase the speed of the dissolution as well as the power of any pattern you transmit. Your capacity to dissolve must be greater than that of his to recharge, otherwise you will have a stalemate.

Check the defensive capacity of your enemy regularly until each one is below 30 on the gauge. This will not apply to his radionic defenses, but you can at least disable any others, that is, unless he is foolish enough to not check his defense pattern, in which case you may disable that as well.

While this is going on, set up the teleflasher and begin to broadcast the message to him that his sendings are hurting you, even though in reality they are totally blocked. This will lull him into over-confidence and make him neglect his defenses, as well as prevent him from renewing his assault. It may even, if the situation allows it, be possible to make a thought-form which will increase that over-confidence.

So now you have him. His defenses are down and he has no reason to suspect a counter attack. At this point, make certain that your own defenses are arranged and in top shape. Never attack without a covering defense and in this case, it had damned well better be a good one. Bring out your thought-form and give it its final charge, as well as a self-destruct program in case it does not succeed. Do not neglect this. You do not want the power of your own thought-form to come blasting back at you. Set up a new defensive pattern on your radionic device. Charge your defensive thought-forms one more time and send the watcher to look at your sleeping enemy. His own early-warning system should be knocked out by now.

This stage is roughly akin to having dug the final trench line and bringing up your siege guns to point-blank range against the besieged fortress. At this point, in fact, the old rules of war required that the fortress commander surrender, for if a fortress was taken by assault after a siege, the attacker had the right to kill everyone in the place. This seemingly cruel provision was designed to prevent bloodshed, for it gave the besieged commander a justification to surrender with his honor intact, especially, and for our purposes, importantly, since once the siege had reached this stage the fortress would fall inevitably unless relief came from the outside.

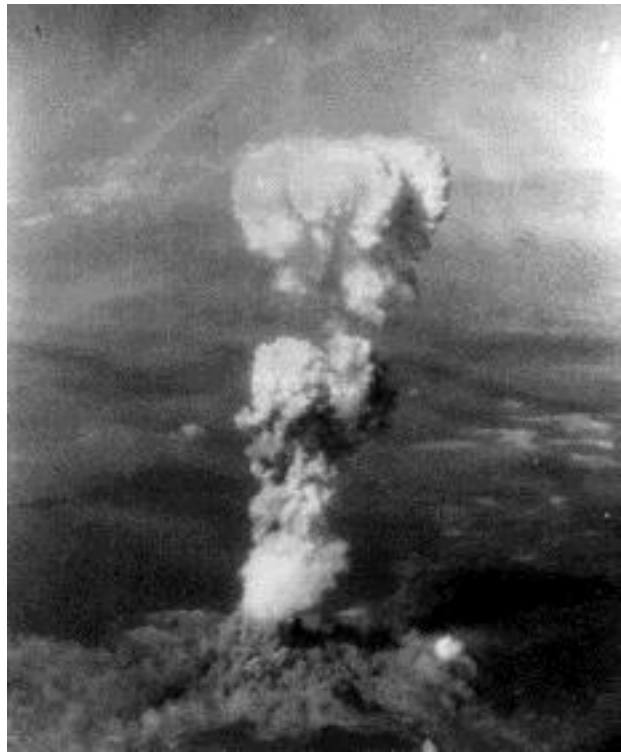
You will not give the enemy that option any more than he would give it to you. Transfer the circle pattern of the thought-form to a radionic box and take a contact rate for it. Set up your helmet as well and take a rate for the thought-form. Place the witness of the enemy on a foil plate and hook that plate to the antenna of the walkie talkie. Attach the walkie talkie to the other end of the box. See your thought-form floating in space,

pulsating with power. As you command it to attack, turn on the walkie talkie and watch with glee as it blasts it way to the target to do its work. When you see it hit the enemy, break contact by removing the helmet from the system and reset the helmet to another box with the watcher pattern to see what is happening. Transfer the pattern to the five-dial box, which you do not want to hook into your helmet and transfer the walkie-talkie as well. This machine will amplify the negative force of the attacking thought-form. Unless he is very lucky, your enemy is in for a rather rough go of life but be careful at this point. Do not try to micro-manage the results but rather let events take their own course. Check on the progress of this thought-form regularly as well. It should work before the enemy has time to counter it, but if it looks like that is not the case, assume that the enemy has set up his machine to balance the threat and begin to make a new attack-form. As you do this, hook the amplifier into the input of the five-dial box and let it run. This will energize the attacking thought-form enough so that you will have time to prepare your next strike.

Keep up the attacks until the enemy is neutralized, no matter what that may mean. If you should find that, in spite of your training you still have a tinge of conscience, do not hesitate to use your box to balance it.

That is the way of what would be called a direct strategy, in that only aim your forces at the target himself. But you also include indirect strategy in your arsenal. Never forget the old saying "He who loves leaves hostages to fate." An opponent may spend a great deal of time protecting himself and totally forget about his wife and children. If that is the case, and you can obtain the witness samples, the choice of target will be obvious. Likewise, a place of business can be an excellent target for area assault. Do not be limited by any standard of morality in this work, but continue to remember the words of Lord Shang, "When you can do that which your enemy is ashamed to do, therein lies an advantage.

Never forget that psychic warfare is a complicated matter. There will always be twistings and turnings and the unexpected, so plan for it and do not merely study this book, but study warfare itself. It is normal to be surprised. It is deadly to be shocked. Fight with wisdom and dispassion. Go with power and you will return with victory.

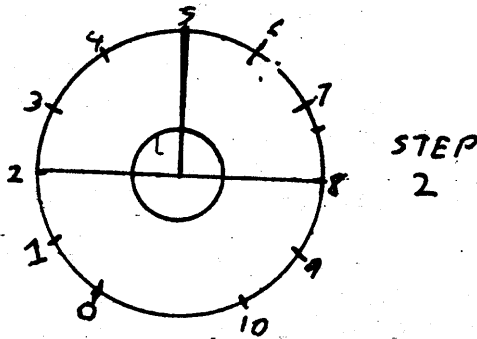
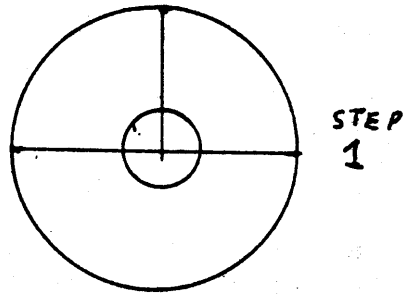


APPENDIX A

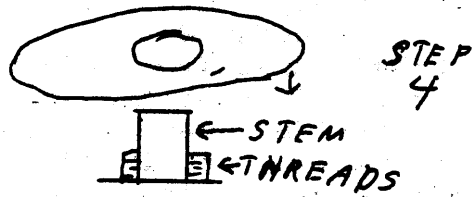
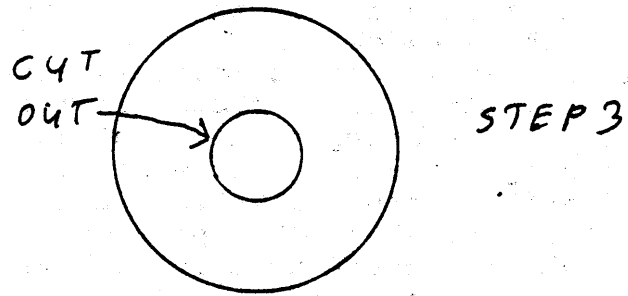
Calibration

There are two ways to get calibration on your boxes and helmet. Either you can use calibrated knobs, assuming you are lucky enough to find them, or you have to make your own. The latter is not as difficult as it seems.

Make a series of circles about an inch and a half in diameter. They can be larger or smaller as you wish, but this is good average. In the center of each, make a smaller circle, just large enough to fit over stem and threads of the potentiometers once they are mounted.



Following the steps, Step 1 shows the circle just after it is drawn on the paper. Step 2 shows the circle divided as you divided the numerical gauge in the chapter on dowsing. It is a good idea to make a large circle, divide it off into 30 degree segments with long lines running along the radii and lay the smaller circle on it with their centers matching. You can then simply mark on the smaller circle at each point. These are then marked from 0 to 10. At Step 3, you cut out the central circles and at Step 4 you glue the calibrated circle down on the box or helmet with the stem and threads sticking up through it. You then turn the stem of the potentiometer all the way to the left, lay the knob on it with the pointer at 0 and tighten the screw.



APPENDIX B

Basic Radionics

Radionics is a difficult subject to deal with under any circumstances and in the area of conflict, even more so. There is something about the nature of the science which drives people nuts. It offends the materialist and appalls the psychic. Any materialistic individual is going to be upset by the notion that a box containing nothing but a few pieces of wire, a couple of cans and several potentiometers will affect a target at virtually any distance through the agency of his photograph. The psychic, on the other hand, has very often so spiritualized his practices that the very idea of a machine becomes nothing short of blasphemy. And then when they discover what we are doing with them in this book, well the results can be similar to Grand Mal. This material is the stuff of what can be, for them, a source of unreasoning terror.

In this book, I hope I have done my best to justify their fears by teaching you how to make them come true. For while radionics was discovered by a physician and has been used almost exclusively for healing and agriculture, its tremendous potential as a weapon seems, in spite of some wild speculation to the contrary, to have remained unrealized. To repeat my favorite example, there was the oft-repeated rumor that the sinking of the U. S. submarine Thresher, back in 1963, was the result of a Soviet radionic experiment. Yet, if the truth be told, there is not one shred of evidence to support such a claim, other than the obvious fact that intelligence agencies, ours as well as theirs, have tried for decades to exploit psychic abilities as a weapon, with little good result.

In the use of radionics as a weapon, we must discard all previous theories and work on technique alone and assume that in this field we are beginning from scratch.

There are three basic things that one can do with radionics. One can contact the etheric body of the target in order to transmit. One can examine targets and analyze them. One can balance fields and thought-forms out of existence. The key to these functions is what is known as the rate.

The rate is something you get when you use the machine. It is the reading on the dials. It is taken as follows.

With the witness of the target in the left hand can, or the on the central plate of the eight dial mechanism, you plug in the detector pad and, while turning the first dial with your left hand, stroke the pad with your right thumb. Do this until your thumb is stopped along the pad. This sensation is impossible to describe and is different with each operator, but you will know it when it happens.

This is done with each dial in turn until you have turned all the dials. You will end up with a series of numbers, the meaning of which depends upon the operation. If it is a contact rate, then this rate places you in contact with the target's etheric body and you may transmit your message or pattern or examine him at your leisure. The contact will be maintained until you break it, something like an open phone line. Contact rates change each time you wish to get in touch with the target, so there is no point in recording them.

An analysis rate is usually a pre-determined rate used to ask if a given condition exists in the target. It is used more often in medical radionics than in our work. The witness of the

target is placed in the machine and the machine is set to the rate of suspect condition. The pre-set rate is also used for transmittal patterns. In this case, you set up the machine for a recorded rate of a given pattern, place that pattern in the left-hand position or on the central plate and place the witness of the target in either the right hand can or on top of the pattern on the central plate. Then all you need do is either let the machine go or add some amplification or light energy.

Adding electrical or light energy is sometimes useful in increasing the power of a transmission. It is not always necessary, but it can often help. When used, the light is shone on the pattern or the left hand can and the radio or tape amplifier is plugged into the left jack. When the radio is used, it is set to the FM band, the patch cable run from the ear-phone jack to the left jack and a rate taken on the radio as you would any other radionic instrument. This equipment is usually used in conjunction with transmittal patterns.

The walkie talkie is used a bit differently. It is wired to the right hand jack and is usually used with a contact rate to aid in direct psychic transmission from you to the target.

When the box is used in the balancing role, you set the rate for the pattern of the thought-form or field or condition you wish to get rid of and take a rate. Let us assume that you have a rate of 3.6, 2.2, 7.1. on the three-dial box. This rate is balanced by subtracting each setting from 10, so your balancing rate would be 6.4, 7.8, 2.9. By letting this rate go, the box will automatically dissolve the offending etheric component. As balancing rates are similar to contact rates, they change, so as you examine the target component, you will have to take a new rate and balance that one until the component is dissolved.

The advantage of radionics lies not only in the ease of use, but also in the fact that the peculiar circuit of the machine creates a loop effect. The energy use is quite small, but it continually goes from the pattern to the target and back to the pattern, in a continuous process. This means that there is no danger of a back-flow from the target to the operator, who is no more into the system while it works than he is attached to his light-bulb after he turns it on. In effect, he loads the pattern, sets up the machine, and fires. At that point, the operator is no more involved in the end result than the gunner who has fired the shell. The only difference in the machines is that the eight-dial box shoots out its energy in a spiral, but the principle is the same. The operator is separate from the mechanism.

Your Psionic Amplifying Helmet is strictly used for contact work, either with the target or the thought-forms. It has no balancing or analysis function, in and of itself. Therefore, all you need to know about it is how to tune it.

There are two ways to do this. The first method is to put on the helmet, or lay it with the central head plate directly over the witness and plug the detector into the jack. A rate is then taken on the dials of the helmet by the usual means. The second method is even easier. After you have taken the contact rate on either your three or eight-dial machine, plug in the helmet and take the rate. Now you will discover that there is a little problem with the eight-dial machine in this regard, as it only has one jack. When you use that machine, lay the plug of the detector under the plate of the helmet and take your rate on the helmet.

Above all else, you must use your machines often, in order to get the feel of them. Understand that these machines reflect the strengths and weakness of the operator and thus there are times when they get a little quirky. This is usually manifested in a failure to get a stick on the pad. If this happens, do not despair, for there are many different reasons for this, none of them fatal. I, for example, normally get a stick no matter which direction I face, but some people have to face a particular direction. But, by the same token, the equinoxes foul me up something terrible. Learn your weaknesses and you will be able to work around them.

APPENDIX C

D Machine

The five-dial box, otherwise known as the D Machine, needs some special handling. Most particularly, you must pay close attention to the order in which the rate is taken and follow certain precautions during this and afterwards.

This is a purely offensive device. You will never use it for defense or analysis. You will only use this device when you are attacking the enemy. For that reason, it has been designed to carry only destructive energy in its loop. Naturally, due to this fact, you will wish to be careful when setting it up.

As I have stated, in most radionic work, it is not possible for the operator to be affected by the energies of the witness sample or the rate his taking because of the time involved. The occurrence of problems with this in medical radionics is due more to the continual concentration by the practitioner on the diseases he is treating. The D Machine is a bit different. While there is still a time factor involved in attaining results, it is remotely possible that the operator could pick up some negative energy merely from taking a rate or setting the machine to an already determined rate. This depends upon the natural sensitivity of the individual. I have no problems at all, but I have a couple of friends, who, if they wished to use this device, I would insist be very careful with it. The precaution, however, is simplicity itself. After you use this machine, for any reason, go into the bathroom and fill the wash basin with cold water. Plunge your hands into this water and hold them there while visualizing any negative energy in you flowing out of your hands and into the water. That done, let the water out the drain. Make a habit of doing this, for, while as I said, the dangers are remote but it is best not take chances.

APPENDIX D

Magic Squares

These seven squares, or Kamea as they are sometimes called, are used for the patterns described in the chapter on that subject.

4	9	2
3	5	7
8	1	6

Saturn

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Jupiter

11	24	7	20	3
4	12	25	8	16
17	5	18	31	9
10	18	1	14	22
23	6	19	2	15

Mars

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	38	24
18	20	23	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Sun

22	47	16	41	10	35	4
5	28	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Venus

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	54
41	33	32	44	43	19	18	45
62	34	35	39	25	35	39	28
40	36	37	37	36	30	31	38
17	47	46	30	21	48	42	34
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Mercury

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Moon

APPENDIX E

Patterns from the Lesser Key of Solomon

I have included here a selection of twelve patterns from the Lesser Key. Six are for defense and six are for offense. Remember, the results you get from these patterns with psionics are not going to be the same as you would get from conjuring them up. So follow the instructions in the book and see what they do.

DEFENSIVE PATTERNS

Belial--Gains favor for the operator and thus is good for balancing attacks on one's status.

Berith--similar to Belial

Buer--an excellent standard healing pattern. Perfect for general defense.

Eligor--bestows favors and starts wars, good for victory.

Foras--defends against attacks on property

Gusion--good things in general, thus an excellent pattern for all basic defensive work.

OFFENSIVE PATTERNS

Agares--attacks status. Devastating when used on a politician.

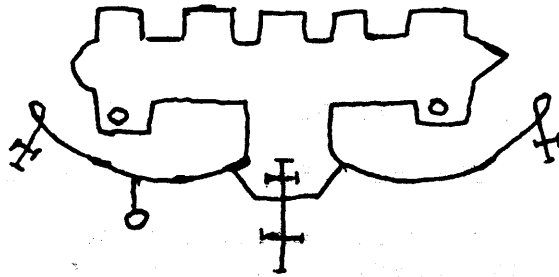
Andras--general destruction

Flauros--general destruction

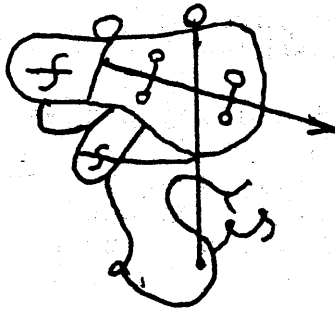
Lerajie--causes wounds to heal more slowly than normal and thus can aggravate existing conditions of any kind.

Ose--can attack mental state of opponent.

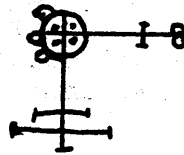
Vine--credited with destroying castles, he is perfect for attacking any defense.



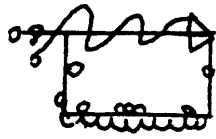
BELIAL



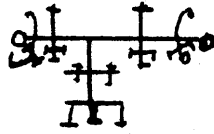
BERITH



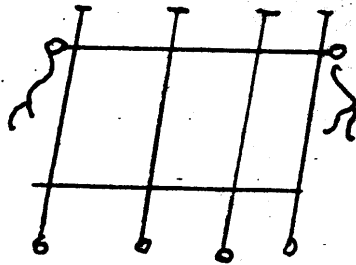
BUER



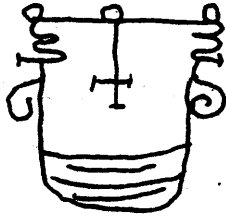
ELIGOR



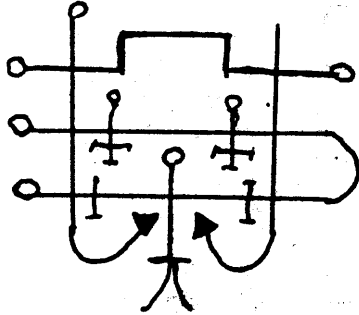
FORAS



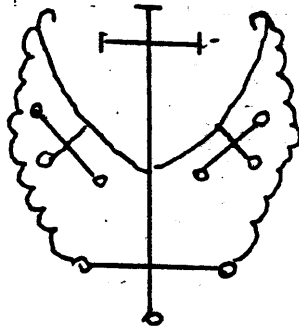
GUSION



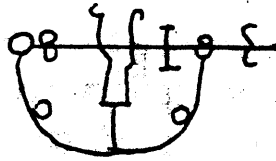
AGARES



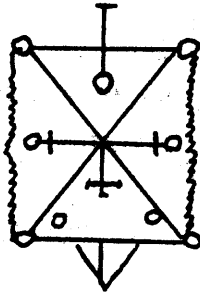
ANDRAS



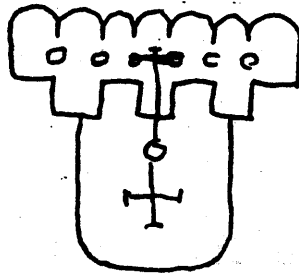
FLAUROS



LERAJIE



OSE



VINE