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*The Initiatory Values of
The Protocol for Entering Old System Magic
-an overall perspective of the magical path -*

Leaving behind the anti-lisiewskian riot that the so-called occult community is sharing without being asked for it, a few dedicated students of Old System Magic have their quiet corner where they can study in peace and keep refining their subjective synthesis, at least as far as the intellectual part of the problem goes, at the yahoo group:

http://groups.yahoo.com/group/Old_system_magic_and_theurgy_and_highmagic/

without having to worry that some unobserved new-age ideas would ruin their efforts but convinced that they can finally learn real magic.

From the insights that students gave to each other, from the ideas that have risen in the last six months according to the proposed topics and with small pieces of information from my personal magical journals, the main subject of this issue of *Howlings from the Pit* will be trying to analyze the Old System Magic path from the perspective of the occult concept named Initiation. One thing that I must warn you about is that this concept has a very specific definition for Old System Magic students and none of the new-age aberrations or modern magick order definitions, none of them, are to be employed here. The first question is: is it really necessary to link the practice of a Grimoire Magician to such a vague or ambiguous concept? What is the

use of such an undertaking? And what is the guarantee that this concept is not trying to water-down the teachings of Old System Magic?

Dr. Lisiewski avoided using the word Initiation as most of the so-called occult community just loves to throw around that term, yet by the general meaning of the term and its relation to the occult domain we can approach this study with high legitimacy. Thus, instead of avoiding this word which indeed has an esoteric meaning, we will try to make it less vague or ambiguous and see how it fits the requirements of an Old System Magician. The use of such an undertaking is to show an overall image of the process that transforms the dabbler into a magician, an image which is a synthesis of the seemingly separated requirements that the protocol “unreasonably” calls for. In fact there is only one requirement here: If you want to be a magician, work for it!

Secondly, we consider that the word Initiation is not self-sufficient. It always needs an attribute asked by the question: Initiation into what? Because Initiation into Shamanism has different aspects than Initiation into Buddhism and so on, then even if we observe a general outline of practice we will always find distinctive features of each one. So, while referring to the authentic meaning of the occult concept of Initiation, we will relate this concept to what we’ve come to fondly call Old System Magic.

The efficiency of the Initiation into Old System Magic comes from the practical and sensible identification with the archetypal image of the one who you are trying to become,

so that the practitioner can affirm in truth something like this: I am a magician because I know what it is, and how it is done, because I do it and the effects towards which my acts go are achieved with scientific proficiency, artful manner and even religious devotion.

The notion of efficiency is highly connected, in terms of an authentic occultism, with the notion of Subconscious Subjective Synthesis. *Subjective Synthesis is that constellation of beliefs and ideas that govern most of our conscious actions, ideas, and mental perceptions of our personal universe: the outer world we see, act toward and react to, and the inner world of our psychic nature that we are barely conscious of. When these subconscious beliefs and ideas are structured through our conscious effort into a unified whole, each part supporting the other in a particular framework -that is a given belief about something- the subconscious mind directs the outcome according to those beliefs (Joseph C. Lisiewski, Kabbalistic Cycles and the Mastery of Life).*

Firstly, let us remind you what exactly is the method that Dr. Lisiewski recommended his students as Protocol for Entering Old System Magic:

1. Discard all new-age books, studies and associations including modern magick tools.
2. Study only Old System Magic related texts and apprehend the information therein.

3. Consecrate your magical chamber and practice The Daily Aspersions Ritual.
4. Practice Prayer, Meditation, Concentration, and most of all, daily Introspection.
5. Avoid at all costs the need to talk about magic and take the Occult “secrecy” principle of magic very seriously.
6. When you are ready for it, practice Evocation to Physical Manifestation

What does a Magus think of Initiation?

First of all, an Old System Magician must be a man of culture, well-balanced in terms of the intellect and mind and every time he/she is researching a certain subject tries to eliminate the confusion of terms, and tries to define the words specifically according to the system that he/she employs.

So, what is Initiation in the more commonly known sense: Initiation is the activity employed by a person with the endeavor of being something that he was not before, and with a very clear purpose. This activity is conducted by an initiator (teacher, master, sensei, guru) and completed by the candidate (disciple, neofitus) to Initiation. The initiator is the initiated person who has reached mastery in that domain. Initiation is a rite of passage from one state of being to another. The methods of Initiation can be categorized into four major types: hereditary, by tradition, by consecration,

by revelation. In fact, these categories are not actually describing the methods but showing different perspectives of seeing these methods which essentially are the same. From a certain perspective, the hereditary method of Initiation describes mostly the way that the mana (the magical powers) of the sorcerer transmits to his sons or daughters and so on. The hereditary fact is seen mostly as a condition, as a perquisite or an already fulfilled Initiatory Trial and in the western tradition the hereditary factor is very important in traditional witchcraft. The Initiation by tradition or into a tradition indicates mostly the fact that Initiation is a well-established practice which suffers no modifications. It is almost always linked with Initiation by consecration which actually describes the sacred component of the rites, and mostly all Initiation rites involve this component to make them efficient. Initiation by revelation is actually not provoked by the candidate, but the candidate is chosen by a hierarchical entity and is taught the secrets and a mission is appointed to him/her.

We can observe two major parts of the process of Initiation: The Initiatory Trials and the Rites of Initiation which are either separated or inter-mingled but are always present throughout the whole process.

The Dyadic Aspect of Initiation

So: Initiation is a dyadic process employing an Initiator and a Candidate to Initiation, a Performer and a Receiver, a yang and a yin. Thus, there can not be self-initiation because that is a contradiction in terms. Philosophically speaking this is the consequence of the duality present in the world. The Initiator initiates the candidate into hidden knowledge and occult power by rigorous methods according to the purpose ahead.

Initiation Rites and Trials examples: the baptism, the church ordination, the rites of passage from childhood to adulthood in tribal cultures, initiation rites into secret orders. Yet, when it comes to speak of Initiation in the wider sense of starting down a certain path, or being taught a new discipline, we can speak Initiation into a domain of activity either spiritual or mundane.

Being initiated means being aware of the mystery of the hierarchy, the principle of authority and the principle of presence. These principles will become clearer with in-depth reading of this essay but I mention them here because they are connected to the dyadic character of the rite meaning the authority of the present initiator who initiates the candidate.

Initiation rites always involve a death and a resurrection of some sort. In Old System Magic this rite is actually an Initiatory Trial: that of dying from the old you (new-age, modern magick, X lodge) and being resurrected as

the new you (Old System Magician), the meeting with the underworld being the act of evocation itself; indeed, this may seem ironic.

The Triadic Nature of the Initiatory Process

Initiation is an act of analysis and synthesis. The candidate is broken and then remade. Again these are processes which can be described as being dyadic in nature. Yet this leads us to the triadic character of the rite because of the constitution of man. Man being spirit, soul and body when he is broken naturally these three parts are analyzed. Even more, the soul has three main powers: will, intellect and sentimental nature giving us another point to analyze as to why Initiation has a triadic nature. But, as we approach Old System Magic, the Initiatory Rite of The Daily Aspersions Ritual actually involves the three principles of alchemy. An alchemical analysis must be involved while trying to approach the hidden meanings of the rite, because the constructor of the rite was highly involved in the alchemical branch of thought. This alchemical analysis can look something like this: The first month of the ritual involves the alchemical body, which must be purified. At the same time, all new-age books and Golden Dawn impedimenta are discarded because the process of purification of the body discards the shells that hold us from achieving our goals. One more thing that Dr. Lisiewski taught his students is that while doing the sprinkling, the

practitioner must concentrate on the bodily movements, again a thing that links him to the Body principle of the work. The second month involves the oil so it is easy to see it having to do with the Soul principle. During this time the practitioner has already purified himself, and in astrological terms already passed through at least one full moon.

It is my experience that while practicing the Aspersions Ritual, the periods of full moon are very balsamic in terms of soul balance, or soul peace. Problems are easily solved and troubles are likely to disappear. Speaking according to kabbalistical terminology I think that in a special way the path relating to this advancement is connected to the XIV Tarot Atu. In the third month of the ritual we become connected to the third alchemical principle, The Spirit, by the element of prayer added to the ritual. In a way, the magical rite separates the 3 principles and purifies them during the rite to blend them back together. That is why I said that Initiation is an act of analysis and synthesis (quite Hegelian) ... This kind of inner spagyric process is meant to lead to subconscious subjective synthesis. Thus the symbolism of the rite must be well-understood and implemented in understanding the Initiatory process, and the meaning of the Initiatory Trials. For this reason, the discarding of new-age books and implements and the acquiring of the Old System Magic impedimenta, and the first month (or more) of the rite is connected to the Body Principle; meditation, concentration and introspection, and the second month (or more) of the rite is connected to the Soul Principle; and the Prayer, the study

of Old System Magic and so on are connected to the Spirit Principle.

This kind of analysis of the principles employed during the Initiatory Rite and the Initiatory Trials (tasks) must in the first place provoke the dissociation of the 3 three powers of the soul: the will, the reason and the emotional part, purify them and blend them together again in a higher octave. This separating of the soul powers, or the gaining of the autonomy of the qualities of the soul, will make the practitioner aware of what happens when each of the powers are employed on its own and what it means to contact the raw nature of each of these powers. The raw will can make us violent, the raw emotional part can lead us to false mysticism, the raw reason can make us careless of the sensible nature of reality. This separation will be an interesting way to see by experience, and thus a moment leading to the apprehension of what we are made of or as the Delphi Oracle says: Know Thyself. On the more practical level this process will cause the animal soul to be filled with reason. This actually means gaining autonomy of the three powers of the soul; the impulsive man will become a man of reason, a wise man, a Magus. In the inner forum of the impulsive or instinctual man, these 3 powers blend together in an unbalanced manner. These instincts can help him survive but will not make him a Magus. The Magus on the other hand, has first separated these powers and is aware of how each one functions individually and, after purifying them, blends them together in the most balanced manner.

Thus in the soul of the Magus there is a high degree of self-control.

This triple nature of the principles: the body of the body, the body of the soul, the body of the spirit, the soul of the body, the soul of the soul and the soul of the spirit, the spirit of the body, the spirit of the soul, the spirit of the spirit, is a good subject for meditation during the Initiation Process. This can be a good indication as to why Dr. Lisiewski chose a prayer towards the Holy Trinity as part of connecting the practitioner to the alchemical principle of the spirit, this being one of the reasons that made me adamant against changing these prayers as parts of the rite itself. A triadic feature of ritual we can observe in the Abramelin Operation also.

The Tetradic Nature of the Initiatory Process

Furthermore, Initiation asks and gives the initiated competence over the four elements thus the participation of the candidate requires of him a tetradic aspect; the elements being nothing other than the effects of the space-time continuum and the sensible aspects of the 3 principles we have talked about just above. While the Initiatory Process highly involves the three principles by the Initiatory Rite and, secondarily, by the Initiatory Trials, the tetradic nature of Initiation is shown more by the Initiatory Trials being less symbolic and more practical because they involve in greater measure the Sephirah of Malkuth.

Thus we can speak of the Earth Trial which means the practitioner must go through the effort of gathering the materials or equipment needed for the ritual, must enter into the abyss of the caves and experience the glorious nature of the subterranean realms with no fear of an eventual collapsing of the walls and so on. Wait a minute! What in the world are you talking about? Where does Dr. Lisiewski talk about such a task in the Protocol of Entering Old System Magic? My friend, your question is superficial because you ignore what it means: Study Old System Magic related texts and gather the magic therein. Because the courage shown to the elements is an important task of proving yourself before the elemental forces as Eliphas Levi mentions clearly and is a very important virtue in Agrippa's work. The Earth Trial will give you the experience of the grounds, of gravity and stability. The ground of the magical chamber is again a requirement that has not only practical values in terms of the materialization of spirits but also in terms of Initiation. The efforts of the Earth Trial will have effects in the soul of the practitioner, making him think more practically and giving him a bit more of a serious nature. The occult "secrecy" principle is also an effect or requirement (?) of the Earth Trial because the nature of this element is silent. If you imagine you can just gather the impedimenta and you will not be asked what for by some nosy friend, you have not yet practiced any magic. The wisdom to avoid such peculiar situations is again a part of the Earth Trial. And any of the serious Old System Magic students will see the fact that by

this trial is explained the saying: The gathering of the impedimenta is part of the magical ritual! The achievement of a state of inner calm and steadiness is also linked to this Earth Trial. The health of the body of the magician is again very important and must be taken great care of with utmost attention. If you see a so-called magician who is sick most of the time, you should highly doubt the quality of the claims of such an individual. At my first evocation to physical manifestation I lost about 4 pounds during the ritual (I weighed myself before and after the ceremony and carefully took notes on everything). This might not happen to all people but it certainly shows that the earth element is involved in the act of evocation. Another type of Earth Trial is the trial of the labyrinth. Wow, you might say, as one of many who write to me privately... This sounds almost Bardonian! It might sound so with the sole exception that it is not. While Bardon's system is describing a mental work with the elements, the Old System Magician never trusts his own mental imagery, and is always seeking practical, objective reality. This is why the Earth Trials that an Old System Magician is trying to pass are to be not just mental, but covers all anthropological planes.

We can speak of the Fire Trial as being the trial of will. While walking on the path of Old System Magic, self-trust, self-confidence, courage and the spirit of decision must be perfected. Overworking the will leads to psychic exhaustion; placing your will and decision in everything without experiencing hazardous situations will become a

tiresome activity. An outside promenade during a lightning storm or in a burning forest or visiting an active volcano with rivers of lava can be of tremendous help as an Initiatory Trial. Experimenting with this kind of psychic exhaustion will further print into the subconscious your goal of attaining the True Will and might lead to the Beatific Vision. Even more, the Fire Trial is one that is related to the Fire of spirit, which Mark Stavish says is the most important element in an initiatory process.

We can speak of the Air Trial as being a trial of the intellect. On the more practical level the candidate to Initiation must go on the top of mountains, pass over unsecure high bridges, use a suspended cable-car, try bungee-jumping, climb high trees during a wind-storm etc. This will test the fear of high altitude and uncertainty and on the psychological level will empower you. How: by using the intellect to give you reasons not to fear thus giving your emotional authority to the intellect. (ex. You use a suspended cable-car to pass over some really high and scary cliffs. The weather is windy and thus it moves on the sides more than usual. Plus you are afraid of high altitudes and under these conditions you may feel an uncontrollable shiver of your knees. In that moment you start to think that engineers carefully calculated the way that the suspended cable-car works and that your fear has the highest degree of improbability. By this, little by little, you transfer your emotional authority to your reasonable nature etc.) Again the magical reason is developed by the magician in contact with

the effects of the practice and not with pure notions unrelated to reality. As Eugenius Philaletes testifies in *Magia Adamica* (1656): *Now, from my part I have always honored the Magicians, their philosophy being both rational and Majestic, dwelling not upon notions, but Effects, and those such as confirm both the Wisdome and the Power of the Creator* so must the practitioner of Old System Magic. Thus the magician must not dwell upon notion but always try to prove his theory by actual testing: *Pistis becomes Gnosis and Gnosis becomes Sophia*. Furthermore the Air Trial will provoke in the soul of the magician-to-be attention and equilibrated reaction to outer stimuli. Here, we find the occult secret becoming oath or at least dedication, the responsibility of the Initiation, the responsibility for the path. Some will forget past experiences because the Air Trial is a good cure for the past. People who can no longer cope with their past, are in for a wonderful treat when undertaking the Air Trial. The veil that made them not truly live their present will be shattered, and the present and the future is opened. New experiences will no longer be compared with the old and the joy of the present will fill them with new amounts of energy. While the useless past is destroyed, the spiritual unfolding can take its course and certain truths from the Above can be remembered by this magician-to-be through this return to innocence.

The Water Trial in what relates to the actual place can mean swimming, scuba-diving, swimming on the abyss of lakes and seas without support, walking on shores during

stormy weather and surfing the big waves and so on. While this kind of physical training is quite healthy for the body (leaving danger aside), the most important part is the psychological effects. The magician-to-be becomes more sure of himself and develops a certain self-control. This effect is quite important because this Trial will make the practitioner more aware about what he wants, and less influenced by passing desires and capricious frivolities. This is one of the most important requirements for those who are trying to walk the Old System Magic path, and the most common problem they have: not knowing what they truly want. Thus having clear judgment, lacking prejudice yet highly involved in using discernment, the practitioner will begin to see more than our physical eyes let us see...and this is what the water element can do for us. The Magical Mirror is closely related to the Water Trial and The Aspersion Ritual as well. This element (water) is the effect of the presence of energy, but of this fact you have already read in Dr. Lisiewski's Magical Thought of the Day...

In this condensed manner of my speaking I must address however to the candidates a note: these Initiatory Trials must be present in the course of your initiatory path even if the order of these trials differs from person to person.

Other Aspects of the Initiatory Process

Initiation is imitatio actum and mastership is inventio actum. The Latin mode of thinking sees Initiation (*in+ire*

entering (in silence)) as a beginning of a road towards a purpose, but the Greek mode of thinking calling it *telete* sees it as fulfillment of a liberating act from conditioning or from an establishment to another. Initiation touches every part of the person in a very specific manner, touches the body requiring from him well-balance, touches the soul calling from him more self-awareness, and in the end touches the spirit calling from him a certain autonomy.

Who is the initiator? The initiator is a certain spirit who gives the revelation to the candidate. This spirit be it a man, an angel or other kind is present in physical form during the Initiation! Yes. You did not read incorrectly. There is absolute need of the sensible presence of the initiator and this position of mine suffers no negotiation. The prophets saw angels or even Merkavah, the magicians saw angels, the candidates to the orders meet their masters and link to their lineage, the Catholic Church links the candidate to the priesthood and to the apostolic succession of the bishops, and the apostles were linked to the godly power by the visible appearance of the Holy Spirit as tongues of fire and by the bodily presence of Christ, the shamans from the summoned spirits of the ancestors or of the totem, the Jews had Shekinah shining inside the Holy of Hollies etc. Why? Because of the reason mentioned by Hermes Trismegistus in Tabula Smaragdina: *The below is from above and the above is from the below to show the miracle of the One!*¹ If the

¹ Please note the different translations of *The Tabula Smaragdina* placed as an appendix at the end of this essay and meditate well on their meaning.

spirit of the initiator is not present in a sensible form, the Initiation is not possible. For the Old System Magic student to truly understand my point, must he truly take the time to meditate on the meanings of the hermetic emerald tablet. When I used angelical invocation according to *Janua Magica Reserata* to ask advice for an Evocation to Physical Manifestation, among other things Gabriel's angelical host told me clearly: *Do not bind The Fallen to you without limit of time because they will bind you with deceit, danger to your soul and in the end destruction*, was the moment that a lot of issues became clear for me. *The effect of initiatory knowledge is this clearing and gaining light towards the path you mean to take, this light being like the light from the lamp of the Hermit in the Tarot, which shows you not everything but enough that you may be certain that there is a path, and this leads somewhere and this somewhere can be interpreted as being either the Knowledge and Conversation with the Holy Guardian Angel or the Beatific Vision.* (For further reading, Chapter 9 from Eliphas Levi – Dogma of Transcendental Magic)

Initiation is one of the things that differentiates High Magic from Low Magic. High Magic is highly connected to the concept of full presence: spiritual, astral, and physical. This is the principle of presence that we spoke of before. Certain uncontrollable effects can be achieved by pushing tension to only one of these planes but these effects are uncontrollable and thus it is not wise to give it a try. High Magic is a magic with a high degree of control and

certainty... This is why I stress the fact that one of the most important characteristics of high Magic is the Visible Manifestation of the required spirit. The Arbatel says in the 48th aphorism: *All Magick is a revelation of Spirits of that kinde, of which sort the Magick is;* and we must understand that a thing that is revealed means a thing that is no longer hidden! Another truism is essential for your understanding: that the efficiency of magical Initiation is highly connected to the sensible (perceivable with the five senses) nature of the initiator, the one who is revealing the secrets to us. This sensible presence of the spirit gives the Initiation a pentadic value because man has five known senses thus giving the pentagram an initiatory signification relating magic to physical manifestation. If a non-physical presence was the only thing required for the efficiency and authenticity of Initiation, then why is it that the Jews who believed that God is omnipresent took such high esteem to God's Presence (Shekinah)? This is the reason why, from the point of view of Old System Magicians, that the so-called astral initiation that the new-age community advocates is both inefficient and useless and by pushing astral light without a bodily ritualistic action and presence the process becomes very dangerous both psychologically and spiritually.

The results of the Initiation give it a macrocosmic value and symbolically the macrocosmic space is seen as a hexagram (by the well-known paracelsian view), giving the Initiation a hexadic value. If the results are not present, the Initiation is not authentic.

The heptadic valences of the Initiation are related to the 7 planets of the ancients and their qualities and virtues. While the planets are indeed 7 and all work together, the act of Initiation is mostly linked to Mercury, the Moon and the Sun the rest of the planets being secondary. Here the realm of the stars is required to give his blessing to the work of man. Yet some of you must consider the 39th aphorism of *The Arbatel* concerning the seven-fold preparation to learn the Magick art.

The fact that the Initiatory Rite is linked to Mercury (8-Hod) kabbalistically speaking gives it an ogdoadic nature and because it is linked to the cycle of the Moon (9-Yesod) gives it an enneadic value. In fact, because an Initiatic Rite always reveals a cycle, be it of nature, be it of time, you can rationalize to observe a cycle of the years, seasons, life-death, weeks etc. giving it, according to the system, decadic or dodecadic values but these speculations are of no real value to the synthesis of the practitioner. In fact the initiatory re-birth is completed while understanding its enneadic value, or reaching what Old System Magic students now call Subconscious Subjective Synthesis.

Before I end this little essay, I must stress two facts: unlike the other two apocryphal *Howlings from the Pit* journals, this one is not overly explicative but one that just touches some issues in a highly condensed way, relating to the particularization of the magical path in the life of one who has decided to follow this path and wishes to follow it in the most balanced manner; and the second thing I want to

stress is that the ideas described in this little paper are meant to be subjects of magical meditation during the process of interiorization which can be of tremendous help for one's subjective synthesis and not just a subject for speculation and useless self-pleasurable intellectual activity. And this must be done keeping in mind that this is just a description of an overall influence that the Protocol has on one's life. Doing all of this will help you cultivate your energetic/consciousness nature and, as you can see, with no forcing what-so-ever, but in a very natural, hermetic way.

Addenda - The Emerald Tablet of Hermes

History of the Tablet

(largely summarised from Needham 1980, & Holmyard 1957)

The Tablet probably first appeared in the West in editions of the psuedo-Aristotlean *Secretum Secretorum* which was actually a translation of the *Kitab Sirr al-Asar*, a book of advice to kings which was translated into latin by Johannes Hispalensis c. 1140 and by Philip of Tripoli c.1243. Other translations of the Tablet may have been made during the same period by Plato of Tivoli and Hugh of Santalla, perhaps from different sources. The date of the *Kitab Sirr al-Asar* is uncertain, though c.800 has been suggested and it is not clear when the tablet became part of this work. Holmyard was the first to find another early arabic version (Ruska found a 12th centruy recension claiming to have been dictated by Sergius of Nablus) in the *Kitab Ustuqus al-Uss al-Thani* (Second Book of the Elements of Foundation) attributed to Jabir. Shortly after, Ruska found another version appended to the *Kitab Sirr al-Khaliqa wa San`at al-Tabi'a* (Book of the Secret of Creation and

the Art of Nature), which is also known as the Kitab Balaniyus al-Hakim fi'l-'Ilal (book of Balinas the wise on the Causes). It has been proposed that this book was written may have been written as early as 650, and was definitely finished by the Caliphate of al-Ma'mun (813-33). Scholars have seen similarities between this book and the Syriac Book of Treasures written by Job of Odessa (9th century) and more interestingly the Greek writings of the bishop Nemesius of Emesa in Syria from the mid fourth century. However though this suggests a possible Syriac source, non of these writings contain the tablet. Balinas is usually identified with Apollonius of Tyna, but there is little evidence to connect him with the Kitab Balabiyus, and even if there was, the story implies that Balinas found the tablet rather than wrote it, and the recent discoveries of the dead sea scrolls and the nag hamamdi texts suggest that hiding texts in caves is not impossible, even if we did not have the pyramids before us. Ruska has suggested an origin further east, and Needham has proposed an origin in China. Holmyard, Davis and Anon all consider that this Tablet may be one of the earliest of all alchemical works we have that survives.

It should be remarked that apparantly the Greeks and Egyptians used the term translated as 'emerald' for emeralds, green granites, "and perhaps green jasper". In medieval times the emerald table of the Gothic kings of Spain, and the Sacro catino- a dish said to have belonged to the Queen of Sheba, to have been used at the last supper, and to be made of emerald, were made of green glass [Steele and Singer: 488].

From Jabir ibn Hayyan.

0) Balinas mentions the engraving on the table in the hand of Hermes, which says:

- 1) Truth! Certainty! That in which there is no doubt!
- 2) That which is above is from that which is below, and that which is

below is from that which is above, working the miracles of one.

- 3) As all things were from one.
 - 4) Its father is the Sun and its mother the Moon.
 - 5) The Earth carried it in her belly, and the Wind nourished it in her belly,
 - 7) as Earth which shall become Fire.
 - 7a) Feed the Earth from that which is subtle, with the greatest power.
 - 8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.
 - 14) And I have already explained the meaning of the whole of this in two of these books of mine.
- [Holmyard 1923: 562.]

Another Arabic Version

(from the German of Ruska, translated by ♦Anonymous').

0) Here is that which the priest Sagijus of Nabulus has dictated concerning the entrance of Balinas into the hidden chamber... After my entrance into the chamber, where the talisman was set up, I came up to an old man sitting on a golden throne, who was holding an emerald table in one hand. And behold the following - in Syriac, the primordial language- was written thereon:

- 1) Here (is) a true explanation, concerning which there can be no doubt.
- 2) It attests: The above from the below, and the below from the above -the work of the miracle of the One.
- 3) And things have been from this primal substance through a single act. How wonderful is this work! It is the main (principle) of the world and is its maintainer.
- 4) Its father is the sun and its mother the moon; the
- 5) wind has borne it in its body, and the earth has nourished it.

- 6) the father of talismen and the protector of miracles
- 6a) whose powers are perfect, and whose lights are confirmed (?),
- 7) a fire that becomes earth.
- 7a) Separate the earth from the fire, so you will attain the subtle as more inherent than the gross, with care and sagacity.
- 8) It rises from earth to heaven, so as to draw the lights of the heights to itself, and descends to the earth; thus within it are the forces of the above and the below;
- 9) because the light of lights within it, thus does the darkness flee before it.
- 10) The force of forces, which overcomes every subtle thing and penetrates into everything gross.
- 11) The structure of the microcosm is in accordance with the structure of the macrocosm.
- 12) And accordingly proceed the knowledgeable.
- 13) And to this aspired Hermes, who was threefold graced with wisdom.
- 14) And this is his last book, which he concealed in the chamber.
[Anon 1985: 24-5]

Twelfth Century Latin

- 0) When I entered into the cave, I received the tablet zaradi, which was inscribed, from between the hands of Hermes, in which I discovered these words:
 - 1) True, without falsehood, certain, most certain.
 - 2) What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing.
 - 3) And as all things were made from contemplation of one, so all things were born from one adaptation.
 - 4) Its father is the Sun, its mother is the Moon.

- 5) The wind carried it in its womb, the earth breast fed it.
- 6) It is the father of all 'works of wonder' (Telesmi) in the world.
- 6a) Its power is complete (integra).
- 7) If cast to (turned towards- versa fuerit) earth,
- 7a) it will separate earth from fire, the subtle from the gross.
- 8) With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.
- 9) Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.
- 10) This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.
- 11a) Thus was the world created.
- 12) From this comes marvelous adaptations of which this is the procedure.
- 13) Therefore I am called Hermes, because I have three parts of the wisdom of the whole world.
- 14) And complete is what I had to say about the work of the Sun, from the book of Galieni Alfachimi.
[From Latin in Steele and Singer 1928: 492.]

Translation from Aurelium Occultae Philosophorum..Georgio Beato

- 1) This is true and remote from all cover of falsehood
- 2) Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.
- 3) Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.
- 4) The father of it is the sun, the mother the moon.
- 5) The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.
- 6a) Its power is perfected.

- 7) If it is turned into earth,
 7a) separate the earth from the fire, the subtle and thin from the crude and course, prudently, with modesty and wisdom.
 8) This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.
 9) By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.
 10) For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.
 11a) By this means the world was founded
 12) and hence the marvelous conjunctions of it and admirable effects, since this is the way by which these marvels may be brought about.
 13) And because of this they have called me Hermes Trismegistus since I have the three parts of the wisdom and Philosophy of the whole universe.
 14) My speech is finished which I have spoken concerning the solar work
 [Davis 1926: 874.]

Translation of Issac Newton c. 1680.

- 1) Tis true without lying, certain & most true.
- 2) That which is below is like that which is above & that which is above is like that which is below to do ye miracles of one only thing.
- 3) And as all things have been & arose from one by ye mediation of one: so all things have their birth from this one thing by adaptation.
- 4) The Sun is its father, the moon its mother,
- 5) the wind hath carried it in its belly, the earth its nurse.
- 6) The father of all perfection in ye whole world is here.
- 7) Its force or power is entire if it be converted into earth.

- 7a) Separate thou ye earth from ye fire, ye subtle from the gross sweetly with great industry.
- 8) It ascends from ye earth to ye heaven & again it descends to ye earth and receives ye force of things superior & inferior.
- 9) By this means you shall have ye glory of ye whole world & thereby all obscurity shall fly from you.
- 10) Its force is above all force. For it vanquishes every subtle thing & penetrates every solid thing.
- 11a) So was ye world created.
- 12) From this are & do come admirable adaptations whereof ye means (Or process) is here in this.
- 13) Hence I am called Hermes Trismegist, having the three parts of ye philosophy of ye whole world.
- 14) That which I have said of ye operation of ye Sun is accomplished & ended.
 [Dobbs 1988: 183-4.]

Translation from Kriegsmann (?) allegedly from the Phoenician

- 1) I speak truly, not falsely, certainly and most truly
- 2) These things below with those above and those with these join forces again so that they produce a single thing the most wonderful of all.
- 3) And as the whole universe was brought forth from one by the word of one GOD, so also all things are regenerated perpetually from this one according to the disposition of Nature.
- 4) It has the Sun for father and the Moon for mother:
- 5) it is carried by the air as if in a womb, it is nursed by the earth.
- 6) It is the cause, this, of all perfection of all things throughout the universe.
- 6a) This will attain the highest perfection of powers

- 7) if it shall be reduced into earth
 7a) Distribute here the earth and there the fire, thin out the density of this the suavest (suavissima) thing of all.
 8) Ascend with the greatest sagacity of genius from the earth into the sky, and thence descend again to the earth, and recognise that the forces of things above and of things below are one,
 9) so as to possess the glory of the whole world- and beyond this man of abject fate may have nothing further.
 10) This thing itself presently comes forth stronger by reasons of this fortitude: it subdues all bodies surely, whether tenuous or solid, by penetrating them.
 11a) And so everything whatsoever that the world contains was created.
 12) Hence admirable works are accomplished which are instituted (carried out- instituuntur) according to the same mode.
 13) To me therefor the name of Hermes Trismegistus has been awarded because I am discovered as the Teacher of the three parts of the wisdom of the world.
 14) These then are the considerations which I have concluded ought to be written down concerning the readiest operations of the Chymic art.
 [Davis 1926: 875 slightly modified.]

From Sigismund Bacstrom (allegedly translated from Chaldean).

- 0) The Secret Works of CHIRAM ONE in essence, but three in aspect.
 1) It is true, no lie, certain and to be depended upon,
 2) the superior agrees with the inferior, and the inferior agrees with the superior, to effect that one truly wonderful work.
 3) As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden by the arrangement of the only God.

- 4) The father of that one only thing is the sun its mother is the moon,
 5) the wind carries it in its belly; but its nurse is a spirituous earth.
 6) That one only thing is the father of all things in the Universe.
 6a) Its power is perfect,
 7) after it has been united with a spirituous earth.
 7a) Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention.
 8) In great measure it ascends from the earth up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.
 9) By this wilt thou partake of the honours of the whole world. And Darkness will fly from thee.
 10) This is the strength of all powers. With this thou wilt be able to overcome all things and transmute all what is fine and what is coarse.
 11a) In this manner the world was created;
 12) the arrangements to follow this road are hidden.
 13) For this reason I am called Chiram Telat Mechasot, one in essence, but three in aspect. In this trinity is hidden the wisdom of the whole world.
 14) It is ended now, what I have said concerning the effects of the sun.
 Finish of the Tabula Smaragdina.
 [See Hall 1977: CLVIII,]

Hypothetical Chinese Original

- 1) True, true, with no room for doubt, certain, worthy of all trust.
 2) See, the highest comes from the lowest, and the lowest from the highest; indeed a marvelous work of the tao.
 3) See how all things originated from It by a single process.
 4) The father of it (the elixir) is the sun (Yang), its mother the moon (Yin).

- 5) The wind bore it in its belly, and the earth nourished it.
- 6) This is the father of wondrous works (changes and transformations), the guardian of mysteries,
- 6a) perfect in its powers, the animator of lights.
- 7) This fire will be poured upon the earth...
- 7a) So separate the earth from the fire, the subtle from the gross, acting prudently and with art.
- 8) It ascends from the earth to the heavens (and orders the lights above), then descends again to the earth; and in it is the power of the highest and the lowest.
- 9) Thus when you have the light of lights darkness will flee away from you.
- 10) With this power of powers (the elixir) you shall be able to get the mastery of every subtle thing, and be able to penetrate everything that is gross.
- 11a) In this way was the great world itself formed.
- 12) Hence thus and thus marvellous operations will be achieved.
[Slightly altered from Needham 1980: 371.]

A COMMENTARY OF IBN UMAIL

HERMUS said the secret of everything and the life of everything is Water.... This water becomes in wheat, ferment; in the vine, wine; in the olive, olive oil.... The beginning of the child is from water.... Regarding this spiritual water and the sanctified and thirsty earth, HERMUS the great, crowned with the glorious wisdom and the sublime sciences, said Truth it is, indubitable, certain and correct, that the High is from the Low and the Low is from the High. They bring about wonders through the one, just as things are produced from that one essence by a single preparation. Later by his statement Its father is the Sun and its mother the Moon he meant their male and their female.

They are the two birds which are linked together in the pictures given regarding the beginning of the operation, and from them the spiritual tinctures are produced. And similarly they are at the end of the operation. Later in his statement the subtle is more honourable than the gross, he means by the subtle the divine spiritual water; and by the gross the earthly body. As for his later statement with gentleness and wisdom it will ascend from the earth to the sky, and will take fire from the higher lights, he means by this the distillation and the raising of the water into the air.

As for his later statement It will descend to the earth, containing the strength of the high and the low, he means by this the breathing in (istinshaq) of the air, and the taking of the spirit from it, and its subsequent elevation to the highest degree of heat, and it is the Fire, and the low is the body, and its content of the controlling earthly power which imparts the colours. For there lie in it those higher powers, as well as the earthly powers which were submerged in it.

The natural operation and decay causes it to be manifest, and hence the strength of the earth, and of the air, and of the higher fire passed in to it. Later he said it will overcome the high and the low because in it is found the light of lights: and consequently the darkness will flee from it. [See Stapleton et al. p 74, 81.]

*Translation from Roger Bacon's edition of Secretum Secretorum
made c. 1445*

- 1) Truth hath hym so, and it is no doubt,
- 2) that the lover is to the heigher, and the heigher to the lower answeren.
The worcher forsoth of all myracles is the one and sool God, of and fro Whom Cometh all meruelous operacions.
- 3) So all thynges were created of o soole substance, and of o soole

disposicion,

- 4) the fader wherof is the sone, and the moone moder,
- 5) that brought hym forth by blast or aier in the wombe, the erthe taken fro it,
- 6) to whom is seid the increat fader, tresour of myracles, and yever of vertues.
- 7) Of fire is made erthe.
- 7a) Depart the erthe fro the fire, for the sotiller is worthier than the more grosse, and the thynne thyng than the thik. This most be do wisely and discretly.
- 8) It ascendith fro the erth into the heven, and falleth fro heven to the erthe, and therof sleith the higher and the lower vertue.
- 9)And yf it lordship in the lower and in the heigher, and thow shalt lordship aboue and beneth, which forsoth is the light of lightes, and therfor fro the wolle fle all derknesse.
- 10) The higher vertue ouer-cometh all, for sothe all thynne thyng doth in dense thynges.
- 11a) After the disposicion of the more world rynneth this worchyng.
- 13) And for this prophetisyng of the trynyte of God Hermogenes it called Triplex, trebil in philosophie, as Aristotle seith.
[See Manzalaoui 1977: 65 -6.]

Translation of same source, made c. 1485.

- 1) The trwthe is so, and that it is no dowght,
- 2) that lower thyngis to hyer thyng, and hyer to lower be correspondent. But the Werker of myraclis is on Godde alone, fro Home descendyth eury meruulus werk.
- 3)And so alle thyngis be creat of one only substauns, be an only dysposicion,
- 4) of home the fadyr is the sonne, and the mone the modyr,

5) qwyche bar her be the wedyr in the wombe. The erthe is priuyd fro her-to.

- 6)This is clepyd or seyde the fadyr of enchauntmentis, tresour of myracclis, the yessuer of vertuys.
- 7) Be a lytil it is made erthe.
- 7a) Depart that qwyche is erthly fro that qwyche is fi Fry, for that qwyche is sotel is mor wurthy han that qwyche is grose, and that rar, porous, or lyght, is mor bettyr than qwiche is thyk of substauns. This is done wyseli or dyscretly.
- 8) It ascendyth fro the erth in-to heuyn and fallyth fro heuyn in-to erth, and ther-of it sleth the ouyr vertu and the nedyr vertu, so it hath lorchyp in the lowe thyngis and hye thingis,
- 9) and thu lordschyppest vppeward and downward, and with the is the lyght of lyghtys. And for that alle derkness schal fle fro the.
- 10) The ouyr vetu ouircomyth alle, for eury rar rhyng werkyth in to eury thyk thyng.
- 11a) And aftyr the dysposicion of the mor world rennyth thys werking.
- 13) And for that Hermogines is clepyd threhold in filosofhye, and of the meruellys of he world.
[See Manzalaoui 1977: 174-5]

(for this highly useful comparison between different versions of the tablet we give thanks to those who work for one of the most valuable primary source sites on spiritual related texts: www.sacred-texts.com)

A few remarks about the Faustian Tradition

While it is quite difficult to tell where the Solomonic Tradition ends and where the Faustian Tradition begins in terms of the Western Mystery Tradition because the efficient elements of magic seem to be the same, we must agree that the Faustian Tradition took on a life of its own and has indeed distinctive features.

Several important scholarly studies were made about this subject which are well known (*Butler's Ritual Magic* being one of them) but there is still a mystery surrounding these medieval and renaissance German/Latin/Northern books of magic.

Among the most well-known Grimoires of the Faustian Tradition are *The Black Raven*, *Praxis Magica Fausti* and several versions of *Magia Naturalis et Innaturalis*. While the first two of the ones mentioned above are not quite “workable” without having to complete some missing parts with General Knowledge of Magic, the third in several versions seems to describe a workable system of magic.

The facsimile below, which shows the title “*Doct. Faust: III Hollen Swanck. SchwartzF Magie, und kuntz, und wunder: bug: shrieb.te. Cicerron. Macht in Lion in. iahr 1419*” will be called by us *Dr. Faust's High Magic*. It

contains several illustrations which are quite descriptive of the myth of Faustus and several conjurations in a cypher alphabet which the practitioner has to allegedly decode for himself.

A few seals, circles and pantacles are also present giving the Old System Magician the instruments of conjuring even the Lord of the Fallen, Lucifer himself. Since I haven't yet decoded the text (it came to my e-mail just recently), I cannot be entirely sure if it describes some sort of Pact Magic according to the usual faustian formula but obvious hints seem to describe just that.

I feel it is my responsibility to remind those who are starting to practice magic, that Pact Magic is one of the things that you should avoid at all costs, simply because there are better ways for the magician to fulfill his desires and lastly his will.

These little forgotten books of magic (like the black books of the Northern Tradition) must be reinstated in their rightful place in the history of magic and, with certainty, they must be carefully studied because inside them gems of wisdom and valuable insights can always be found.

Enjoy this study and feel free to inform us about your discoveries as a way of being useful to each other in our magical quest.



DOCTEAVST:
III HOLLEN, ZWANCK.

SCHWARZEMA
GIE, VND VNTZVND
WUNDER: BVG:
SCHRIEBTE, CIERRON

MACHT, IN

LION.

IN, TAHR: M. C. C. C. XIX.



MIT DIESEN, DIE KUNTE VND
 NDER... SIN ALLE VNTER...
 HEGET... CV ZIDIERN...
 V... SCHW... VND ALLE VNTER...
 DIE HE... ZE IN DER ERDEN, ZV...
 ENEN... DEN ERSTEN GEIST...
 EGNE DICH RECHTEIN VND...
 DIESE GEBET WIE FOLGET

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.
 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.
 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.



CIDATION

Handwritten symbols and characters in the top section of the left page, including a large '4' and various geometric shapes.

ZWANCK

Handwritten symbols and characters in the middle section of the left page, including a large '4' and various geometric shapes.

ABDANERIN

Handwritten symbols and characters in the bottom section of the left page, including a large '4' and various geometric shapes.

Handwritten symbols at the top of the right page.



CIDATION

Handwritten symbols in a cursive script, likely a form of shorthand or cipher, arranged in several lines.

ZWANCK

Handwritten symbols in a cursive script, including the name 'JOHNI' written in a box. The symbols are arranged in several lines.

ABDANCKING

Handwritten symbols in a cursive script, including the name 'MAN' written in a box. The symbols are arranged in several lines.



CITATION,

Handwritten text in a historical script, likely a form of Gothic or similar medieval script, consisting of several lines of characters.

CHRISTOFELLVS. GEBET

Handwritten text in a historical script, continuing the prayer or petition section, with multiple lines of characters.

ABDANCKVNG.

Handwritten text in a historical script, likely a thanksgiving or concluding prayer, with several lines of characters.



CIDATION.

Handwritten symbols in the first section, including a circle with a cross, a cross with a circle, and various geometric shapes.

Handwritten symbols in the second section, including a cross with a circle, a circle with a cross, and various geometric shapes.

Handwritten symbols in the third section, including a cross with a circle, a circle with a cross, and various geometric shapes.

ZWANCK.

Handwritten symbols in the fourth section, including a circle with a cross, a cross with a circle, and various geometric shapes.

Handwritten symbols in the fifth section, including a circle with a cross, a cross with a circle, and various geometric shapes.

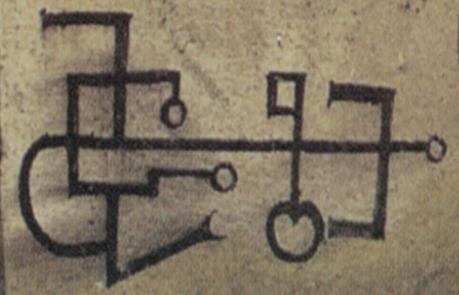
Handwritten symbols in the sixth section, including a cross with a circle, a circle with a cross, and various geometric shapes.

ABDANCKUNG.

Handwritten symbols in the seventh section, including a circle with a cross, a cross with a circle, and various geometric shapes.

Handwritten symbols in the eighth section, including a circle with a cross, a cross with a circle, and various geometric shapes.

Handwritten symbols in the ninth section, including a circle with a cross, a cross with a circle, and various geometric shapes.



CIDATION.

Handwritten symbols and characters in three lines, including letters like 'A', 'E', 'T', 'S', 'A', 'I', 'O', 'P', 'X', 'E', 'Q', 'F', 'W', 'G', 'R', 'L', 'U', 'V', 'Z'.

ZWANCK

Handwritten symbols and characters in three lines, including the name 'RICHARD' and 'ASNDI'.

ABDANCKVNC.

Handwritten symbols and characters in three lines.



CIDATION.

Handwritten symbols and characters in a cursive script, arranged in three rows.

ZWANCK.

Handwritten symbols and characters in a cursive script, arranged in three rows. The second row includes the words 'IAVSN' and 'HWD. OI.' written above and below a horizontal line.

ABDANCKVNG.

Handwritten symbols and characters in a cursive script, arranged in three rows.



CIDATION.

Handwritten symbols and characters, including a triangle, a circle, and various letters and numbers.

ZWANCK.

Handwritten symbols and characters, including a circle, a triangle, and various letters and numbers.

RES DOLEGI

Handwritten symbols and characters, including a circle, a triangle, and various letters and numbers.

ABDANKUNG.

Handwritten symbols and characters, including a circle, a triangle, and various letters and numbers.

VER SLEIDI

LVCI FER

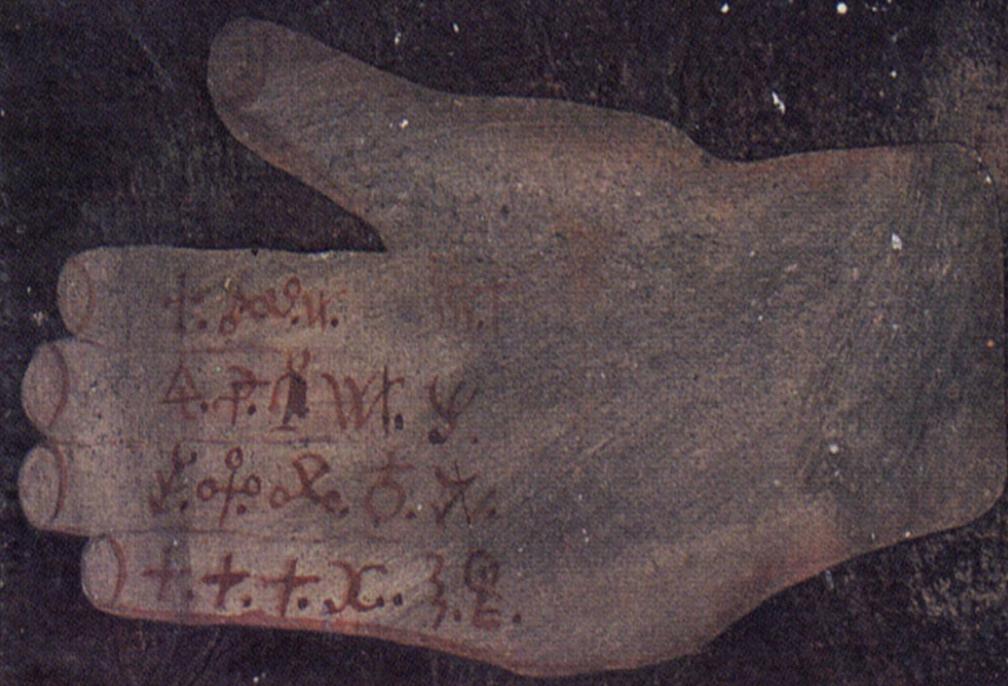


ANFODERVING.

Handwritten symbols and characters in a cursive script, possibly representing a list or inventory.

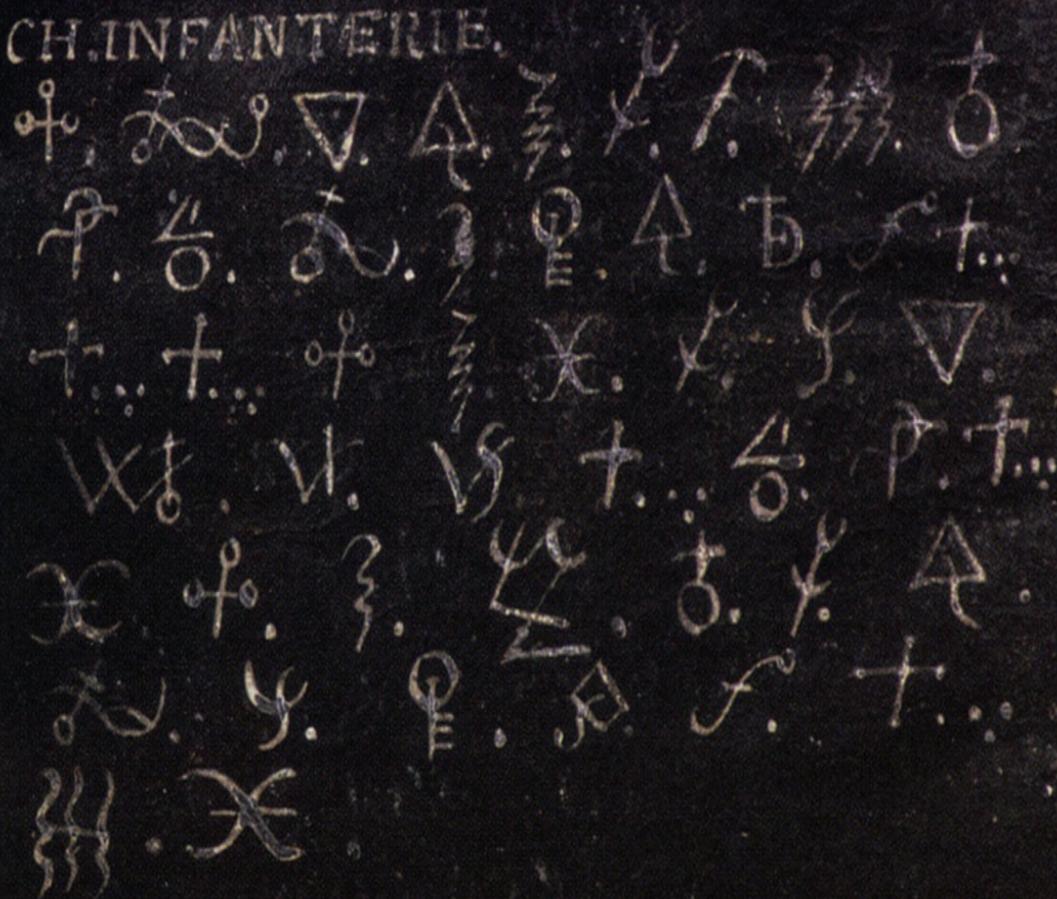
ACHIDZEN. MILLION. W. O. 9 + ...

BRESDO. LEGEROTT. Handwritten symbols and characters in a cursive script.



Handwritten text on the back of the glove: t. ... A. ... S. ... t. ...

0.
 EIN REGIMENT CAVALLERIE
 IN DAS FELD CV STELLEN IN
 BLAVER MUNDIRUNG KRVNER AA
 WER GELBER AAWER WEISER AV
 CH INFANTERIE.



WILS. DV SIE WIEDER WECK HAWEN
 SO LESE RVCR WARTZ.

DIE ANMERKVNEN
 MAN HAT SICH NICHTS CV BEFVRCTE
 N. ES MUEGEN DIE FURSTELIENGEN
 WIE SIE WOLLEN GESCHEHEN ES ISD
 ONNE GEFahr NVR MVS DA BEI NICHT
 GEREDET WERDEN AVSER DEM DER
 CIDIERET DVD ES SIND AVCH DAR
 BEI NOTHIG VI WACHS KERZEN VND
 LORBEN LAVB VM DEN GREIS HER
 VM GESTREVET WIE DER GREIS
 AVF DEN ERSTEN BLAT BEFINDLI
 CH ISD SIE DICH AWER WOHL FVR
 SONST BISTV FERLOHREN.



Special Announcements

This is the rebirth of *Howlings from the Pit* publication, as announced in the first number of volume II, for the help of the students of Old System Magic from:

http://groups.yahoo.com/group/Old_system_magic_and_theurgy_and_highmagic.

This journal is meant to help Old System Magic students, at least, as for the intellectual part of the problem goes, to form and polish their subjective synthesis, and from testimonies received by us, the last issues achieved its purpose.

Sadly, Dr. Lisiewski kept his word to this moment in not continuing his writing in the occult domain. His present publisher is The Original Falcon Press.

This Journal Issue is the third of many to come (with an issue every semester), being the result of many over-analytical “dissections” of any occult subject within the range of Old System Magic, Theurgy and High Magic. This journal, although a little more systematic, will keep the original one's form and size – the present edition being an exception due to the need of presenting a better quality of the facsimile- and we're hoping to reach it's level (in about 40 years or so).

Special credits are given to our editor, Jayce Hier, who did such a fantastic job.

For any particular questions, respectful demands, orders of the issues of this journal, proposal of articles, or any of the sort, you can write e-mail to old_system_magic@yahoo.com.

In the next issues:

We will continue our quest in revealing the mysteries of magic, the mysteries of Man made Perfect, Time and Space, Air, Fire, Water and Earth, the mysteries that will turn the profane into a Magus that will not be tempted by the illusions of splendor given to him by the Empusa of “New Age” teachings.

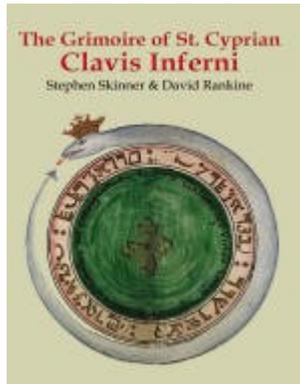
It has not been yet decided the actual subject of the next issue but as things tend to unfold before our very eyes and we are amazed of the wonders within these realms so should be the case here...

In any case, the following number of our journal will contain Answers to Readers Questions, which were not included here for reason of the lack of space and lack of time to edit them and thoroughly analyze them.

It is my hope that the next issue will have more than one author, but that remains to be seen.

In the library of the Magician

The Grimoire of St. Cyprian - Clavis Inferni



Stephen Skinner & David Rankine

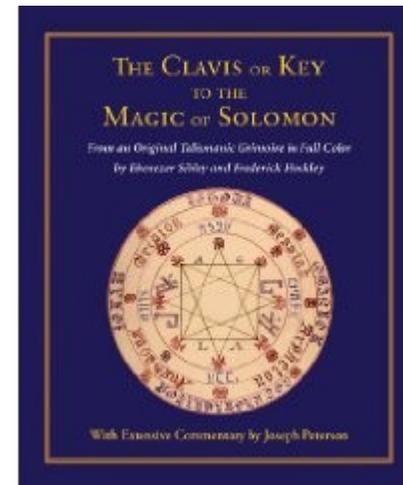
The Grimoire of St. Cyprian - There have been many grimoires attributed to St. Cyprian of Antioch due to his reputation as a consummate magician before his conversion to Christianity, but perhaps none so intriguing as the present manuscript.

This unique manuscript (unlike the more rustic examples attributed to St Cyprian of the Black Books of Wittenburg as found in Scandinavia, or the texts disseminated under his name in Spain and Portugal) is directly in line with the Solomonic tradition, and therefore relevant to our present series of Sourceworks of Ceremonial Magic.

It is unique in that instead of being weighed down with many prayers and conjurations it addresses the summoning and use of both the four Archangels, Michael, Raphael, Gabriel and Uriel as well as their opposite numbers, the four Demon Kings, Paymon, Maimon, Egn and Oriens. The later are shown in their animal and human forms along with their sigils, a resource unique amongst grimoires.

The text is in a mixture of three magical scripts, Greek, Hebrew, cipher, Latin, (and reversed Latin) with many contractions and shortforms, but expanded and made plain by the editors. The title of the manuscript, *Clavis Inferni sive magia alba et nigra approbata Metratona*, literally means 'The Key of Hell with white and black magic as proven by Metatron'.

The Clavis or Key to the Magic of Solomon: From an Original Talismanic Grimoire in Full Color by Ebenezer Sibley and Frederick Hockley



by Joseph Peterson

The Clavis or Key to the Magic of Solomon is one of several notebooks from the estate of Ebenezer Sibley, transcribed under the direction of Frederic Hockley (1808-1885). Sibley was a prominent physician and an influential author, who complemented his scientific studies with writings on the “deeper truths” including magic, astrology, alchemy, and hypnotherapy.

Both Sibley and Hockley were major inspirations in the occult revival of the past two centuries, influencing A.E. Waite, S.L. Mathers, Aleister Crowley, as well as the Golden Dawn, Rosicrucian, and Masonic movements. This collection reflects Sibley’s teachings on the practical use of celestial influences and harmonies. *The Clavis* contains clear and systematic instructions for constructing magical tools and pentacles for many practical purposes.

It includes eight separate magical texts: The Mysterious Ring, Experiments of the Spirits, Birto, Vassago, Agares, Bealpharos, The Wheel of Wisdom, and the Complete Book of Magic Science. The manuscript reproduced here is the most accurate and complete known, very beautifully and carefully written complete with extraordinary hand-colored seals and colored handwritten text. 282 color pages with a color fold-out and a huge index.

And two other curious grimoiric texts from Avalonia:

-A Treatise if Mixed Cabalah by Stephen Skinner and David Rankine

-The Book of Treasure Spirits by David Rankine

A Collection of
Magical Secrets
Taken from Peter de Abano, Cornelius Agrippa
and from other famous Occult Philosophers

&
A Treatise of
Mixed Cabalah
Which comprises the Angelic Art taken from Helmius Stagn



Translated from Wallace MG4449 by Paul Hans Ranson
from the original French manuscript dated 1766

With introduction and commentary by
Stephen Skinner & David Rankine

**The Book of
Treasure Spirits**

A grimoire of magical conjurations to reveal treasure and catch
spirits by evocating spirits, jellies, eggs, demons and jokers.



Being a partial transcription of the original 17th century
manuscript originally bound together with part of the MS 1022, including
a comparison of the spirit lists said to have been performed in the reign of
Edward IV, King of England.

INTRODUCTION AND COMMENTARY BY
David Rankine

Suaviter in modo, fortiter in res