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JOSEPH C. LISIEWSKI, PH.D.

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WELCOME TO YOUR JOURNAL!

I say, welcome to your Journal, because that is who the ‘Journal of Howlings’ — as some are already calling it for the sake of brevity — is being written for: YOU, the reader. But it is not just for ‘any’ reader, as were the *Author’s Response to Readers’ Questions* and *The Magical Thought for the Week* columns that appeared on my website (<http://www.8thmatrixpress.com>) for one year and two weeks. The questions answered in the Q&A column, and the issues discussed in the magical thought column, were directed at a broad-spectrum audience. Generally speaking, the readers of those columns showed themselves to belong to one or more of the following groups:

1. Those who were completely disgusted with the New Age and its lack of results
2. Those interested in Old System Magic but who did not know where to turn
3. Those who were trying to decide if the ways of the Fathers of the Grimoires were for them
4. Young people who were/are trying to find or establish a sound, lasting philosophical or spiritual basis for their lives, after having realized the lies and double standards of dialectical materialism in general, and of the ‘American Dream’ in particular

Owing to this diverse audience, the answers given were either brief or very simple, while the rituals and magical practices discussed were presented only in a very general template-form manner. Not any more. For the overwhelming number of you who have subscribed to this *Howlings Journal* have distinguished yourselves as being separate, progressive individuals who have turned their backs on the absurdities of the New Age, and don’t care what those “Masters” and magical order “Officers” think. You have seen enough of their personal failures and have grown tired of their lame excuses as to why their ‘magic’ failed, and why they still remain in squalor and poverty while “...living lives of quiet desperation...” You are reading this now because you have had enough and want — demand — ‘something’ which works. That is, Teachings that will give you what you desire most of all: control over your own personal lives, and success in your daily, worldly

endeavors. Period. No lies, no explanations, and most of all, no ‘reasons’ (veiled excuses) as to why you can’t work at a Magic that produces **RESULTS**. Well, my dear reader, you have come to the right place. For as much as I can convey to you through the written word, I will. I will give you all that I can through the use of this rather limited medium of expression. In short, I will do my best to enable you to fulfill those two desires I spoke of above. But **YOU** will have to work. No ‘talk,’ no speculation, no comparison of this ritual or that rite to the empty ‘wonders’ and theory of the Golden Dawn, the Argentum Astrum, or any of the myriad number of Orders, Temples, groups, or organizations. You are here to **WORK**. To carry out to the **BEST** of your ability what I teach herein. And if you do; if you dedicate yourself to the Magic of the Old System, you will become as loyal to me as I am to you in giving you what I will in the pages of this Journal. We **DEMAND** one and **ONLY** one thing from ourselves in this pursuit of Magic: **WORK**. And that work produces **RESULTS**. It can be no other way. For in Old System Magic, we summon up, call down, or otherwise employ secret, occult forces that are governed by Law; as perfect and exact as are the Laws of the physical universe in which we live and move daily. And that is what you will get — **RESULTS** — **IF YOU** — **WORK!**

I also ask that you understand something that is of critical importance to your personal growth and worldly success: I will write here as I speak to my private students in the Oral Tradition. That is, I will never be condescending or flippant with you. You know how pointed I am: directness in life is always best, and always will be. Hence my liberal use of it. Conversely, if there is something you do not understand in these writings, research the subject for yourself! *Seek to know and understand that which is unclear to you through your own physical and mental efforts first!* Go to libraries if you must to avail yourself of the needed grimoires and support material. Do your best to make clear that which, for you, is unclear at any given moment. **ONLY** after you have done these things; only after you have struggled to become more than you were at the moment the question arose in your mind and you are still unclear, **THEN** write to me at jlphys@sunlink.net *Your questions to be must be your last resort — NOT your first!* This is not meant to put you off from writing. Far from it. *It is intended to sharpen your mind and refine your questions, so your queries will be pregnant with content.* Any content, when answered by you, me, or by both of us, will help you and your fellow readers to obtain **all** of the success you desire. Remember: there are no ‘quick fixes’ in anything in life. Neither is there any

such thing as instant, lasting gratification. And certainly I will **NOT** under **ANY** circumstances, foster or encourage laziness on the part of anyone; much less those of you who have showed such discretion and courage in coming aboard for this Journal. To do so would be an insult to both of us, and this will **NEVER** happen.

Understand also that I will answer as many questions as I reasonably can in every volume of this Journal. But it will take time and further Journal issues to eventually answer all of them. Be aware also that I cannot answer your questions privately. I simply have too much work to do every day to be able to engage in such actions, no matter how much I may enjoy doing so.

Welcome once again, then, to **YOUR** Journal. You are going to find that this publication is not the typical ‘journal’ or newsletter. For here, you will have to — you **must WORK** — if you want **RESULTS**.

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## PREPARATION FOR OLD SYSTEM MAGIC

### INTRODUCTORY—AND NECESSARY— REMARKS

“Preparations for Old System Magic? Me? I already prepared myself with umpteen years of Golden Dawn practice, or Yoga practice, or Wicca rites, not to mention this study and that discipline. Now there’s more? Is he kidding?”

No, I am not kidding. Nothing, and I mean nothing of what you have done in the past—ritually speaking—will be of any use to you here. Not in this Work. Not in Old System Magic. And if you think that all of that “visualization” and “astral projection” you engaged in; all of those Tarot spreads you cast and sets of cards you personally fashioned for yourself; all of that “scrying in Spirit Vision” and psychometry work you did; all of that crystal gazing and ‘pendulum’ swinging you busied yourself with throughout the years; all of those Lesser Banishing Rituals of the Pentagram and Banishing Rituals of the Hexagram you performed so religiously two or

three times a day for months or years; all of those Middle Pillar Rituals you performed throughout the past ten years, and all of those paper ‘talismans’ you made and ‘charged’ by this New Age technique or that New Age expediency; all of those ‘Evocations’ you did in your miniature circle taped off with masking tape on the floor of your apartment or basement, and all of that ‘Head Shop’ Indian-compounded incense you burned for a spirit you never saw and the results you never got: if you think any or all of that has prepared you for this ancient Art and Science, guess again. Because if they prepared you in any way for your entrance and Work in Old System Magic, you would not be sitting where you are now reading this Journal, which should be making no small number of you angry enough to spit bullets, and irritating the hell out of an equal number, if not more, of you. But before you go off into some self-justifying, self-aggrandizing episode in an attempt to make yourself feel all those years of struggle and practice were worth at least ‘something,’ ask yourself: “WHERE ARE THE RESULTS?” Ask honestly, “Did I get—even ONCE—all or everything I wanted? And if I did (or didn’t), what price from the Slingshot Effect did I receive from those actions as well?” Ask yourself also, “Besides feeling warm and cozy inside from all my reading and practicing, what do I have to show for it? I mean really? If not in those material objects I desired, then what do I have to show for all that work in terms of my at least being a better, more spiritual human being as a result of them?”

You and I both know the answers to these so very uncomfortable questions: all of those practices have brought you nothing. That is, nothing of any consequence upon which you can hang your hat. If you did get this or that every so often, you can’t be sure it was the Effect that followed from your magical Cause: not unless it manifested so clearly, completely, and quickly after the rite. And you know it didn’t. For if those activities did work and were repeatable, then surely, you would be happy, content, have what you desire, and be so well-balanced in so many ways, that people would seek you out simply to bask in the glow of your personality—and I’m not being facetious here. But they don’t, do they? So it’s time to enter a deep period of Self-Analysis, and by this I mean a period of deep self-scrutinization; a period of examination that follows directly upon a period of ruthless self-honesty such as you (may) have never known before. It’s time to till the soil. Time to turn over the psychological dirt covering the gold beneath, and start removing and doing what you must if you are to have the life you desire. It’s as simple as that.

Oh, and before I forget any of you “Theoretical Magicians” who have read, and read, and read ‘all the great books of Magic of the twentieth century’; all of the great writings of Butler to Bardon and Crowley to Dee; all who have ‘discussed’ these matters with your ‘fellow magicians,’ and ‘Order Heads’ and other Occult ‘leaders’, I have a surprise for you: you’re in the same boat as your hard-working, practicing colleagues. Forget all of those books and their dialogues, for you have not translated them into practice: that special action which brings about Experiential Knowledge, and which leads to a state of Apprehension whereby that knowledge is made a part of your living being, and upon which you draw—through your Subjective Synthesis—to produce—through the Magic—the ends you want. It’s time for you too to get to work. So here we go.

### THE STEPS OF PREPARATION PROPER

What follows below are those highly recommended steps I suggest the sincere aspirant take to prepare him or herself for entrance into Old System Magic. That is, before even thinking about beginning any basic ritual work, e.g., the material presented in the column, *Ritual Techniques of Old System Magic* as given in this Journal, you should follow through with what is given here. Some of it is physical: most mental. All has a powerful effect on your newly forming (or reforming) Subjective Synthesis. And since Magic works from the inside out and not the outside in, you will find your efforts here will start you moving forward in discovering—and becoming—who you already are. What to do then, to implement these suggestions?

Set yourself to a **six** month schedule of the following (while many of these steps seem easy, you will find they are not. It will take you at least six months to complete all of them, while continuing others for the remainder of your life):

1. Discard – literally get rid of – all those New Age books, and break completely with all of those ‘magical’ associations and memberships that have availed you nothing, but which have consumed your life and time. You do not need to ‘hope’ and ‘yearn’ for anything. You are preparing for RESULTS. It’s time to grow up magically. As you will find, your Subjective Synthesis does not work by dividing itself. “A house divided amongst itself cannot stand.” You cannot serve two masters: the New Age and the Old System. “Choose ye this day,

which master ye shall serve.” Sell your books to your contemporaries who are still trapped in that current miasma, or through Amazon.com You’ll make a veritable fortune which you can use to purchase the books you need, which in turn will help finance the materials of Art that will be required. None of it is cheap. So best ‘off with the old and on with the new.’

Know that this more than symbolic break with your past failures and the nonsensical diatribe that brought them about will cause repercussions in your life. When my personal students in the Oral Tradition carried out this absolutely necessary exercise, they endured much. One spent two weeks in a hospital (nothing physically was found to be wrong with him); another went to the very brink of divorce (all matters ended on a happy note when the crisis of this action passed); another had ecstatic visions combined with terrifying apparitions during the most basic of magical routines that I set him to (all balanced out beautifully for him); while yet another underwent such psychic stimulation that his cognitive faculties increased to the point where he could not handle the energy input he received (this was brought under control quite easily). There are many other such examples. The bottom line however is all that is important: after passing through the psychological shock created by breaking with that which was false, each one’s magical growth and Spiritual Unfoldment skyrocketed so safely and sanely, that they are light years ahead of others who posture themselves as ‘masters’ of this or that. As I have said so many times: something for nothing does not exist in this universe. And this condition has special applicability when it comes to Magic.

2. Begin to acquire those books I recommended in my own (thus far) three books, **Ceremonial Magic and the Power of Evocation, Kabbalistic Cycles and the Mastery of Life, and Kabbalistic Handbook for the Practicing Magician**. I have conveniently listed these recommended books in the “References” section of each of my books, so you will have no trouble finding them. Additionally, my website gives further recommendations and links to Amazon.com, so the books recommended can easily be purchased.

3. Discard all of the confusing (and even contradictory) Qabalah you learned from your New Age books. You can study *The Mystical Qabalah* by Dione Fortune all you want, and pour through *The Ladder of Lights* till your eyes turn blood red, and you will receive nothing more than a fragmented, hodge-podge of ideas and correspondences that are usable as references at best; much as is also the case for Regardie's classic, *A Garden of Pomegranates*. You and I both know this to be true. People praise these books from the roof tops, and 'name drop' them to their 'fellow magicians.' Yet I am still waiting to meet anyone who can honestly espouse the themes and theories in any cogent manner that these books profess to give. They are, in fact, eclectically unbalanced presentations mixed with so much extrapolated New Age conjecture—itsself based on the ramblings of Mathers and his crowd—as to be unbelievable. It was not **you** who could not make anything out of them: it was the material itself and its lack of intelligible presentation that is at fault.

Instead, I recommend you begin to REALLY learn Kabbala; but **only the essentials** that will produce two conditions within you: first, this new learning will give you **one aspect** (only) of a firm philosophical-theological basis from which to operate in daily life, and second, it will provide you with **only** those elements of Kabbalistic thought that are **absolute necessities** when working in Old System Magic. And believe it or not, those necessities are very few and far in between. For the grimoires do not — and I repeat **do not** — operate on the “Qabalah” as preached by the New Age. Instead, the grimoires operate on a Subjective Synthesis that is capable of channeling the forces being conjured, and directing them through your being and body into the world of form. In this way, you will truly begin to use the processes of:

Studying—> Learning—>Understanding—>Comprehending—

Practicing (experiential knowledge)—> Apprehending

that you must, so your Subjective Synthesis can be properly built and polished. Then—and **only then**—will your Magic, Old System Magic, work for you.

To accomplish this, you need only the Kabbalah as I have given in **Kabbalistic Cycles and the Mastery of Life**, or as presented in **Kabbalistic Handbook for the Practicing Magician**. While the presentations in both books are very similar, the latter book is to be preferred for obtaining a more rounded view of the Kabbalistic knowledge you need—and that, for a long, long time. Later, those of you who wish to explore the Kabbalah further and for your own private reasons, would do well indeed to extend your studies to the writings of Waite, Levi, and Reuchlin, particularly Reuchlin’s, **De Arte Cabalistica** (“On the Art of the Kabbalah”). The edition I recommend appears under the ISBN 0-8032-8946-4.

There is something else. There is one and only one current book on Kabbalah that I also recommend most heartily. Its author, Mark Stavish, is almost as ‘Old System Magic’ as I am. He has written a book, **Kabbalah for Health and Wellness**, ISBN 978-0-7387-0977-2, that will afford those of you seeking to apply the Kabbalah in a more immediate, practical way to fulfill that desire. Between my hardcore approach and Mark’s more—shall we say—temperate approach, I think you will benefit handsomely if you buy his book and use it as you feel you should. It is certainly something to consider.

4. Prepare or acquire your Magical Chamber. Instructions for its proper construction were given in my *Magical Thought for the Week* column on my website some time ago. Additionally, in answering readers’ questions, I gave further information in the *Author’s Response to Readers’ Question* column. So as part of your research, please revisit my website, find what you need, and use it profitably. You will be anything but sorry for having done so. Spare no expense or work in making this structure what it should be. For this is the repository of your Spirit. And as such, it must be a fitting exterior-world receptacle for that which is utterly Divine and Holy within you.

5. Set aside two, 30-minute periods of prayer a day. Conduct these periods in your Magical Chamber if at all possible. Get down on your knees—you are approaching the Lord of Creation Who is also within you, and show—not preach—your respect for that Divinity which is...

“nearer than your hand and closer than your breath...” The Psalms lend themselves to such a purpose particularly well. Or if you choose, use prayers from the grimoires; anything which elicits a deep and profound sense of devotion from you. For through the prayers contained in these grammars, you will come to feel those aspects of God that flow through the grimoiric system of knowledge and practice. This will, of course, only purify, sanctify, and strengthen your magical work all the more. As an example, the prayers given below may be found helpful. I have used them for decades; and always, the proper emotional and spiritual responses were immediately perceived within my Interior Realm, and the ends I sought were manifested in my Exterior World (these prayers are to be an ongoing part of your **daily** regimen and **continue** for the rest of your life. You do **not** do Banishing Pentagrams and Banishing Hexagrams daily or other such New Age nonsense: you **pray** daily, and come to touch the Face of God within you. **This** is what you do!



Prayers Attributed to Dr. John Dee

John Dee's Daily Oration for Wisdom from The First Book of the Mysteries

Before my other extemporaneous prayers and more ardent ejaculations to God: This one was the most usual.

My Morning and Evening Oration: for Wisdom.

In the Name of God the Father, of God the Son, and of God the Holy Spirit. Amen.

Almighty, Everlasting, True and Living God stretch forth, now, to my help:

Lord of Lords, King of Kings, Jehovah Lord of Hosts, hasten to my assistance.

Glory to God, Father, Son, and Holy Spirit: As it was in the beginning, and is now, and will be always, even unto the Age of Ages: Amen.

Teach me to properly sense, and to rightly discern, (O Father of all things,) For I desire your Wisdom, because it is all that is: Give your word to my established practice,(O Father of all things,) and fix your wisdom in my heart.

O Lord<sup>18</sup> Jesus Christ (who art the true wisdom, of your eternal, and Omnipotent Father) Most humbly I entreat your Divine Majesty, that you might think myself worthy, in respect of my general piety, to promptly send forth your Wise and tested Philosophical assistance, to that fulfillment of understanding and perfection, that will be of the greatest value towards the enlarging of my praising and glorification to you. And when no one is subject to Death, and at last there is Life in the Earth, to which office is it that I will have been fitted: In particular to whom, according to your eternal foresight, will your beneficent eminence have assigned me: Moreover, truly and most humbly it is my most burning and most steadfast quest to your Divine Majesty, that you would think worthy to send forth from heaven to me, your good Spiritual Ministers and Angels, Namely Michael, Gabriel, Raphael, and even Uriel: and (in accordance with your Heavenly favor ) as often so ever as any other of your true and faithful Angels, who might completely and perfectly inform and furnish me, in the true and accurate, knowledge and understanding of your Secret Mysteries and Mighty Works (Concerning the properties of all of your Creatures and the best use of those natures) and of the unavoidable necessity for the Decree of our Deaths; to the praising, honoring, and glorification of your name; and to confirm to me, and of others (through me) of your many faithful encouragements: and to the disorder and ruin of your enemies. Amen.

Let the Will of Jehovah Zebaoth be done: Let the Will of Adonai be done, let the will of Elohim be done, O Blessed and Most Beneficent Almighty Trinity, yield to me (John Dee) this request, for such a method, whereby to most appease you. Amen.

Since the year 1579. in general by this mode;

It has been most pleasing to me to pour forth prayers to God; Either in the Latin language or in the English (moreover since around the year 1579 by a particularly strange and different method: sometimes for Raphael; occasionally for Michael)<sup>19</sup> Let God, his own mercy, be glorious in me. Amen.

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Prayer of John Dee

O Almighty, Eternal, the True and Living God: O King of Glory: O Lord of Hosts: O thou, the Creator of Heaven, and Earth, and of all things visible and invisible: Now, (even now, at length,) Among others thy manifold mercies used, toward me, thy simple servant John Dee, I most humbly beseech thee, in this my present petition to have mercy upon me, to have pity upon me, to have Compassion upon me: Who, faithfully and sincerely, of long time, have sought among men, in Earth: And also by prayer, (full often and pitifully,) have made suit unto thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and understanding of thy laws and Ordinances, established in the Natures and properties of thy Creatures: by which Knowledge, Thy Divine Wisdom, Power and Goodness, (on thy Creatures bestowed, and to them imparted.) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronounce thy praises, to rend unto thee, most hearty thanks, to advance thy true honor, and to Win unto thy Name, some of thy due Majestical Glory, among all people, and forever."

Of course, where Dee's name appears in the above prayers, insert your own. **AND MEAN WHAT YOU ARE SAYING DURING THE RECITATIONS!** **Do not miss these periods of prayer under any circumstance!** Use no

candles, incense, etc. The Magical Chamber or room must be bare and hollow. It must contain only you, a chair (if necessary) and a small table.

Some Words of Caution and Encouragement

For those of you who insist that they have severed themselves from the religion of their birth and cannot enter into communion with the Christ within them in any way, so be it. But I remind you: before you were able to reason; before you could accept or reject at the level of your current consciousness any concepts and ideas whatsoever, a constellation of such were placed into your unconscious mind. They reside there still, regardless of how much you fume and fuss. That is why I recommend you to "...light a small candle to the God of your youth at least once a year..." By appeasing that area of the unconscious, you will be able to work freely and effectively. Otherwise, you will receive more interference than you may be able to handle. The choice is yours. I know of what I speak, for I was one such as you long ago and that for decades—until I **learned**. Be guided accordingly.

For those whose Catholic or Protestant background is not an issue, availing yourself of the prayers given above will be found to be an enormous asset as you travel your personal Path in Old System Magic.



6. In addition to the above, set aside one, 30-minute period every other day for introspection. That is, establish a session of Self-Analysis which is marked by a ruthless self-honesty. Consider carefully all of the work you have done in Magic thus far using those New Age (or other current, contemporary approaches such as Santeria, etc.) 'techniques,' and ask yourself: "What have they gotten me? I mean, really, how better off am I now for having spent all those months (or years) doing this ritual or that rite; this ceremony or that astral projection? What have I to show for it? Am I better off materially? Socially? Personally? And most important, Spiritually? And if so, then HOW? And how can I measure this supposed 'spiritual development?' Do I still fly off the handle at things that bothered me before I 'developed' spiritually? And if I do, then where is the 'development?'"

Don't rationalize with yourself: therein lies great danger. With sufficient mental effort and honesty, you can either directly trace a given Effect to a Magical Cause, or you cannot. If you can, fine. If you can't: if there is even a whisper of a doubt as to the connection between a perceived (or imagined) Effect and its attributable Cause, disregard the Effect as having been brought about by your magical work. You will be surprised how this seemingly simple exercise will clear away the self-illusion and self-delusion so many of us have been living with for so long. In (self) honesty will be your strength.

I **strongly** suggest that those of you who are intent in following the way of Old System Magic take the next six months to follow through with this "Seven-Point Preparatory Protocol for Old System Magic", as I call it. Do not even think of performing the simple—yet extremely powerful—ritual technique that will be given in this issue of the Journal until you have done so. You are not ready for it—period. You must eliminate much from yourself: all of that which has been preventing you from becoming who you already are. And the steps necessary to effect this process **begin** with the simple steps I give herein. The rest is up to you!

7. There is something else. Something so important, that it may be the single-most vital requirement needed for Magic to work properly. And ironically, it can be the hardest discipline for many people to implement. While this admonition has appeared across time in many books and manuscripts, my first introduction to it impressed me so much, that I would like to pass this same admonition on to you. Perhaps by your considering its original phraseology, it will make the very same marked—and necessary—impression upon you that it did upon me, and guide you unerringly in your magical efforts. The following is quoted from Book II, Part I, Cabalistic Magic, Chapter I, of the **Magus - A Complete System of Occult Philosophy**, supposedly synthesized by Francis Barrett in 1801, from the **Three Books of Occult Philosophy** and the **Fourth Book of Occult Philosophy** (I have modernized the spelling to make it easier to read; otherwise, the quote is exact):

“Therefore, all we solicit is, that those who perceive those secrets should keep them together as secrets, and not expose or babble them to the unworthy; but reveal them only to faithful, discrete, and chosen friends. And we would caution you in this beginning, that every

magical experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by publication; never does any complete effect follow after; likewise all the virtue of thy works will suffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be a magician, and gain fruit from this art, to be secret, and to manifest to none, either thy work, or place, or time, nor thy desire or will, except it be to a master, or partner, or companion, who should likewise be faithful, discrete, silent, and dignified by nature and education; seeing that even the prating of a companion, his unbelief, doubting, questioning, and lastly, unworthiness, hinders and disturbs the effect in every operation.”

Clearly, the astute reader will see herein not only the warning I gave in my own book on Ceremonial Magic regarding the Slingshot Effect and the counsel to work *alone*, but further on the inadvisability of trusting *anyone* soever when it comes to this Work. Companions **cannot** be trusted—none of them. Over thirty–seven years ago I made the error of trusting such a one, only to have him turn on me years later, such that our forty-two year friendship ended, essentially over the very magical matters and experiments in Evocation to Physical Manifestation that he assisted me in carrying out all those years ago. Years later I found out he not only doubted the Operations would succeed, but that he was approaching them as one would an idle curiosity. Such attitudes contributed enormously to the disastrous results (suffered by me, the Operator) of the first Operation, and the near-disastrous results of the second Operation. Add to this his literal “prating”—exactly as Barrett coins—coupled with an overwhelming attitude of self-righteousness and contrived self-importance in ‘doing God’s work,’ and I finally realized that he could not reconcile what he experienced in those experiments in particular (and in Old System Magic in general) with his chosen religious vocational ‘calling.’ It took me decades to realize that what he knew from his *experience* in those two Evocations to Physical Manifestation clashed head on with his comfortable ego-driven sense of religiosity, making it absolutely necessary for him to (eventually) end our friendship in order to self-justify his own comfortable, personally convenient, untested religious ‘beliefs’—not a set of religious tenets that issued from a Faith based upon his own *inner* religious *experience*. If he were to read this today I am certain he would disagree violently, and armor himself all the more with his maniacal sense of self-righteousness, religious orthodoxy and dogma in order to ‘prove’ his ‘holy and ecclesiastical position.’ No matter. “Not by

their *words*, but by their *deeds*, shall ye know them.” The results speak for themselves, as is always the case.

Let this hard learned example of mine be a light to you in those dark places of Old System Magic in which you must walk. You will be the better for it, as you will find out for yourself if you heed these words of caution.

Therefore **be warned—trust no one in this Work!** Rely solely upon God and your own Self—otherwise, you truly can, “Abandon all hope, all ye who enter here.” That is, put no trust whatsoever into any alliance which presents itself to you in any guise, let alone that which disguises itself as the truest of friendships. The admonition, “**To Know, to Will, to Dare, to Keep Silent**” **must** be held to if you are to do your Work and not only survive, but grow as well.

8. Beyond the seven points cited above, there are no other preparatory requirements for you to concern yourself with, as my experience has taught me. You do not have to starve yourself, switch to eating brown rice, sit in some excruciating yoga position, dance around naked, shave your head, have your fingers drip with rings and other assorted baubles, wear pentagram necklaces, stare at people with bulging eyes, walk around in black capes while wearing two pounds of pancake makeup on your face, or put earrings through your ears or bones through your nose. All of that is nonsense. Of course, you **must** obey the strict requirements set down in any of the grimoires you will be working with; but then, that is a future matter and need not concern you now. No, now is the time for you to begin your entrance—or is it, “descent”—into Old System Magic. And of course to do that, all you must do is—**WORK!**

RITUAL TECHNIQUES OF OLD SYSTEM MAGIC

INTRODUCTORY REMARKS

The following Ritual Technique I have termed, **The Daily Aspersions Ritual**. In its brief form, it was dealt with on my website in the column, the *Magical Thought for the Week*. Many of those who read this technique tried

it and found it to be extremely effective. In turn, they sensed that there was more to it, wrote to me, and asked me if I could be more specific and give additional detail that would make the rite even more effective in their daily lives. At the time I chose not to, owing to both the general makeup of the reading audience, and to the whiz-bang, instant gratification, quick-fix New Age crowd that came to the website in droves. Their inane attitudes and general demeanor betrayed their real purpose in coming: not to learn and to WORK, but to try and get something for nothing which they could somehow ‘weave’ into the fabric of their beloved, non-functional, New Age nonsense.

Now however, with the skilled, intelligent group I am now addressing through this Journal (I am serious here) I can spell out in no uncertain terms just how to perfect this ritual. For by doing so, you will find that it not only offers you an ever increasing level of protection from those evils that truly do roam this world, but that in addition, it will attract increased opportunity of all types to you: material, social, and mental, while balancing your emotional nature in a way you have never experienced previously.

Additionally—and perhaps most importantly of all—it will enable your unfolding Spiritual Nature to do so in a balanced and harmonious manner and to such an extent, that you will truly ‘feel’ yourself becoming more and more spiritualized for the first time. That is, your Unfolding Spiritual Nature will become a vivifying **reality** to you.

As you continue these daily aspersions, the concept of “spiritual growth” will be replaced by that of “Spiritual Unfoldment,” and you will know just what that means by your *realization* of it. For it will result in a *growth of consciousness* that will enable you not only to call down or summon up power, but to direct it safely, effectively, and flawlessly through your newly forming Subjective Synthesis.

What is to follow immediately below originally appeared in the December 11 – 17, 2006, *Magical Thought for the Week* column on my website as mentioned. I have reproduced it here in its entirety for your convenience, so you can easily compare it to the expanded, full version of the rite that follows directly below it, in **red**. It is important that you adopt a highly discriminating and analytical attitude in these matters: an attitude that careful comparison will indeed help to foster within you. We begin.

THE TECHNIQUE PROPER

A SIMPLE MAGICAL ASPERSION FOR PROTECTION AND THE ATTRACTION OF OPPORTUNITY

If you would believe the current trends of the times, your daily regimen of magical activity would probably begin with the Lesser Banishing Ritual of the Pentagram (LBRP) followed by the Banishing Ritual of the Hexagram (BRH), not to mention all of those ‘necessary’ signs and hand/arm gestures that are ‘indispensable’ in getting you started for the day, or ending your day on a ‘proper’ magical note. Then too, after years of faithful execution of these required rites, you might be wondering why you are in the same place you were when you began. Or indeed, at a worse place in life than the day you started. All too often, such are the complaints made by those who have accepted the “Magical Current(s)” of the day. These sincere workers in Magic found—as so many of you who wrote to me have stated—that these so called “Currents” and rites just do not work. So what to do?

The following is an Old System of Magic derivation and application that is simplicity itself—but one that works very well. It has not only been used by myself successfully throughout the decades, but by my current students in the Oral Tradition as well. Additionally, my friend and colleague in these matters, Mr. Mark Stavish, has also been recommending it to his own students: and they have been reporting rather interesting and positive results by using it, to say the least. These highly educated, intelligent and hard working people have attested to it as being indispensable in their daily lives. For this simple ritual not only provides a maximum of protection in *all* daily activities, but attracts to the practitioner no small amount of opportunity—both spiritual **and worldly**. It does this, because unlike the LBRP and the BRH which—as their own adherents admit—diminishes throughout the day and night, the *effects of this ritual act build up and actually intensify over time*. Day after day, week after week, month after month, its effects continue to build, bringing more and more of those desirable things in life; while neutralizing or removing those negativities and evils that can beset the magical practitioner.

Throughout the following ritual act, do **not** concern yourself with any “visualizations,” gestures, or the like. This is not New Age fad ‘Magic.’

Instead, *focus on your movements*, i.e., *on the physical actions themselves*, and *recall to mind your purposes*: to invoke protection and to bring forth those opportunities of the Spirit and of Malkuth which you desire. Nothing more. Simply be conscious—but **fully** conscious—of your actions and intentions.

MAGICAL RITE FOR PROTECTION AND THE ATTRACTION OF OPPORTUNITY

Obtain a new, earthen vessel never used for any other purpose (thus assuring its efficacy—see my paper on “Efficacy” in the December 4 – 10, 2006 *Magical Thought for the Week* column on my website.) Be sure the vessel is unglazed. It is best to do this on a day and hour ruled by Venus. Likewise during this time, obtain a new container of ordinary table salt, and a new bottle of Extra Virgin Olive Oil (be certain the olive oil comes from the Mediterranean, but preferably, from Italy. Do not use any from America, Australia, Turkey, or Spain.)

On a day and hour ruled by Jupiter, obtain a new container of mountain spring drinking water. That is, water that has only been filtered and irradiated by ultraviolet light.

Enter your Magical Chamber, stand at the center of the room, face East, and add some of the water to your earthen vessel. After this, place a small quantity of salt from the container into your right hand, and slowly pour the salt into the water. Do not stir the salt-water mixture.

Now, take one step forward with your right foot, and bring your left foot up to meet it at your new position. Place your right hand into the water, withdraw it, and begin sprinkling in the East as you recite the following:

Thou shalt purge me with hyssop O Lord, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow. (From Psalm 51)

Recite this blessing only ***once*** as you move from the East, through the South, through the West, the North, and return to the East. That is, you repeat the prayer and the sprinkling ***slowly, focusing on the words and your mechanical actions.***

Return to the center of the room, and face East once more. Take a drop of Olive Oil from its container, and place it on the tip of the index finger of your right hand. If you are a Christian or come from this tradition, mark a Cross on your forehead (Up to down, and from right to left) while focusing on your intentions of protection and opportunity. If you are from any other religious tradition, simply touch the Olive Oil to the center of your forehead. This ends the rite.

As you will find, this Old System Magic rite—as with all Old System Magic—is most certainly built upon principles. But it is not my intention to go into them here. Nevertheless, what is given here will be of inestimable value to those who follow it—daily.

One final note. This ritual action is to be performed twice a day, every day, the second performance to be done no sooner than 8 hours from the first, and no later than 12 hours.

Enjoy your new found protection and opportunities.

(End of paper as it originally appeared in the Magical Thought for the Week column of December 11 – 17, 2006.)

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The FULL Daily Aspersion Ritual (also referred to as the Magical Rite for Protection and the Attraction of Opportunity) now follows. As mentioned, it is the exact, expanded form of that which I teach to my personal students. Nevertheless, it is quite effective. If you follow the instructions given, I think you will be more than a little surprised at the results you receive—and even more delighted with that which it brings to you.

**THE FULL, EXPANDED MAGICAL RITE FOR PROTECTION AND THE  
ATTRACTION OF OPPORTUNITY**

Obtain a new, earthen vessel never used for any other purpose (thus assuring its efficacy—see my paper on “Efficacy” in the December 4 – 10, 2006 *Magical Thought for the Week* column on my website.) Be sure the vessel is unglazed. It is best to do this on a day and hour ruled by Venus. (Use the Free Kabbalistic Cycles Calculator on my website to determine the appropriate time(s) for your location. You may also want to consult my book, **Kabbalistic Cycles and the Mastery of Life**, as it gives further explanations on the correct use of the Cycles.) Likewise during this time, obtain a new container of ordinary table salt, and a new bottle of Extra Virgin Olive Oil. **Be certain the olive oil comes from Spain!** This is the **exact opposite** of what I originally wrote in the paper above. Why? Because over the past months things have changed. Much of the olive oil from Italy—and indeed, from the entire Mediterranean—is now blended with olives obtained from Turkey and Greece. Thus, you cannot be certain of its character. In addition, American Olive Oil is now blended with oil imported from Australia, Greece, and Italy. In the meantime, one company from Spain has assured the integrity of its oil as being pure, i.e., obtained from olives only grown in that country. I have ‘tested’ it out, and it works very well. This olive oil can be purchased under the brand name, “Pompeian Extra Virgin Olive Oil.” I highly recommend it (if I can obtain it where I live, I imagine it is available at almost any grocery store.)

On a day and hour ruled by Jupiter, obtain a new container of mountain spring drinking water. That is, water that has only been filtered and irradiated by ultraviolet light.

Enter your Magical Chamber, stand at the center of the room, face East, and add some of the water to your earthen vessel. After this, place a small quantity of salt from the container into your right hand, and slowly pour the salt into the water. Do not stir the salt-water mixture. Place your right index finger into the salt water, and trace a cross on your forehead. Trace the vertical arm first, from top to bottom. Then, trace the horizontal arm from right to left. While tracing the cross, recite,

***“In nomine Patris, et Filii, et Spiritus Sancti. Amen.”***

**NOTE:** Use the salt water for tracing the cross for 4-6 weeks. This establishes a ‘baseline’ for the ritual in your Subjective Synthesis. That is, it allows your subconscious mind to become used to the rite, and enables it to channel ever-increasing amounts of spiritual energy through you and into

your daily life. After the initial 4-6 week period, continue tracing the cross, but do so with the olive oil only! That is, do not use the salt water anymore for the cross. Thus, once you finish your 4-6 week ‘training period,’ simply trace the cross using the olive only from that point onward.

Now, take one step forward with your right foot, and bring your left foot up to meet it at your new position. Place your right hand into the water, withdraw it, and begin sprinkling in the East as you recite the following:

***“Thou shalt purge me with hyssop O Lord, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.”*** (From Psalm 51)

Recite this blessing only ***once*** as you move from the East, through the South, through the West, the North, and return to the East. That is, you repeat the prayer while sprinkling ***slowly, focusing on the words and your mechanical actions.***

Return to the center of the room, and face East once more. Take a drop of salt water from its container with the index finger of your right hand once again. While tracing a Cross on your forehead as before, focus on your intentions of protection and opportunity. This ends the rite. (Of course, after the initial 4-6 week period, you will change this part of the rite too, by replacing the salt water with the olive oil.)

As you will find, this Old System Magic-rite—as with all Old System Magic—is most certainly built upon principles. But it is not my intention to go into them here. Nevertheless, what is given here will be of inestimable value to those who follow it—daily.

**ONE FINAL NOTE:** This ritual action is to be performed twice a day, every day, the second performance to be done no sooner than 8 hours from the first, and no later than 12 hours. Should you encounter some extraordinary conditions in daily life; situations that have been thrust upon you by others, seeming to have come out of nowhere, or should you feel as if some unknown evil or negative condition has entered your life, ***do the ritual three times a day and continue as such until the evil or negative condition has been removed.*** Such untoward events are likely to happen when you begin working in Old System Magic, simply because you are attracting the attention of ‘things that go bump in the night.’ Make no mistake about it. These evils (or intelligent, invisible malignancies) most certainly do **not** care

about the ritual nonsense your New Age counterparts engage in: but they **do** and **will** care about your Old System Magical techniques. Count on it!

Enjoy your new found protection and opportunities.

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STUDIES IN THE GRIMOIRES – THE FOURTH BOOK OF OCCULT PHILOSOPHY

PART I OF II

CONCERNING THE THREE BOOKS AND THE FOURTH BOOK – AND SOME UPSETTING REMARKS

All of us have heard it: ‘**The Three Books of Occult Philosophy**,’ written by Henry Cornelius Agrippa are the most important; the most necessary; the most vital books on Western Magic ever written! No one can live without them! No one can do their magic successfully without understanding these books in their entirety, and using them as constant companions in their research into that great cathedral of ‘modern magic,’ the Western Magic of the Golden Dawn, etc., etc., etc.!’

Well, ladies and gentlemen, I am here to tell you that this rote fabrication is just that: a fabrication of New Age dilettantes. If the truth be known, there are very, very few contemporary practitioners of magic—and especially those of so-called New Age ‘magic’—that are capable of understanding a single page of that tome, much less use it in their daily New Age practices. Count on it. They use it as a magical ‘name dropping technique’ to impress others of their lodges, groups, and Orders, as well as their ‘adepts’ and ‘masters,’ but that is about it. In reality, neither they nor their ‘superiors’ have the faintest idea of what the books contain. Why? Because besides the specific reasons I cite below, such individuals are not interested in True Magic, but in the quick-fix which of course, does not exist. Nevertheless, we must look to specifics in order to understand why we use them in a rather different way.

As to the actual authorship of the *Three Books*, I have covered this point in my first book, **Ceremonial Magic and the Power of Evocation**, so it would be pointless to rehash it here. However, due to the enormous number of circular arguments in the *Three Books*, their unbelievably bad rhetoric (which is poor even for its 16th century Latin edition and equally so for their 17th century English translation) their stilted logic combined with dense ramblings that confuse a specific point under investigation beyond all recognition, *it is my position that these three books are simply not needed as postured, since they do not initially aid the Operator in any practical way whatsoever.* That is, there can be a vast difference between *desirability* and *applicability*; and in this instance, that difference is astronomical.

In addition, their format of presentation compounds the usability issue even further, introducing no end of doubt into those conclusions that the assiduous researcher will eventually come to after he or she has labored to unravel the mass of confusion as best they can. This, due to the *Three Books*' absolute lack of *interior logic* which must be *assumed*, if sense is to be made of the material given in them such that the *inferred* information can be applied in practice. Such an assumption can be disastrous in and of itself, for a myriad of reasons.

But—and this is the key point—that which is **said** to have been synopsized from them—the **Fourth Book of Occult Philosophy**—*is the most valuable single reference work we have when working Old System Magic.*

In the 1985 Heptangle Books edition of the *Four Books*, the publisher writes:

“Viewed as a manual, one would expect to find and does find much summarization from the other three books. Some would criticize the work for the repetition it does contain, and on this basis affirm that no author would so liberally reproduce himself; and on that basis the work is condemned as a technically superior forgery. It is, however, inherent in the nature of a manual to be a summation and a repetition of the text to which it is a hand-book. If there is a complaint concerning repetition and lack of originality, it is due to a lack of understanding of the work.”

Of course, “..lack of understanding of the work” refers to the one condemning the *Fourth Book* for its supposed “...lack of originality..”

What we have in the *Fourth Book* then, is a direct, clear, succinct **abridgement** of those qualities, conditions, and properties—not only of the mental state the magician must achieve—but of the materials of his Art and Science that are needed for Old System Magic to work. **This** is the *Fourth Book's* virtue. **This** is why it is to be studied with a religious zeal, **after** the would-be magician of Old System Magic has diligently completed his or her Preparation for Old System Magic as outlined earlier in this Journal. That is, in addition to one's ongoing daily prayers and sundry other tasks, the *Fourth Book* is to be studied and restudied until not only are its admonitions and counsels comprehended by the magician's subconscious state of Subjective Synthesis, *but that the peculiar magical feelings underlying the material are powerfully felt; experienced as a strange sensation in the consciousness of the reader: this, as a consequence of the material having been Apprehended by the Subjective Synthesis of the magician.*

I refer to this ‘feeling-phenomenon’ as a “change-of-brain state”: one in which the magician perceives the outer world as a magical realm wherein all possibility exists. In other words, he or she literally sees the world as a place of magical existence; one in which even a drop of dew on a leaf in the early morning hours, will send the magician into a state of ecstasy or rapture. *This is the 14th century change-of-brain state. This is the state in which all Old System Magic must be performed, if it is to be successful.* I am aware that you, the reader, have not previously heard of this. I am also aware that I have not mentioned it in any of my other writings. I purposely chose not to go into this matter until now, since it is something I teach only to my private students in the Oral Tradition; something which all of them have found to be a very real and true experience, and one that enables their magic to work.

While I cannot instruct you, the reader, further in this change-of-brain state through the written word, yet it may be that you being aware of it as a conscious construct will in some way help you along your own Path in Old System Magic.

As to the *Three Books* themselves? They are to be used **after**—and only **after**—Comprehension and Apprehension of the material of section I in the *Fourth Book* has been achieved, as counseled above. That section, **Of Occult Philosophy, or of Magical Ceremonies**, is the section of the

Fourth Book being referred to here. When this material has become part of your subconscious state of Subjective Synthesis, and you **then** turn your attention to the *Three Books* proper; **then** and **only then** will your eye of understanding has been opened. Then and only then will you glean in the *Three Books*, wonders and knowledge such as you could not have seen, let alone understood, before. This is how to use the *Three Books of Occult Philosophy*. This is how to have them open their treasure vault to you; not in the happenstance way you have been advised by those who live in ignorance and call it bliss.

When indeed you are ready for them, I strongly recommend the presentation of the *Three Books* as given by Donald Tyson (ISBN 0875428320). He has been careful not to change the original material, but to add his edits and annotations in a clearly marked way so as not to destroy, or in any other way alter, the original material. This is the mark of a true scholar. And while I personally do not rely on his edits and annotations owing to their possessing a much too heavy New Age flavoring for my taste, his otherwise erudite style and presentation format of *The Three Books* show him to be a magician who has forgotten more True Magic than his contemporaries will ever understand.

Concerning the *Fourth Book* proper. Personally, I use the original 1654 edition along with the 1985 Heptangle printing. However, since Stephen Skinner has produced his masterful 2005 version of this book, I have added it as well to my list of research copies when delving further into its mysteries. This edition, ISBN 0892541008 was published by Ibis Press, and is currently available. I strongly recommend that readers of this Journal purchase and use it as instructed herein.

As to Mr. Skinner's efforts in this matter: I have appended my review of it below for your convenience. (This review originally appeared in the *Magical Thought for the Week* column on my website, some months ago.) —

Review — The Fourth Book of Occult Philosophy

Stephen Skinner's production of the **complete Fourth Book of Occult Philosophy** is the finest version I have seen outside of the 1654 original edition (a copy of which I am fortunate to have in my own library.) Word for word—whether in Latin or English—his impeccable scholarship and magical accuracy shine through. The book's annotations—

clearly indicated by copious footnotes; its structural rearrangement of the six works it contains; and its placement of the Latin verses in the conjurations of the Heptameron, set this text apart as one of the most important texts of Renaissance Magic extant.

Skinner's book is judiciously divided into two parts, making it easier to see and understand the flow of the material. This alone is a great improvement over the original 1654 edition in which the six volumes were randomly scattered throughout the book. The six works contained in the two parts, and which make the *Fourth Book* complete, as I have noted, are:

PART I – MAGIC

1. Of Occult Philosophy, or Of Magical Ceremonies: The Fourth Book
2. Heptameron or, Magical Elements (what my own book, Ceremonial Magic and the Power of Evocation is based upon)
3. Isagoge: An Introductory Discourse on the Nature of Such Spirits
4. Arbatel of Magick: Of the Magick of the Ancients

PART II – GEOMANCY

5. Of Geomancy
6. Of Astrological Geomancy

His Bibliography is also interesting, and most of the works cited there—his own included—certainly belong in the library of every serious Practitioner of Old System Magic.

In one of my own books I commented upon the current day change of spelling of the word, “Magic” to “Magick.” Notice that in Book 4, the Arbatel, we find the addition of the letter “k” to the word. Meaning that at least as far back as 1654, the word had a dual spelling. While the New Age claims this as their own invention, clearly, it is not. Crowley is credited with having ‘devised’ the word so to speak, in order to distinguish his version of “True Magick” from the “Magic” practiced by ‘ignorant, superstitious fools’ — such as the geniuses who gave us *The Fourth Book of Occult Philosophy*?

Clearly, he popularized the contemporary spelling and used it in devising his own system of Magic. But from what it has come to mean today in the New Age community, I for one am absolutely ecstatic in numbering myself among that group of ignorant, superstitious fools who hold to Old System Magic exclusively.

As Skinner also points out in the *Fourth Book*—and as I have indicated in my own books—the serious magician should also purchase a copy of Joseph Peterson’s, **The Lesser Key of Solomon**. As with Skinner’s books, Peterson’s labour is also an example of impeccable scholarship; an erudite production that requires detailed study and careful understanding if for no other reason than—it works!

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## ANSWERS TO READERS’ QUESTIONS

Even though this is the debut issue of the Journal, there have been quite a few questions received thus far. Happily, almost every question has been in regard to one Old System Magic issue or another, while showing the querents to have ‘done their homework.’ I will answer only three questions in this issue, since it has become much longer than I originally anticipated, and we still have a fair amount of ground to cover. As with any new project however, this Journal will ‘hit its stride,’ and a more organized format and more reasonable length will eventually emerge.

Please Note: all questions are paraphrased to save space. Thus they are presented in a more concise manner than they appeared in the original (e)mails

**Question 1** — Can you give us more templates for making charges? For instance, how would one phrase a charge to easily and quickly remember everything read, heard, or seen? How would a charge for better health be phrased, etc.? These would really be helpful! — Felix S.

**Answer 1** — While it is clear you are thinking things through and getting the gist of Old System Magic, please don’t continue looking for ‘recipes’ and ‘instant answers’ to questions that you (or any individual) can only answer for yourself (or themselves). Remember: one size does not fit all!

The charge ‘templates’ I gave in my books and on my website were intended to *spur a mode of thinking*; one that uses the individual’s own Subjective Synthesis in order to compose an effective charge that has a *personal* meaning for that individual. *It is into such a personal charge that the summoned or evoked force is then effectively channeled through.*

You see, charges that work for me will not (necessarily) work for you or for anyone else: this is the individuality behind all effective magic, and what people do not want to hear. They are so use to instant gratifications and quick fixes, that they simply cannot get it out of their heads that such things do **not** exist in Old System Magic! It is as simple as this: *individual efforts must* be made if the magician is to succeed in this ancient art and science. I do suggest the following as an aid to entering the mode of thought required when “Designing a Charge,” as I term it.

Sit down with pencil and paper, quietly, undisturbed by others, and carefully consider the ends you seek. Next, you must contemplate what those ends mean, i.e., what the fruits of those ends will net you in this world—and this in their very *essence*—and *how that essence can be captured by a series of words and phrases that are a product of your considerations, contemplation, and internal promptings*. Your Subjective Synthesis will help you in this, if it is well built and polished. If not, you will have trouble in that you will miss the mark in the wording of the charge and you will know it. Things just won’t ‘look’ or ‘feel’ right to you. In either case, I recommend you perform a complete Kabbalistic Analysis on the desires, using the simple techniques I gave in the **Kabbalistic Handbook for the Practicing Magician**. Making such an analysis will ‘force’ the Subjective Synthesis into recognizing the desire. As a result, it will give you just those right intellectual impulses that will enable you to write an effective charge for whatever—and I do mean whatever—you desire. Take no short cuts: that is what Old System Magic is all about. It works because **you WORK**. That is why it is so effective.

**Question 2** — Does it really matter that I paint the magical implements even though they come from the old grimoires? I mean, all I have been taught for years is to use qabalistic colors on everything including the circle and now you say to throw that all out and use just plain stuff? Are you serious? I want to learn old magic but I just can’t get these ideas of modern magic out of my head! What can I do? — Andrew K.

**Answer 2** — My dear Andrew: you are learning, and doing your best to break free from the nonsense you have been fed for so long. Yes, it really matters if you paint your Old System Magic impedimenta with all those Kabbalistic colors because in effect you are mixing systems, and the effort will blow up in your face. You will bring about a Slingshot Effect of the like you (perhaps) never saw before, and will wonder what happened—that is, after you pick yourself up and crawl out of the circle, should you be fortunate enough to be able to crawl: either literally or figuratively.

And yes, I am damn serious about making a complete, clean break from that which never netted you anything. You and I know the magic taught today does not work: that is why you are reading this Journal. You need not justify anyone's *a priori* (meaning, independent of experience) system: you need results. Pure and simple. Please follow the directions I gave above under Preparation for Old System Magic. What is given there is not a “template;” it is a *process* I have hammered out over a forty-four year period of study and experimentation in Magic, and which I have taught to others for well nigh on twenty-five of those forty-four years. And it works.

If you are serious about extricating yourself and building the life you want—and I believe that you are—follow the counsel given in that column. After the smoke of the extrication clears, you will not regret what you did, or what you went through in order to extricate yourself.

**Question 3** — I know I am getting ahead of myself here but is there any grimoire you recommend for beginners? I would really like to get on with this business of evocation but don't know where to start. Any advice? — Sandy T.

**Answer 3** — No, I don't give “advice.” Many years ago when I was a very young man, my high school Principal told me, “People don't really want advice, Joe. What they want is agreement with their own decisions.” And he was so right.

But I do make suggestions based upon my own similar experiences and those of my students. And here, I suggest you stay as far away from Evocation to Physical Manifestation as you can, and for quite some time. Why? Because it is obvious you are not prepared for it. In the first place, there is no such thing as a ‘Grimoire for Beginners.’ There are grammars that are easier to work from, but even they demand much from the Operator.

And secondly, ‘...getting on with the business of Evocation...’ belies an attitude in which Evocation is seen as some kind of weekend activity you engage in to straighten out your life: a life that you made a mess of because you **reacted** to something instead of **acting** on it. There is a significant difference between the two. No doubt you reacted without thinking, or reacted from a completely emotional basis. That is **not** how Evocation to Physical Manifestation is to be approached. Yes, you have life-problems. Yes, Evocation to Physical Manifestation can be a tremendous help in removing those problems or straightening them out. But to go into the Ceremonial act as a ‘quick-fix’ remedy will avail you nothing except pain and absolute failure.

You will note I always write, “Evocation to Physical Manifestation.” I do this purposely to differentiate this Ceremonial action as expounded by the grimoires from that flippant absurdity preached by the New Age. And the real type of Ceremonial action is unbelievably serious and dangerous, simply because you are not projecting some psychological complex into some quickly whipped-together circle as the New Agers do. No. This is the real thing, for in the Ceremonial act of Evocation to Physical Manifestation you are going to Call Forth or Summon Up one of the Fallen, and they are living beings whose nature is chaos itself raised to the nth level. They have existed since the Creation of the world, have infinite mentality, are unimaginably devious and cunning, and are always antagonistic to the one summoning them. Not out of a personal hatred for the Operator, but simply because their nature is such. In Part II of *Studies in the Grimoires* we will deal with the Heptameron proper. And while it is the ‘simplest’ grimoire to work from in many ways, it nevertheless has the same dangers and inherent difficulties of, say, the *Clavicula Salomonis*, the *Grimorium Verum*, or the *Grand Grimoire*.

So relax, Sandy T., and get such thoughts out of your head for quite some time. “***Magic is done from the inside out, not the outside in***” as I constantly tell my private students. You must achieve a certain growth within your consciousness before you can handle—and channel—the enormous forces you will be contacting. This takes time. Time and WORK! Be guided accordingly.

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CONCERNING THE SUFFUMIGATIONS AND FIRE OF THE MAGICAL ART

PART I OF IV

USAGES OF TERMS, HERBALS, AND SOME GENERAL CONSIDERATIONS

“Why do you advocate using the term, “Suffumigation,” instead of the more familiar terms, ‘Incense’ or ‘Perfumes,’ when referring to odiferous materials that are employed in various magical rituals, rites, and ceremonies? Indeed, are the terms not interchangeable? Don’t they really mean the same thing?” I have been asked this question many times. These are all valid questions, and ones that deserve a concise answer. If for no other reason than to enable your Subjective Synthesis to understand precisely how these burning masses and their odors enable or at the very least enrich the materialization of magical efforts. So let us begin.

In the grimoires, one typically finds the terms, “Perfumes” or “Suffumigations” or even, “Suffmigrations.” For instance. In the **Heptameron** we find, *The Benediction of the Perfumes* in one place while the phrase, “The Fire which is to be used for the suffumigations is to be in a new vessel of earth or iron; and let it be...” In the **Grimorium Verum**, mention is made “of the Perfumes” and “*The Orison of the Aromatic Perfumes.*” The **Grand Grimoire** refers to the herbs and woods used in the Rite as either a “...wood or incense...” while the **Geotia** simply refers to such materials as “Fumes,” “Perfumes,” “Stinking Fumes” or “Sweet Perfumes.” In the **Clavicula Salomonis** the terms used are “Perfumes... Spices... and Fumigations.”

It certainly seems that the terms for these materials are interchangeable, and I am nit-picking over unnecessary detail. Let’s see if this self-leveled accusation is correct or not.

If you study the use of odorous materials in Old System Magic, you will find two obvious things:

1. The material itself—be it a herb, wood, oil, or even the Fire used in the rite—is a static thing in and of itself until...
2. The two are *combined*, at which point the union produces a fume...or suffumigation.

That is, the ‘virtues’ or magical properties of the herb, wood, or oil are not ‘released’ until they are activated by a convenient Fire built at the site of the Operation. It takes but little analysis to realize that the Fathers of the Grimoires employed the terms perfumes, fumes, incense, suffumigations, etc., in an interchangeable way when writing, yes. But **not** in terms of their use. That is, they saw the use of herb, wood, oil, and Fire as a *Cause-Effect relationship: one that was vital in producing the result the ritual or rite was designed to produce*. They did not interpret these “suffumigations” as moderns do today: as some convenient odor meant as a “stage prop” to ‘get them in the mood,’ or to generate a cloud as a “vehicle” for an evoked spirit to manifest into! There is a fundamental difference in understanding and establishing a Cause-Effect relationship in any matter, and using some ill-understood or misunderstood contrivance to add ‘mystery’ to those already sacred magical mysteries with which Old System Magic is concerned!

Thus, in order to keep my own Subjective Synthesis clear on this matter, I always think and use the word, “Suffumigation” to mean *that herb/wood/oil and Fire combination meant to establish a particular Cause-Effect relationship that is congruous to the nature of the magical operation, and therefore to the manifestation of the intention for which I am carrying out that operation*. In short, I am keeping my magical script, ‘literate.’ But just what does this Suffumigation produce that enables the rite to go off smoothly, and what are the mechanics behind it that helps to support the successful conclusion in any magical operation?

Of itself, the odor of any herb, oil and wood produces a change-of-state in the ambient atmosphere of the site of the Operation. That is, there is a change in the physical atmosphere that is induced by the odor of the substance being used. In the same way, the Fire produces more than simple heat: it produces its own change-of-state in the ambient atmosphere of the Operation as well. However, neither one—in or of itself—is either capable of, or conducive to, producing that ideal third change-of-state required for the manifestation of the spirit (if one is summoned for this purpose) and for

the intention of the Operation to be made manifest (over some interval of time).

To put it another way, the odor of the Suffumigation produces one—let us call it—frequency, while the burning Fire produces another frequency in the atmosphere of the Site of Operation. Neither has the ability to support the Operation and its intention, until the Suffumigation and Fire are combined, i.e., until the Suffumigation is added to the Fire. When that is effected, a third frequency—completely different from either that of the Suffumigation itself or the Fire itself—is thus created. And that third frequency is what enables both the manifestation of the spirit (if called for) and the intention of the Operation to successfully manifest in the world of form. ***Thus, the herb/wood/oil suffumigation constitute a CAUSE, and the Fire, another Cause. But when the two are combined, an EFFECT is produced: the effect necessary to support and sustain the entire rite itself.***

Of course, the other parts of the ritual, rite, or ceremonial action must also be carried out correctly so success can be attained. ***But without the correct Suffumigation and Fire combination, it has been my experience that no magical rite—no matter how flawlessly carried out—will succeed without this vital Suffumigation and Fire combination.*** We are not dealing with magical “props” or “neat smells” that get us “into the mood” and “...like ya’ know, feelin’ groovy, man, so I can do my magic thing.” Never. We are dealing with components of a solemn rite; components that are necessary for the intended effects to manifest in the world of form; components that are very similar in form and purpose to the numbers of a combination lock that—when dialed in the correct sequence—open that lock for us, so we can obtain that which we desire. You would do well to consider this argument and its line of reasoning in further building and polishing your subconscious state of Subjective Synthesis.

There are a few Herbals I recommend. All are immediately available, and will provide you with the research base you will need for determining the correct Suffumigations to use in your own Old System Magical Work. Do not be deceived: remember Step 1 in the section of this Journal, Preparation for Old System Magic? That applies to all those whiz-bank New Age books on herbs, incense, and oils that you are so fond of, and which are filled with more errors and multiple associations than Carter has liver pills! Scrap them all! They will get you into no end of trouble, and have you wondering where you went wrong as you are licking your wounds from

that botched magical operation. Recall my analysis above as to the mechanics behind the use of the Suffumigation and Fire combination, and you just might agree with the reasoning presented there.

Realize that save for Culpeper’s book cited below, the others do not list immediate planetary or zodiacal attributions of the plants. However, they give you the much needed information so that you can determine the herbs, woods, or oils that are essential to your own magical efforts. Don’t fret: the faculty for making such personal determinations will come to you quicker than you may now suspect. While you may temporarily default to certain New Age herbals as an excuse until you “get your feet wet” I do not advise this. There is no time like the present for anything, and never an ideal time to break a habit or dependency—including the dependency on New Age nonsense. Meaning, it is in your own best interest to learn the details of making such herbal, wood, and oil assignments now. And in future issues of this Journal, I will teach you exactly how this is done. The herbals you should obtain are:

1. The Herb Book — by John Lust
2. Culpeper’s Color Herbal, edited by David Potterton
3. A Modern Herbal — by Mrs. M. Grieve In Two Volumes (Volume I, A–H. Volume II, I – Z.)

In reality, these are all the herb books you will ever need. Remember also, that most of the grimoires will have their own recommendations for the suffumigations. For example. In the **Heptameron**, for *Operations on the Lord’s Day*, you will find “Red Sanders” (Red Sandlewood) is called for.

In the next issue of the Journal, we will delve into this matter of Suffumigations and Fire of the Magical Art. You might be surprised at how important this subject is in the Work that we do.

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## IN THE NEXT ISSUE —

A new section entitled, *Experimental Old System Magic*, will begin! This part of the Journal will deal with the various Impedimenta of Old System Magic: how they are made, consecrated, and used in the rites of High Ceremonial Magic. As with *Studies in the Grimoires*, this will be an ongoing column and will appear in each issue of the Journal, beginning August 17, 2007 onward. The first Magical Weapon discussed will be—

The Blasting Rod – It's Preparation and Use – Part I of III

I think you will be delighted at what you will learn.

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SPECIAL ANNOUNCEMENTS

Many of you asked to be informed when my Occult Horror novels would again be available. My latest novel, **NightShadow**, completed in 2002, has finally been released. It deals with the true purpose behind that blackest of Old System Magical practices, *Infernal Necromancy*. Below is a short synopsis of the book.

If you care to read part of the first chapter or order the book, simply copy and paste the link below into your browser, and it will take you to the publisher's website. In 45 days or so, it will be available at Amazon.com, B&N.com, Borders.com, etc., but at the higher price of \$17.99 It can be obtained directly from the publisher now however for \$12.95

Geometries of the Mind and **The Altar Path** are being reissued in new editions as well. Both will be available from the same publisher, AuthorHouse, within the next 30 – 60 days.

NIGHT SHADOW – NOW AVAILABLE!
OCCULT HORROR FICTION!

It's a bitterly cold January day in 1976. Gus Breach, the Chief of Police, his three deputies, and Frank Lewis the town mortician, have no idea that the discovery of a strangely dressed, headless and bloodless corpse lying on a deserted mountaintop road, is about to plunge them and the residents of Kulpville, Pennsylvania, into a holocaust that cannot exist by any reckoning of human experience. A desecrated grave, strange markings in the snow and signs of a violent struggle, all push Breach's former experience on the Pittsburgh Homicide Squad past the limit. A few rejected memories of a similar event trigger his intuition, and the old cop's blood freezes as his instinct "To Protect and To Serve" is thrown into high gear.

Brutal murder after brutal murder forces the Chief to call in the State Police and then the Army, but to no avail. All weapons are useless against the floating patch of darkness that conceals the NightShadow monstrosity within. Only when the aid of Abraham ben Yakov, a retired psychiatrist, is enlisted, can the horror be met head on. He alone knows the secret about NightShadow. A secret that involves a conspiracy formed on both sides of the grave; and an enemy he knew throughout his life he would one day have to face...and try to destroy.

Accompany Breach, Yakov, and the valiant few as they confront the madness that is NightShadow—that is, if you *dare*.

This book is now available at:

<http://www.authorhouse.com/BookStore/ItemDetail~bookid~44887.aspx>

\$12.95 paperback (6x9). ISBN: 9781434306951