

VAMPIRISM.

To the Editor of the OCCULT REVIEW.

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Sir,--Your correspondent "A" asks for a method of defence against this practice. The letter by no means overstates the danger. Fortunately the method of defence is simple and easy. Every man has a natural fortress within himself, the Soul impregnable. It is only in the rarest circumstances that this can ever be successfully assailed. The Black Magical Operation, which used to be called "a pact with the devil," is almost the only way in which this can happen; although one had better leave out of immediate consideration questions of the interpretation of madness. Besides this central citadel, man has also outworks, the Aura. This Aura is sensitive, and must be sensitive. Unless it were responsive to impressions it would cease to be a medium of communication from the non-ego to the ego. This Aura should be bright and resilient even in the case of the ordinary man. In the case of the adept it is also radiant. In ill-health this Aura becomes weakened. It will be seen flabby, torn at the edges, cloudy, dull. It may even come near to destruction. It is the duty of every person to see that his Aura is in good condition. There are two main methods of doing this. The first is by a performance two or three times daily of the Banning Ritual of the Pentagram. Accurate instructions for performing this are given in No. II. of the *Equinox*, pp. 19, sqq. Its main point is to establish in the Astral four Pentagrams, one in each quarter, and two Hexagrams, one above, the other below, thus enclosing the Magician, as it were, in a conse-

crated box. it also places in his Aura the Divine names invoked.

The second method is the assumption of the God-form of Harpocrates, described on pp. 17 and 18 of the same number of the *Equinox*. The Magician imagines himself in the form of the God Harpocrates, the Lord of Silence, preferably either in his standing posture or throned.

By this practice the Aura becomes concentrated about the Soul, thus receiving fresh purity and force from that fountain of all light and power. It then returns to its normal size fortifies, even invulnerable. Persistence in these practices will make it impossible for any hostile agency to penetrate it, and will further radiate its own light on all of those with whom it comes into communication, so that they themselves receive virtue from it.

For some years I have been engaged in teaching these methods to those who find it difficult to follow the printed instructions given in the place referred to above, free of charge (for it is, of course, the first law of Magick, and indeed of business, never to accept dross in return for gold) and I am glad of this opportunity to make this fact more widely known.

I shall be glad to hear from anyone who requires help in this direction.

I am, sir,
Yours faithfully,
PERDURABO.

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