

HOLLINGS FROM THE PPI

an apocryphal edition



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AND

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Cover Illustration — Apolonius the Mage revealing the true identity of the
Empusa Vampire

Isagogical commentary, errata and answers to readers questions

In the previous number of our journal, we have talked about The Aspersions Ritual as a part of the Protocol for Entering Old System Magic. It seems that many Old System Magic students enjoyed it and have read it really carefully.

Well, like any new beginning, it has its downsides...

Shortly after I released the issue, I observed that I made a mistake regarding the tracing of the circle, mistake made because of not thinking (in the acute process of writing the material) to the lines of the circle but to the spaces between those lines. Of course any of those who already practice the ritual got my original point and a little thinking solves this problem. So, I decided to let this issue to be solved by a further errata. However, I was glad that my readers observed the mistake, fact that gives credit to the intelligence of Old System Magic students. Here is a letter received from such a clever student:

Hi George,

Between Ceremonial Magic and the Power of Evocation, "the magical thought of the week", and your new "apocryphal edition of the journal" I'm catching a discrepancy in the description of the circle template, specifically the number of circles drawn. In his commentary to the Heptameron from 'Ceremonial Magic' Lisiewski at the top of page 135 writes "By referring to figure one above, the reader will see that the circle is actually a series of four circles – the center one being the area of operation." I had always been confident in this description until I read the following from his article on the Magical Chamber from The Magical Thought of the Week. First he writes "As to the 'Circle Template' This is a series of concentric circles, the outer of which is nine feet in diameter, the two inner of which are a hand's breath distant from each other (I covered this matter in detail in Ceremonial Magic and the Power of Evocation." One outer and two inner indicates to me three circles. Then later in the article "The wooden Altar is that basic design taken from The Book of the Sacred Magic of Abramelin the Mage. It has great utility in all areas of magic, without being cumbersome and without taking up more area in the Magical Chamber than is necessary. It is placed at the exact center of the third and innermost circle, and remains there in a fixed position."

And now in your new journal you also seem to be describing the circle template as three and not four circles. "Already dressed proper for this sacred moment, draw with the holy chalk, on the floor of your magical chamber, a triple circle as described above. I am still fairly confident in the four circle design from the Heptameron but these differences have introduced a significant degree of doubt. Am I missing something here?"

Jayce

My answer:

Yes. You are absolutely right. I forgot to write about the fourth circle that should be traced and that is a mistake in the howling that I did not observe until it was already published so I let it alone for a further errata in the second... Most certainly it should be added another sentence there (*Howlings from the Pit Volume II Number 1, page 21*) speaking about the fourth circle that should sound something like: "*And the forth circle which will limit the third space should be traced in the manner of the second*". The mistake was a writing one since I meant the it for the three spaces... but any careful reader it is able to realize that like anyone who already practices the rite. I will re-write in the following in a more clear and correct manner what I did not express in the most fortunate manner before:

Where? : Already dressed proper for this sacred moment, draw with the holy chalk, on the floor of your magical chamber, a *triple-spaced* circle as described above (*the outer circle of nine feet - a space – the second circle of eight feet - the second space – the circle of seven feet – the third space – the last circle of six feet – and the inner space in the center of which will be the altar placement and where the Magus acts like the Sun (Tiphareth) of its magical system calling powers by his “gravitational” pull .)* This circle must surround the altar. On the altar must be placed the vessel with sprinkling water and the vessel with salt, the text of the Ritual and Dee's prayers, and the vial with extra virgin olive oil.

How? : *The first month (28 days) or four to six weeks:*

1: First you draw the outer circle from the east to the south, the west and the north until the circle is complete. Then, draw the middle circle from the east to the north, the west and the south until the circle is complete. Than draw the inner one in the manner of the first. "*And the forth circle which will limit the third space should be traced in the manner of the second*". This creates the circle template which will be present in the room the whole time you practice the ritual. After you draw it on the first day it is not necessary to draw it again!

You might have now a good feeling thinking that “ I'm glad that's cleared up!” but how nothing in the world is as simple or as complicated as it seems, I will remind you one thing: Old System Magic rituals are not exclusively constructed on kabbalistic basis. And even if you think that the circle issue needs no more clarification, once you will read “*The Veritable Key of Solomon*” by Skinner&Rankine, you will once again tend to be in a little doubt. There is described a circle in which the inner one has 9 feet radius and not diameter. But about this we will talk another time and for now it suffice to say that it is another grimoire which you must not mix with this ritual, because it obviously has its own way of doing things, which is similar but not exactly the same.

This being the case I will now continue with another problem raised coincidentally by the same Old System Magic student about the subject of the use of Kabbalistic

Cycles:

I wonder why Dr. Lisiewski doesn't use the paths more than he does. For instance why not use the hour of Jupiter on Friday (Fortune Path), for buying the impedimenta for the Aspersion rite? It seems this would be more in line with attracting opportunity. I am aware that in the rite proper one impedimenta is purchased on a day and hour ruled by Venus and the other one on a day and hour ruled by Jupiter (a sort of Fortune influence) but why not use the Fortune hour directly. As far as summoning and preparation of the blasting rod, again the 'same' day and hour are used. So what is the significance of this over using one of the Paths? ... Jayce

My answer:

There is an important reason for "the not" using the path in this case: The reason for not using the path is actually The Magical Use of The Path! I will explain: as you can observe by Kabbalistic Analysis, the vessel is Venerian and the water Jovian! That means that the flow "of the water" is downward into the vessel! More importantly, in the case of magical items we use the purest energies because we use exact symbols. In the grimoires and other telesmatic practices the general use is "same day-same hour" ! That is our case too! (in every day life we should avoid, however, these intense influences, as being in a state of instability, as Dr. Lisiewski mentions in Kabbalistic Cycles...because in everyday life, we are not protected by a magical circle, and we use energies of synthesis not of analysis!). Venus must hold the flow of Jupiter or else you use the vessels of the daughters of Danaos from the myths... So for the last time: do not change the ritual of the Dr. Lisiewski, it is exactly made as it should be, and it is very harmonic! If we were to use the Fortune Card, we would have mixed energies in the two elements of the ritual. But as you know, the elements of the magical ritual have the SUPREME SIMPLICITY OF SYMBOL! Do not ruin that. The entirety of the Ritual is supposed to be a synthesis, not only one impedimenta. The single impedimenta is one simple element which you will come to realize on your analysis.

Another question came relating to a possible Kabbalistic Analysis of The Aspersion Ritual and of The Ritual of Consecration of The Magical Chamber (my answer is in normal writing while *the letter is rendered in hand-writing font*):

Consecration of the Magical Chamber: The Aspersiyn Ritual is based on a Catholic rite but ¿What is the origin of the Ritual Consecration? ¿Is based on the Aspersiyn Ritual more harmonious kabbalistic elements added to it? Both rituals have similarities and differences: Similarities: earthen bowl, salt, mountain spring water, the circle of 9 feet, the altar, ritual linen vestment. Differences: the candles and holders, the wooden sulfur-less matches, the mix of salt and water, the position behind the altar, the Sign of the Cross, and the dedication.

You made a good observation. The Consecration Ritual is a ONE TIME rite. IT is a space dedication for a certain purpose. It is its inauguration for Magic. Churches

before are placed in use are regularly sanctified by the bishop of the place by purging them with holy water. This happens again in case that the church was subject to profanation.

-First we should make a "kabbalistic analysis", of the Ritual of Consecration.-I know that the moderator has preferred to leave some issues for the next journal, but, forgiving our impatience, could we say that the elements common of the rituals have the same associations? (for example water-jupiter),

Yes, you can say that. The symbolic analogies between the Aspersion Ritual and The Ritual for Chamber Consecration are very close and easy to identify to each other.

,and the specific elements of the ritual of consecration we can infer from our kabbalistic analysis (eg. sulfur-less matches-venus).

Sulfur-less matches are used due to the fact that the sulfur element is not beneficial, because of his analogies with hell on the more trivial-mannered side and to Saturn – the Planet of Obstruction in the more esoteric and astrological sense. Sulfur-less matches are meant to be Saturn-less matches or obstruction-less matches. In the ritual of consecration you light nine lights which are the Kether of Yesod in a holographic image of the Tree of Life, reaching down to Tiphareth. By consuming the candles the light of Kether is communicated to Yesod, reaching down through the Path of The High Priestess, the Purest Essence present in the Temple of Mysteries. By this you communicate the mysterious powers of The Temple to your Magical Chamber. While the candles burn, you pray. You, (The Sun) pray to Kether to send its light. The prayer of dedication is highly linked to the High Priestess Card as well.

In the beginning was the magic: -Papus (born near where I live), Dr. Lisiewski, and the Moderator and Author of the Journal II, have said that the authors of the grimoires have been the Catholic priests. Could we talk about a internal current, parallel, underground, within Catholicism. A group who managed to synthesize esoteric ideas and practices from ancient, achieving a new synthesis subjective. They perceived a continuity between The New Christianity and the ancient traditions, and this continuity was that allowed them to compose the grimoires.

Well, you could say that an underground tradition existed, BUT we have no data to say that this tradition was organized or approached in a more solitary manner. I tend myself to believe the second. Nevertheless, it is my strong conviction that most of the grimoire writers from the Catholic Church were taking to account the dangers that the Church moral teachings were about those who practice sorcery, so they were doing their best not to commit sacrilege against the Church, but to find a synthesis by which no independent dogma (except the law: Do not practice sorcery!) was transgressed. Papus, Levi, Trithemius and Agrippa are such examples. So they agreed with what the Church was telling them with almost no exception. But their opinion was that we can use the gifts God-given even in a more "supernatural" manner while not transgressing other

God-given laws.

For the "Official Catholic" the grimoire looks like "dealings with the malignant", but in those days the magic is seen as a high spiritual practice, in which the magician should have adequate preparation? "Catholic priest". Something that is preserved in the Catholic in the practice of exorcism. This stream of thought within Catholicism have survived until centuries XVI, XVII, in which some priests operating with the Grimoire until her annihilate by the "Official Catholic"?. Juan

You lured me in a philosophical debate here. The fact is that Magicians of Old were very careful not to commit any sin! It might seem strange but this is a fact. Many of modern occult practitioners and self-declared witches are saying that this was only the case to keep a low profile. I think that is not the case: I believe that they really tried to be good Catholics and to avoid any transgressions. That is why, some tomes like *Janua Magica Reserata* contain invocations to the angels in a manner which stresses the fact that the Magician has to be sure of the nature (good or bad) of the called spirit. Adam McLean observed this almost "paranoid" style of entering contact with a spirit. This is because our good magicians of Old System Magic were not anti-clerical by no means, they were not anti-Christian by no means whatsoever¹. They were Christian clerics with little variations of opinion. This explains *The Book of Visions* which tried to make *Ars Notoria* more Christian, or more licita!...

Another question brings us back to the **Consecration Ritual**:

Dear George,

I would like to extend a tremendous thanks to you for continuing the work on the Journal, finding this information is incredibly helpful to myself and to the devotees and students of the Old System Magic follower. I have a brief question regarding the section of "Kabbalistic Analysis" and specifically the point #2 that you make regarding the consecration of the chamber. The water, candles, holders, bowl, and matches... should these be purchased or created under the same auspices and direction as the actual items that the Aspersions Ritual itself is done with? If so, under what planetary auspice should I purchase the candles and holders, as well as the matches? The Linen Alb or robe, what significant day will this need to be created on... is there a specific here? I am renting a large area specifically for this, as I've been in the armchair for over three years until I felt I my life was at a point to be devoted. It is perfectly quiet and private for my own use however once I am ready to proceed with operations from the Grimoires I will utilize property that I own far out in the mountains. I primarily follow Dr. Lisiewski's writings and works of Agrippa with as much precision as I might understand, however because you are detailing the consecration ritual I would like to be certain of the precision in acquiring the impedimenta for this ritual. Thank you so much once again for this invaluable addition and teaching to the system. If you can share with me any advice, it will not fall on deaf ears. Joel

¹ "The teachings of the Church, the sacraments, and the rituals, these were merely the outer cloak that gave meaning and form to the Magi's inner truths. God spoke to them through nature, but the church gave the language of the day to express it." (Mark Stavish, *Renaissance Magic* article)

My answer:

This question asks for a really long answer by reason of the largeness of efficient possibilities. You ask for the planetary auspices: like I wrote in the previous issue, the most general beneficial influence is The Default Setting: Monday, on the Seventh Hour of the Day, related to the Sun's and Success Path 30, with the info-energetic flow from Hod (Mercury) to Yesod (Moon). Also, the Moon Crescent (waxing to full) must be free from any wound given by Saturn or Mars, and free from combustion from the Sun, and out of Via Combusta (the 15 degrees Libra- 15 degrees Scorpio interval). Planet Mercury should be in direct motion (not retrograde).

But lets get down to the more specific parts of your question (first of all, since Dr. Lisiewski did not make any comments about this matter when he gave the text of the ritual, it means not that it is not important, but only that the student can find the answer² easily by means of his subconscious subjective synthesis, research and reasoning):

- The Alb: some of the grimoiric writings teach us to have the alb made by a virgin. We also know that it is highly advisable to make our own impedimenta. In this case I think that the most fortunate idea is to have it made with the Moon crescent while passing through Virgo (the best is the XIIIth Mansion of the Moon between 4 degrees, 17 minutes and 11 seconds Virgo and 17 degrees, 8 minutes, 36 seconds Virgo, called Miah - The Secret Ones), but with no wounds from Saturn or Mars, The Moon should not be in its Void of Course, neither combust, and Mercury should be direct (not retrograde). Since we are using the Virgo significance in congress with the planet of magic – The Moon, we can use either Mercury (the lord of Virgo) hour in a Moon's day (which is the most fortunate) either Moon hour in a Mercury's day. There you have it: you are magically dressed in purity, and you are the Sun (the magical path in the Kabbalistic Cycles) of your own planetary system, you are covered in Light. In case you make your own alb buy the items to make it under the same auspicious times. In case you are ordering it, use these auspicious hours to give the order but also to gain contact (receive) the object. It is best that the Sun be in Leo but this is secondary.
- The matches are used to light (Sun) 9 candles (Moon). So they should be bought during a Venus Hour on a Sunday because the fire produced by them will transform the candles (Death Card) by a somewhat “alchemical” process giving you the opportunity to access stunning and utterly glorious results. The astrological advice is to observe that Saturn does not wound (square, conjunction or opposition) either the Moon or the Sun, or Venus for that matter. Try to find the planets well dignified. They should be sulfur-less matches because we should avoid Saturn's influences. The “alchemical” process is the process by which the fire will take your desire of consecration from the white of the candles and place it in the world of the spirit. So you are using Malkuth to influence Yesod. Once the desire is placed in Yesod, will try to become “material” once again in Malkuth because any information that reaches Yesod tends after some time (the Tav Path) to become mundane. Of course, there, in

² *“No operation will succeed unless the exorcist understand completely what he is about”* Idries Shah quoting Clavicula in The Secret Lore of Magic.

Yesod, the faint nature of your desire will be faint no more. It will gain power and efficiency from your subjective synthesis and from the other sublime attributes of the ritual. One more thing: this is a *consecration* ritual: meaning Making a Thing Sacred! In Latin, making a thing *sacred* is called *sacer facere* which is the origin for the word *Sacrifice*! So making a thing *sacred* implies a *sacrifice*. And what a better thing to *sacrifice* than a virgin?! In our case, the virgin candles...

- The white candles are again Moon related, and you can purchase them during a Moon's Hour in a Moon's Day. Observe that The Moon must be free from any wound given to her by Saturn or Mars, and free from combustion from the Sun, and out of Via Combusta (the 15 degrees Libra- 15 degrees Scorpio interval). Planet Mercury should be in direct motion (not retrograde). The Moon should be either in Cancer, Taurus or Virgo. Something that can add to the symbolism but not as a must: the Sun could be in Pisces, giving his light to the Virgo.
- The candle holders should be bought in a Monday during a Venus Hour. They are just holding the candles, but your hopes (The Star Atu) should be signified in the ritual as a fixing and consistent thing. A good thing would be the presence of either Moon or Venus in Taurus. As you can see, The candles are embraced from the two sides by the loving, Venusian influences which you as the Sun will bestow upon the face of the Moon. The upper side is transformed by fire and the lower side is the well grounded in the element of earth.
- The other impedimenta, common to the Aspersion Ritual should be purchased in the same manner that is described thereof.
- In the Ritual of Consecration of the Magical Chamber, The Practitioner dressed in the Alb is The Purifying Light of The Spiritual Sun. The Candles are the Receivers of the Sun's Desire, as the Moon Receives the light of the Sun. The Light that the Sun sheds upon the candles (by the sulfur-less matches) and is burning and transforming the surface of the Moon. The candle holders keep the candles as the Sun keeps its planets around him by his gravitational Love. It is best that this Ritual should be practiced soon after the spring equinox, when the Sun is exalting and it is good time for new beginnings.

Another question was written to me by an Old System Magic student who obviously is bothered by some of Agrippa's bad Hebrew rendition:

Dear Mr. George,

...I have read somewhere that the seal for Jophiel used by Agrippa in his books for the Intelligence of Jupiter it is wrong since it uses the letters: yod-he-phe-yod-alef-lamed and not the letters yod-vau-phe-yod-alef like the name requires. Is the seal wrong and Agrippa wrong? Jason

My answer:

The Seal is not wrong! It is correct! The thing that Agrippa does wrong is the rendering in Latin letters of the name which would have to be Jahphiel, Johphiel or something of the sort. I do not know who tried to change the seal to answer the

requirements of the Hebrew name Jophiel, or in what “magick” book you have read that, but it is clear that the individual who wrote it is not familiar with Agrippa's system of magic. If you will look back in Agrippa's work in the place where he talks about The Scale of Number Ten, you will see that Jophiel (*the Beauty of God*, although some scholars have doubts about the correctness of this interpretation on the angel's name) is an angel who is of Cherubim-Ophanim class, hence of the Hochmah Sphere designed on the Kabbalistic Tree of Life. This is in congruency with the Hekaloth and Merkavah Literature which places Jophiel in some sort of report or relationship with Metatron and Raziel, making his rank one of the most sublime and his relations with humans rare and exceptional.

Now, if we look to the Sphere of Jupiter, we see another angel there: Tzadkiel. Not as sublime as Jophiel, he has relations to humans and his assistance is often required in magic. Further, we will go to the magical squares and the seals thereof. There, we will see none of the names present in the Scales of Numbers. Why is that? Because here, Agrippa is using another principle of magic: not Hebrew tradition but the almost obsessive need of philosophers in gaining the harmony of the numbers (from Pythagoras, Giordano Bruno, Julianus, Giovanni Batista de la Porta etc.)³ If you will watch carefully, indeed observe that you do not recognize any of the names given for the seals drawn from kameas as being from the Hebrew literature previous to Agrippa: only Jophiel! But why him? Because is not him, it is another! It is an Intelligence which signifies the embodiment of the Number 136! Jophiel is not 136, but Johphiel is. When you will read with the required attention the chapters “*What numbers are attributed to letters.. What numbers are attributed to the gods... etc*” you will see that what counts in the matters of the seals taken from magical squares is the observation of numbers and not the observation of a previous tradition. Jophiel is NOT an Angel of Jupiter because he is an angel who resides in the Sphere of Hochmah⁴, and Johphiel is an Intelligence, embodiment of the Number 136, receiving the Jovian office. **Do not confuse the two!**

A Magical Calendar of the Karcist

When I decided to write about the Magical Calendar (1896 A.D.) I thought that I will probably need to analyze it in the journal issue. It is obviously a little late for considering it Old System Magic, but it still has the “spirit” like Johann Baptista Großchedel's edition from 1620.

Much to say about it I do not have except that we observe that it reveals some of the Old System Magic era information and some of Gothic era approach and illustration. Some of the seals within are used in his works by Eliphas Levi and I choose to let the Old System Magic students the thrill of gaining insights from admiring it. It is not so well known and I think that it should be, so I will reproduce the facsimile in its entirety because an image worths more than a thousand words. The French is easily understandable with exception of little parts but they will not ruin your enjoyment.

³(Again is my present opinion that the magical squares tradition was received by Agrippa via Arabic tradition and not Hebrew)
⁴(so an angel of the Zodiac Sphere in the old system or of Uranus or Neptune in the new speculative qabalistic systems)

Paris
B.F.
1566
C95++

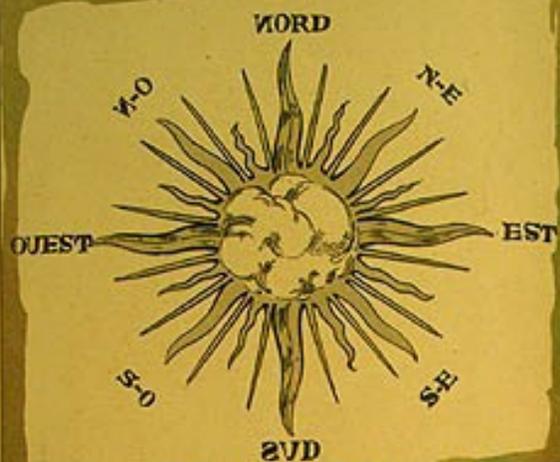
A.29.1461

Cestuy Calendrier
dressé en mirifique
fobscenace de pratique
chères à **Mages** **Al-**
rologues **Devoins** **Alchimistes** à
tout cultres **Sages** de miséricieux
Saboir & mesme à **Necroman-**
ciens **Indranteurs** envoileurs
Gens d'**Esgypte** novours d'**augu-**
elles baillieux de **Sorci** **Sorciers**
etc. **Cedict** **Calendrier** ce le cedict
ste pour l'an de **N.S. 1896** selon
bonnes traditions et coutumes
avec aide de moult parchemins
& tres antiquel **Grimoire**
par **Dom. Manuel Grazi**
de son estat artiste ins peintures
pour traictz & images, & par
Dom. Justin de Croze
lequel est maistre en **Gay Sa-**
booir & solennances poetiques.
Celuy feut imprimé ins les
Mois de l'an de **N.S. 1895**
de par les loins des **Impri-**
meries **Venerciers** maistres
imprimeurs sous l'enseigne de:
L'Art Nouveau
22. rue de Provence. 22.
Paris.

An Dom. MDCCC
XCVI

Il a été tiré de ce luy Calendrier
777 exemplaires numerolés - 27 sur
papier imperial du Japon à 5 Loys d'or -
750 sur papier et paille à 1 Loys d'or -





INDICATIONS

MEUR -	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
D-EGZUIC																													
ESTUIC																													
ESTUIC																													
ESTUIC																													
ESTUIC																													

BREVIAIRE de L'Invocation - Convoation aux Sylphes -

Pai dont l'Esprit peuple les bornes Chancelant
 l'Amour Mu de Vrai Rayon de la Liberté
 Les SYLPHES conjoints, viendront-ils, à l'instar
 d'Esprit les trépas sur nous les indigents
PARALDA Roi de l'Air, j'invoque ta puissance!
 Aux cochaines, obéis à ce signe, en l'honneur de vous
 Aux Oodins - vers l'Occident -

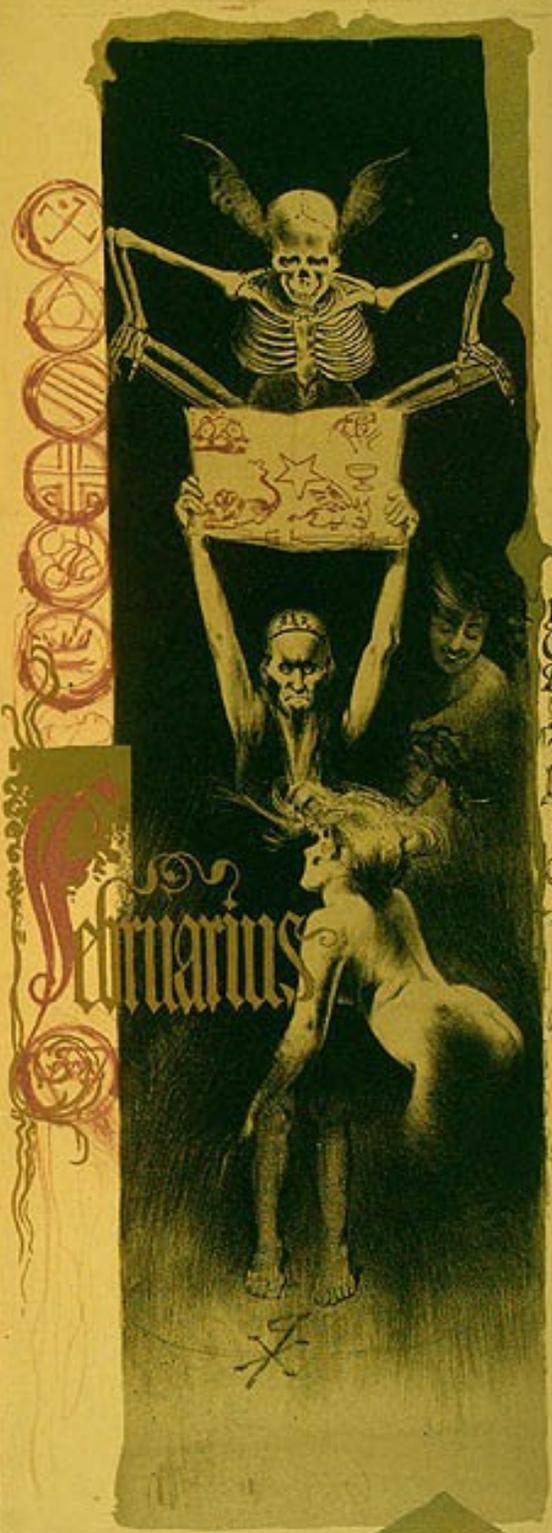
Faux horlogers de chaquez, venez tous les ONDINS!
 Vous à qui l'Eau perfide a prêté sa naissance,
 Blancs fantômes au cours, effroy des pollards,
 Pour montrer au Malheur, d'impénétrables dédains,
NICKSA Maître des Eaux, j'invoque ta puissance!
 Ange aux yeux noirs, obéis à ce signe, en l'honneur de vous

Aux Salamandres - vers le Nord
SALAMANDRES, démons, lardant vos corps costeux
 Au feu toujours vif de la concupiscent,
 Livrez nous le secret des secrets capiteux
 Et le Pouvoir de Mort dans les spasmes honteux
DSTN rouge Roi du Feu, j'invoque ta puissance!
 Servez-moi tout camp, à ma prière, ou jostourment par le feu
 Surtout à l'épavez-tout avec les parfums que j'y brûle.

Aux Gnomes - vers le Septentrion
GNOMES, malacoliques bêtes pouterraines,
 Vous qui gardez les trésors de la magie et de la science
 De vos palais, gemmes - l'émoi des dieux et des rois
 Livrez vos Sept Trésors à nous, vos pélerins,
 Roi de la Terre, à **GOD**, j'invoque ta puissance!
 Tassez-vous assés, l'envie, et retirez-vous
 De la Terre, sinon votre épée
 L'acquiescent.



PRIME DU MAL, à ton feu donne licence,
 Pour Toi à avoir et tout Pouvoir et tout Science
 Car par moi, à **SATHAN**, me donne ta puissance!
 Au point de vue de la Croix, ainsi, j'obtiens
 à moi, à moi, à moi, pour Toi!



Sathanas



MERCREDI	0. 8. 15. 22. 29.
JEUDI	2. 9. 16. 23. 30.
VENDREDI	3. 10. 17. 24.
SAMEDI	4. 11. 18. 25.
DIMANCHE	5. 12. 19. 26.
LUNDI	6. 13. 20. 27.
MARDI	7. 14. 21. 28.

DECANS	INFLUENCES	Heures néfastes
du 1 au 19 - Y	du 1 au 9	de 10 à 8 h. de nuit
du 20 au 30 - G	du 10 au 19	de 20 à 11 h. de nuit



Horoscope

■ émissant des plaintes,
 ■ applébe fait le tour
 ■ la lugubre tour
 ■ ou s'essorent des plaintes.

Pour savoir le **CERTAIN**,
 l'**ASTROLOGUE** regarde
 le firmament qui garde
 les secrets du **DESTIN**.

■ et les plaintes
 ■ des complaintes
 ■ font le tour
 ■ de la tour.

Le bonheur, les alarmes?
 Qu'il importe! on **VEUT SAVOIR!**

■ Les astres consultés - tristes - laissent prévoir
 ■ Les larmes de clarté, des larmes et des larmes



Aprilis



STONOROI



M A I V S

M. D. CCCXCVI

MARDI	1 8 15 22 29
MERCREDI	2 9 16 23 30
JEUDI	3 10 17 24 31
VENDREDI	4 11 18 25
SAMEDI	5 12 19 26
DIMANCHE	6 13 20 27
LUNDI	7 14 21 28



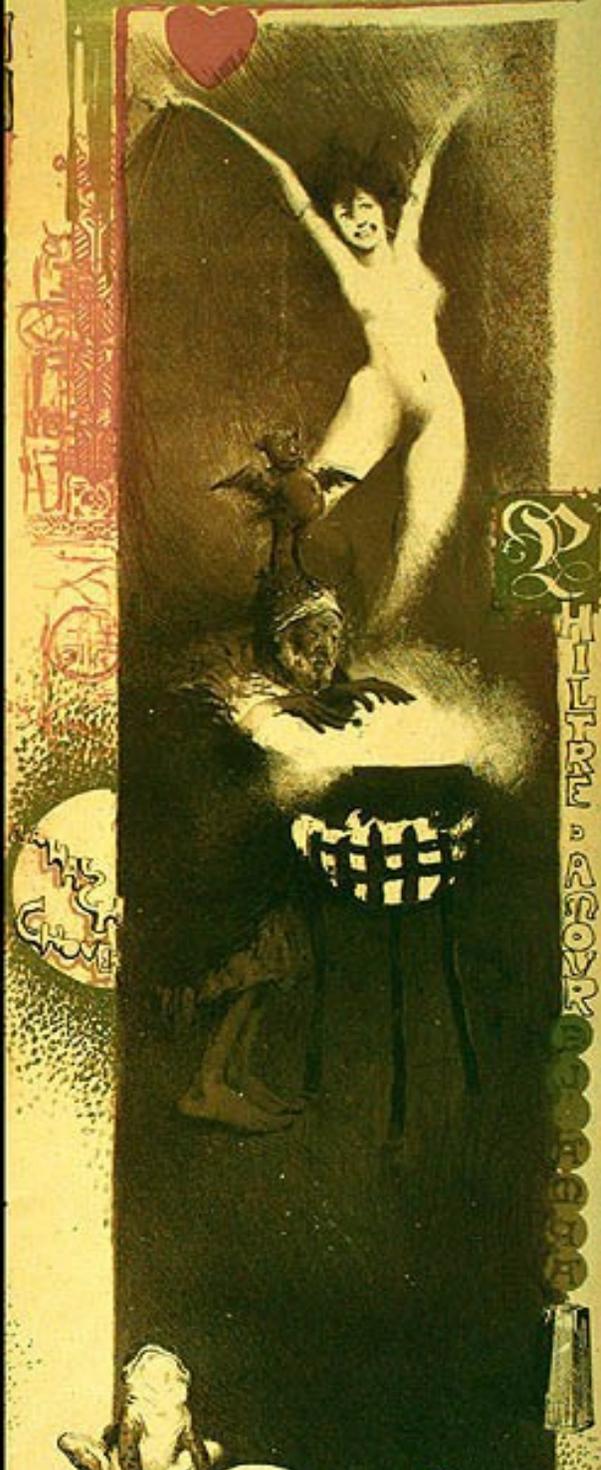
Par le Charme puissant de ce Sillage d'Amour,
Le Cœur que le Diable est le sans retour.

Le traître rebelle
 L'œil vif
 Et le cœur aussi
 Seront à ma merci !
 L'œil qui suit l'angoisse
 Ne veut d'autre sort
 Que sera ce mensonge
 De yeux langoureux
 ... à peine, peine vaine !
 L'œil, mi-ouvert, ferme ; ...
 L'œil sera charmé
 Que les biez nous donnent
 L'œil, venant !
 L'œil ! malgré l'Horreur, qui l'ébranle sans retour,
 L'œil de la haine a fait naître l'Amour !

PRODIGES DE LA NUIT	PRODIGES DE LA JOURNÉE	PRODIGES DE LA MER
1 au 19 - 25	20 au 19 - 25	26 au 26 - 31
26 - 31 - 25	1 au 19 - 25	26 au 26 - 31
	26 - 31 - 25	

XXX
 &

Handwritten text at the top of the page.



Vertical text on the right side of the illustration.

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

Maius

A

Autre fois,
j'étais promi
à une belle...

Un lit est en **PARADIS** |
e noble-elle »
Un **PARADIS** est bien long
attendre
surtout on a pour l'ange blond
de ceux tendre.

Un lit est en **PARADIS**
à d'ador, le brantel »...
pour le quérir le paradis,
assez bien comprendre,
ai trouvé sur mon chemin

Un bon **PARADIS**
requel m'a rendu sa main,
débouable.

Sient-t-en, nous deux,
quérir le lit
oli
de la pucesse
aux doux yeux! »
...
vous fait mieux
y aller seul,
car d'un inceps
qui fait sa rouche!

Un est plus parouche
à pucesse
on plus celle
aux doux yeux!...

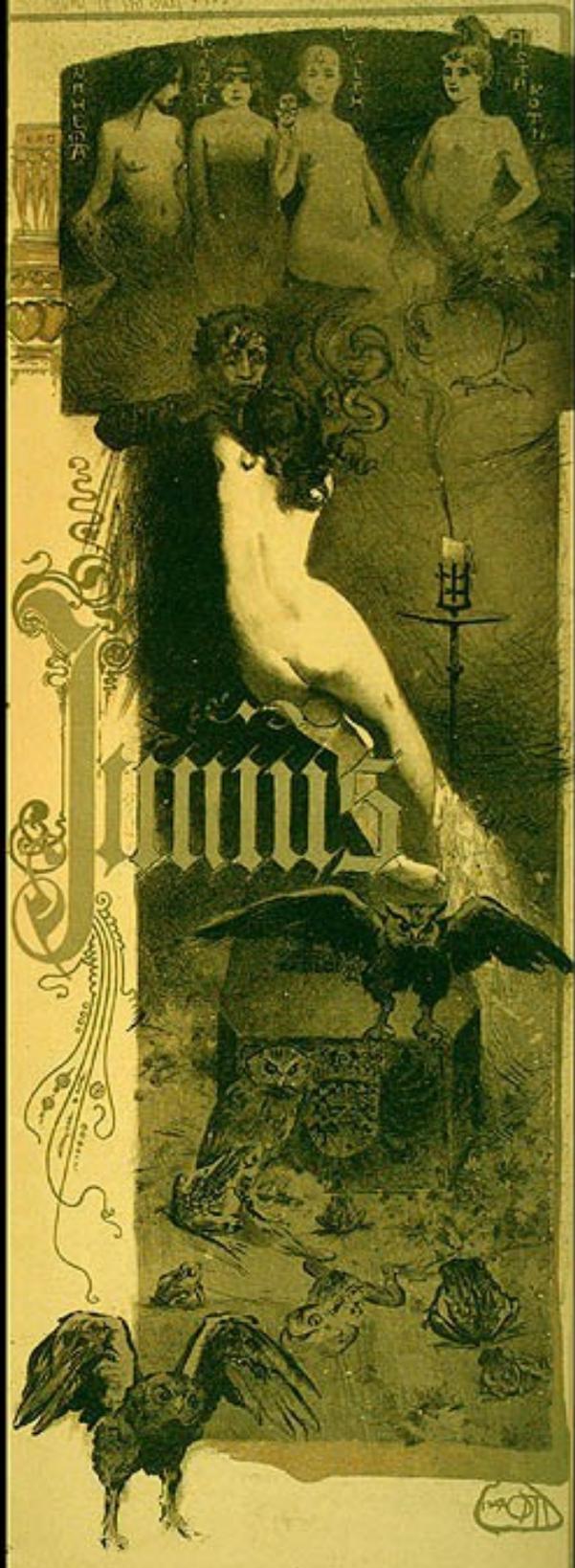
Siboux,
robouche et loupé,
deux à nos nœux!
Pour le démonz viennent en barres
de chanter ma belle aux charmes vénéris
dont le lit n'est plus dans le **PARADIS**

Lundi	1	8	15	22	29
Mardi	2	9	16	23	30
Mercredi	3	10	17	24	
Jeudi	4	11	18	25	
Vendredi	5	12	19	26	
Samedi	6	13	20	27	
Dimanche	7	14	21	28	

Détans Influences Heures néfastes

1 ou 20 - X	de 1 ou 10	♂	de 10 à 6	h. de vesper
21 ou 30 - X	de 11 ou 20	♀	de 16 à 4	h. de -id-
	de 21 ou 30			

...dont le lit n'est plus dans le Paradis...!
...est plus dans le Paradis...!





Samedi	1	8	15	21	28
Dimanche	2	9	16	22	29
Lundi	3	10	17	23	30
Mardi	4	11	18	24	31
Mercredi	5	12	19	25	
Jeudi	6	13	20	26	
Vendredi	7	14	21	27	

Décans	Influences	Heures bénies
1 au 22. ♄	du 5 au 12. ♃	11 à 1 de jour
23 au 31. ♃	13 - 22. ♀	30 à 1 de vespre
	23 au 2. ♄	31 à 7 de vespre

Messe noire

Loin de ad al fere Dei.
 Tu chanceli l'Église
 Tu rends nos prières
 Sur route de ton corps, ô femme!
 Hélas! qui se sacrifie
 Pour toi, ô femme!
 Buvant du vin des voluptés
 Qui avoient l'usage de la terre
 Et tout de nous des prières
 Nous avons la sainte messe.
 Qualis es, Deus, fortitudo mea,
 Confiteri tibi in ecclesia tua, Deus, Deus meus!

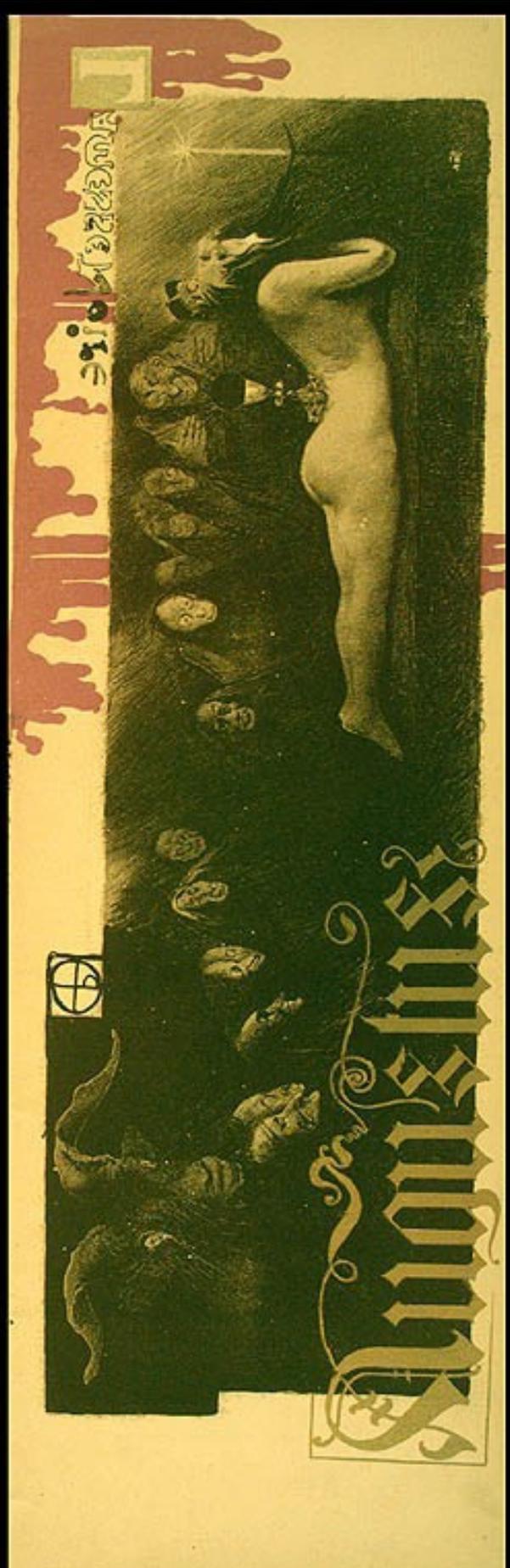
Nous! malheureux ô
 O toi, ô toi, Cœur sanglant d'ouffrir
 De voir ta sainte messe
 Par Dieu qui tolle peccata mundi...

L' offert avec l'Amour fit le sacrifice!

La messe est consacrée
 Par les prières et les chants.
 Sur l'autel de ta sainte messe.
 Au milieu des seules alléchantes
 Vies de gloire et de gloire
 Et de saintes dans les couchants:
 Les malheureux y viendront boire!
 Peux-tu nous? ... Ave Maria peccata mundi...

Saints devant des voluptés,
 Au sacrifice qui nous donne
 Tu donneras l'âme "carrés"
 Or, mes prières, et nostre sacrifice
 accitabunt sicut apud Luciferum
 Omnia in inferno

En Tonje résorbe la vie!
AMEN!
 Amen...





M	D	E	C	C	O	V	I
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						

DÉCANS
 1 au 21 ---- TOX
 22 au 30 ---- ♀
 INFLUENCES
 du 2 au 11 ---- ♀
 12 au 21 ---- ♀
 22 au 1^{er} Dec. ---- ♀
 Heures de fastes ---
 le 5 à 8 h. de nuit
 le 28 à 5 h. de après



REMOVEMENT

Des poupons fragiles
 - Comme tu les vois -
 Des poupons fragiles
 Qui seient sous mes doigts.

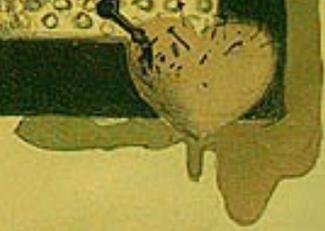
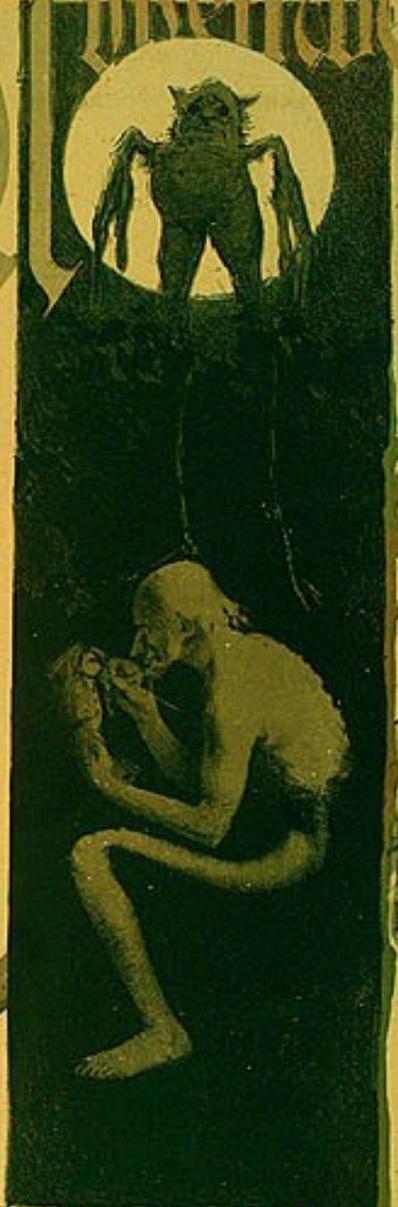
Un esprit sournois
 (Pour sa Mort, agiste.)
 Un esprit sournois
 Est dans leur argile.

Ils sont baptisés
 Mes poupons fragiles,
 Ils sont baptisés
 Sur les Evangiles.

Un soir de Vigile
 Très solennel,
 Un soir de Vigile
 P'aura les briser:

Et ceux qui ressemblent
 A mes beaux poupons,
 Ceux qui leur ressemblent
 Dans l'année mourront!

September



Jugement des Sorciers

Le Héraut:

Nobles, bourgeois et gens sans feu ni lieu,
Laissez, laissez passer la justice de **DIEU**!
 Car la FOI, la Justice, et le Glorieux
 Me pousse de l'eglise d'élite;
 Car moi-même, pour honorer la Vierge,
 Me suis fait un lieu de l'eglise romaine.
 Me suis fait un lieu de la hauberte,
 Me suis fait un lieu de la hauberte.

Nobles, bourgeois et gens sans feu ni lieu,
Laissez, laissez passer la justice de **DIEU**!
 Car moi-même, pour honorer la Vierge,
 Me suis fait un lieu de l'eglise romaine.
 Me suis fait un lieu de la hauberte,
 Me suis fait un lieu de la hauberte.

Nobles, bourgeois et gens sans feu ni lieu,
Laissez, laissez passer la justice de **DIEU**!

MARDI	1	1	15	22	29
MERCREDI	2	9	16	23	30
JEUDI	3	10	17	24	31
VENDREDI	4	11	18	25	
SAMEDI	5	12	19	26	
DIMANCHE	6	13	20	27	
LUNDI	7	14	21	28	

Écans	Influences	Heures néfastes
1 au 21 - >	du 2 au 11	de 7 à 1 ce jour
22 au 31 - <	du 12 au 21	de 22 à 6 de Vespree
	du 22 au 31	

pentagramme de l'absolu



Les sorciers sont punis de mort par le feu

Pouvoirs baillés en leur esprit & corps à ceux qui s'ont soubsmi aux magiques & carres magiques

Arabon	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Bilbor	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Pbalis	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Ala	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Och	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Hagith	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Opbiel	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12
Phul	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12	De couleur de fleur de safran De couleur de safran De couleur de safran De couleur de safran	1 2 3 4 5 6 7 8 9 10 11 12

Table des heures de jour & de nuit qu'il faut choisir pour les opérations qui dépendent de l'usage des planètes principales

Planète	Dimanche		Lundi		Mardi		Mercredi		Jeudi		Vendredi		Samedi	
	Jour	Nuit	Jour	Nuit	Jour	Nuit	Jour	Nuit	Jour	Nuit	Jour	Nuit	Jour	Nuit
☉	1-8	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11	0-1	8-3	5-12	7-2
☽	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11	0-1	8-3	5-12
☿	7-2	5-12	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11	0-1
♃	3-10	5-12	7-2	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11
♄	0-1	8-3	5-12	7-2	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2
♅	2-9	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11	0-1	8-3
♆	5-12	7-2	4-11	6-1	3-10	5-12	7-2	4-11	0-1	8-3	5-12	7-2	4-11	0-1

Toutes choses bonnes ou advenues pour chaque jour de la semaine selon qu'on veut magiquement en user

DIMANCHE - ☉ ou ♀ (Vierge) - Œuvres de fortune.

Couleur: Blanc
Métal: Argent
Fleurs: Camomille, safran, roses
Parfums: Safran, safran, safran
Pierres précieuses: Chrysolite ou rubis

Appeler: **ALOCER** chevalier com- 36 légions; les arts

Péché: Orgueil
Animal: Lion

Velohim Michael

LUNDI - ☾ - Œuvres divinatoires

Couleur: Vert
Métal: Fer
Fleurs: Anémone, renouées
Parfums: Safran, safran, safran
Pierres précieuses: Opale, cristal, saphir

Appeler: **SATHAN**

Péché: Avarice
Animal: Salme

Velohim Gabriel

MARDI - ☽ - Œuvres de colère & de châtiment.

Couleur: Rouge
Métal: Fer, Or
Fleurs: Absinthe, d'ail
Parfums: Myrrhe
Pierres précieuses: Améthyste

Appeler: **NAMBROTH** chef des légions à cheval

Péché: Colère
Animal: Loup

Velohim Samvel

MERCREDI - ♀ - Œuvres d'astuce & de science

Couleur: Bleu
Métal: Argent
Fleurs: Narcisse, hyacinthe
Parfums: Safran, safran, safran
Pierres précieuses: Agate

Appeler: **Astaroth ou Barthac**

Péché: Envie
Animal: Chien

Velohim Raphael

JEUDI - ♀ - Œuvres de domination.

Couleur: Violet
Métal: Airain, étain
Fleurs: Gentiane, chène, figuier
Parfums: Safran, safran, safran
Pierres précieuses: Coquelicot ou Saphir

Appeler: **ACHAT** Crier: **Giam Barbor Samgabiel**

Péché: Gourmandise
Animal: Porc ou Ours

Velohim Zachariel

VENDREDI - ♀ - Œuvres d'amour

Couleur: Rouge
Métal: Etain, Cuivre
Fleurs: Violette, rose, myrrhe
Parfums: Safran, safran, safran
Pierres précieuses: Coquelicot ou Saphir

Appeler: **ULITH NAETHAH** singes - Crier: **Azeem Voolith**

Péché: Luxure
Animal: Bouc

Velohim Anael

SAMEDI - ♀ - Œuvres funèbres

Couleur: Orange
Métal: Fer
Fleurs: Safran, safran, safran
Parfums: Safran, safran, safran
Pierres précieuses: Opale

Appeler: **NABAN** Crier: **Almaet Apbiel Zarabiel**

Péché: Inavoué
Animal: Cochon

Velohim Orifiel



Tu qui furetais ces pages, ayant en ton âme l'espion malin, il y traîne le suprême pouvoir du Mal, sois béni!

comme, Trajorey, furent béni ceux au cœur dissimulé, à l'esprit malveillant, ceux qui - peints originels - se voient à Satan.

Car, il faut bien le dire, le Diable n'est que le Symbole du Mal, comme Dieu n'est que le Symbole du Bien. Le Miracle, pas plus que la Magie n'existe : seule, la Volonté, le Bien ou vers le Mal peut donner l'illusion de surnaturelles puissances.

Tous enfans, Atomes ignorés, Foras carbonés, mais non point Prodiges; car, de ceux-là, il n'en est qu'un : celui qui joint deux cœurs et deux existences, pour donner la Vie, - l'Amour.

Tous innocents, Forains invisibles, Floués démentés, mais non point Miracles; car, de ceux-là, il n'en est qu'un : présidant de Vies, - la Justice.

Et ceux qui sont Justes, ceux dont le cœur s'ouvre au Bon, à l'Amour, à l'Autrisme, ceux-là sont présents sur eux-mêmes, par les autres, dans les Espaces : ils incarnent le Symbole du Bien.

Et ceux qui - lâchés devant les bas instincts - se sont livrés au Voler du Mal, ensorcelés par eux-mêmes, ceux-là, béni! sont parfois puissants aussi, - mais leur pouvoir est stérile puisque, engendrant le Haine, il ne fait que détruire : ils incarnent le Symbole du Diable.

Donc, nous avons écrit à quinzaine de telle sorte qu'il fut le plus clair, le plus capoté et le plus vivant récit de cette Science funeste qui ne peut produire que des Criminels ou des Fous, - la Magie.

Et nous l'avons écrit afin que fussent dévoilés les rituels et les turpitudes des pratiques et des rituels d'une des Magies (Magie blanche ou Magie noire), des Sorciers, de tous les charlatans, enfin, de cette Science-Religion qui n'est tant d'attrait pour les rêveurs et les avides que grâce au mystère, à l'ignorance absolue ou à l'impulsion.

Or, au lieu de la Magie le grotesque des rituels, la monstruosité des cérémonies, le sadisme des voluptés, l'implacable des rituels, le faux idéalisme des dogmes, tu trouves la Science - la Science mensonge surtout, mais la Science.

Car notre ignorance donc et notre amour-propre, à défaut du plus noble sentiment, nous sauvent du Rêve, de l'Aléa, et nous mènent au Bien!

Henry Le Cœur
Novembre 1918

DCCCCXC

Handwritten symbols and characters, possibly a cipher or magical script, arranged in a vertical column.

The students of Old System Magic interested in some *Experimental works* can find great insights in the above published paper and can probably gain lots of important points in the process of forming of their subjective synthesis by discovering the sources that created this calendar. Some are obvious and some are still a mystery. In any case, it is a great synthesis and I consider it an artful form into which you can read the essential secrets of Magic. It can be more things said, but the space of the issue was occupied by answers to the readers questions.

Special Announcements

This is the rebirth of *Howlings from the Pit* publication, as announced in the previous number, 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 and released this winter his last book commented on the following pages.

This Journal Issue is the second 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 and we're hoping to reach it's level (in about 40 years or so).

Special credits are given to our editor, Frater E.I.E, our most dear Canadian friend.

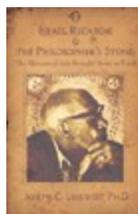
For any particular questions, respectful demands, orders of the issues of this journal, proposal of articles, or any of the sort, you can write e-mail to old_system_magic@yahoo.com.

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...From the many letters I received, in this issue I responded only to those relating to Old System Magic, and only to the most profound of them. High Mysticism, Alchemy and New System Magic questions got their answers by e-mail.

Review to Joseph Lisiewski's : Israel Regardie and The Philosopher's Stone



'In this book, Dr. Lisiewski delves into the hitherto unknown role Israel Regardie played in the world of Practical Laboratory Alchemy: not the world of idle speculation and so-called inner alchemy, but the realm of the test tube and the Soxhlet Extractor. Revealed for the first time are Regardie's own private alchemical experiments, his intense interaction with Frater Albertus of the Paracelsus Research Society, and later, with the author himself. All is laid plain, taken from Dr. Lisiewski's extensive personal notes and recollections of his lengthy association with both men. Learn of the first meeting between Regardie and Frater Albertus; their involvement with the Rosicrucian Order and years of struggle in Alchemy; and alchemical work they and the author explored. Such work includes preparation of the Ancient Planetary and Antimony Tinctures; the Herbal Stone; as well as the darkly fantastic processes of miniature animals and the Homunculus. With an extensive Introduction by Mark Stavish, well-known author and Director of the Institute for Hermetic Studies, this book is destined to become the definitive work on Israel Regardie and his virtually unknown role in the practice of the Secret Art and Science that is Laboratory Alchemy, while revealing processes in the practical application of this occult work that has never appeared in print before!'

"An amazing story concerning Israel Regardie and Frater Albertus - two of the central figures of 20th century occultism, written by someone who knew both men. This book will shake the foundations of science and religion, as it reveals some of the darkest areas of alchemy and leads the reader to question the nature of life itself." declares Russell House, student, Paracelsus College, 1984; Alchemy Instructor Emeritus for Rose+Croix University International; and author of The Portal - a Story of Love, Immortality and the Philosopher's Stone.

My review

The title of the book is slightly misleading for our common opinion that the title must express the content. I would have named it: The triad of the alchemists and experimental alchemy... But authors always have right to their own way of seeing things: I guess the title of the book is a tribute to Israel Regardie and a link to his works. And yet, the story about the relationships between the 3 alchemists: Frater Albertus,

Israel Regardie and Joseph Lisiewski is the story of an Esoteric Quest who brings wisdom and in most fortunate cases accomplishment of The Great Work. It is the most true and faithful story of the things that happened in illo tempore.

On the more practical levels we gain insights of experiments in the 3 Regna: Vegetalia, Mineralia, Animalia most expressly: Herbal Tinctures and Herbal Stone, The Chariot of Antimony, The Obtaining of Gur and The Homunculus.

We also gain insights to our need to understand the Differences and The High Need of Not Mixing Different Systems of occult or esoteric practices, this being a short road to failure and insights to the importance of the harmony which must occur between Inner Realm and the Alchemical Experiments.

The story has 3 pathetic parts: The end of the relationship between Regardie and Frater Albertus, the death of the Homunculus and the final discourse of Israel Regardie: the wisdom of last... Between all these we see work, humor, work, irony, work, struggle, work, manipulation, work, learning, work, failures, work, success, work; in one word: Life!

For those who read superficially his other non-fiction books, this one will convince them that the author and his teachers were men, not "ascended masters" and they considered themselves nothing else. The "blunt", "plane", "realistic and consistent" account of the story remains our only hint that reminds us that Lisiewski is the writer. But the underground of the story is so "romantic"!!! Enjoy the read. Of course for those who read his horror novels this is no surprise...

Dr. Lisiewski's personal student discusses his books & more

By Gregory C. Itle, PhD

I wanted to let everyone know that Dr. Lisiewski has a new website for his books, 8thmatrixpress⁵, which further explains their content, and which contains a free "Kabbalistic Calculator" for the Kabbalistic Cycles book. The calculator is extremely useful if one does not have the time to calculate the hours by hand, or if one has trouble performing the calculations. Dr. Lisiewski wrote the Kabbalistic Cycles Program, I assume in Fortran 77 years ago, and most likely paid to have it converted into a web based form.

I would like it to be known that I have personally studied magic under Dr. Lisiewski for years, 'in residence' as it is called. It was not some long distance contact as some may like to think. Before studying under Dr. Lisiewski, I scoured the bookshelves for years, studying self help and New Age books in an effort to improve my life. After thousands of hours of studying and applying what those books taught, I achieved either no results whatsoever or at best, little or partial results. As other readers may find, self help books do not let a person sufficiently overcome the psychological obstacles placed in them or fostered in them by others, from childhood on. It is these obstacles then, that prevent people from succeeding in life on their own

⁵ (this existed at the time of the review writing but was closed last month n.a.)

terms. And the New Age books?

It is clear to me that they do not understand magical principles whatsoever, publish haphazard nonsense, and so the individual cannot work them fully to his or her advantage. To tell the truth, while using these New Age texts, many are the times I would even obtain large negative results in my life. As anyone who has struggled to improve him or herself knows, in order to go where they want to go in their life, full positive results are needed. It is my contention that such full results can only be obtained by correctly understanding and applying the spiritual or as Dr. Lisiewski insists in his writings, "Psychic" laws of the universe. In turn, this can only be done by correctly building one's own mental matrix (knowledge and experiences) of what Dr. Lisiewski calls "Subjective Synthesis". All three of his books allow each individual to successfully build their own very necessary subjective synthesis for themselves. Studying and applying any one of the three books will allow a person to improve their life now, from the principles stated in the text, and from the energy that will be imparted to him or her while studying these books.

The Kabbalistic Cycles book can take a person who has absolutely no knowledge of Kabbalah or occult studies and by studying and working with its instructions, apply it to everything from mundane affairs to high magical studies in a relatively short period of time by using different hours of the day and night.

Ceremonial Magic and the Power of Evocation assists a person in building a proper subjective synthesis to help them achieve full results in their life in the most dramatic way possible. Additionally, it lets a person know of what one can accomplish if they study and practice magic in a most serious manner. He states the axioms of the "old system" of magic such that the magic will work fully, while helping the individual avoid the dreaded "slingshot effect". Remember, magic is the original and only form of self-help that one will ever need. It is used to greatly improve one's own physical world in the here and now. Not in some nether world after death, which may or may not exist at it is taught and envisioned by religious beliefs.

The Kabbalistic Handbook contains topics on meditation and path working magic (using the Rider Waite tarot cards.) Although my favorite topic is the study and application of Kabbalistic Analysis, to be sure, there is much here that will be of interest and help to nearly any other magician, regardless of his or her particular magical interest. One problem it treats in detail: the magician may be preparing for a certain ritual and will study numerous texts, all of them stating the ritual is to be performed in different ways. Some have minor variations, some have huge differences. Which is correct? Kabbalistic Analysis is a scientific approach that allows a person to properly deduce how to actually perform the ritual and understand the reasons for performing it in a certain way by using the Kabbalah itself. Negative results will turn into positive results and partial results will turn into full results when applying this analysis.

As one studies Dr. Lisiewski's books, they will notice that he is anything but fond

of New Age books. The reason is that he used their practices in the early years of his life, and either obtained drastic negative results or partial results. I shuddered more than I can say from the personal conversations we had concerning this, in which he related to me the details of those negative experiences, some of which very nearly cost him his life. And from seeing him in actual ritual and ceremonial practice, I personally know he is completely skilled in our "Science and Art" as he calls the study and practice of magic.

When studying and applying the "old system" of magic as he calls it, with the axioms that he developed in the Ceremonial Magic book, I assure readers they will obtain the full results that they need and want and more importantly, deserve. This applying of the old system of magic does not only apply to him, but to his colleagues. And from the numerous letters that he has received from many, many readers, they too have confirmed both the partial or nothing results they obtained with the New Age approach, and the full results they have achieved by applying the "old system" of magic as he has given. The results between the two, the New Age techniques and his methods then, are as different and night and day.

So what if Dr. Lisiewski is extremely harsh on the New Age! His books are purposely designed that way, so the readers do not make the same mistakes that he and others have made in their own lives. His books give no double-talk, nor do they contradict themselves. As he told me so many times, "If my books upset the status quo of the New Age, so what! It's about time that applectart was turned upside down! And if I can help do this even by the smallest amount, then one of my tasks will be completed.) One thing can certainly be said for his writings: they are complete, and are foundation material that will let the individual accurately and effectively use the spiritual (or psychic) laws of the universe to generate full positive results in life, now.

I am sure there will be some other future reviewers who will accuse me of being a boot licker, etc. To them, I have only three things to say. First I was and still am ONE of his PERSONAL students, and have been for over 10 years. Second, this alone uniquely qualifies me to write what I did, based upon my experiences with what he taught me privately and what he wrote in his books. Third, he did not want me or any of his other (few) students "defending" his books or him (he didn't even want public mention made of the new website. "People will find it of their own accord" he insisted.) But after seeing the speculation, ignorance, absolute error, and jealousy of what some reviewers wrote here, I chose not to hold off any longer. To be sure he will see this review sooner or later. Then I will hear about it. But in my opinion, what I wrote here HAD to be said. And that is enough.

Suaviter in modo, fortiter in res

Here ends
Howlings from the Pit
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