

A Magical Pie

By

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Preface

This book contains a miscellany of mostly magical comments, but with some other comments I find interesting intermixed. They are all formed up in one place, being much like a pie of minced ingredients, all covered with one crust. I hope that you enjoy it, as I put these things down as they came to me, not in any prearranged or logical order.

D. M.

Acknowledgements

For my students, my clients, and my friends.
For my readers, who seem to enjoy my ramblings.
And in acknowledgment that I never,
ever, expected to live this long.

§

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1

DOING A COLD READING

A legitimate cold reading is telling things to a client or person from the impressions that you gather from around them. These impressions are often things that are located in their memory, usually ignored by them. Other impressions may be those that are lodged in their aura, and are unnoticed, unseen, or unrecognized by the person. The reader also gathers the information they pass on to the client from the client's body language, and the way the client reacts both physically and non-physically, to any words that the reader may speak to them.

This is not the same as 'mind reading, which is usually reading the thoughts of the person's shallow sub-conscious, or conscious mind. I have been told that mind reading is impossible, so I will not debate this. However, I know, or have known, over a dozen people who are able to perform this kind of mind reading as a part of their natural daily existence. None of them consider it unusual, and all of them I have asked say they were born with this ability. I have even developed my own little test to learn if

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someone can read minds. Considering just how rare this ability is I can well understand that people believe it is impossible. However, mind reading is a not legitimate cold reading, which is an art dealing with sensing non-physical perceptions.

An illegitimate cold reading is given from memorized scripts, which are so generally phrased they induce the client to have far more faith in the false reader who uses them than the scoundrel deserves. These 'canned readings' must be avoided like the plague, as the use of memorized scripts is a trap that is relatively easy for someone who reads for the public to fall into. Of course, giving a reading of this kind is a moral transgression. It might even be considered an act of negative magic. Honest people, those who wish to develop themselves, must consciously and deliberately avoid participating in this kind of thing. None of the following information deals with this fraud.

Any impressions a reader receives from non-physical sources may relate to the person's past, present, or their future. The reader must discriminate as to what it is that they see, and exactly how their impression applies to the client. Thus, the reader must gather all they can from the impressions that surround the client before they begin speaking to them. This means that the reader must quietly study the person, at least briefly, before they begin saying anything at all to them. Some clients find this silence discomfiting, and begin chattering away, distracting the reader, as soon as they are seated in the consultation room.

It requires experience to sort out the various impressions a perceptive reader may sense or see in or around the person. It requires patience to put them into

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the proper order and arrange them in the perspective of their importance. Because this is a learned art, gained only from experience, you should not be either surprised or disappointed when you find you initially make mistakes from time to time when you are doing cold readings. In time, and with a great deal of practice, you will eventually master this art.

Like all psychic arts, this one requires great and constant practice to develop the reader. It also requires that the reader practice with people who can be absolutely honest with him in examining what he has apparently seen or sensed around them. It is very difficult, if not impossible, to learn this art by yourself. Ideally students are paired and read each other.

Below I will give some suggestions as to how you may begin to receive these impressions. You should apply these suggestions in your daily life to assist in developing this useful ability, practicing these exercises daily for some time before you begin doing cold readings for others. Please remember, you need not ever verbalize everything you may see around a person. This is a very important point to bear in mind.

By constantly practicing cold reading, and by accepting that the impressions you see have validity, both your perceptions and your accuracy in interpreting them will slowly begin to strengthen and improve. Your goal, of course, is to make the perceptions you receive from others just as accurate as you can possibly make them. This can only be achieved through a great deal of experience, which can only be obtained through constant practice.

As you will constantly receive all kinds of impressions from people in the course of your ordinary daily life, you should make note of the impressions concerning people that come to your attention. You must do this even to

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the point of writing down the most outstanding impressions of others that may occur to you during the day. You should read over the record of these impressions as time passes, to learn just how accurate they have been. In this way, the accuracy of your impressions will gradually increase, and soon you will have no difficulty with either receiving these impressions, nor will you have the uncertainty of doubting them. It is important that you always accept whatever impressions you consciously receive, although you are certainly not ever expected to either speak to the person about any of them, or most especially, should you ever act on any of them.

Seeking Impressions in a Cold Reading

Whenever you look at someone, slightly defocus your eyes and attempt to see what is around them. Try to learn what you can see, or sense, in their non-physical aura, or their non-physical surroundings. If you originally don't expect to see absolutely everything there is to know about the person, you will soon begin to receive subtle impressions of various kinds. These impressions may not be of anything you are immediately interested in, but they will always be a start to your understanding and eventual mastery of this very interesting process known as cold reading.

You must always accept the validity of what you sense, and make note of what you sense, whether you believe these impressions are interesting to you, or not. In a short time, you will usually be able to be able to check on the validity of some of the impressions you have received, proving the degree of accuracy of your abilities to yourself. This is why you should always write down your impressions, making a permanent note of them. Your mem-

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ory is always likely to be influenced, or even adversely contaminated, by your emotions. The drive or desire you may have to become a cold reader is actually destructive toward your perfecting yourself in this art.

Try to make note of the impressions you receive frequently in your daily life. You will soon find that these impressions may come to you at any time, in public as well as in private. Accept what you sense, and write down your impressions, so you can later verify if they are true or not. This is how you will eventually be able to prove to yourself what your accuracy is. Remember that no one is always a hundred percent accurate, and you won't be disappointed. You should strive to constantly be between seventy-five and eighty percent accurate in interpreting your impressions.

Interrogating for the Cold Reading

Once you have proven to yourself that you are actually receiving reasonably accurate impressions from people, you can begin to go a bit further with this art. First, you can increase the frequency and the pertinence of the impressions you receive by mentally questioning the person. Just form the question in your mind, concentrating on it. Then, project the question to the person mentally, as an authoritative question, one that you expect them to answer fully, and to answer sincerely and honestly.

"Do you like your job?"

"Are you happy with your life?"

"Do you have a pet?"

"Do you like where you live?"

"Are you happy with your family?"

"Are you happy with your spouse?"

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“Are you pleased with your children?”

These and similar questions, asked mentally, can reveal a great deal about the person. It is necessary that the interrogator blanks his or her own mind, and allows time for the answer to form in the mind of the person being questioned. The person must always mentally reply to one question before the interrogator asks another. Being in a rush or hurry is the death of this means of questioning someone. Take your time; allow a great deal of time for the person to answer, especially when you first begin using this technique. Once you have mastered the technique, and are able to strongly and authoritatively ask the question mentally, the answers will come more smoothly, and usually more rapidly.

Those people with confused and jumbled minds, and there are many of them, will always take longer to answer questions. Calm orderly and self-confident people will usually either answer immediately, or if they have trained minds, they may question you in return.

When you initially begin mentally questioning someone, it is best if you remain quiet and passive, initially asking questions you believe will not have a great deal of emotional involvement for the person. Questions that have emotional involvement, or are emotionally sensitive for the person can cause them to 'hide' and refuse to reply. This can make it very difficult, if not impossible, for you to query the person further.

It is always necessary to establish a friendly relationship with the person before you will be able to ask them any questions that may have a strong emotional impact on them. This friendly relationship may be developed non-verbally, and entirely mentally. If you sense the person is afraid they are going to be fired from a job, for

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example, it is best if you do not question them about their job until you have asked and received answers from them concerning several other less sensitive things.

This is just like making friends with someone on the conscious verbal level. You always first attempt to make friends with the person, sticking to 'safe' topics, before you begin asking questions that might trigger a negative or strongly emotional reaction. You should always treat interrogating someone sub consciously as if you were meeting a new person in a new environment and had to spend some time alone with them before mutual friends rejoined you. You make friends with the new person by asking neutral questions, and giving them neutral answers should they question you. The last thing in the world you are ever interested in, in this situation, is starting an argument with the new person, or causing either of you to raise either your voice, or to engage your strong emotions.

In a short time, once you have made friends with them, you can begin mentally asking them questions concerning subjects that are of greater interest to you. Even there, it is best of you lead into the subject gently, initially asking questions that are unlikely to provoke an emotional response from them.

Pay attention to all of the subject's reactions, as their physical reaction to a mentally asked question might be more indicative of the true state of affairs than any dodge they might make, or any excuse they might offer, whether the dodge is made, or the excuse offered either verbally, through the display of body language, or entirely mentally.

When you are interrogating someone mentally, you must understand that they are unable to give you an answer that is either rational or well thought out. The answers of the sub conscious mind are always based solely

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on their emotions and memories. Additionally, they are usually strongly influenced by the emotions of the moment. Do not ever ask any subject a question that requires thought, or a decision. The sub conscious mind is incapable of any type of rational thought, and it cannot possibly form a decision.

Please realize that you should not just blurt out aloud any answers you receive from the person either. Instead, you must carefully form any verbal answer to the person quietly in your mind, and speak the words you have chosen to them in a calm and gentle manner, always being non-condemning in your approach to them. If you are answering them mentally, you must follow the same procedure. Form the answer in your mind thoughtfully, and with sincere consideration for their emotions. Gently project your answer to the person you are mentally speaking with.

Always be polite and courteous to your subject whenever you are doing this or any other work with their subconscious mind. You must always avoid shocking or jarring the other person's sub conscious mind, as that could be quite destructive of your ultimate desires for them. A strong shock to the sub conscious might cause the person to close themselves off from you for a time, or even indefinitely.

It is important that when you are doing a cold reading you never verbally ask the client any questions. Nor should you ever make any statement they must respond to. You must never place the client on the defensive.

An Example of a Silent Police Interrogation

The following is an example of a completely or partially silent interrogation as conducted by a police interro-

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gator, cold reading the mind of a suspected criminal. The goal of the silent police interrogation is always to gather information that might be used by the following police interrogator, who will speak to the subject, either to gain the confidence of the suspect, to gather information, or to have them confess to the crime they are suspected of committing. It is never the goal of these silent interrogations to have the suspect break down and tearfully confess to anything, as is dramatically shown in some motion pictures. In fact, drama and strong emotions must always be avoided in any sub conscious interrogation.

These confidential silent interrogation sessions are of two kinds. They may either be conducted in the presence of the suspect, or they may be undertaken from a location different than that of the suspect, preferably while the suspect is asleep. In the latter manner, the interrogator can learn quite a bit without alerting the subject to their interrogation at all. Naturally, interrogation while the subject is asleep is always to be preferred.

One of the best interrogation techniques is to have the interrogator meet the suspect physically, usually in the company of a few other people, and give them time to 'tune into' the person to be interrogated. The interrogator is able to gain a friendship with the suspect's sub conscious mind, and arranging for later discourse. Subsequent interrogation sessions are held when the suspect is asleep, and consciously unaware that any form of interrogation may be taking place.

When the subject is to be 'directly' interrogated by the interrogator, the subject is brought into the interrogation room by a police officer, and seated at a table. The officer seats himself in a chair by the door, apparently paying no, or almost no attention to the subject. The interrogator enters and sits at the table opposite the subject. The

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interrogator puts a note pad opposite him, and just sits and observes the subject as he silently interrogates him mentally. From time to time, the interrogator will make a few written comments on the note pad, as he learns information from the subject, but otherwise he simply looks at the subject, saying nothing at all to them. After a half hour to forty-five minutes, the interrogator just gets up from his chair and leaves the room, taking his pad with the notes he has made with him. The police officer returns the subject to his holding area, or wherever he has been brought from. In some cases, he may remain in the room, awaiting the regular police interrogator.

A subject, guilty or not, has to be mentally strong to resist this kind of silent mental police interrogation, when it occurs person to person, with the interrogator physically present, as has been described above. Most subjects will begin to speak after five to ten minutes, although they usually will say nothing at all that is pertinent to the investigation. It is up to the interrogator to answer them or not as they desire, but I suggest that a verbal socially approved answer be made. Infrequently, a subject being interrogated in this way, when the interrogator does not speak, will become violent before a half hour passes. It is the purpose of the officer seated by the door to restrain the violent subject and protect the interrogator. Other officers should be on call to assist, if this should prove to be necessary.

A police officer friend of mine used to tell suspects that 'the psychic,' would be interrogating them shortly. Then another policeman, dressed in a suite and tie, would enter the room, and sit as if he were mentally interrogating the subject for a time. After writing out four or five sheets of paper, the 'psychic' would leave the room without saying a word to the subject. My friend would enter the room

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a few moments later, holding all of the papers in his hand. He would then say something like; "We have all we need to nail you now. Your only option is to confess." Apparently, he got a number of confessions in that way. He was amazed to find that this could actually be done.

An Example of a Social Interrogation

Social interrogations are those that take place in a normal social setting, at a party, in an office, at a restaurant, or under other similar circumstances where an interrogation is not usually expected to occur. The interrogation of the subject may have a purpose, or it may be done from simple curiosity. An example of one such purposeful interrogation is given below.

At a party, the interrogator notices Mr. Jones, who he believes to be a banker. The interrogator wishes to study him, to learn more about him for purposes of his own. Say that he wishes to borrow money from Mr. Jones bank for some reason. The interrogator places himself in a position from which he can observe Mr. Jones peripherally, without being in his direct line of vision. In this way, he can avoid seeming to be staring at, or overly interested in, Mr. Jones. He begins to mentally interrogate him, initially asking innocuous questions.

"I understand that you work at a bank."

"You look like you are quite successful at what you do."

"Do you have a good job at the bank?"

"Do you enjoy working there?"

"Is the bank you work at a big bank?"

"Do you loan money to people?"

"Can you help me borrow some money?"

Etc.

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Gaining Permission for Nocturnal Work

Regardless of the reason for your interrogation, spending time in social chitchat, mentally or otherwise, is always necessary. You must win the confidence of the person's subconscious mind, and engaging in social chitchat with them is an easy way to accomplish this. Once you have done so, you may ask them mentally either: "May I talk to you some evening, when you are sleeping?"

Or

"I would like to talk to you when you are sleeping, and I am at home. If that would be all right with you, please tell me."

The sub conscious mind, which usually suffers from being completely ignored by everyone, is more often than not quite happy to have someone it can speak to in the evening. Of course, in a few evenings time, conversing with the subjects sub conscious mind, you can make such a close friend of Mr. Jones, that you should have no problem borrowing any funds you might need from his bank. You will have likely made him a strong ally in your cause.

Naturally, through carefully chosen social conversation, you can make close friends of almost any other subject in this same way. The key to this art is to take your time and be careful as you begin your acquaintance with the subject. Once you have established a relationship with them, it may be possible to press them for answers to your questions.

Interrogating The Cold Reading Client

When you are giving a cold reading, the purpose of interrogation is to determine what you wish to say to the client, in answer to any questions they may have posed to

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you in their request for a reading. People, even when they come for a 'general reading,' always have specific questions they wish to have answered. Often they cannot come right out and ask these questions. They may feel that they are overly personal, or they may be embarrassed to speak to someone about their supposed difficulty.

The answer to the questions that anyone poses to anyone else usually lie within the person who is posing the question. The answers to their query will often come out of them when the client asks you the question they say they want answered. This being the case, if they 'stand mute,' as many clients of readers do, you only need to mentally ask them one of these three questions:

"Please tell me what troubles you." Or

"Please tell me what it is that is troubling you." Or

"What is the real difficulty that is bothering you?"

The person's answer to that question will usually open the floodgates of their mind, revealing to you what is going on in the mind of the person. From this flood of information, you must select those things you can tell them which will be of assistance to them in their situation. In some cases, as in the case of unsolvable, fatal, or extremely difficult problems, you may wish to say only innocuous and calming things, and avoid speaking to their true problem at all. However, this technique of interrogation will usually reveal to you what their true problem actually is.

Whenever you speak to any client, you must always be careful to avoid criticizing or condemning their activities, whether past or present, regardless of what these activities might have been. Instead, speak only words of calm and reassurance to them.

While you must never encourage any illegal activity, ei-

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ther consciously or sub consciously, it is never necessary for you to condemn the clients' participation in any illegal activity. Their life is their own, and if they wish to dedicate it to participating in some illegal activity, that is the choice of their free will, and it is not ever your task to correct them. This happens to be a very important point, and I advise you to heed it.

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READING FOR PEOPLE

Concerning reading for others, something rather important that I have never seen mentioned in any of the books I have read on the subject should be mentioned here. This is something that should actually be a rather obvious fact to anyone desiring to do readings for others. This fact is that no one can read for everyone who may come to him or her for a reading.

When you read for someone, you are actually embracing that person in a particular non-physical way. This involves you allowing your aura – a part of your non-physical body - to permeate their aura, and gain such information as you can find within them from this experience. Probably the easiest way to look at this is as if you were giving the other person a non-physical hug. If they are too large for you to effectively hug, you will not be able to properly read for them. If they were smaller than you, or about the same size as you, you would find that you could fully embrace them. In this case, you will have no difficulty hugging them. In the event that you can em-

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brace them in this kind of a non-physical hug, you will have no difficulty reading for them either. I suppose this is not a very good analogy of the true situation, but it is the best one I can think of.

The fact of the matter is, you will always be able to read for some people, while there will be some others you cannot read for. You must just accept this, and not be concerned about it. Should you find you cannot read for someone, you are better off telling them that, "For some reason, it seems I cannot give you a reading." If you have charged the person a fee, just give them their fee back. You can explain to the person that some people you can read for, and others whom you cannot. You need not give them any kind of a detailed explanation of this. Most sensible people will accept this brief and simple explanation.

I might add here that those people most readers cannot read for usually do not come to readers for readings in any event. Of course, this even further limits the number of people you will have to tell you cannot read for them. If you are an honest reader, who sincerely believes you should be reading for others, you would probably meet few people like this, but they are usually such a shock when you first meet them I hope to prepare you for encountering them with these few words of guidance.

Regardless of the method you use to read for other people, you must always measure your words carefully, and be willing to accept responsibility for what you tell them. Very early on in my career, when I was studying palmistry, a friend kidded me about my learning to be a 'palm reader,' so I offered to give him a 'free palm reading.' One look in his palm and I was struck by the fact that he did not have very long to live. I did not mention this to him, but my reading palms suddenly took on a far more

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serious tone. After that experience, if I was having fun poked at me because of my studying palm reading, or due to my pursuing any of my other occult studies, I just let it be. I said nothing in reply when others were joking with me about the oddity of my interests.

My friend had died suddenly about six months after that episode. His sudden death, from some unsuspected medical defect, came as a great surprise to his young wife and two children, as well as his employer. This entire event was a great lesson for me.

It was this experience that convinced me that doing a reading for someone is not only a very serious business, it is also something that places a great responsibility upon the reader. From that time on, I have always taken reading for anyone very seriously. I have told people only what I thought that they needed to know to guide their life, and to come closer to their creator. As but one example, instead of telling them which illnesses I expected them to manifest, and when I believed they would manifest them, I now only tell people they need to have a thorough physical examination by a physician.

I have never predicted the death of anyone I was reading for, whether or not I saw it coming either soon, or in the distant future. Instead of telling people of their mortality, I tell those who are younger they will collect on their social security. Of course, to those who are older, and who are already collecting their social security pension, I say they have a good number of years ahead of them, and encourage them to live the remainder of their lives to the fullest extent possible. Should you think it is wrong to tell someone whom you see has only a short time to live that they will collect on their social security, please recall that social security has a death benefit as well as a retirement pension.

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Scientific rationalists warn those who are readers of making their predictions a self-fulfilling prophecy. This is certainly good advice, but it may be easily avoided by never making a flat statement to someone, particularly a statement that encourages some negativity to manifest in their lives. Most people are overly suggestible, although almost all of these very suggestible people will deny this. A flat statement, particularly a negative statement, may cause people to manifest that unwanted negative condition in themselves. Whenever possible, you can make statements that are positive by conveying a warning to the person, without promising them either success or failure.

The following are some statements of this kind:

"I see that you are contemplating a financial investment. You should obtain the advice of someone whom you trust before you put any money into the hands of the person you are discussing this investment with. Second opinions in matters of this kind are always both useful and advisable."

"Your physician has advised that you have this operation, and as it is possible for you to consult another surgeon, you should do so. This will reassure you of the necessity for this operation, and whether it will have a beneficial result for you. A second opinion is always valuable in understanding the importance of having any surgery."

"It seems to me you might find it worthwhile to consult a professional psychotherapist about your condition. You really need to speak with someone that has insights in the area of mental healing, just to talk these things over with them. They can reassure you and help you clarify your thoughts. I am certain that a professional

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of this kind would be of use to you in helping you overcome any difficulties you might have."

At the same time, it is always useful to encourage a person to develop their natural talents, even as a hobby. As but one example of this, I always encourage Taurus people to take singing lessons, not to become a singer, but to develop their natural talents in that area. I have received several thank you cards from people for suggesting this to them. On that same line, I also encourage Libras to learn to play golf or tennis, Aries people to study the martial arts, and Leo people to read some books about sales and management techniques.

Why Clients Come To Readers

Clients come to readers for one of two primary reasons. Firstly, they wish to get attention from the reader, or possibly, they just wish to gain attention from someone – anyone at all. In these extreme cases, they are attention starved, which drives them to desire to receive attention from anyone at all. These attention-starved people desperately need to receive some attention from others.

Secondly, people come to readers to receive reassurance. They wish to know they are going in the right direction in life, and that their plans will all work out as they wish them to. Of course, their plans working out as they desire, is only rarely the case. In these cases you must be the soul of discretion as you suggest subtle changes in their plans that might ultimately benefit them

However, attention and reassurance is actually all that you have to give to those who come to you. You can actually offer nothing else, nothing more. You must avoid setting yourself up as a critic, or a judge of their activities. You must also carefully avoid giving anyone any encour-

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agement toward doing anything that is even slightly out of bounds, much less doing anything that is illegal.

In New York City, and I supposed in other places as well, some readers have become involved in reading for men who are fundamentally criminals. This is not a good group of people to have as clients. Like those who are politicians or government people, these clients can actually be dangerous, as they may turn on the reader in an instant. Should you find someone like this coming to you, I suggest that you tell him or her that for some reason you have found that you cannot read as accurately for him or her as you would like, and suggest to them they find another reader to consult.

In the past, some clients of 'psychic readers' have even used their consultation with a reader as an excuse for committing a crime. 'The reader told me that I should do this,' is an excuse occasionally given to the authorities. This excuse is something which in at least one case that I have heard of, resulted in the reader being indicted as an accessory before the fact in a serious criminal case. This came from the reader, as they admitted during their trial, telling the person that, "If they really thought they should do it, they should just go ahead and do it."

In my opinion, this tendency to blame the reader is one of the many hazards of working with people. It is also one of the reasons why I do not encourage others to do so. You will do better with having another line of work to bring in your money, keeping your psychic and other occult efforts, whatever they may be, completely unknown to most of the people whom you know and associate with in your everyday life.

However, if you do work with people, you must understand that people need attention and entertainment, just as they need food and drink. People who are de-

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prived of attention will often go to great lengths to attain it from others. Unfortunately, they are usually not aware this is what they are actually doing. They will often strongly deny they were only seeking attention if asked. As a reader, you must realize there is always going to be a great deal of attention seeking present in most of the people who come to you for readings. If you wish to enhance your reputation as a reader, you must always pay a great deal of attention to your clients. In a word, you must always be certain to fill the deficit in their attention demand.

If you believe you must do readings, be certain you are able to do them without causing yourself any harm. Of course, you should always avoid harming the client, and any people who may be involved with them. However, you must always look to protect yourself first. Remember that charity always begins at home. Until someone's ship comes in, it is for the best if charity stays at home.

Other Readings And Divinations

These words of advice pertain to those doing all kinds of readings and consultations with clients as well. Almost all other forms of divination, especially those that do not have fixed rules of interpretation, are a matter of combining the divination tool with (consciously or subconsciously) cold reading the client. As an example, in reading the casting of dice, the dice may show something, but you may note the client visibly but subconsciously flinch when you explain the throw to them. Obviously, this reading has hit something within them, and that subject must be explored until the client has realized, consciously or subconsciously, that they either have a prob-

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lem in that area, or they need to do something, depending on what the reading of the die cast happened to be.

If you are 'tuned into' the person's sub conscious mind, it is quite likely you will be able to get quite a lot out of them subconsciously without their ever being consciously aware you have mentally questioned them. This is the true secret, and the real benefit, of the art of cold reading.

I will mention that you will encounter a great many people you can 'Tune Into,' while you will also meet some people you just can't 'Tune Into.' If you find that you cannot 'tune into' someone, you have the standard rules for divination in the system you are using you may fall back upon. Of course, this usually makes for a much less interesting reading, but nonetheless you have given the person something for their money. However, this kind of client is one you should tell you find it difficult to read for. I think that in these rare cases, it would be good to suggest to them they find another reader.

'Tuning In' To Someone

Tuning into someone is accomplished by listening intently, as if you were listening to someone explaining the secrets of the universe to you. At the same time, your emotions must be totally indifferent to what you may learn, as if it did not matter at all to you at all what these secrets of the universe actually were.

This technique of paying intense attention, yet being emotionally indifferent obviously takes a great deal of practice to master. However, for anyone who truly wants to become a good reader, of any kind, it is definitely a good idea to take the time to master this technique.

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Once you have mastered the art of tuning in to people, it is far easier to use these mental techniques in consulting with other people. It also makes your skill at giving readings advance by leaps and bounds. All that mastery actually requires is several weeks of daily practice with those people whom you encounter casually in your daily life.

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LEARNING TO READ TAROT CARDS

To become a good Tarot Card reader, it is necessary that you first gain experience with the cards. Experience handling cards may be gained by learning to handle, shuffle and deal out ordinary playing cards. It is not necessary to deal with Tarot cards at this point. This experience is only gained by practicing handling cards. You should spend some time at this until you are quite facile handling playing cards.

To learn to use tarot cards, you will need a new pack of Tarot cards, and a notebook in which to record your observations. First, open your deck of cards and separate out all of the Trump Cards. These are the twenty-two cards also known as the major Arcanum. Set the other cards aside for now. At first, we will work only with these twenty-two cards.

Enter the meditative state as you shuffle the cards, clearing your mind of all thoughts, but still focusing on your concern for the cards themselves. You should always

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shuffle the cards while looking only at their backs, so that the random appearances of the images on the face of the cards do not distract you. Now select one card from the pack and lay it out face down in front of you. Completely blank your mind, and with an attitude of complete attention to the card, but emotional indifference, turn the card over.

Note the first thought that comes to your mind. Immediately write the identification of the card and this thought down in your notebook. Now also record any emotional reaction, or feelings that you may have with regard to this card. Concentrate your mind completely on this card, and notice any changes you might have felt within yourself as you look at it. Enter all of this information into your notebook.

When you have completed this with the first card you selected, and no further impressions are coming to you, set the card face down before you. You have finished with that card for now. Now shuffle the pack once again, and draw another card, repeating the performance. Once you have done this with four cards, you are finished for the day. Put the cards away and do not look at them, or even think about Tarot cards for the rest of the day.

After practicing this for about six weeks, you should have drawn each of the twenty-two cards at least once. You should have comments on each of these twenty-two cards in your notebook. If you have missed any cards, you should now search through the pack and pull out the cards you missed. The following day, you should shuffle these cards and write your comments about the card you drew in your notebook, just as you did with the other cards.

Now rearrange the twenty-two cards in their proper numerical order. Beginning with the first card,

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hold the card face up before you and study it intensely for at least five or six minutes. Examine every detail in the card, studying it by concentrating your full attention upon it. Now record a description of your impressions of the card in your notebook.

You must attempt to 'Tune In' to the card as if it were a living thing. Do your best to learn just how the card affects you. Observe closely the symbolism of the card. What does it mean to you? Every emotion or feeling that the card brings to mind should be considered and recorded in your notebook. After noting all of the impressions you receive, you must place the card face down and take a moment's rest to clear your mind.

Now return to your notebook, and there consolidate all of the various impressions this card has made upon you. Do not shorten or abridge anything you have written, just consolidate what you have written about the images of the card and the emotions you have felt and written about. Now you are to place all of your insights and impressions of this card into just one section of your notebook. After you have completed this task, you should return the card to the pack and stop your work for the day.

The following day, you should do the same thing with card number two. Continue with this practice until you have accomplished this with all twenty-two cards of the major Arcanum.

The final step is to shuffle the group of the twenty-two cards of the Major Arcanum and draw them one at a time. Look at the card with an attitude of listening intently to it, as if you desperately desired to hear what the card had to say to you. You should listen as if what this card had to tell you was vitally important to you in your life. It sometimes helps to unfocus your eyes when you look at the card in this step. Now you are not interested in

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details, you are just observing the card in an abstract way. Record all of your impressions about this card in your notebook. When you have finished put the cards and notebook away, doing the following card the next day. Do this with each card, one day at a time, until you have done all twenty-two cards.

Once you have finished recording all of your impressions of the major Arcanum, you should do the same with the cards of the minor Arcanum, one suit of cards at a time. By the time you have completed this with all of the cards, you will have achieved an understanding of the individual cards and their relationship to you. Eventually, you will find that the cards come to you in a particular way, revealing their inner meaning as they relate to you, and to your interpretation of them, no matter how they are laid out.

This is not an easy procedure to follow, as it will take the student well over a year to complete. However, following this procedure will give the student an ability and insights that may never be taken away from them, the ability to accurately read tarot cards. This is a very worthwhile ability, as well as being a constant means of producing an income for you.

One of the interesting but very rarely mentioned features of the tarot cards is found in the minor Arcanum. These cards are divided into four suites of fourteen cards each. The suits are generally considered to represent the four elements. Wands for fire, cups for water, pentacles for earth, swords for air. The fourteen cards themselves, in the better-known Waite deck, tell a story in each suite.

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However, another way of looking at the fourteen cards of the four suits is to compare them to the fourteen Stations of the Cross in the Roman Catholic Religion. By looking at the major Arcanum in this way, it is possible to view these cards as being reflective of the way the four elements respond to the passion of Christ. An outline of this viewpoint is given below. Meditation on these fourteen stations in light of the card will make this assignment more obvious to the reader.

Of course, this meditation is of considerably more interest to the reader who comes from a Roman Catholic background.

Ace - Jesus is condemned to death.

The Passion of Christ begins with his being condemned to death, note that Pilate 'washes his hands,' of the matter, and bows to the cry of the crowd.

Two - Jesus carries his cross.

Actually, he carried the crosspiece of the cross; the upright was already set in place at the site of the crucifixion. In carrying the cross, he is made to participate in some way in his own crucifixion.

Three - Jesus falls the first time.

Weakened from the flogging, and burdened with the crosspiece, Jesus falls in the roadway.

Four - Jesus meets his mother Mary.

In this state, and on his way to crucifixion he meets his mother, who expresses a mother's sympathy for him, and for his condition.

Five - Simon helps Jesus.

Simon steps forward to assist Jesus in carrying the heavy and ungainly crossbeam.

Six - Veronica wipes the face of Jesus.

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Blood and sweat obscure his vision, and now a woman steps forward to wipe his face. A welcome trifle of comfort, received in the face of great anguish.

Seven - Jesus falls the second time.

Once again, the flogging and brutality to which he has been exposed takes its toll, and Jesus falls again in the roadway.

Eight - Jesus comforts the women of Jerusalem.

Ignoring his own distress, Jesus reaches out to comfort another.

Nine - Jesus falls a third time.

His resources of strength exhausted, Jesus once again falls in the roadway.

Ten - Jesus is stripped of his garments.

Reaching the place of execution, Jesus is stripped of his garments and his body is exposed to the spectators before he is nailed onto the cross.

Eleven - Jesus is nailed to the cross.

The Roman soldiers of the execution detachment nail Jesus' hands to the cross, uncaringly and unconcerned for his suffering.

Twelve - Jesus dies on the cross.

Jesus fulfills his destiny and perishes on the cross, sacrificing himself for all humanity.

Thirteen - Jesus is taken down from the cross.

His death being observed, Jesus is removed from the cross. His body is given over to Joseph of Aramatha for burial, and is taken from the place of execution.

Fourteen - Jesus is buried.

Jesus is placed in the garden tomb which Joseph had purchased for his own use. There he will lie until the resurrection.

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It is useful to lay all four cards of the same number out and meditate on them as you think of the particular station of the cross. A better understanding of Christ's passion may occur, as well as your obtaining some deeper insights into the Tarot cards of the minor Arcanum.

A further exploration of the tarot cards is accomplished by looking at the cards, one each day, and writing out how each of these cards applies to you personally. Just as a great deal may be learned from dreams, you can learn a great deal about yourself from understanding in detail just how you relate to each of the 78 cards of the Tarot deck. Once you have mastered this task, which will take you at least a quarter of a year, you will have gained valuable insights into yourself that will be of value to you all through the remainder of your life.

History of Tarot Cards

Tarot cards were not originally made for divination. As I understand it, The Brotherhood Of Purity, an Islamic Sufi organization in Egypt, originally designed the cards about 1200 AD. Their purpose was to illustrate the barriers that stand between mankind and his connections with the divine. After about a century of use for this purpose, these cards 'escaped,' to Europe. There they were joined onto the existing pack of playing cards, and the game of Triumphs began. This game spread the cards all across Europe. This European dispersion eventually made the Tarot cards divination tools as well as playing cards. They were first used for divination once the 'Gypsies of the Black Virgin,' a Gypsy tribe or community living in or near Marseilles France got hold of them. They began using the cards as divination devices, and the rest, as they say, is history.

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Most card readers have a far more romantic version of the origin of the Tarot cards. I never attempt to dissuade them, nor do I push my version forward, or usually even mention it. The vast majority of Tarot readers prefer fantasy to reality, and it is neither your task nor mine to awaken them. You should not criticize a man's beliefs unless you are prepared to take them under your wing, train them, and correct their life. Most people are quite happy where they are, and it is always best to leave them there.

4

THE EMPTY MIND GAME

One of the first exercises in Frantz Bardon's justly famous book "Initiation Into Hermetics," instructs the neophyte student to blank their mind for ten minutes at a time. Of course, for most people initially this is impossible. However, it is still a goal they should aim for. With this goal in mind, you will soon discover there are any numbers of exercises that will allow you to develop your mind, and eventually get to that desired point, having an empty mind.

However, there has been, as far as I know, no report of what it is like when this desired state of the blank mind, or the empty mind state, is reached. Thus, I am providing the following information for those who may be interested.

Once your mind is blank, you will not have any interference from your own random thoughts, and the casual interchange of mental influences with another person. In fact, you will find that the interchange will actually be beneficial, as you will now recognize who is attempting to

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influence you, and just how they are attempting to change your mind. You will now have the option of either seeming to play along with the person, or opposing their efforts, and you will find that it is now your free choice to decide what to do in each case.

Of course, you can also reverse this external influence, and influence the other person. In this case, you will be sending them a far more potent thought than their untrained mind has been able to send you. That the ability to do this gives you a great advantage over the person trying to influence you cannot be denied. Once your mind is normally blank, you will be able to think of whatever you wish, without any interference from stray and random thoughts of any kind. Your mind will become a sharp instrument, whose concentrated beam will make it far easier for you to make decisions, and you will make decisions with far more accuracy, as well as making decisions that are considerably more reliable.

People often look at the 'magical power,' aspects of many of these developmental exercises without realizing they have great benefits in the everyday world. It is the more mundane benefits of these exercises that actually have the greatest value to the magician in their life on the earth, as it is impossible to carry on a continual practice of the magical arts. The realities of earthly life interfere with this rather pleasant and very romantic dream of always living in a magical realm. Those who attempt living this way will soon drift off into living a life of fantasy.

5

SOME TECHNIQUES USING THE EMPTY MIND

Entering Into The Mind Of An Animal -

Entering into the mind of an animal is different from entering into any human mind. Animals act more directly instinctually than humans do, and there is no influence from their pretended rationality present. Animal thoughts are usually very simple compared to human thoughts. Most animals are concerned only about eating and being safe. Unless they are a female in heat or are a male responding to a female in heat, they are not usually concerned about either sex or reproduction. (The exceptions to this are found in zoos, not in the wild of North America.)

Focus your mind on an animal that you are looking at, and project some of your consciousness into it. The reaction of the animal, usually one of fright, and a rapid display of the desire to flee, indicates you have been success-

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ful. Now project a sense of loving peace around another similar animal. Once you have cocooned the animal in this sense of love and peace, project some of your consciousness into it passively, with your own mind blank, and just watch its thoughts. You will discover that while the animal thought process is interesting, it is hardly enlightening.

In time, and with some practice, you may well be able to work with the mind of the animal. Some people can master this art through practicing it. For example, you can get an animal to go over a ridge and look, showing you its perception of what is on the other side of the ridge. Should you do this, you must be aware that an animal's perception of their surroundings will be quite different from your own. You will have to learn how the animal you are working with actually 'sees' their surroundings. It will not at all be the way you, as a human being, see the same things.

I suggest that you work with small mammals first, squirrels and rabbits come to mind. I have heard that some people have had success working with birds and even snakes in this way. I have never heard of anyone who has ever been able to successfully work with an insect, but I do suppose it might be possible to do so. Personally, if I intended to do very much of this work, I would stick with working with squirrels and rabbits. I have seen both on the streets of New York City, although I have seen many more squirrels than rabbits.

Merging Into Another Person's Mind

Although this art is not even related to mental telepathy, the practice of merging into another person's mind is certainly the easiest and quickest way to learn

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about them. Once you have merged into their mind, you will be able to quickly learn a great deal about them, as well as having the possibility of gaining information from them that they might otherwise wish to keep hidden from you.

This act of merging onto their mind is accomplished by first completely blanking your own mind. Now visualize the person whose mind you wish to enter into. You need just think of them, and their general appearance. It is not usually necessary to see them as if they were standing right in front of you, although that might be done as well.

Once you have a thought of the person, visualize their mind as being a large empty room. You may think of their mind as a big empty warehouse building, or as a large room like a gymnasium or basketball court. Once you have the room visualized, and have mentally identified it as the mind of your subject, hold that image firmly in your mind as you allow the room to slowly fill up with a variety of images of material things. Pay no attention as to what these images of things are; just continue to visualize the room filling with a variety of images of material things.

Eventually the room either will stop filling, or it will slow down its accumulation of these material images. If the images are neatly arranged in the room, and in an order of some kind, the person's mind is neat and orderly. If the images are jumbled, piled on top of each other, or placed in disorderly stacks of various kinds, the person's mind is messy and uncontrolled. This perception should immediately give you some insight into the person, as well as tell you something valuable about their thought processes.

Once the room has filled, you must attempt to look around this huge room, and identify the images of the ma-

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terial things you see in it. They will be non-physical material symbols of the many thoughts in the person's mind. Each time you enter the mind of the same person, you will usually see an accumulation of different material things there. What you see will always depend upon the current state of the person's mind, and those thoughts they currently find to be most important to them.

However, some of these material images, or symbols of thoughts, will always be present and these will seem to be firmly established in their mind. These constant symbols that always seem to appear are the root or fundamental thoughts that are located in the person's mind.

The material objects you see in the 'warehouse' of their mind will be symbols representative of their thoughts; they will not often be the thoughts of the person themselves. The symbols they assign these thoughts will be uniquely their own. They may well be quite far from anything that you would associate as a symbol with these same thoughts in your own mind. You must not expect to be able to easily identify the person's thoughts based on the symbols you find in your own mind.

Next, you must begin to pay close attention to these thoughts, by beginning to 'tune in' to the symbolic material object that the most prominent thoughts in the person's mind represents. You must do this by examining the symbols of one thought at a time. First, select the most dominant object, or find the most frequently repeated material theme, you find among the non-physical images of material objects in this 'warehouse of their mind.' Take time, look around, and make your choice of non-physical image carefully.

As an example, in one case, I noticed that all of the larger and apparently stronger material objects had a clock

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face of some kind on them. I looked around the room and located a clock, and sure enough, the clock was the symbolic representation of what the person considered their most essential thought. The thought behind that clock symbol was what the person actually thought of himself.

In another case, most of the furniture objects in the person's mind had bowed legs of the Queen Anne style. I found the largest piece of that style of furniture I could locate in their mind, and discovered that the thought behind it was that the person felt it necessary to display themselves to the world in a particularly fashionable manner. This explained to me why a great deal of the person's income went toward their making a classically sedate public appearance.

You will have to interpret these thoughts very slowly, and I suggest you make notes of each of these thoughts, as you come across their symbols in the mind of the person. Once you have surveyed the five or six most prominent objects in the person's mind, you should have a very good idea of the fundamental mental structure of the person. That information itself will give you a very good guide to working further with them, in person or mentally.

You will discover that people have very different symbols for similar or even equivalent thought patterns. One more or less obvious example of this is that some people classify their nominal Christian religious beliefs under symbols for Christmas, while others use symbols for Easter. Still other people use different symbols, some of them not necessarily even usually associated with the Christian religion.

It should be obvious that this technique is most useful to one who practices cold reading, as described in the opening paragraphs of this book. Exploring the person's mind gives you a much better understanding of what sur-

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rounds them in the many thoughts that form as specters surrounding their non physical body. The two arts are complimentary, and once you have learned to use one of them, you should study and master, the other.

This art of entering into another person's mind is a slow process, and one that must be worked at over many weeks to be successful. You should chose one person whom you are acquainted with and whom you see regularly, to begin this process. Work with them until you have a very clear idea of their mental processes, and gradually begin to use that knowledge in your interrelationship with them. Once you are able to have the person do small things for you, you will know you absolutely understand their mental processes, and can successfully influence them. Only at that time are you ready to go on to use this technique with another person.

I recommend you master this technique with several people, say three or four people anyway, before you attempt to use it in any crisis. It takes time to learn to use this technique, and even more time to really master it.

Changing Or Influencing Another Person's Mind

Once you have entered into the mind of another person, you can build a structure of your own inside their mind. You should use a design similar to the most prominent designs you find in their mind. You may place an energized thought form into the structure you have built in their mind, knowing that as long as that thought form is energized in their mind, they will have to consider it in their thinking. To put it more simply, the thought you have added into their mind will influence them, just as the thoughts they have already placed in their mind influence

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them in their daily affairs. I must add this influence may not be very strong. The influence exerted will not nearly be to the degree you might desire to influence them. This is hardly a technique that may be used to make the other person your servant, much less to make them your abject slave, as some people believe. However, it is a useful technique if you recognize and respect its limitations.

You may also visualize hanging up a painted banner in the person's mind, something like those painted, 'Welcome Home' banners, used to greet returning soldiers, congratulate sports teams, or announce bargain sales in stores. You can even request that the person keep the banner energized. Of course, you should check this at least every week or so, always adding energy to it. However, if you hang the banner in their mind with a clear directed and forceful thought form, it will probably remain in place in their mind for some time. If the sign on the banner is a clear and simple command, they will probably begin making that thought a part of their everyday thinking process within a week or two.

It should be obvious you must use only a very few words in any thought form you place into another person's mind. It is necessary that you reduce your command to two or three words to have it enter into their thoughts. The person whose mind you have entered into will expand on these words, and rationalize their having them in their mind all by themselves. It is not ever necessary for you to explain the presence of these thoughts, or to elaborate on them. Just keep the thought form you have placed in the person's mind energized, and you will eventually see them seriously considering it.

"I like Tom Smith," is about as complex a banner as you ever want to hang in someone's mind. Anything more is not going to be noticed, as few people ever concentrate

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on the contents of their mind. How often do you do this? Moreover, you are someone who is supposedly learning to work with your mind!

Please remember that the part of the mind you are entering into is their sub conscious, and it is unlikely they will immediately make a radical change in their behavior simply because you have placed a different thought in their mind. You must realize the subconscious mind is very much like a storage closet. You can place all sorts of things in there, but that does not mean that the thoughts and ideas you place there will be taken out and considered by the person every day, every week, or even every month.

You must also recall that the subconscious mind has no difficulty at all in holding equally valid two opposite and contradictory ideas. As it cannot be rational, the subconscious mind finds no difficulty at all in accomplishing this. Thus, while you may place a thought into someone's mind that is aimed to turn him or her in a more favorable direction in life, it certainly does not guarantee they will make the shift and follow up on this thought by acting on it as you might wish them to do.

Placing any thought into someone's mind, and keeping that thought energized until the person begins considering it and energizing it themselves only means the thought will not be a complete stranger to them if it is raised up again, either in their mental ruminations or in their daily life.

If you intend to influence the conscious behavior of a person in any way, you will have greater success if you first place a strong thought form inside their sub conscious mind which is intended to influence them in the same direction that you later intend to influence them consciously. If you do this, and keep that thought energized for a week

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or two, they will not find it as difficult to accept your future conscious influence on their behavior.

Any thought you insert into someone's mind that provokes a feeling (or an emotion) of resentment or repulsion should be allowed to die off, which usually takes several weeks. Once it has dissipated, a gradual series of milder thoughts may be inserted that are intended to gradually lead the person to eventually accept the original and far harsher thought you originally wished to send to them.

Projecting Your Conscious Awareness -

Your conscious awareness is what you are aware of, the sense of being alive that is constantly reported to you by your physical senses. It is not your 'astral,' or non-physical body, although when you project your non-physical body, you are also projecting at least a part of your conscious awareness. I make this distinction, as when you project your conscious awareness, initially at least, you are only projecting one or two of the non-physical forms of your physical senses.

As you are usually only projecting a shadow of these physical senses, their report to you will not be particularly reliable, especially in the beginning of this exercise. If you are trying to master this art to overhear conversations in another room, I must assure you that you will have to strive long and hard to even begin to master, much less to perfect that art. However, I can encourage you by saying that if you do strive long and hard, you will very likely be at least reasonably successful at doing so.

Of course, practice is what leads to the mastery of any art, so you will have to practice to master this art as well. You may begin by trying to listen to the music from

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a recording or a radio from different places in a room. How differently would it sound if you were there rather than here? How would it sound from the next room? Practicing this art with your hearing is a good beginning.

You may also practice seeing things at a distance. Look out the window, and see if you can see something that might ordinarily be beyond the range of your sight. Looking through a thick forest of trees, to see what lies beyond them is one way to begin to do this. Of course, you now have to investigate, and see that what you perceived was actually present. Self-deception lies waiting to catch you in this, as well as in all other areas of sensory and mental expansion. Your imagination is always willing to 'fill in the blanks,' with speculation, dreams, ideals, and outright fantasy.

Should you be located in a mountainous area, or in a city where you can see distant tall buildings, look at one of them and project your sight so that you are looking into one of the windows of the building, or looking at the mountain as if you were standing in mid air, and only a few feet away. If you look into a window in a building's 'common space,' as would be a window opening on a corridor, or near the elevator banks, you can visit the building and verify that what you saw was correct.

Close your eyes and relax, now imagine that you are running your fingers over the tabletop of your kitchen table and feeling the surface. Feel the texture of your bedspread, your couch, and several other things. Now feel the surface of the wall of your building. Next, feel the surface of the wall of a distant building. See if you can find a ground level imperfection in a building wall you can physically verify. The verification of the reports of your non-physical senses is necessary to convince your rational self of their accuracy. Once you have received several con-

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firmations of the accuracy of your projections, you will do much better in projecting your conscious awareness, and in extending your non-physical senses.

Again, self-deception and fantasy lie in wait if you do not verify the reality of what your extended senses are telling you. Avoid the comfort of belief. Test and prove!

Recall that in daily life you are always conscious of all of your senses, although you may not be aware of them individually. When you are projecting your conscious awareness, you must strive to be consciously aware of the surroundings you have projected into. Like most people, initially you will probably find it easier to practice by projecting one non-physical sense at a time. Eventually, as you gain both verified accuracy, and increased ability in controlling the projections of your non-physical senses and conscious awareness, you can begin to project more than one sense at a time. Keep striving to do this, as it is certainly a useful ability for you to develop.

Projecting Your Thoughts Into The Conscious Mind Of Others

Form and visualize a strong commanding thought of the form, 'I really like John Doe.' Release it directly into the mind person for whom it is intended. The thought should be in the same form as the ordinary thoughts you find in the conscious mind of the person you are sending it to. In this way, the person to whom you are sending this thought will probably accept the thought you have projected to them as their own. If they do, they will file the thought away, or they might consider it, and act on it as if it were their own thought. In any event, the thought is now in their mind, and they may act on it or not as they

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chose, but having received it, the thought is no longer a new thought to them.

If this thought is at all emotionally disturbing to the person it is sent to, there will usually be more difficulties present or raised within them than may be satisfactorily resolved. This is why you first must consider a person's likely reception of the thoughts you are sending them before you begin to project the thought into the other person's mind. If a thought is at all emotionally disturbing, or if you suspect it might be emotionally disturbing, you must start with a far milder thought, and gradually build up to the thought you wish to have them act upon. This 'build up' in the intensity of thoughts being projected into someone can only be accomplished over the course of time. This may require several weeks to accomplish.

You might try this beginning with a friend, your spouse, or a romantic acquaintance. In this case, as an example, you might form a thought as to what they might like to order at a restaurant. Of course, you must always select from among what they would probably order. It is almost impossible to get someone to order something they do not like from a menu. This is an example of attempting to insert a thought that has emotionally disturbing overtones. Thus you must have some idea of what they might order before you attempt to command their menu choice. When you find you can usually command the other person's menu choice, you have begun to master this technique. Once you always have command of their menu choice, say ten out of a dozen attempts, you are well on the way to mastery of the technique of placing thoughts into another's mind.

Naturally, this thought projection must be accomplished without any verbal commentary about the menu choice you intend to impose on them. This is a good place

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to start, as within the selection of their normally most often eaten foods, people are only rarely emotionally concerned about what they chose to eat. The person's lack of emotion about their meal acts to limit their opposition to your imposing your choice of a menu item on them. Should they already have a strong desire for one item, you are unlikely to be able to change them to another.

If you wish to command the person to do something you know or suspect they may have some emotional opposition to doing, you must begin with a command that is at the very lowest limit of emotional opposition, but which still may eventually lead to the goal you have in mind. When you work with a person in this way, over time, it is possible to get them to do almost anything you wish them to do. It is just a matter of leading them along, from one low emotional command to another, and allowing sufficient time for these commands to enter fully into their conscious minds. The fact that you have 'prepared the ground,' by placing favorable thoughts in their sub conscious mind will make this work considerably easier.

In many cases, especially in beginning this work, it might be to your advantage to outline the steps you wish to take with pencil and paper. By carefully doing this, you may find your idea of moving slowly is far too fast for the person you are attempting to influence. In a few rare cases, you may discover you are going too slowly. Frankly, I prefer going too slowly to going too fast. Slowly changing someone's mind seems to make him or her believe the changes are all their idea.

Think about how you would do this by speaking to your subject, physically or through a mirror. The method of doing it by influencing their sub conscious mind in this way is not so different at all. As a friend of mine once said, 'It's all a matter of salesmanship.'

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In my book Mental Influence, I have mentioned three other methods of influencing people, all of them similar, but not the same, as those mentioned here. In the realm of mental influence the desire is always to instruct, command, or sway the mentation of the subject, who is usually completely unaware than any effort at all is being made to sway, command, or instruct them.

6

CAUSING PEOPLE PROBLEMS

The art of causing people problems is sometimes referred to as cursing. Despite the Pollyanna and saccharine sweet phrases of many practitioners of magic, the things most often called for by clients are curses to gain revenge, or to punish the slights and failings of others. Often it is desired that only a minor difficulty befall the person to be victimized, so in this case, a formal curse is unnecessary. To my way of thinking, there are graduations in the degree of difficulty you may wish someone to undergo. Often, it is only necessary that the person have problems with the one specific area of their life you may be interested in.

The person who continually parks in your assigned parking space at work, for example, may only need to have continual automobile problems in the morning, forcing them to arrive at work after you do, to break them of that habit. On the other hand, in the case of someone who has cheated you of a considerable sum of money, you may feel that they need to be severely, although quite secretly,

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punished, as by losing ten times the amount they took from you.

The essence here is making the punishment fit the crime. It is too easy to believe that someone who had crossed you deserves to be severely punished for their actions, although those actions may have not been all that harsh, or the actions of the proposed victim may not even have been intentional. The punisher who uses magical influence has the opportunity, and usually the means to investigate the offense. They can think and consider the punishment they will inflict before they act. They should always be careful to take this time to review the incident, and be certain their actions are in proportion to the offence they believe has been offered them.

With this in mind, here are an assortment of punishments that may be offered to someone who has earned the disdain of the person who would afflict them:

1 - Causing A Person To Argue When They Should Not -

The Three Pepper Spell - An equal amount, usually a half teaspoon, of each of three different kinds of pepper are mixed together, and cast where the person who is to be made to argue will walk over the mess. Black, White, and Red pepper powders are usually used in this spell, but one of the peppers may be African guinea pepper if that is desired. It is particularly effective to cast this pepper spell at their place of business or work place, or across the doorway of the person's home when they are out of the house. The effect is to cause dissention and argument with the person, who may be expected to then

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verbally strike out against those whom he should normally be most polite to.

The Jumbie Bean Spell - If you wish to cause argument among a group of people, crush some 'jumbie beans' (Circassian seed - *Adenantha pavonina* (Or *Abrus Precatorius*)) and cast the grindings around the room in which you desire the argument to occur. This is particularly good for breaking up conferences or meetings. The crushed seeds of the peony plant have also been used for this same purpose. Scattering these crushed seeds in the living room, or the other rooms of a house will quickly bring dissention into the home.

2. - Casting A Pall Of Discouragement On Someone -

African Guinea Pepper Spell - Another version of these pepper spells uses only one pepper, the African 'Guinea Pepper.' To make the spell more potent, the ground Guinea pepper is often mixed with either 'graveyard dirt' or 'goofer dust,' and put on the steps of the person's home, on the floor of their office, or even on the seat of the chair they sit on. This has the effect of casting a general negative and discouraging pall over the person. I would not go so far as to say it will dun their life, but especially if they are of a generally negative disposition, this spell will certainly encourage their further decent into living in negativity and gloom.

Although this spell is not usually as destructive to the victim as the three-pepper spell, in time it will cause them to become discouraged about all of the things in their life. This is particularly true if the spell is being worked on the person frequently; say being done once a month at the new Moon, over the course of year or so.

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3. - Reversing Negative Thoughts And Emotions -

A photograph spell - I have occasionally used this defensive or protective spell, always quite successfully. It involves wrapping the photograph of the person whom I believe may be working against me in black thread. This is to keep them from sending me anything evil, from negative thoughts to black spells and curses. This spell has a tendency to turn against the person any negativity they may decide to send to the one who performs it. I have frequently recommended that this spell be used against any former romantic associate, whether an ex-husband, an ex-wife, or other former romantic associate. It will keep any bad vibes they may decide to send you away from you, which is certainly a worthwhile endeavor in itself.

On the other hand, this spell will only cause the person harm or discomfort if they send those kinds of thoughts or emotions toward you. In that event, they will receive themselves whatever problems they have wished on you. The spell is worked by taking a new spool of black thread – I usually prefer the heavier button and carpet thread, and wrapping the thread around a photograph of the person as you walk on the streets around the area where you live. This seems to be the most effective method of accomplishing this task, as it completely seals the person off from you. Should you have no photograph, a piece of paper with the person's name on it, like a half of a blank 3x5 card, will do as well.

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Sealing Someone Off With Aluminum Foil -

For this protective spell you may use either a photograph of the person or a 3x5 card with his or her name written on it. Place the card or photograph on a sheet of aluminum foil, shiny side in, and add a bit of salt, a sprinkle is sufficient. Fold the card or photograph in the aluminum foil and hide it away in a closet somewhere. You must now avoid initiating any further contact with the person.

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4. - Making Someone Look At Themselves -

Have you ever wished that someone would take an objective look at themselves? That is the effect this spell has on the person who is its subject. The goal of this spell is to cause the person to really see himself or herself as they actually are, not as the person they may have fanatized themselves as being. Take a photograph of the person and an ordinary pocket mirror. Wash the mirror in ammonia water to clean off any impressions that may be on it, and face the reflective surface of the dry mirror to the photograph. The mirror and photograph may be wrapped in aluminum foil, or paper, your choice. In either case, the person will now have to deal with looking at himself or herself as they really are, instead of as they dream or fantasize they are. This can often be quite a mental shock, and may be a major emotional setback for them.

I once thought coating the mirror with a fine coat of calendula succus, from a homeopathic pharmacist, might make this spell more effective. In fact, I discovered coating the photograph with a fine coat of calendula succus, and allowing it to thoroughly dry before applying the mirror, is considerably more effective. Coating the mirror with the succus has, at least in my experience, produced either a very slight effect, or no materially noticeable effect at all.

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5. - Draining A Person's Vital Energy -

The Psychic Vampire Procedure - This procedure is usually quite familiar to those who have learned the art of taking non-physical energy from their food before or as they eat. Should taking the non-physical energy from food be a new concept to you, it will be mentioned in some detail later on. I recommend that all people interested in magic eventually master this useful technique. It has benefits to the individual when they are alive, as well as after they pass on into death.

The technique used for draining energy from someone is to visualize the person and mentally ask him or her to give you some of his or her vital energy. Regardless of the answer you receive, you must then proceed to drain as much energy as possible from them. You drain their energy by drawing his or her energy into you through your breathing, keeping the energy you have gained in your body, and refusing to allow anyone else to have any of it at all. After taking three or four slow breaths, visualizing their energy leaving them and entering you, you can usually begin to feel their energy slowly entering into you. When you do this, you may take as much of their energy as you like, but I believe that it is best not to attempt to take all of their vital energy from them.

Theoretically, I suppose that you could kill someone by draining all of his or her energy from him or her. I have heard that this is how some of the native magicians of the South Pacific islands kill their enemies. However, while I have heard of several people who have attempted to do this, I have never heard of it being done successful. I once had an experience with a client that might have been of this kind. However, I have never been able to verify that it

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was. The apparent result he obtained could have been something else entirely. Unfortunately, my client gave me no details of what he had done.

Those few people I know who have attempted to completely drain the vital energy of others have occasionally become ill from the effect of taking the last of the energy dregs from the other person. Apparently, it is easier to drain healthy energy than it is to drain the ill or negative energy from someone. Because of this, I would suggest that you do not attempt to drain all of a person's energy, but be satisfied with taking whatever energy you can easily extract from them.

6. - Physically Handling a Person In Their Dreams -

Physically handling, or even sexually molesting someone in his or her dreams is simply a further extension of the work done to control someone known as Emotive Visualization. This technique is given in more detail in my previous book, 'Mental Influence.'

When you are using this technique on someone, and you wish to affect their dreams, you must do your very best to work on them while they are asleep, as this makes the work far more effective. Additionally, you must continuously keep telling them they enjoy whatever you are doing them, especially if you are caressing them or molesting them sexually. If you are punishing them, you must continuously tell them they know they deserve the punishment you are inflicting upon them.

In this technique, you visualize holding the naked body of the person who is your subject in your arms. You visualize yourself caressing them while becoming increasingly sexually familiar with them, while continually assur-

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ing them they enjoy this attention, and wish only to have you continue it.

Alternatively, you might be visualizing yourself tormenting your target with slaps, pinches, blows, and similar small physical hurts, while continuously telling them that they know that they deserve the punishment you are inflicting on them.

In either case, you may also continually inform the person that you are someone else. "I'm Frank Jones, and you know you love it when I kiss you, N. N. ." Of course, the same technique may be used if you are brutalizing the person, and telling them they deserve the punishment you're giving them.

With some people, it is more psychologically destructive to them for you to be sexually attentative to them than it is for you to be physically abusive of them. You must objectively judge the person's mental state, and select whichever technique you wish to use to cause them to feel whatever discomforts you might have in mind for them. The greatest possible discomfort a person may experience does not always come from slaps, pinches, spanking, or other physical abuse. Sometimes the humiliation of being non-physically sexually assaulted may be more than they can psychologically tolerate.

In either, case, you must always carefully and meticulously work with the person, gaining responses that you can usually sense from them. Once you have mastered this technique, it is amazing how much of a detailed sensual response you can receive from the person, and how well the person will respond to you if you are using the technique in a loving and caring manner. You might say that you will receive positive feedback from the person whom you are working with emotively in a sensual man-

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ner, especially if they are at all romantically interested in you.

When brutalizing someone in this way, it is not at all unusual to have the one whom you have physically abused while they were asleep come to work the next morning with bruises on their face, showing where you have slapped them or harshly pinched their cheeks. It is also not at all unusual to have the one you have worked with sexually while they were asleep be quite embarrassed in your presence the morning after you have led them through a particularly hot and heavy, and highly arousing, petting or other sexually exploitive session. As you might expect, this feeling of embarrassment is usually far more pronounced if the person is obviously not romantically interested in you, or the person you are identifying yourself as.

The subject of these nocturnal attentions, if they have any conscious memory of the dream at all, usually believes they had had a particularly vivid dream concerning you, or whomever you identify yourself as. They will recall the dream as either one that was very sexual, if that was your intent, or one that was quite violent in nature if you were abusing them. In many cases they will not recall who it was that was in their dream with them, something that is actually more common than their recalling who their dream lover or tormenter was. This is why you must constantly re identify yourself if you wish them to recall their nocturnal lover or attacker.

While the person may react to these dreams if they meet you, should they accuse you of them, all you have to do is deny that you have been in their dreams. You can always ask them, "How could I have any influence in your dreams? You're just having some kind of weird fantasy of your own."

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Scientifically, it is usually thought to be impossible for one person to enter into, or control another person's dreams. Some doubt has been raised about this in the scientific community recently due to psychological research concerning the dream state conducted in the 1980's. However, most people, including most psychologists, still do not believe such influence can actually occur. As with many other mistaken beliefs, this works out to the advantage of the magician

7. - Freezing An Enemy -

I have mentioned this spell previously in some of my other writings, but it is such a useful classic spell I will give it again. Place the name of the person, along with a very small amount of camphor, a pinch of salt, and some water into a plastic container and put it in your freezer. One of those thirty-five millimeter plastic film containers will do quite nicely. Allow the water to freeze, and just leave the container in your freezer for as long as you wish. When you are satisfied the person has been sufficiently harmed, place the entire spell, container and all, in your garbage.

Continually freezing and thawing the container will also have a detrimental effect on the person. This is accomplished by leaving the spell in the freezer for three or four days, taking it out of the freezer for a day or two and allowing it to thaw. Once it is thawed, it is replaced in the freezer for between three days to a week, repeating the cycle.

8. - Giving Someone Difficulties Through Similarity -

Giving someone car trouble was mentioned previously. This is done through the process of similarity, by

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working on something that is similar to their automobile. One of the things I have used in this case were tires from one of those small model automobiles known as slot car racers. I identify the tire as a symbol of the specific tire on the automobile of so and so. To cause difficulties, I do something to it that would result in its failure, were it a real tire. Pushing a straight pin into the tire is one satisfactory solution. Model automobiles, if you can obtain one that looks like the one your subject drives, are also quite satisfactory to use for this purpose. You can hit the side or rear of the model automobile with a hammer to simulate the damage from a 'fender bender,' accident. You can also use illustrations of automobiles, or illustrations of anything else, you may desire to influence.

As an example of the many other things that may be used in this manner, you can obtain a model couch, of the cheap doll's house toy variety, and pour paint or ink over it under suitable circumstances, thus in effect attempting to ruin the real couch in your victim's home that the model couch symbolizes. Clothing may be stained or torn as well, provided it is similar to that the victim wears. It does not have to be identical, but clothing the victim has worn is better than randomly chosen clothing.

I must say that I mourn the loss of Woolworth's department stores, where I obtained a great deal of the material I used in the past for this kind of work. I occasionally shop in dollar stores and find similar treasures in craft stores. Hot Wheel model racers are excellent for finding automobiles to use in work of this kind.

This type of magic is very similar to the magic using puppets or dolls, which is also practicing magic by similarity. I will go into puppet and doll magic in detail later on. For now, I will just say that practically every magician I know has purchased Barbie and Ken dolls when they were

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on sale, cleaned them thoroughly of any extraneous influences, and prepared them so they could use them in working magic, either for or against someone. This type of magic, while very useful for healing, has the reputation of being used negatively, as in the infamous voodoo dolls of very poor reputation.

There are a number of these occasionally useful spells, designed for dealing with difficult or obnoxious people, along with more information about some of the spells given here, in my book '[A Spiritual Worker's Spell Book](#).' I refer you to that book for further information on this subject. I will also caution you that you should be very certain that you actually believe the person you are working against deserved the punishment that you are proposing to give to them.

One of the first Bible verses I memorized as a child was, "Vengeance is Mine, I will repay, sayeth the Lord. (Romans 12:19) When I consider doing something negative, either for myself or for a client, I always recall that verse. While it causes me to reflect, it only rarely stops my work.



CANDLE MAGIC

Candle magic is the process of performing magic with candles. As all magic is a process of symbolism and intent, we may say that in candle magic, the Symbolism is found in the candle, and the Intent is the reason and prayer with which we light the candle. When we inscribe names or pleas on the candle, place oils on it, or select candles of specific colors for our work, we are adding to the symbolism of the candle, and through this, we are connecting the candle closer to the goal we are seeking with our intent in performing the spell.

It is possible to light candles with a dedication to saints, to deities, or with no other dedication than the fulfillment of the spell we cast. We may anoint the candle with oils of various kinds, carve names or brief prayers into the candle, place pins in them, or tie thread or strings around them. All of these things fall under the general subject of candle magic, and are various modifiers used to enhance the symbolism we place on the candle.

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Burning Colored Candles -

The color of candle you burn is often thought to be of importance. Most people who perform candle magic burn all kinds of candles in a variety of colors. Other people burn only white or naturally colored candles, seemingly with equal success. We must recall that colored candles were first made available only about 1860, when candles were first being made out of paraffin, a product of the petroleum industry. These have only been available in the last hundred years or so, and only available in an inexpensive form since the 1920's and 30's. It should be obvious that people have been successfully performing candle magic – or fire magic - long before these modern brightly colored candles became available to them.

Natural beeswax candles are a brownish color, ranging from light beige to middle or even a dark brown. Their color depends on the purity and degree of refinement of the beeswax, as well as whether there are any admixtures such as paraffin, or other waxes. Pure beeswax candles are very rare, and very expensive, today. Bayberry wax candles, available around Christmas time, are usually dark green in color, although lighter greens may be found when they are home made. A client was making these candles in their home, as a hobby. They gave me some that had a lighter color than those I purchased.

The color of the candle you burn may be related to a deity, or to the feeling or emotion you have in regard to the work you are doing. Love spells, as one example, may be worked with either red or pink candles, while passion or lust spells, are usually worked with red candles. Health and healing spells, as well as money spells are often worked with green candles. For money spells, the color

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green is used because of the symbolic identity with American 'Greenbacks.'

Of course, there are some generally accepted versions of the meanings of the colors of candles that are burned for specific purposes. However, many manufacturers and occult stores have their own ideas of what the colors of candles should mean, so there is certainly no universal agreement on colors. The following are only intended as a general guide. As with almost everything else in the practice of magic, you must ultimately decide just what each of these colors means to you personally.

White - Usually used for pleas or prayers of a good or beneficial nature, prayers for spiritual causes, general prayers and blessings of various kinds. The White candles are also used for general intentions, aid in exercises, schoolwork, and in other spells. The color is useful for all general-purpose uses. White color is said to be useful in purifying (or healing) the human body, as well as in intensifying the effect of any other colors, when they are burned together. Some people only burn white candles.

Light Blue - Pleas or prayers for peace and harmony, kindly intentions toward others. For infants and young children, in general, especially for prayers asking favors for infant or young boys. Blue candles are useful when praying for inspiration, and to solve a problem. The color is calming, and is useful in prayers made to assist working people in finishing or completing projects.

Dark Blue - Pleas and prayers for children, for those in unfortunate circumstances, maternal prayers, and prayers for motherhood and children. The color is mentally calming, and is useful for helping people think their way out of unfortunate circumstances. The color supposedly makes lonely people more comfortable. A useful col-

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ored candle when making prayers for mental stability in a person, or when praying for someone who has suffered a loss. The dark blue color is said to relate to the astrological sign Cancer.

Green - Money spells, gambling and luck spells, increased business, steady work, crops agricultural considerations, fertility of man or beast, prayers to bear a child. Burned to promote compassion, peace, and contentment in a person, it has a calming influence on most people. The grass green color is said to relate to the astrological sign Taurus, while the darker forest green color is said to relate to the astrological sign Capricorn.

Yellow - For things that are tempting, increased beauty, art or comfort, a better or new relationship, especially one leading to profit. For general prayers made to attract other people. The color is often thought to be intellectually stimulating. Yellow candles are said to be used in restaurants and dining halls to stimulate the appetite. Yellow is said to relate to the astrological sign Gemini.

Red - The color of activity and energy. Used for all of the affairs ruled by Mars, such as sex, lust, passion, physical strength, acts of violence, and whenever a dynamic response is required to solve a problem. Red candles are burned with petitions to attract someone for sex rather than for a long-term relationship. These candles are also use with prayers to aid boys and men, and for the general physical healing of both sexes, especially after surgery. The color is said to relate to the astrological sign Aries.

Pink - Love, romantic love, and first love. To make someone think you are charming, to encourage a puppy love state of mind. Pink candles are often burned

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when making prayers for infants, toddlers, and pubescent girls.

Purple - Control and mastership over others or to gain control over one other person in particular. These candles are burned with prayers to further the person's ambition, to aid and enhance their existing power, and to cow or crush an enemy. The color is said to relate to the astrological sign Scorpio.

Orange - Orange candles are burned with prayers to cause a change of plans or direction, to open the way to something, to ask for assistance in making a life style change of any kind. Orange candles are burned to increase sociability and a good nature, and as a preventative of depression. They are burned when making prayers aimed at providing an emotional curative for those who are depressed, sad or in mourning. Orange candles are used in a spell to assist a person in passing examinations. The color is said to relate to the astrological sign Leo.

Brown - Burned when making prayers to sway the fates, or to influence someone sitting in judgment over the petitioner. (This may be either a boss or a judge) Used when praying for a good judgment in court, or for assistance in maintaining order. Good to burn when working to assist those who have no common sense, and to aid in increasing their 'street smarts.' The color is sometimes said to relate to the astrological sign Virgo, and also said to relate to Sagittarius.

Black - Burned when laying curses, sending sorrowful or dark thoughts, these candles are also useful when praying for self-discipline, or to strengthen the will. They may also be burned to avoid something that is unwanted. Pleas made with black candles are useful when

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made to calm down those who are emotionally over stressed or highly strung. Burning black and white candles together is often quite useful in this regard. However, this spell is depressing of the atmosphere of the place it is burned if it is used in excess.

The whole object of burning colored candles is that you are burning a color, so that the color, which is only a visible color on the material plane, may be used to feed the deity or force you are calling on in the non-physical realms. In these realms, color has a quality that is similar to, but not identical with, food in our physical realms. As a result, color, like the acknowledgment of the candle flame and the prayer made when lighting the candle, is something that both deities and spirits are usually quite interested in receiving.

Should you wish to look into this process of color in somewhat more detail, you might investigate some of the many scientific works that have been written on the psychological effects that the various colors have on people. A large number of psychological studies have been done in the area of the human emotional response to a variety of different colors. These all are of interest to the magician who is interested in the effect of color on people.

One of many of these interesting applications of color was revealed to me by a student, who was hired by a firm after taking a test in which the same questions, given in different order, were asked on four different sheets of colored paper. Each of the papers was colored a different color, one red, one yellow, one blue, and one light gray. The applicant was expected to answer the questions on all four pages. My student said he believed the test was to determine if the one being tested could maintain consistency in their answers while receiving different emotional

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stimulus from the various colored papers.

Carving Candles -

Another way of identifying the nature and recipient of the spell is to carve or write the name of the person and the object of the spell being cast upon the candle. Obviously, this must be done before the candle is lit. In this case, the name and object of the spell may be scratched into the candle with a pin, or even with a sharp lead pencil. Of course, it is impossible to write a great many words on the average candle, so only a few pertinent words must suffice when this method is used. This is another case when the thought to be inscribed must be well considered and determined beforehand. Sometimes the carving or inscribing of candles is done when oils are applied to a candle, and sometimes it is not, all of this depending upon the wishes of the one who is casting the spell. There is no difficulty with both carving a candle and anointing it with oil.

Placing 'Anointing Oils' On Candles -

In spiritual supply stores, it is possible to purchase a variety of oils supposedly made for various purposes. As these oils only rarely have herbs and other things in their bottles, which would indicate that they are correctly made, the lack of these traces is a silent testimony to the fact that all these oils actually come from the same bottle. The only difference between them is possibly the addition of a little colorant, the variations in the colors added to the oil, and the name on the label. From understanding this, it is easy to realize you can make your own candle anointing oils. These home made oils will be far more effective than the store bought variety. Making these oils may be done

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with little difficulty. Naturally, your oils will be more powerful and have a better effect than those made of whatever bland substance or commercial oil the manufacturer is putting into their bottles.

A little research will indicate to you the nature of the materials, usually herbs and spices as well as oils, which you can use to obtain certain effects. As but one example, Walnut Oil, which is available as a salad oil in gourmet food stores, may be used to anoint candles when working spells against the mind of a person. Olive oil is useful for most spells, while almond oil is often used in spells concerned with romance. Mineral oil is used for more earthy spells, such as curses and those involving negative intentions.

A certain amount of reference will give you some insight into the kind of herbs and other things that should be added to oils when making anointing oils. As an example, Orrisroot, also known as Queen Elizabeth root, is used to promote communications, especially those between the physical and non-physical realms. As an example of oil used in candle magic, Orrisroot powder may be added to olive oil to aid any spell used to encourage these communications. If a more romantic communication is desired, Orrisroot powder and Almond oil might be used.

All oils you make should be allowed to sit for some time before use, to allow the virtue of the herbs and spices in them to merge with the virtues of the oil. When ready for use, the candle is anointed by placing some oil on your hand, and beginning at the center of the candle, working from the center to the bottom, and then from the center to the top.

The candle may be lit as a prayer for the desired effect is being made. In this way, the effect of the fire, the

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burning candle, the oil, and the prayer are all added into manifesting the spell. The result is good candle magic.

What Size And Type Of Candle Should Be Burned? -

Candles come in all shapes and sizes, from birthday candles to large freestanding pillar candles, whose practicality escapes me. Over the course of time, I have found the most useful candles to burn to be those small candles known as 'Shabbats Candles,' that are found by the box in almost all supermarkets in New York City and in most other large cities. These candles burn for several hours, and are available in a wide variety of colors from almost all spiritual supply stores or botanicas.

Should you be uncertain about which candles to burn, I would suggest that you first consider using these Shabbats candles. There are also seven-day candles, which come in a glass candleholder that often have various saints' pictures, either painted on them, or glued to them. An assortment of these seven-day candles is usually available in many supermarkets in ethnic Hispanic neighborhoods as well as in most botanicas.

In addition to the rather plain candles, there are also available a large variety of shaped or figure candles. These figure candles may be found in shapes and colors that range from black and white skulls, male and female figure candles, to crucifixes and a variety of other figures in all kinds of images.

Now from all of this information, the kind of candles to burn for any given effect seemingly becomes more difficult to select. The means of selecting the proper candle to burn becomes a matter of individual choice. Should you believe you must use a certain figure candle for a par-

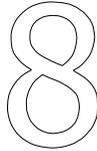
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ticular purpose that is what you should use. Pragmatically, you may find that you can actually do just as well using plain white Shabbats candles for any candle magic you might wish to perform.

When you are doing work for others, especially when lighting candles with the client present, you may find using figure candles and anointing them with perfumed oils of various kinds may give you a far better effect. This is because of the belief and emotion that always enter into the success of any spell that you might cast. Thus, the application of unknown oils to an unusually shaped candle might well encourage another person's belief in the work you are doing for them, and thus act to facilitate the success of the spell.

Candle magic is a rather potent form of magic, although it has only been practiced in a practical way since the mid 1800's when paraffin candles first became available at reasonable prices. Before that time, beeswax candles were far more common, and usually too expensive for the common man to use in lighting their home, to say nothing of using for magical spells. The dyes used to dye paraffin candles the many bright colors available today are the product of the coal tar, and later the petroleum, industry. They are an even more recent development. Until about 1870, colored candles were extremely rare, and the range of colors available was quite limited. It was not until the 1920's and 30's that colored candles began to become relatively common. I append this note, because I have heard of candle magic spells that supposedly date from the sixteen hundreds, or even before that time, which supposedly used candles in a variety of colors. This is another actual impossibility, of the kind that is all too often found in writings concerning the art of magic.

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HOW PEOPLE INTERRELATE

It is actually impossible that everyone get along perfectly with everyone else. It is impossible because humans are made so that not everyone can get along with everyone else, nor can there ever come a time when this ideal state of affairs is actually possible. There will always be disharmonies and strife between people. Primarily, this is because people do not relate to each other in any one single way, although most people sincerely believe they do.

If we were to simplify the way people relate to each other, we would have to say people interact on a conscious level. It is in this way that most people sincerely believe they interrelate with each other. If conscious interrelationship were the only way people interrelated, we could expect people could consciously treat each other civilly, and with courtesy, regardless of whether they liked or disliked each other. This is what our creator expects of us. This practice of civility and courtesy with others is the true key-

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stone of life on the earth for all of us. There is never any reason to ignore civility or courtesy when we relate to any other person.

However, we must also deal with the fact that there is more than just one facet to the incarnate human being. We must deal with both the individuals' conscious physical self, and their unconscious, (or sub conscious and non-physical self). We must view both of these in the interaction of the two people who are interrelating. With that in mind, we may understand that people actually always relate to each other both consciously and unconsciously. Alternatively, we might say that people always relate to each other both physically and non-physically.

As you are no doubt aware, there may be a natural attraction between people on the conscious level, or there may be a natural antipathy between them. I am sure you have met some people you liked immediately, and others whom you disliked at first sight. Usually, you receive these strong impressions on first meeting the other person. Practically everyone has had that experience. Our reaction to meeting another person is often somewhere between feelings of strong physical attraction and strong physical repulsion. We must recognize that, consciously at least, we may have a wide range of reactions to other people. We must note that our reactions practically always fall somewhere between the two extreme poles.

As I mentioned, the reactions we have to another person are usually demonstrated to us on our first meeting them. These reactions are usually classed as 'gut feelings,' and often passed unnoted by people, although we may either consciously or unconsciously ignore them. However, we may say that people tend to either like each other at first sight, or they tend to dislike each other at first sight. The strength of this impression is variable depending on

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the people and the situation. This is the well-known first impression, primarily generated by the physical appearance that is made when we first meet, or first see each other.

While this first impression is influenced by the clothing and dress of the other person, as well as by their speech, mannerisms, and general deportment, these are all culturally learned reactions we have to the other person. Our gut reaction, the feeling that we cannot get along with them, or that we can work well with them, is often the only sign that we have of the automatic sub conscious reaction we have to them.

We must note that this subconscious sense of the interrelationship between people is always more subtle than their conscious reaction. There too, we may be attracted to each other at first sight, or we may dislike each other at first sight. This attraction is something measured by the invisible subconscious harmony or disharmony existing between the two people involved.

Therefore, we may say that the relationship between person A and person B might be any one of the following.

A may be attracted to B on both their conscious and sub conscious levels.

Or A may be attracted to B consciously but repulsed subconsciously.

Or A may be repulsed consciously from B, but attracted sub consciously.

Or A may be repulsed from B both consciously and sub consciously.

In addition, person B may have any of this same set of feelings toward person A. It is entirely possible that Person A might be attracted to person B on both a con-

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scious and sub conscious level of their being, while person B may well be repulsed by person A on both their conscious and sub conscious levels.

Very well, just what does this information mean to us in our practical daily life? When we begin to attempt to influence someone sub consciously, we have to look at these things as a gauge of our potential success with them. If there is disharmony between us, if they repulse us, or if they are being repulsed by us, we will probably have considerably less success influencing them than if we were mutually strongly attracted to each other.

Should we find that there is repulsion between us, either consciously or subconsciously, or should we suspect that there is repulsion between us, we will have to put ourselves in the position of overcoming this repulsion in some way if we wish to be able to influence the person the way we may wish to do so. One of the ways in which a natural conscious repulsion, either one sided or mutual, can be overcome is to work with the person only subconsciously. In this case, emotive visualization, distance working, hypnosis in the magic mirror, or another means of subconsciously influencing the person might best be utilized.

Should there be a sub conscious feeling of repulsion, again either one sided or mutual, it will probably be necessary to approach the difficulty through using either a stance of authority over the person, when working with them sub consciously, or by avoiding the issue completely by working with them through directed hypnosis while they are asleep.

In either case, recognizing any potential difficulty in the early stages of working with the person will make any subsequent work with them both easier and considerably more effective. Contra wise, ignoring this potential diffi-

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culty will make working with the subconscious mind of the person far more difficult. In fact, when there is a conflict, working with them usually becomes considerably more difficult over the course of time.

If you have the opportunity to meet the person physically, you have a good means of determining just what your conscious reaction to them was. If you recall your conscious reaction as being either one of indifference or attraction, it is likely that you can say that you were at least slightly attracted to the person. If you recall your conscious reaction to the person as being one of repulsion, it is unlikely that you will have an easy time influencing them.

Next, judge their reaction to meeting you. Were they attracted to you? If they were members of the opposite sex, did they display any of the signs of interest or submission that generally indicate an attraction to someone? If they were members of the same sex, did they display any of the familiarities that indicated either acceptance or liking? On the other hand, did they display an uncivil attitude? Were they harsh or abrupt with you? Of course, these are always signs of either repulsion or dislike.

To learn their sub conscious reaction to meeting you it is necessary for you to query your sub conscious mind. Your sub conscious mind can tell you if it was attracted or repulsed by their sub conscious self, as well as how their sub conscious self seemed to relate to you. Through obtaining this information, you may now more accurately guide the way you are going to work with them.

Working With Someone Subconsciously,

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Using A Stance Of Authority

From earliest childhood, we are all taught to obey and respect authority. This gives all of us, even the most rebellious, an early anchor into the sense that we must follow the guidance of authority, especially if it is supposed to be directed toward guiding us toward our best interests. Almost all children are given certain concepts of particular authorities that are always to be obeyed. Policemen, and Firemen come to mind, but there are also parents, school-teachers, crossing guards, and a host of others who are our early childhood authorities. In this blend of authorities, somewhere are located those non-physical authorities whom we believe we must recognize and obey. Usually non-physical authority is limited to God, but many times, we may add the concept of the guardian angel, the patron saint, or some other similar non-physical or spiritual authority.

In other cases, we may discover that one's own conscious, or even a deceased relative, is their primary non-physical authority. Whichever agent of authority the person says they feel is most important to them is the one we should ultimately be prepared to use to influence them.

The most effective method of determining which of these several non-physical authorities the person will listen to is simply to inquire that of their sub-conscious mind. "Who do you believe is the greatest authority in your life?" This question should always be asked of someone whom you are going to be working with sub-consciously long before you begin to attempt to influence him or her.

While this question is probably best asked of your subject while they are asleep, by using hypnosis when asleep, or hypnosis in the mirror, it may also be accomplished through direct distant influence when they are

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awake. Whichever method is used, the person desiring to influence the subject should wait at least a day or two after learning the most effective agent of influence before they begin to use that agent of influence in working with the person.

Using An Agent Of Authority

When you are working with someone through the agency of an agent of authority, you should always begin the influence session by identifying yourself as being that agent of authority. This ordinarily only need be done once per session, at the beginning of the session. The usual influence session may be continued once the subject accepts the identification. As an example, using hypnosis while asleep, the following brief introductory script might be used.

"Sleep and rest, Sleep and rest, you can hear my voice, but you will not wake up. I am your guardian angel, and I have important information for you. Listen carefully as I give you this information."

Of course, this is a much-shortened version of the induction and script. The full script would be longer. The identification with the guardian angle will usually only need to be done at the beginning of the script, as it seems that the sub conscious mind of the subject holds tightly to that, accepting it as a legitimate authority that will give it good information and sound advice.

A similar script used a deceased relative whom the person was known to favor. It was equally effective.

"Sleep and rest, Sleep and rest, you can hear my voice, but you will not wake up. This is your grandfather Charles; I have important information for you. Listen

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carefully Robert, as I give this important information to you."

Again, this is only the shortened version, as the full induction and script that should be used, would have to be quite a bit longer. The command to sleep and rest is usually repeated at least three times, and the identification sentence would normally be repeated at least twice. When using a similar script, the person addressed easily accepted the voice of the person speaking to them as being that of their deceased grandfather.

Once you have identified yourself as the authority in their life, you should allow a back and forth statement, question, and answer, dialog to develop. Making a flat statement and insisting that the person should follow it, "Because I told you so," is usually counterproductive.

The following kind of dialogue is usually a better one for you to use in introducing something to the person they may not be ready to hear, or that you know they would normally object to.

"William, you know that as your Guardian Angel I am responsible for assisting you to develop in the best way you can. I know that you have been seriously considering leaving high school and going out on your own as a rock musician. I must tell you now that this is not the time for you to do so. Until you are at least nineteen years old, and have gained more musical experience, you will not be able to obtain the kind of work in the field that will bring you to the place you wish to be. Because of these considerations, I urged you to stay in high school and continue to obtain musical experience and exposure. When you are nineteen, after you have graduated from high school, I see you can easily obtain the entry to the world of rock and roll music you are seeking."

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This successful script was implanted three nights in a row. The young man stayed in school. Drugs soon wasted his friend, who had dropped out of school at or about the time this script was being used.

9

WRITTEN SPELLS AND CHARMS

Many years ago, when I was first studying these arts I wrote a letter to my teacher saying I could not meet him at our previously agreed time that week, as I had to work that day for a man whom I described in my note as being "a stupid, rude, and inconsiderate person." When I met with my teacher the following week, he gently explained to me that when I wrote out the man was "a stupid, rude, and inconsiderate person," I was actually writing out a curse on the man. As he explained it to me, the curse I had written would only assist in making the man even more stupid, rude, and inconsiderate than he already was.

Of course, you may not think of such a curse as being particularly strong, as I really believed that I had placed little emotion behind my writing the note to my teacher. However, strong or not, such writing is non-the-less a curse. Even though it may not be as potent as formally cursing someone, a written curse generally remains

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a curse so long as the paper that it is written on remains whole. In some instances, a written curse may remain a curse even longer, as when the paper is burned and the ashes released to the air with a prayer and the specific intent of delivering the message upon it, as a curse, to the person whom it is intended to afflict.

A written blessing or a written prayer has the same effect, as the advantages of writing out spells are certainly not limited to curses. When writing out either a curse or a blessing, the greater the focus, concentration, and emotion, you have within you, and place upon the words while you are writing the paper, the more intent the paper will have, and the more the writing will act to have an effect upon the person to whom it is directed.

In ancient times, people would pay a scribe to write out a plea for something. They would deposit this written plea, along with their sincere prayer for what they wanted in a sacred well, spring, stream, or pond. Archeologists have found the physical remains of some of these written pleas. While the writing is usually no longer legible, the intent that the people had in placing these scraps of parchment, pieces of pottery, and other things, in the well, stream, or spring is well known. Along with these scraps, symbols of arms, legs, hands, heads, and other parts of the body, frequently made of either pottery or lead, have been found. These were cast into the well in a plea for healing of the part of the body symbolized by the physical piece that symbolized the ill part of the body. These pieces of metal made in the shape of body parts are still produced today, and are still used much as they were in antiquity, as a plea for healing of the afflicted part of the body.

Written and other curses placed today are often thought by psychologists to not have any effect unless they are called to the attention of the one who is to be

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cursed. This is simply not true, as a curse whether written or spoken, is still a curse. The curse remains out in the non-physical word as a curse, remaining there until it eventually dissipates its energy with the passage of time. Of course, the greater the emotional energy placed into the curse, the stronger the curse will be, and the longer the curse will last.

The necessity of empowering both curses and blessings with emotion is why concentration and focus of the mind, when writing or otherwise performing any spell is so important. These factors add to both the strength and direction of the spell, providing its staying power. Both concentration, focus, and the emotion, used in writing or performing any spell add direction to the emotional energy used in casting the spell, acting to empower it to do whatever it has been directed to accomplish.

Compared to the necessity of emotion, focus, and concentration employed, the exact wording of the curse is almost unimportant. It should contain a promise of worldly punishment to be meted out to the person being cursed, and it usually should contain prohibitions as to the person's future actions. Aside from that, the curse itself can contain anything the person writing it might wish to include within it.

Of course, written prayers and blessings may also be made, and these will be found to be just as effective as writing curses. Written petitions for both healing and protection under various circumstances are the most popular. Among the Pennsylvania Dutch, these written petitions are known as Himmelbriefs, or heavenly letters. They are still occasionally used by Pennsylvania Dutch 'Hexenmeisters,' or 'Witch Masters,' who write out these Himmelbriefs for their clients, giving them protection against traveling ills, and violence while in the city, as but one example.

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The art of written spells and charms is that they be written with intent, and deliberation. The concentrated mind, and the pure faith in the result of the work being done are important here. Distraction, doubt, and dismay, can cause the work of writing the charm to falter and fail.

I should mention here that Jewish Kabbalists and Islamic healers both use written charms effectively in both healing physical conditions and in changing for the better the worldly conditions of a person's life. You should not believe this work is limited only to those who are old school Pennsylvania Dutch Hexenmeisters. The use of written charms, whether for good or ill, is actually known all over the world. I urge you to add written spells to your assortment of personal magical techniques. I am sure you will find adding them to be worthwhile.

I have also heard of writing letters to the dead, something that seems to have been the custom as far back as ancient Egypt. It seems that people wrote letters to their deceased relatives asking for assistance even before they began writing to their gods, and later, writing to the various saints. The custom of writing to the dead continues in many lands today. Newspaper advertisements thanking various saints, and asking these saints for assistance in solving specific conditions are common. The frequent thank you advertisements to Saint Jude, "Thank you St. Jude for favors received," are but one example of this. They are continued because they produce a positive effect, the scorn of unbelievers being ignored. Magical things of this kind that no longer work soon perish, while those things that have merit within them seem to continue indefinitely.

10

THE DEATH PROCESS And The Art Of Taking Non-Physical Energy From Food

When a person dies, it is obvious they can no longer obtain physical nutrition, as they no longer have a physical body. At the time of clinical death, when the heart stops beating and the lungs cease taking in air, there is a process that the dying person begins passing through that is common in all cases of what we might call natural death. We shall outline this natural death process in some detail below.

In the process of death by traumatic physical damage, especially damage to the head (as in receiving a heavy blow to the head, or a gunshot wound to the head), the process is quite different. This different process will not be considered, as it is not possible to give a brief outline of that traumatic death process, due to the many variations that are possible within it. The following outline of the death process presupposes that the death process takes

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place without any damage to the head, through blows, fracture, or penetration of the skull.

The Process of Natural Death -

In what we have referred to as natural death, there is a four-minute time span in which the oxygen level in the brain causes the brain function to begin to shut down. It is when this time begins the person begins to feel an emotion of peace and love, during which many people feel themselves entering a smoky white nebulous or cloud like spiral through which they believe that they are passing while surrounded by feelings of great peace and the unlimited love of their creator. As they come to the end of this spiral or tunnel like passage, they are greeted by their various memories of their loved ones, those who have preceded them in death. All of these images are actually figments of their imagination, drawn from their memories of these same people. Greetings and interchanges of an affectionate nature take place at this time, and there is a profound feeling of peace and warmth of love present that seems to embrace the person.

Yet, we must always realize that even all of these warm and affectionate greetings are drawn solely from the mind and imagination of the person who is the process of physically dying.

The deceased person moves on to examining their life. This is actually a process of self-judgment, based upon their memories, their hopes, fears, and dreams. As this is proceeding, the divine nature of the person, their higher self is in the process of disconnecting from their non-physical and physical bodies. This part of them is moving on to its own destiny, depending on the development it has achieved in this lifetime.

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What remains, once their divine nature has completely separated from them, is what is often known as the person's lower self, which is partly based upon their subconscious mind, their emotions, their memories, and their conscious mentation.

At this time, as the oxygen supply of their brain rapidly decreases, the person enters into something very much like a dream state, in which all kinds of their fantasies play out. These include all of their desires for things that they could not have, or memories of things that they either did or did not achieve in their lifetime. The striving for adventure, travel, love interest, and many other things of all kinds, all of which are important to them, may be experienced at this time. As these fantasies begin to play out, the individual feels they are living again, or at the very least, that they are dreaming a very vivid and lifelike dream. There is a time distortion present at this point, as the individual is actually physically releasing their bowels, urinating, and ejaculating. All of these physiological actions, being sensed by the person through their rapidly failing nervous system, are seamlessly blended into the scenario the person is experiencing in their mind. Yet, their death process is only just getting underway at this time.

Although this process has been described as occurring in 'the blink of an eye,' the person experiencing this process may believe that it is taking place over many years, or even over many long lifetimes. In fact, it is caused by the collapse of the neurons of the brain, firing simultaneously, sending a series of images into the person that are being interpreted by them, usually in this more or less linear manner. There may either be images of heaven or hell, there may be images of their life, or they may actu-

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ally be dreaming images of the life they wished to have lived.

In any event, these are not true images, and the dying person is best advised to simply ignore them. Once the divine nature of the person, their higher self, is completely disconnected from them, there is a feeling of separation from the divine that is usually excruciatingly painful for the person. This is often interpreted as the sensation of hell, which follows on the previously mentioned experience, one that is often thought of as being an experience of the delights of heaven.

Now there begins a general dimming of all of these thoughts, memories, and images that occurs. In a short time, the person is free of all thoughts and images, and they have perished, much as a light is turned out. This occurs because their brain has no oxygen content at all left within it, and is effectively physically dead. However, their other body organs are still in the act of continuing the death process, and are slowly perishing themselves.

The person is now living only in their non-physical body. Their non-physical body is free now, and with some effort, the person may find himself or herself to be what they may think of as a ghost. In this event, they may now leave their former physical body, and move about freely with their non-physical body in the physical world. However, there is still the remainder of the death process to go through, as the other organs of the body pass through their own individual processes of dying.

This process takes quite some time, at least a half-hour, but more often somewhat longer. During this time the person is gradually becoming accustomed to the after death state, which their subconscious non-physical being compares to their former physical state. It now takes some time for the person to learn to navigate in their non-

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physical body, leaving the shell of their former physical body, and beginning to function in the non-physical world. If they are fortunate, they will be able to do this without great effort. They will find themselves in the same state or condition, as they would be if they were invisible inhabitants of the physical world. However, they find they are unable to successfully communicate with any of those who are still alive in the physical world.

Their first requirement is strengthening their non-physical body. 'Drinking' the energy of water and 'eating,' or adsorbing the energy of foods, is the only way the newly deceased person may successfully accomplish this. If the person has learned to do these things while they were alive, they will be far more successful gaining energy from physical food when dead than will those who have not mastered this art. This is the real reason it is useful for you to learn how to draw non-physical energy from food when you are alive.

As a side note, I will add that those who are suicide bombers, blowing themselves up in pursuit of some nebulous emotional political or religious goal, do not experience any of these beautiful feelings, as their brain is destroyed before the normal process of death may occur. For these people there is an immediate transmission to the state of death, bypassing any of the comforts of heaven or fears of hell. This transmission is so sharp, and so traumatic to the fragile and undeveloped spiritual nature of these individuals it usually causes the demise of any spiritual part of their being they may have been able to engender during their life. The suicide bomber truly dies when their bomb explodes.

Taking Non-Physical Energy From Food -

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Look at a glass of water you have newly drawn from the tap. Inhale a breath as you visualize the energy content of that water entering into you. Now, while still looking at the water, visualize the energy remaining inside you as you exhale. Still looking at the water, without breathing, visualize the energy of the water entering into you, permeating your being, and remaining there.

Now take a slice of bread, and do much the same thing. Visualize the energy in the bread come into you, and remain there with you, vitalizing you. You may need to breath the energy into you at first, but soon you will be able to feel the energy of food and water come into you even without your breathing.

Practice this until you are aware, by the physical and non-physical changes you will be able to see being made in the bread and water that you are actually drawing in energy. These changes in the bread and water are being made because you are taking energy from them. I will not mention what these changes are, but once you see them, you will know what I mean. They are real physical and non-physical changes, although initially, they are often very subtle ones.

Another way to learn to adsorb energy from food and drink is to cook meals for other people, drawing the energy out of the food and into your non-physical body as you cook. If you fast for a week, eating nothing at all and taking nothing but water for nourishment, while you are cooking three full meals a day for other people, you will find that after a short time, usually after three or four days, you will no longer be hungry. Your body has begun to take the non-physical energy from the food you are preparing for others. If you can do so, maintaining a schedule of fasting a week and eating two weeks while cooking three meals a day for at least two other people will soon

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have you quite adept at taking the non physical energy from both food and water.

This may seem like a difficult thing to do, but once you are dead, and out of your physical body, you will be amazed at how useful an art this will become for you. This is why I highly recommend that people practice this art and master it while they are alive. Once you are dead, your mastery of this practice will keep your non-physical body sound and vital for quite some time.

11

DEATH SPELLS

Eventually, people involved in any kind of magic bring up the subject of death spells and fatal curses. This is always something one finds as a prominent side issue in discussions of the occult, as few people pass through life without becoming sufficiently angered at someone as to wish to kill the object of their disdain. On the other hand, even fewer people ever actually carry through this gristly task. Fortunately, human anger, which flares up like a gasoline fire, quickly dies off as soon as its fuel is exhausted. It is the unfortunate minority of humanity who act in the heat of emotional anger, taking the life of those with whom they have clashed. For these unfortunates, we must give our sympathy, and sincerely pray we never succumb to that terrible temptation ourselves.

It should be obvious from this discussion that any occult death spell is not something that can be carried through in the heat of anger. Instead, any death spell or fatal curse must be something that is carefully laid and well planned before it is worked on its intended victim.

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Thus, anyone who lays such a curse, or plans such a death spell, does not ever have the excuse that they acted out of the fiery rage of passion. We may deduce from this that any death spells that are laid by anyone are always cases of attempted premeditated murder. Should they actually cause the demise of the person being cursed, they are a deliberate murder, whether the authorities ever learn of the perpetrator or not.

Now with that in mind, I will categorically state that I have never ever in my long life ever seen or heard of any spell cast by anyone that I could honestly say resulted in the death of another person, or the death of anyone at all. I have heard of at least several dozen, probably more, of these death spells being cast. I know for a fact that in quite a few cases the magical work was actually done. However, I have never ever seen any proof that the person's death was due to the magical act. Nor have I seen any cases in which the spell was successfully accomplished, and the person who was supposed to die actually perished.

I know of two instances of people who perished of strokes or heart attacks while someone was working against them magically. However, I know of no way the magical work could have influenced the demise of the person being worked against, although in one instance, I saw the person perform the supposed magical act in my home. I still have no proof that the person worked against died because of the magical act.

On the other hand, I know a few people who have told me that they have successfully cast death spells, and have had the results they desired from them. However, I have never been able to verify these spells, although in some cases I attempted to do so. I do know that, because of the self-delusion that seems to permeate the magical

DEATH SPELLS

community, a number of people incorrectly believe they have been successful in casting fatal spells. Of course, I have also heard of the fatal spells supposedly cast by native magicians, shamans, and sorcerers from various places as diverse as the South Sea Islands, South America, and the fabled mountains of Transylvania.

However, there is something that I personally experienced, that indicates to me the true nature of many of these so-called 'death spells.' One afternoon I was walking down the street with an acquaintance who was describing to me how he had magically killed off so and so, a man we both knew. As we walked down the street, I happened to see this very man walking toward us, not only alive, but apparently in the prime of life, and in excellent health. My acquaintance did not seem to notice him. Although I smiled at the supposedly dead man, and greeted him as he passed, my acquaintance was still not able to admit that the man was passing by, right there in front of him.

Now according to psychologists, there is a term for this effect, one that I either never learned or have long forgotten. However, it describes a pathology of the human mental condition, it is certainly not a magical effect at all. My only comment would be that my acquaintance could not admit to himself that his spell or fatal curse had not worked, so he found it impossible to admit to himself he was seeing the man whom he had supposedly cursed with death, walking toward him, alive and healthy. I have found this kind of extreme self-delusion about the results of their work among many so-called magicians.

I will mention here that most of the stories of death curses are found among anthropologists and others who are academic students of magic. Such things deal with those who are shamans or spiritual practitioners in primi-

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tive tribes, usually located in remote areas of the world. These are usually second hand accounts, something that the person reporting the story has heard from another person. I do not wish to say I doubt these accounts, but as I say, I personally, have never had first hand knowledge of anything like them actually happening in the modern world. On the other hand, I have heard enough second hand, or hearsay stories of this kind to make the contents of several rather good dime novels.

12

POPPET OR DOLL MAGIC

We may hear and see tales of so-called voodoo dolls in movies and stories. We never really learn if these are just tall tales or true stories. On the other hand, we may decide that we wish to make some 'voodoo dolls' and work some of that doll magic ourselves. This is reasonably easy to accomplish, all we need is an inexpensive doll.

I have previously mentioned that Barbie and Ken dolls are useful in this regard, but we can also use any other kind of inexpensive doll we wish. The fancy stuffed 'Aunt Jemima' dolls, dressed in red skirt with an apron and three white petticoats, which are used as doll figures in African American and Southern American magic are the very well-made exceptions to the rule that the doll need not be a perfectly crafted specimen of the doll makers art.

Some women make these 'magic dolls' today, but they are the exception, rather than something that is the common property of the magician's art. I suggest that you buy the dolls you use. Even the stuffed pre packaged 'voodoo' dolls, available in novelty stores, which are not

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connected with the voodoo religion at all, are quite satisfactory for this use if you prepare them correctly.

New York City has an amazing number of stores that sell an amazing variety of merchandise. Buying inexpensive dolls of all sorts in New York City is the easiest thing in the world. It is not so easy in many other parts of the world. Thus, we come to the poppet, which has been used in this form of magic for centuries. An inexpensive handkerchief, or a scrap of cloth, a piece of string, some scrap cotton, lint, or other waste, can make a proper poppet. Wash the scrap with soap and water, rinse it in Ammonia, and lastly rinse it well in cold water. Now dry it in the sun. This procedure assures you there will be no influences on the poppet you do not wish to have there.

Next, take something of the person, their photograph, scraps of hair, fingernail clippings, their spend, anything that will connect the poppet to them. Failing all else, write their name on a piece of scrap paper. Place that with some cotton waste, lint, or other stuffing in the center of the cloth scrap. Now gather the ends of the scrap so the material inside forms a small ball. Tie the ball off as tight as possible, and you have your poppet. It could be the head for a clay doll if you wish, but you may use the poppet just as it is, considering it as being a proper and accurate representation of the person you wish to influence as can be made.

Now, supposing that you are a Christian, you may baptize the poppet or doll if you wish, using the name of the person whose traces you have put inside it. If you are a pagan, you might wish to present it to the four winds, the four directions, or the four elements, and through this act, identifying the poppet with the person whose trace is inside. Other religions have other naming rituals. It does

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not matter which naming ritual you use, so long as you believe it to be valid.

Having given the poppet a valid name, it has now become fully identified with the person whom you wish to work with. It is now connected to them, and for all practical purposes, is magically the person.

Healing With A Doll or Poppet -

For healing work, you may pray over the poppet, place it in between lit candles with a prayer to heal it's afflictions, or treat it as you will with whatever method you feel might be beneficial or healing to the afflicted person. If you have a specific healing ritual, or a series of healing rituals, you might work with them, using the poppet in place of the person themselves. Cleansing work on a poppet, like cleansing work on a photograph of the person, also has a positive effect on them.

I might remind you here that healing prayers sent to the ill have been scientifically, or more accurately, statistically, proven to be of material use in healing the person being prayed for. A daily prayer for the health of the person you are trying to heal is of great benefit to them, whether or not they can sense it, or even know or suspect you are praying for them. This is one of the reasons for forming or belonging to a healing prayer group.

A poppet with the persons name inside might easily be used as the focus of your healing prayer. Should you wish to do so, , you might even offer the doll any medication you believe might be of benefit to it. Setting the medication by the side of the doll, or placing in next to it, is usually effective in this regard.

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Financial And Prosperity Spells With A Doll or Poppet -

In a novel I once read, Conjure Wife, by Fritz Lieber, the author mentioned placing a pile of silver and gold coins near the photograph of a person, to enhance their financial success. Of course, this may also be accomplished, and probably to better effect, with a doll or poppet of the person.

Another similar spell involves sewing silver coins in the pockets of the doll's clothing, or even placing well-folded bills in the dolls pockets. Keeping the doll in a box, and keeping some coins, folding money, or other symbols of wealth such as stock certificates near them is another method for promoting their financial comfort. In this case, the bills are folded and put in a wallet or a money clip in the doll's hand.

A woman I know used to 'Pay' the doll she had prepared of her former boy friend every Friday, when the man himself was paid. The doll would hold the money, two hundred dollar bills, from Friday morning when she paid him, until the lady returned home from her own work on Friday evening. She would take the money from the doll, with a verbal expression of thanks, and set it aside to use again the following week. She told me she learned her former boy friend had difficulty keeping any money at all in his hand. She attributed this effect to the spell she used, paying him and then taking money from him; using the doll she had made to represent him.

I have also heard of a person placing a doll of another person in a shoebox, and loosely filling the box with dollar bills, to convince the person they had far more money that they actually had. Supposedly, this made the

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object of the spell a spendthrift, who wasted their funds. This is certainly another interesting spell. It might be worth a try should there be someone you wish to see fail financially.

Causing Problems With A Doll or Poppet -

Of course, in the many movies and novels featuring them, these dolls are not made for healing or helping people; they are made to harm them. Should you wish to use a doll or poppet for this negative purpose, the instructions are about the same as when the doll or poppet is used for healing or helping. First, you must remove all extraneous vibrations, and identify the doll or poppet with the additions of something that is theirs, even if it is only their name. Next, you must identify the doll with the person non-physically, through some rite of identification such as baptism. Lastly, you must do to the doll what you really wish to do to the person, but are unable to do (usually from fear of the criminal justice authorities) in the flesh. Some suggestions for these actions are given below:

NOISE - And Annoying Music -

If you wish to torment the person, you can place the doll in front of loudspeakers playing the kind of music you like, especially if it is known to irritate them. As one example, someone who dislikes rock and roll, can experience his or her dislike of this music through their doll image being forced to listen to it twenty four hours a day on an all night radio station. The radio and doll may be put in a box to protect your own sensibilities, should you not desire to hear the music.

PINS - The Traditional Tool -

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Of course, you may do many things to the doll that are much worse. According to most of the movies and books I have seen or read, pins have long been the weapons of choice for inflicting pain on others when using 'voodoo dolls.' Sticking pins in the doll is only one thing you can do to them. However, when you do anything to the doll or poppet, you must remember to do it with as much emotion as you possibly can rouse in yourself for that particular task. The greater the emotion you release into the doll, the greater the effect you will have on the person.

BURIAL - Putting Them Out Of Your Life -

Place the doll or poppet in a box of some kind, one just big enough to hold it. The box should be coffin sized in relation to the size of the doll. Dig a hole and hold a regular funeral service for the doll if you wish. Bury it deep; three feet or even less is usually deep enough.

Some botanicas or religious supply stores sell small coffins, often with dolls inside of them. These may be prepared in the name of the person to be passed from your life, and the coffin sealed and buried. You may even hold a regular funeral service for them should you wish to go that far. I know of one person who supposedly went so far as to take the doll they had prepared in its small coffin to a funeral mass. Following the mass, he buried the small coffin in New York City's Central Park.

The doll inside the coffin box need not be a perfect representation of the person either. I know of one case in which a clothespin was dressed in cloth to very vaguely resemble a young lady. The clothespin, encased in a small wooden box, was mailed to a friend in a far city, with instructions to bury it without opening it. The friend did as

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asked, and the person who did this spell lost the rival for their intended's affections when the woman the doll was to represent suddenly moved out of the city. I have no idea if the lady in question moved to the city the doll had been mailed to, but it certainly would have been even more interesting if that had been the case.

OTHER and Miscellaneous Annoyances -

Hundreds of things can be done to the doll, all of which will be reflected, to some extent at least, in the life of the person the doll represents. I have heard of one person burying the doll he made representing his business competitor in a kitty litter box used by his three cats. Another person placed a doll into a muddy spot in their yard. A person mentioned taping the doll to a TV screen and playing the twenty-four hour news to it with the sound off, all night long. Leaving the doll out in the weather, fixed to the windowsill, where it was exposed to the heat and cold of the seasons was another way used to afflict someone.

Hanging the doll by a thread, where the wind will blow it about ceaselessly is another torment you might wish to inflict on the person. This is said to make the person feel unstable, and cause them to lose their balance.

In the 1920's an American author, William Seabrook, who was visiting in France, learned of a case where a musician was seriously crippled by someone who had made a doll to represent the musician, and had closed one of the dolls hands in a bench vice. Until the doll was eventually located and removed from the vice, the musician had been unable to successfully play music on their instrument.

A small clamp, known as a 'C' clamp put on the head of a doll or a poppet was used to give a competitor for a business contract a massive migraine headache during the bidding process. This resulted in their bid being

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rather sloppily made, and missing some important information. The bid was rejected, and as a result, the man who had applied the clamp to his competitor's image obtained the contract.

This will give you an overview of the many and various things that may be accomplished with doll or poppet magic. I am certain that you can think of many other things that you can do with a doll. Your only limit is your imagination. Dolls and Poppets are certainly a very useful assistant when you desire to place a magic spell on someone, whether the doll is being used for good or for ill.

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MAKING A SIMULACRUM

A Simulacrum is a symbol of a person that contains a number of traces of them. It may be treated as if it were the presence of the living person. It is not usually a doll, although it may be. However, it is as close a representation of the person as may be made of them. This means that if the simulacrum is in the form of a doll, it cannot be an off the shelf 'Barbie,' or other mass produced doll. If it is to be a doll, the more accurately the doll actually looks like the person being represented, the better simulacrum it is.

Before the invention of photography, sketches and drawings of the person were used as the basis of a simulacrum. Traces of a person, their hair, their finger nail clippings, and so forth were glued or otherwise added to the back of the drawing or even mixed into the paint of a portrait painting. Hair from the person might have been added into the paint, and thus, worked into the painted portrait itself. These physical traces of the person all acted to assist in identifying the person with their simulacrum.

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The advent of photography made a great advance in the making of simulacrum. Another giant step forward was made with the invention of Polaroid photography. Now those who like myself have no artistic talent at all can still make very accurate simulacrums quite easily. A Polaroid camera and some scotch tape give those of us who are not artistically talented all that is necessary to make a simulacrum envelope that will contain traces of the person, and identify the simulacrum with them.

Making A Polaroid Simulacrum

First, take two Polaroid pictures of the person; straight on front and rear views are best. If the simulacrum is to be used to protect the person, it is best if the photographs are taken of them nude. A person is always nude under their clothes, but the particular costume or clothing they wear is not always the way they think of themselves. The ability of the person to identify with their simulacrum is a part of the effectiveness of the simulacrum.

Once the Polaroid photographs have developed, and you are certain that they are going to be good images of the person, seal them together back-to-back, with the images facing out, using scotch tape on the bottom and the two sides. You have now formed a kind of envelope, open at the top. Into this envelope, you are to place clippings from the person's fingernails and toenails, some of the hair from their head, some of their body hair, as well as anything else in the way of the person tracings that will identify them. In these days of DNA tests, a cue tip swab of the inside of their cheek might also be added. Finally, tape the photographs shut on top. You now have your Polaroid simulacrum.

MAKING A SIMULACRUM

Making of simulacrums is a very old magical practice. There are a huge variety of them. I have seen very elaborate simulacrums that were made by people who were real artists. I have also seen crudely carved simulacrums, some from Oceania that had a hole made in them to contain the traces, much like the more generic baked clay simulacrums used in ancient Egypt. The elaborate full-sized simulacrums of soldiers found in China, placed in the tomb of their emperor as guards, are another example of this practice. Each of these magnificent terracotta statues was made to include, in the head, some traces such as hair, from the living soldier it represented. Even today, these famous Chinese statues of soldiers protecting their emperor are potent magical artifacts, as well as being amazingly attractive works of art.

Using the Simulacrum

As a simulacrum is a perfect representation of a person, it may be treated as you might treat the person himself or herself. For one thing, medications believed useful to the person may be applied to the simulacrum, usually by placing the medication in a small dish and setting the simulacrum over or under the medication dish. Prayers to be said in the name of the person, for whatever reason, may be prayed in the presence of the simulacrum, just as you might pray them in the presence of the person themselves.

If you made the simulacrum to influence the person, you might try using it as the object of your focused attention when you are mentally influencing them while they are asleep. You will find your messages will more easily enter into the person's sub conscious mind, and it will remain there longer with considerably less effort than

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when you are not addressing a simulacrum when you send the message.

Simulacrum are primarily useful in protection and healing of the person they are made of. They are only rarely used in laying curses. Of course, you should not try to influence the Simulacrum in the same way that you might wish to influence a poppet or doll, by sticking pins in it, or using similar means that would either damage or destroy the photographs. Polaroid photographs have a chemical inside them that would be released if the photo were perforated. This, for all practical purposes will completely destroy the value of the simulacrum.

14

BELIEFS AS TOOLS

There used to be a radio program called, *This I Believe*. In this program, various well-known people made inspirational statements about what they believed. The program was popular at one time, but either its popularity waned, or the producers ran out of well-known people to give them an insight into their beliefs, as eventually it went off the air. Of course, the intent of revealing these beliefs was to expose the audience to these inspirational snippets of the beliefs of famous people. The brief program was hardly an examination of the many different kinds of beliefs that almost all people have firmly fixed in their minds.

It is important to realize that your beliefs are not just cryptic comments like, 'I am bound to be a success,' or 'I have a positive mental attitude.' Instead of being a single comment, quip, or quote, what you believe embraces everything you have ever been taught by anyone, as well as everything you think you have learned on your own. Furthermore, if you are truly to study your beliefs, you

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must realize that everything you have been taught by someone has been taught to you for the benefit of the person who was teaching that belief to you.

Your parents, your teachers, and your associates all taught you things to assist their path in life, make their life easier, or as in the case of your school teachers, for cash remuneration, and the promise of a good life in their retirement.

One of the most important things a person can do in their life is to sincerely and as objectively as it is possible for them to do so, carefully examine their beliefs. What do you believe about the many various things that influence you in your daily life? Once you know what you believe, you can go forward in life knowing a great deal more about yourself as a person on this earth than you knew previously. Naturally, this self knowledge will not only makes you a better person it also brings you closer to understanding a bit more about both yourself and the universe you live in.

Should you wish to undertake this exploration into learning about yourself, you might begin by making a list of the three things that you consider most important in your life.

A typical list might begin with:

Your Family - Your Religion - Your Job or Profession

Using these three items as the headings on a piece of paper, note underneath each one of them just what you actually believe about each of them.

Begin with your family. Do you feel that your family is unique? Well Connected? Connected in some way to nobility, a celebrity, or great wealth? Well off financially? Do the members of your family get along with each other? Do you believe they should? What do you recall of

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your family in your formative years? Were you happy as a child? Do you believe your parents were supportive of you, and encouraging of your hopes and dreams? Continue questioning yourself in this vein, trying to learn just what you actually believe about your family.

Next, you might look into your beliefs about your religion. This might be a more delicate matter than you initially thought, particularly if you accept some of the teachings of your religion, but not others. What do you like about your religion? What do you dislike about it? How do you feel your religion fits in with the world you live in? Do you believe in the major tenants of your religion? How strongly do you believe them? Do you believe your religion has tenants and beliefs that really do not fit in with the modern world? Do you believe your religion is overly commanding about the way the leaders of the religion wish you to live your life? Do you believe your religion assures you of an afterlife?

Lastly, investigate your beliefs about your job or profession. How important do you believe the way you earn your living is in the vast scheme of things? Do you believe you do an adequate job of the work you are assigned in your job or profession? Do you believe you are in the correct place and position as far as working and contributing to the greater society you live in is concerned? Ask yourself some detailed questions concerning your work that might apply strictly to your job or profession.

Do not expect this to be an easy task. In fact, you should take one of these three items at a time and work on it for a hour one day, going to the next for another hour's time the following day. Finally, do the third, eventually returning to the first item on your list, and repeating your work on it. After a month or so, you will begin to under-

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stand how complex the many beliefs that permeate and influence your life actually are.

Once you believe that you have drained all of the information from the first three areas of belief, you should take another set of three areas of beliefs and work with them. Your relationship with your spouse or those you date, your children if any, and your education are another three to work with. Once you think you have these three all worked out, return to the first three, and work on them again. On your second or third review, you will usually find many areas of belief that you have not yet explored. All of these areas should eventually be dealt with.

Please bear in mind that your goal in this exercise is to examine your beliefs. You should be prepared to reject emphatically those beliefs that you do not find to be worthwhile in your life any longer. (Unless you still believe you should not cross street unless your mother is holding your hand.)

Once you know what your beliefs really are, you will be able to segregate them into classifications, so you may recognize that this set of beliefs is useful in these conditions, while this other set of beliefs is useful in that set of conditions.

They you may apply the necessary set of beliefs to each problem as these problems come before you. In this way, you will be ignoring any other sets of beliefs you might have about anything that does not apply to the particular problem at hand. Once you can do this effectively, you will find that you have begun to master the art of using your beliefs correctly, as useful tools for your mind.

15

SYSTEMS OF MAGIC

There are any number of systems of magic, most of them originating within a cultural context of some kind. Human culture seems to require that some people be able to practice magic, while others simply become worshipers or passive observers of the vast unknown.

Thus, all systems of magic are cultural, and originate from a body of people and a series of social or cultural beliefs. These beliefs need not have any reality in either the physical world or the non-physical world. This brings up an important point, as beliefs need not have any connection at all to the objectively observed reality of the world to be valid, workable, and actually quite useful to those people who hold them.

It is obvious that storks deliver babies.

At least this is true in Germany.

This is proven because the number of storks in Germany has

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declined since 1950, and so has the German birth rate.

Now this is an example of a belief that has no real proof in objective reality. While it is unlikely anyone might believe this, or take it as an article of truth, it is entirely possible that a few people will hold this statement as being a necessary belief in their private worldview.

This being the case, if we are to objectively examine beliefs we must compare them to the test of objective reality. How do these beliefs fit what we objectively see in the real world? Do they truly explain what we see in the outside world? This requires that we objectively seek other explanations and other reasons, besides those we might think of as the obvious.

When particular beliefs, or a group of beliefs, encompass a group of people, the 'magician' in that group is able to successfully practice their magical arts, as being members of the same culture the people's beliefs concerning their worldview are very close to being identical to those of the magician. This is the theory behind the tribal spiritual practitioner, as the beliefs of the practitioner and those of the people whom he works for are the same, or nearly so. Thus, the practitioner can remove 'live things,' from the body of someone and call them healed. The patient sees these 'live things' are gone, and agrees with the practitioner they have been healed. Their body then proceeds to heal itself as a result.

Magical systems, while they do not have to be built upon objective reality to be valid, must be believed by people for them to operate. Not only the 'magician,' but also the 'client' must accept the validity of the magical system for it to be one that accomplishes what it sets out to do, in so far as healing the person is concerned. In other

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cases, the person doing the magical work must believe in it, but the recipient of their attention may be indifferent or even disbelieving of magic.

While a Magician must always believe in what they do, as their belief and acceptance of their art is what shapes their sub conscious mind to manifest what they are asking for, a skeptic can destroy the magical work of any magician, often by simply being present in the room when the work is being done. Their strongly projected aura of unbelief casts a pall over the room, acting as a block to the success of the work.

Needless to say, the magician themselves must accept the validity of the magical system they are using, as if they do not, there is no chance of their making any accomplishment in that system. This is why those systems that come from cultures that produce native-born magicians are more powerful. In this case, there is never any inner conflict or doubt in the mind of the person who is attempting to perform magical work. They are doing something they have been familiar with their entire life, something that is perfectly natural to them.

When we look at particular magical systems, we see just how this disparity plays out in practice. The Jewish Cabbala is often called the cornerstone of western occultism, which it is most certainly not. The cabbala is said to have originated from an Arabic system referred to as 'The Eight,' or the Octagon. Other reflections of this same eight faceted magical practice still exist in other cultures around the world. Taoist magic, as reflected even in the feng shei mirror, and the Yoruban Nigerian deific pantheon, are both examples of this application of these eight forces to the practice of magic from very different cultures.

The Jewish philosophers, who learned of this eight faceted magical practice in Islamic Spain about 1000 AD,

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modified it. They changed the eight to ten, to conform to Jewish religious practices, deciding that God requires a minion of ten. They then began using it successfully in their work. Since that time, the Kabbalah has become a keystone in the practice of Jewish magic and mysticism.

A Jesuit priest by the name of Kirchner – Europe's first scientific super star - learned of the Kabbalah, the Jewish metaphysical system, and brought it to the attention of Christian Europe in the 1600's. At that time, Jewish people had the undeserved reputation of being extremely wise, and even being natural magicians and wizards. They had earned this reputation by being literate in a world of mostly illiterate Christians. This magical system drew the attention of those who wished to gain magical powers through the study of the Kabbalah, even though these new students were neither Jewish nor could they read the Hebrew script. Being an active Sabbath observant Jew and literate in Hebrew being necessary fundamental prerequisites for the successful practice of the art of the practical or magical Kabbalah.

From the time of the seventeenth century on, there were two distinct chains of transmission of the Kabbalah in Europe, and later in America. First, there was the transmission through the orthodox Jewish community, and second there was the transmission through those Christians who became students of the Cabala, the christianized version of the Jewish Kabbalah. Because those who were Jewish had been exposed to Jewish metaphysical life from their cradle, those among the Jewish Kabbalist students had a much better chance of actually attaining the ability to perform magic using the resources the Kabala provided to them. Those 'Christian Cabalists' who were not Jewish had to rearrange their belief systems and completely rid themselves of most of their pre prejudices in

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order to practice Cabalistic magic. Even so, the Jewish Cabalists could do much better work than the Christian Cabalists could, as few if any of the Christian Cabalists actually went through the process of understanding and eliminating the barriers to being able to practice the Cabala. Most of the Christian cabalistic magicians never even learned to read and write Hebrew.

This same difficulty is found in other cultural areas as well. As another example: An American of German descent raised as a Presbyterian who becomes an initiate of a Roman Catholic Caribbean Afro - American Magico Religious system, will have great difficulty in actually being able to work the magical practices of the system. It is very unlikely they will ever be as effectively magically as someone who is an Afro - American that was born into a Roman Catholic Family in the Caribbean, speaks the native language, and was brought up with a strong belief in that Magico Religious system. Although this happens to be a very important point, it is usually completely overlooked when someone seeks magical power, or when the head of a religious family of the Magico Religious system ventures forth seeking new members.

The Roman Catholic Church, in its zeal to establish itself as the reigning religious institution in all Europe, with all of the civil governments of Europe responding to it's beck and call, managed to kill off almost all of the mystical and spiritual paths that were found in Europe before Roman Catholicism arrived on the scene. The Church also attempted to kill off all of the remaining sources of spiritual development, such as the wise woman tradition, the cunning man, and the remote herbal and mystical healers, previously found among the peasantry of Europe.

The Roman Catholic Church, which is actually only a continuation of the Roman Empire under another guise,

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operates in the same manner and style the old Roman Empire did. Neither had any use for anything that was not of this earth nor had relevance to the present day. Despite anything that they ever said they held dear to their hearts, they were only interested in the material world. Like the old Roman Empire, the Roman Catholic Church is a pragmatic materialistic absolute monarchy. This is a fact, not a criticism, as this church – whatever you may believe its virtues or faults to be - is still the heart and soul of the Christian religion today.

Mystics who are found within the Roman Catholic church have always had to operate within the constraining walls of this pragmatic materialistic absolute monarchy. There have been any number of Roman Catholic mystics, and they have all had to fit their mystical speculations to the pragmatic Procrustean bed of the Church's theological doctrines. There is really no great place for those who are spiritual seekers, mystics, or seers within the Roman Catholic Church, or in any other Christian denomination for that matter.

This unfortunate lack of space for the spiritual seekers, mystics, magicians, and seers, is found within the ranks of every Christian denomination, particularly the protestant churches, where mysticism is considered the devils work. Fearing their exposure as frauds, the officers of the religion condemn such non-physical affairs, although Christ himself, in his parable concerning a house divided against itself, was making the point that good works do not come from an evil origin.

One example of this is Padre Pio, widely recognized as a living saint, whose miracles during his lifetime were legendary. Never less, he was imprisoned for twenty years in a cell by the papal authorities and forbidden to speak to anyone not of his religious order. Eventually, the

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pressure of those who were able to recognize his spiritual nature caused him to be freed from confinement. Pope John Paul II canonized him, but Padre Pio's spiritual nature was so great that canonization was unneeded to show his holiness to the universe.

If the mystic is uncomfortable in the Roman Catholic Church, limiting the presence of spiritual growth in the Roman Catholic religion, the condition of those raised in any of the Protestant Christian churches is far worse. In these religions, any mystical or truly spiritual effect is thought to be the product of the devil, and is an immediate cause for banishment and the purging of the mystically inclined individual, supposedly to purify the remaining congregation.

These two anti mystical and anti spiritual religious traditions – The Protestant and Catholic versions of Christianity - are the real cornerstones of western civilization. There is actually very little hope that this unfortunate condition will ever change. The material wealth of western civilization has so overcome the natural interest of humanity in searching out the divine it is highly unlikely there will ever be any effort made to return to the spiritual, or that there will ever be any turning away from these anti mystical - anti spiritual religious practices.

There is an old story about a young spiritual student and his teacher sitting alongside a road and watching a distant battle between crusaders and the armies of Islam. The young boy turned to his teacher and said, "Why is it that with all of our great spiritual capabilities, these crusading people

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seem to have all the material power and wealth of the world?"

His teacher answered him, "In the beginning, when such things were being allotted to humankind, they were given the first choice."

When you are choosing a system of magic to master, pay attention to this and select one that best fits yourself, one that you truly feel comfortable with. Only in that way can you select the one magical system that has the best possible effect for you. Only by following this process can you practice magic most effectively.

16

GOOD AND EVIL Are You Helping Or Hurting When You Come To The Aid Of Others?

It is actually impossible for people to tell whether they are doing something that is good or something that is evil at any given time. I make this amazing statement because it happens to be true, although almost all people find it to be unbelievable. People believe they are doing good because they are following the teachings of the conventional cultural moral principals of their society. They have leaned these principals over the course of their lifetime. Most of these principles they have actually learned at their mother's knees.

Despite the beliefs of almost all religions, there exist no moral absolutes in this world. Instead, what we have are a mutually agreed upon series of beliefs that seem to cross most of the cultural lines with which we are familiar in our modern western civilization.

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All judgments of morality are actually particular to the specific situation, and must always be based only on the ULTIMATE OUTCOME of whatever action is being either contemplated or taken at the time. Thus, those who cannot understand or perceive the ultimate result of their actions are always in the dark as to what the essential good or evil potential of those actions they take, seemingly for good or ill, are going to be.

There are a large number of teaching stories or tales that have been written to indicate that people have no idea at all whether a particular action is going to have either a good or an evil result. However, I will point out here a few illustrations that may show this difference in the practical affairs of daily life.

Is It Charity Or Egocentric Behavior?

When someone gives money to any organized charity, they are either purchasing a tax deduction, or they desire to receive social acclaim. They are not participating in an act of charity. It is not an act of charity because there is no personal involvement in the transaction. Despite our current social belief in organized charities, something that was engendered only early in the twentieth century by Dr. Flexner, who was investigating charities for Andrew Carnegie, an act of charity only occurs when there is a transaction between two living people. It is impossible for they're to be an act of charity, in the spiritual sense, when there is an organization of any kind, or any other intermediary, involved in the transaction.

Ideally, the donor should be anonymous, and the recipient grateful only to their creator. There should be no concern at all on the part of the donor with what the recipient does with the funds, or whatever other material the

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donor has given them. Furthermore, it is always better if the recipient has no knowledge at all of where the contribution to their welfare originated.

In addition, if it is to be true charity, the donor must not disclose their part in the transaction, which means they may not declare the gift they made as a credit toward a tax deduction, or use it as a means of relief from any tax or assessment. Neither may they notify others of their benevolence. Only in this way does money, produce, or property pass correctly in an act of charity.

True charity always proceeds from one living person to another living person. Supposed charity that is the result of a benefit provided by a will or the proceeds of an estate is never counted spiritually as an act of charity toward the donor.

There are certain kinds of supposed charities that should be avoided, as they are known from the lessons of history to ultimately have negative effects toward the supposedly charitable person, the donor. History has shown that providing food, clothing, and shelter to people not of your own nation is usually destructive of the survival of your nation. The idea of feeding starving children overseas may sound like it is a good thing to do, but history teaches us that nations that do so are usually defeated by armies raised from those nations they have assisted to grow strong by feeding their starving children.

History also teaches that those nations that consistently applied their charity at home, and were careful not to give away any of their sustenance to others, grew strong and prospered over time. During the growth period of any nation, the nation in expansion is careful not to throw away their sustenance on supposed charity. As nations become prosperous, the liberal philosophy of greed enters into the picture, and nations begin to contribute from their

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sustenance to other, supposedly weaker, countries. They do this usually seeking for some benefit, known or unspecified; they believe they will receive in return. In time, this supposed charity so weakens the donor nation that they may often wish to become recipients of 'charity' themselves. Of course, charity is never forthcoming to the previously charitable nation, as the donor has by now earned a universal reputation of being the 'bad guys.'

Those who are students of history can usually recall several instances of this. The donor is always dammed for not having done enough, while the one who turned their back on the down trodden nation, refusing to give any of their sustenance for charity, is always assumed to have been equally down trodden themselves.

Those who cannot recall incidents of these things need to study the history of the nation states in detail. The history of both England and France are interesting examples of this decline. It is always important to look for the ultimate result of the supposedly charitable actions of people, as well as the charity of nations.

As an example concerning national charity, the monarchy of France aided American revolutionaries, in a politically guided move designed to oppose their long-term enemy, England. Despite the fact that this charitable but politically motivated move was what actually brought freedom to the American Colonies, it also directly cost the King of France both his throne and his head. Americans then refused to come to the aid of the French Monarchy, as it crumbled, nor did they attempt to rescue the French king. So much for the benefits of national charity.

The Bible has lessons in it that teach that war which does not result in a permanent territorial gain always results in a net loss to the nation that engages in such conflict. War for territorial gain is another matter, but only if

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the territory gained, is brought under the control of the conqueror, and culturally made a part of the conquering nation. This has always required replacing any former language and culture with the language and culture of the conqueror. Nations who do not follow this rule never fully assimilate their conquests. However, this process of cultural assimilation takes time, usually at least three generations.

The lesson of Charlemagne in this regard is one that should be studied by all who wish to understand the process. It is to be compared to the history of Alexander the Great, whose conquest was quickly dissipated at his death. The conquest of Genghis Khan and the later loss of his empire by Kubla Khan might also be profitably studied in this regard. Genghis Khan did not have a pleasure palace (as described in part by Marco Polo) as being located at the court of Kubla Khan.

History teaches us that those who claim to be conquerors are always in a hurry, as life is short and the ambitions of would be conquerors usually run very long indeed. Thus, they rarely if ever bring the conquered state into the conquering state as completely as it would need to be brought in to be a satisfactory addition to their homeland. As a result, the conquered state may very well overcome the conqueror in the course of time.

The supposed conquest of Alexander the Great is but one example of this. His empire barely survived his death by ten years. In the Middle East today, people still curse the name of Alexander the Great, who conquered their lands around three hundred years before Christ. They despise him as actively as if his army had just past through their land. The Parsees of India curse him and his bitter memory each day as avidly as if he had only burned their holy books in Persia yesterday. Some of the north-

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western Afghans curse him for interferences in their tribal affairs as if he had just yesterday passed his edicts opposing their headmen and long-standing tribal customs.

Wars without territorial gain are just wars of ego and pride for the sake of the government concerned. These wars always act to destroy the state that begins them. Alexander's so called conquests did not outlive him by ten years, and they weakened Macedonia and Greece. These formerly good-sized nations soon became cultural backwaters, despite the later fascination of the Romans with Greek culture and philosophy once they had conquered them.

Both France and England lost the cream of their manpower due to wars they had no business being involved with in the first place. In all these cases, the nations were permanently weakened by the ego driven motives of their so-called 'conquering' leaders.

As an example, France has never recovered from the loss of the cream of her manpower in her fatal Napoleonic adventures. She has kept none of the land she briefly gained in that failed adventure. Great Britain will suffer the losses of her manpower in the First World War for the rest of her remaining time as an independent nation. The losses of the Second World War are at least equally crippling for the nation of Great Britain over the long term. Neither country will ever recover from these catastrophes, nor will any other nation ever care that these two European nations never recoup their losses. Most of the nations of Europe actively despise both France and England, no matter how much they outwardly cooperate with them in the so-called European Union.

It can further be pointed out that both France and England believed they were 'doing good things,' when they engaged in these ultimately self-destructive military

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adventures. Obviously, they did not have any true consideration of the ultimate outcome of such egoistic struggles. A more recent example is the military adventures of Hitler, which cost England, one of the supposed winners, that part of its empire it had not already lost in the First World War. That these two wars have destroyed, or at least severely permanently crippled, Germany is obvious to this day. Like France and England, it is unlikely that the German nation will ever truly recover from its military actions. Thus the three greatest nations in Europe were destroyed by their ego driven desire for grandeur beyond their reach.

In all three nations, members of their former colonies, accepted into the nation as guest workers, are already changing the culture of these counties so that they are not recognizable when compared to what they were before the First World War. As the liberal concept of 'cultural diversity' is a myth, we shall, over the next fifty years, see the nations of Europe become far more third world, even as the nations of the 'third world,' rise in strength, and slowly surpass them. History teaches us that culture, when diversified, always sinks to the level of the lowest common denominator. This is a process which may be seen in action all over the world today.

If it is so difficult to forecast the outcomes of such great events, what chance do we have to forecast the outcomes of our daily lives until we have attained the deep knowledge that will enable us to do so? This limitation on our foresight is what causes us to be unable to distinguish between good and evil.

Our admitting that we cannot tell the difference between them will at least allow us to take a more thoughtful approach to making our daily decisions. So long as we do not automatically believe we are doing good, as we go

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through culturally approved actions on an unseeing mental autopilot, there is some chance that we might ultimately be able to occasionally see where our actions might actually be taking us.

What Is Actually Good Or Evil? -

The natural forces of the universe, on close inspection, will reveal to us that some things are a part of the divine design while other things are not. We can learn more about the creator's ideas of morality from nature than we can ever hope to learn from any pastor, minister, priest, or religious sage. However, what the natural forces and nature teach us is that man is far from behaving in accordance with divine morality, instead, he is living by his own rules, without having any understanding of what it is that nature originally had in mind for him on this earth.

Man was originally a hunter-gatherer. In this state, he was healthy, and lived a vigorous and even a reasonably peaceful existence. When agriculture arrived, his working hours lengthened, his health deteriorated, and he became jealous and possessive of what he now believed was exclusively his. With settled agriculture, the idea of private property was born. We must understand that man severely limited his potential for true spiritual growth by beginning to live in settled agricultural communities.

Now I am certainly not suggesting that we return to a time when man was a hunter-gatherer. What I am suggesting is that during this time, man lived more nearly in accordance with the will of the divine, because he had no other choice. In the hunter-gatherer state, there was no one who could coerce any person into anything at all. In this state, all men – all humans actually - were about equally able to successfully make their way in the world.

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The great apes of Africa live in this state today, when human interlopers are not troubling them in the name of either war or science. We might say this state, in which mankind lived for several million years in the Old Stone Age, was the golden age, the divinely appointed state in which humans were created to live. All of our later so-called civilization, brought about by the invention of agriculture, has been a changing of human behavior from this formerly divine state.

Hints of this are even found in the Bible – See Genesis 4:2 to 4:18. It was the death of the migratory animal raising Able, slain in anger by the settled farmer Cain, which brought about the first great division between people in the Bible. This murder occurred because the Lord God found Abel's offerings to be satisfactory, while he rejected those of Cain. Even in the times of the Jerusalem Temple, only animals were ever offered in sacrifice at the altar. There is no mention at all of offerings of vegetables or grain in the bible. 'First Fruits,' meant the animal first from the womb of the mother. Note that according to the biblical text, the first male born in a family was also to be given to the temple.

Should you believe this to be a Jewish myth, the Buddhists, Hindus, and Islam, all have either the same, or a very similar myth in their religious corpus. Christianity of course, takes the Old Testament as its guide in this matter. Thus, the idea of a golden age in which there was plenty for all and people were healthy is not something unique to one culture, and those times probably did not deal with any technology beyond hunting and gathering, or nomadic herding.

It was in these hunting gathering situations that humans completed their physical evolution. There has been very little in the gross physical evolution of human-

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kind since that time. Now the evolutionary changes are far subtler, dealing with genetic alterations, producing changes in the personality and the external physical appearance rather than gross changes in the human physical body.

Never the less, if we wish to see what rules our creator laid down for human conduct are, we must return to the days of yore, when mankind were all hunter-gatherers. By comparing our human species with the behavior of the socialized great apes, we can immediately come up with a few accurate judgments as to just what our creator originally intended for human kind.

1) – Monogamy was never intended for humans. Neither the great apes nor any of the other primates are monogamous. We may say with a good degree of certainty that monogamy is actually just another sexual perversion in the eyes of our creator. It is interesting that Christ neither encouraged monogamy nor spoke against polygamy. He did address marriage, but not its form. Monogamy became 'Christian,' when Constantine applied Roman Law to the new Christian Church he devised as the Roman State Religion.

2) – Chastity is an unapproved life style. Sexual conduct is always preferable to chastity among animals. In fact, in some animal species, chaste animals, those who do not mate to reproduce, may be slain by other members of the group.

3) – People were designed to associate in voluntary bonds of about a dozen to twenty. These were the hunting and gathering packs. They consisted of both male and female members, and the children of the females. These packs shifted in membership, the members of the

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pack coming and going more or less, as they pleased. The females usually regulated the admission of new members, particularly new males, to the pack.

4) – Nomadic herding groups were extensions of the hunting gathering group. Originally, they were probably organized along much the same lines. In time, they became more structured, and organized, eventually becoming as rigid in organization as the few settled agrarian groups they contacted in their journeys.

I'm sure you can understand why I do not encourage going back to this kind of life style. However, when people speak ponderously of '*How God Wants Us To Live,*' you might keep this in mind. The lifestyle I have briefly described is the 'Good,' way of life, anything else seems to be 'Not Good,' in the eyes of our creator. This is regardless of how pleasing the 'Not Good,' life style might be to those humans who have placed themselves in a position of authority over others.

17

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Once Henry Cornelius Agrippa published his three books of Occult Philosophy in 1531, the instructions for summoning the goetic spirits, known to the religious of the time as minor devils and their associated demons, were plainly given to the world. Within a few short years, there were all kinds of grimoires and spell books telling how the devout Christian might accomplish this act. It was as if it were now necessary to prove to the world that these spirits, demons and associated beings actually existed.

Of course, these beings were originally at best only thoughts in the minds of those who created them, although these spirits were soon to be enhanced and vitalized into non-physical reality by the thoughts placed in the minds of those who read these books of magic. Those who actually attempted to concern themselves with summoning and working with these spirits usually read these books with wonder. However, they and many others often read them with fear and trepidation. Both readings

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enhanced the non-physical forms of these spirits by projection of the strong emotions this reading generated in the person. Thus, the non-physical natures of these spirits, demons, and other forces rapidly grew.

Before 1531, these goetic spirits, and the belief they could be summoned by magicians, was almost unknown in Christendom. Agrippa not only revealed some new things, he also popularized what was to quickly become a new magical practice, that of summoning and invoking spirits of various kinds. While this art had been known since ancient Babylonia, Summoning and Invoking was a new and very welcome addition to the magical practices of Roman Catholic Europe.

At the time that Agrippa's book made these spirits known to the world, belief in the Roman Catholic faith was weakening. The church had recently faced the losses of the Black Death, and the general weakening of religious belief that had come about as people lost faith in the church that had promised so much, but could deliver so little to its adherents. The church had now firmly placed the harvest of their promise for believers in the afterlife. However, regardless of what happened in the afterlife, people finally admitted the church could actually deliver very little of the assistance it had long promised in the daily earthly existence of mankind.

Among the educated classes, there was growing popular opposition to what was essentially a belief in an unprovable and illogical philosophical construct, one that was supposedly uniform in the entire world, but actually was somewhat different every place it was taught. This difference was something those educated and well off people who traveled around Europe could see for themselves. Of course, real opposition, either practical or phi-

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losophical was forbidden, although it was always nosed about secretly among those who felt this discontent.

Peasants were now enjoying a greater prestige, because the Black Death had killed off at least a quarter of the population of all Europe. The plague had particularly practically eliminated the residents of most monasteries and nunneries, removing them from consideration of those serfs, effectively chattel slaves, who worked their estates. For these fortunate peasants, their former religious rulers had either been decimated or had entirely perished.

The supposed ability of the educated Christian to call forth these demons from hell was taken by the faithful as proof of both the existence of hell, and of the control the church was said to exercised over these hypothetical devils and demons. Thus, the summoning and invoking of spirits, shades, devils, and demons was to be a proof of the truth of the reality of their religion, as well as an endorsement of the power of the devout Christian magician who called them up. A means of proving the power of the church to the laity was now at hand.

Of course, the thought forms created by the writers, from Agrippa onward, was what actually manifested the apparitions the magician summoned, if they actually ever summoned any at all. All of the grimoires used the supposed authority of the Christian church to convince these spirits to appear. Most of these texts speak of this authority to summon these spirits as if the person summoning the shade were taking the part of the Lord God himself. This and the complexities of the rituals authors of these texts said must be passed through, make their ideas concerning summoning what are essentially thought forms lodged within the deep subconscious almost laughable. All of this goes to convince me that many of these supposed mages, who wrote so prolifically of the many magi-

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cal effects accomplished by these demons and devils, had never actually performed any summoning at all.

However, there are a few written records of the results of some summoning, accomplished by others than the verbose writers of magical tracts and pompous Grimoires. I commend you to the autobiography of Buonvuto Cellini, who tells of a successful summoning performed in the Forum in Rome. Years later, the French author and mage, Alphonsus Levy summoned the spirit of Apollonius of Tyana. It was his only summoning, as it badly frightened him. Aleister Crowley summoned a spirit in the desert, and another in Paris, although apparently to little beneficial effect in either case. It does not surprise me that these 'high magicians' summoned spirits only once or twice in their careers. It is a far more prosaic task to summon the spirit frequently, and hold them close to you. That is the work of the practical magician, who realized just what it was they are doing.

With this understanding, I say that the person studying magic should first approach their study as if it were a historical subject. They should see in each phase of magic, the way that magical events fit into the culture of the time, and the practice of the community that is most concerned with the art. This is particularly true of so called 'High Magic,' or ceremonial magic, as it is the magic of the upper classes, whom are furthest from the day-to-day affairs of the earth, and are usually the most deluded about what is real and what is false in the day-to-day physical world. Having no opportunity to investigate these things themselves, they must rely on what they are told by others. Naturally, these others generally tell their higher placed leaders only what suits them for their own purposes. Of course, this is very often quite far from the objective truth of the matter.

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Just as the upper management of a firm, is least likely to know what actually happens on the factory floor, so the king is least likely to know the real condition of either his army, or the true state of affairs of his people. This is why the wise ruler, like Harrum Al Rachide, makes his own investigations.

Thus it is, that the presence of magical techniques, as complex and as convoluted as they may be, can convince someone of the reality of the religion that supposedly controls the access to what these practices are supposed to open to them. Of course, once it happens that these thought forms have been around for a few hundred years or so, they will take in a life of their own. If they are accepted by other cultures, they will grow even stronger. The result being today, it is quite possible to summon and converse with many of these supposed demonic or goetic entities. The Christian Church, grimoire writers, and others, may have first made these spirits for their own purposes, but they now have an independent life, and are often quite willing to do interesting things for those who call upon them to perform tasks.

Summoning and invoking these goetic entities for your own purposes may become a profitable affair for you. The only consideration is that you understand these entities will stick as close to their traditional attributes as they are able. It's best to pick one to work with that not only has your desires in its field of view, but one who is also reputed to be more favorable to humankind.

18

MIRROR, MIRROR, ON THE WALL Making A Talking Mirror

I saw the moving picture *Snow White* in a theater in New York City when it first came out. Like many other people, the artistry of this first full-length cartoon motion picture greatly impressed me. However, as a practitioner of magic, I was particularly fascinated by the idea of a talking mirror that would tell its possessor, 'Who is the fairest one of all,' as well as provide its owner with other more prosaic information.

Of course, I had no idea at all as to how to make such a thing, or even if it were possible to do so. I did recall the many stories of the talking heads known in antiquity as, 'The Fathers Of Wisdom.' I also had heard of the various kinds of necromantic artifacts as used in the Mexican cult of the dead. Palo, that Cuban and South American variant of Bantu Congo spirit worship, was unknown to me at the time. The idea of a magic mirror was appealing, but the art of making one was not within my grasp.

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The Second World War brought the solution to the problem to hand in a rather odd way. Shortly after I had immigrated to America, a career navel intelligence officer stationed in New York had involved me in doing some work for him. The work involved learning certain things about the potential enemy, and identifying certain items that had been captured or brought out of Europe at various times. In the early days of the war, before America was involved in the conflict, there was some fear that the axis powers were using a magical force of some kind against France, England, and the United States. This fear came from reports of there being astrologers, magicians, and other occult advisors working for the German government and the German Army's general staff. In addition, there were sketchy tales, or more likely rumors, of secret occult rituals, being held in remote castles by members of the Nazi party, and later by members of the SS. After the end of the war, it was discovered these rumors had been greatly exaggerated.

Certain bits of information as well as some physical objects were secretly brought out of Germany, between 1937 and 1941. This navel officer asked me to identify them. For the most part this was a rather straightforward affair, and could have been undertaken by anyone who had done some reading in works of ceremonial magicians. However, at that time, being tainted with the brush of the occult was a career killer for any man in the military services. To solve this difficulty, I was being employed by the navel officer as an acceptable expert in the field.

One of the objects that had been smuggled out of Germany in early 1939 was something I originally thought of as a woman's cosmetic compact. I had it sitting on my worktable, open with the mirror exposed, as I was writing

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a report on my findings concerning a book that had been given me in that lot of strange goods.

To my surprise, I heard someone say, "Und Zu?" I knew I was alone in my small apartment, but I looked around, and could not see where the impertinent form of the question, "Who are you?" had originated.

In looking around, my eyes passed over the mirror of the compact. I certainly did not expect to see anything there except my own reflection. Seeing nothing, I returned to my task. Only a short time later, I heard a voice distinctly say, or rather command, "Sprechen Ze!" On hearing that, I perked up, as I realized the voice was in my head. I was not hearing a sound that had been spoken aloud in the room, but the voice of a spirit. I looked about again, but this time the so-called compact caught my eye.

I addressed the compact in German, saying that I was Draja, and asking it who it was. The same voice in my head replied that it was a spirit that had been attached to the mirror. Very well, I now took the compact in my hand and began a holding a conversation with it.

I learned the compact had belonged to a very well known Jewish ceremonial magician, who had fled from Germany to France in the middle of 1938. His effects had been placed in storage, and were later confiscated by the German police. The items I had been given were stolen from police custody, and shipped off to America by someone who had no idea of either their value or their use. The spirit attached to the mirror referred to the thief as a 'pip-pin,' more of an insult to the thief than a flattery.

Following the direction of the spirit in the mirror, which was what it was, I placed some whiskey in that part of the 'compact' that would ordinarily contain face pow-

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der or other cosmetic. In a short time, the spirit became absolutely loquacious.

I learned from the spirit the techniques used for placing him in the mirror, and I learned that his location there was not permanent, it was only one of several places he could visit or rest. Expressing interest in the art, he told me of the several different methods of preparation for housing a spirit. He also told me of the ways in which a spirit could be attached to a mirror, a painting, or other artifact.

The particular spirit attached to this woman's compact, for that was what it originally had been, was that of the deceased teacher of the magician who had owned it. Less anyone think gruesome body parts were involved in this process, the point of attachment was a tooth that had been pulled from the older magician several years before he died. Some of the ground powder of the tooth and some of the grindings of his fingernails made the point of attachment. They had been mixed into the glue that held the mirror in place in the compact.

Some of the information I obtained from this spirit is mentioned in the section on making a simulacrum earlier on in this material. It was from this spirit I learned about placing some strands of hair of a person in their painting, and several other techniques for forming a permanent connection between a painting or statue and the person themselves.

I was able to maintain possession of this compact for quite some time, and I used the spirit as an information gathering resource to good effect, until the end of the war in Europe. The Naval officer who was my contact never asked for the compact's return, so he never received it. In mid 1946, I sent the compact off to an address in France, returning it to its rightful owner, the Jewish magician who

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fortunately had survived the war. In time, I received a nice thank you letter from him.

So this is the way I learned how to make a so called, 'talking mirror.' Of course, it is not so excellent a mirror as the one in the Snow White motion picture. Nevertheless, I believe that it is about the best that can be done in practical magic. Unfortunately, the realities of practical magic always lag far behind the considerably more glamorous magic of Hollywood special effects artists.

Making A Talking Mirror -

It must be assumed that the spirit, which is to become the spirit of the mirror, is one that is able to satisfactorily work with the person who is to use the mirror. Of course, this must be determined well before the mirror is made. There should be some negotiations with the spirit, as to what will be expected of it, and what its rewards will be. In addition, the spirit should not be entirely confined to the mirror, as it should have at least one or two other locations where it may spend time. This avoids it becoming stagnant in its work.

A mirror is selected, having both a frame and a glass. The mirror may be either a black mirror or one with a silvered reflective surface. The mirror and frame are to be thoroughly cleaned to remove any traces of other influence, and the trace of the spirit which is to be placed on the mirror is firmly attached to the back of the mirror. This should be done by mixing the powdered trace material with glue or an adhesive and painting it in place over the back of the reflective surface. Fixing the material to the back of the mirror with tape or some other means is not as successful as applying it mixed with an adhesive. The back of the mirror should be protected with a coating of a

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neutral paint or something similar, once the adhesive is dry. Several sheets of cardboard, or even a wooden panel should be placed over the back of the mirror. The finished mirror is then fitted for hanging on a wall.

Some form of addressing should be used to summon the spirit into the mirror, so that its presence will be revealed to the person using the mirror. "Mirror, Mirror, On the Wall, tell me now of so and so or such and such," is probably as basic a summoning as one might wish to use. However, elaborate summoning, while they may be used, are actually unnecessary. There is always a greater virtue in practicing simplicity.

The face of the mirror should be coated with one of the regular astral condensers regularly used for coating magic mirrors, preferably one favorable to the spirit in the mirror. The task of this condenser is to capture and hold the non-physical impression the spirit is displaying in the mirror. This will make the image appearing in the mirror easier for the person using it to see.

Of course using the 'talking mirror,' is the same as using any other magic mirror. It is to be worked with in a similar manner as any other magic mirror, but with the cooperation of the spirit attached to the mirror in assisting the user to gather information and guide their research into the physical and non-physical worlds.

19

THE PENDULUM

A friend read over this material and mentioned that I had omitted the most common psychic instrument of all, the pendulum. I acknowledge that lack and hasten to correct it. Possibly aside from the Ouija board, I would agree that the pendulum is the most common instrument used in exploring the psychic realms. While it has its limitations, it is a worthwhile instrument to begin to gain familiarity with the non-physical universe.

I supposed that using a pendulum is often a person's first experience with the world of the unseen. Something seems to be quite mysterious about this pendulum moving around, seemingly without any human contact. Of course, the human contact is actually present. Scientists have shown that fine motions of the muscles of the hand holding the string or chain from which the pendulum is suspended are what actually control the pendulum.

Should you wish to prove this to yourself, you may take a paperclip, or any other weight, and suspend it from a light string or a thread. The paperclip or other weight

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must be heavy enough that it will fall straight down from the string when the end of the string is held in your hand. Now, with your elbow resting on a table, allow the paperclip to fall from the string, being suspended over the surface of the table. Allow the paperclip to come to rest. Once the paperclip is at rest, perform the following exercises.

1) – Mentally command the pendulum to swing in a clockwise direction. After a brief wait, it should begin swinging in a circle, clockwise.

Command the pendulum to come to rest.

2) – Mentally command the pendulum to swing in a counter clockwise direction. After a brief wait, it should begin swinging in a circle, counter clockwise.

Command the pendulum to come to rest.

3) – Now command the pendulum to swung back and forth across the width of your body. After a brief wait, it should begin swinging in a back and forth direction.

Command the pendulum to come to rest.

4) - Now command the pendulum to swung to and fro – away from you and toward you. After a brief wait, it should begin swinging in a to and fro direction.

Now command the pendulum to come to rest.

Almost ninety percent of the human race can master this simple exercise on their first trial. It is certainly not very complicated to perform. Being able to move the pendulum, without consciously moving the hand that holds the cord or thread, is a necessary prerequisite to divining with the pendulum. Should you be unsuccessful at your first trial, set the paperclip and thread down. Now relax

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yourself for ten minutes or so, realizing that no one knows of your attempt and it really does not matter over the long course of your life whether you succeed or fail with this experiment. Once you have relaxed and explained this to yourself, return to the trial, where you will likely find this time you will be successful.

Should you wish to develop the power to move objects with your mind, which is known as Telekinesis - this simple pendulum exercise is a good place to start. The same is true if you wish to develop the ability to move things while out of your physical body. Until you can do this exercise easily, having the pendulum obey your every command, your attempts to move other objects mentally may well be wasted. Most people can get the pendulum to respond to their mental commands in a very short time. Very few people ever develop either the ability to practice telekinesis or move physical things when they have projected out of their physical body. However, the process is the same. The difference is mental focus and concentration.

Divination With The Pendulum -

When you begin divining with the pendulum, you must first be aware that all of the answers you receive will originate in your own subconscious mind. Thus, they may or may not deal with anything that will be of use to you personally. These answers will only be as accurate as any other form of divination, not more so. If you have had trouble receiving accurate answers using other systems of divination in the past, you will likely continue to have problems with the answers you receive when you are divining with the pendulum.

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As in all other of the so-called occult arts, some people are better equipped to use the pendulum than others. Do not be discouraged, your goal in all of these practices is only to develop yourself to the best of your own personal ability. No one has the right to say you are not perfected in using or mastering any of these occult arts. Human beings come in a vast variation of kinds, from those who are dedicated and enthusiastic living agents of evil, to those living saints that enhance the earth for all of us. It is never our task to judge or condemn people for what they are. We all are doing our best with what has been opened to us, in accordance with our capacity to develop ourselves.

The Divination Technique - Asking the pendulum what answers it will give -

Begin by holding the pendulum in the position described above, suspending it over a table with your elbow resting on the table, your body otherwise in a reasonably relaxed, and receptive state, your mind free of thought. Now ask the pendulum which motion it will give to indicate a Yes answer. In my own case, my pendulum indicates yes by a to and fro direction, swinging both closer and further away from the body of the querent. For other people it may be a back and forth motion, swinging back and forth across the table in front of them. Still other people may find their pendulum will respond yes with a circular motion, either clockwise or counter clockwise.

It is important to realize that there is no 'standard,' motion in pendulum divination. It is very much dependent on the individual pendulum and the operator. Furthermore, for any given operator, the motion may vary depending on the pendulum being used. Sometimes the

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answer given will change with the same operator and pendulum from session to session. Thus, the answer the pendulum will give must always be examined before each session. You should also ask the direction of answers whenever the pendulum gives what you believe to be either an unexpected or an unreasonable answer.

Once the yes answer has been determined, it is necessary to also identify the no answer and the answer the pendulum will give for 'unclear, please rephrase the question,' and for 'I cannot answer this.' There are four possible answers to these basically Yes - No questions, and it is necessary the pendulum reveal all four of them to the operator before any meaningful divination is undertaken.

Phrasing The Question -

Even though we have determined four possible answers, we should now go on to phrase the questions we wish to ask so they may all be answered by a yes or no. We should have a very distinct idea of what it is we wish to learn from each particular session with the pendulum. This always involves not only the primary concern we may have, our main question. It is also concerned with all of the many subsidiary concerns that seem to pop up around any primary concern.

This requires that you carefully think the matter through before you undertake any divination. You should phrase all of your questions seeking to learn the ultimate result of the matter. The question is never 'should I buy the house?' It must be: "Will buying the house at X be of lasting benefit to my family and I?" Beyond this, you should seek out possible solutions to any problems with the matter. 'Will I be able to get a favorable mortgage?' Will the real estate salesman be honest in describing the

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house to me? Write down all of these questions, and once you are finished, go back and place them in the order in which you believe they should best be asked.

You must allow for negative answers as well. If the answer to your prime question concerning the purchase of the house is a negative, you will wish to go further and make deeper inquiries. Would buying a house in the town of X be of lasting benefit to your family? Further questions should also be asked, until the matter is exhausted to your satisfaction.

What you cannot ask is a question that cannot be answered by a simple yes or no. For example, asking; "Where would be the best place to buy my house? Is a spacious question, as it cannot be answered with a yes or no. Thus, it may not be asked of the pendulum.

There is a computer industry saying; 'Garbage in garbage out.'" This refers to the fact that the value of the information the computer will give you is directly proportional to the accuracy of the information you put into the computer. This is true in divination as well. The better the question asked is, the better, and the more accurate will be the result you obtain.

Map Dowsing -

Map dowsing is a sub specialty of pendulum work. In this case, you move the pendulum slowly over a map, usually following a set of grid lines on the map. Spacing the grid about an inch apart on the map seems to give the best result. Go up and down the map first, (Usually North

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to South) once this search is finished, go across the map. Always cover the whole area, as a reaction at one point may be an anomaly, and the strongest reaction might be found to come at another point on the map. Once you have located the particular square with the strongest reaction, either a larger scale map may be used, or the square of greatest interest may be more thoroughly searched.

As you move the pendulum slowly over the map, you must bear in mind that you are seeking a particular thing. Usually map dousing is done in a search for water, although occasionally oil, gold, or something else is being sought. In some few cases, what is being looked for might be a missing child or a lost adult. All of these have been successfully located through map dousing.

Your personal opinion of map dousing, will act to shape your ability to successfully practice this art. Those who believe that this is all a fiction may learn from the examples of a New York City detective who was seeking a psychic to aid him in finding the body of a missing woman. A woman told him he should use map dousing, and at her prompting, he did. He successfully found the body by map dousing for it himself. He tried map dousing again, actually attempting it several times. However, he was never again successful in finding another body, or locating anything else he sought.

This brings up the point that you must be very careful of the way in which you approach the various varieties of pendulum work. You should never tell anyone besides your teacher, if you have one, that you are doing pendulum work, and until you are very experienced at it, you should always use the pendulum alone. This particular small facet of the occult world seems to be quite easily disturbed by 'bad vibes' of jealousy, envy, scorn, or disbelief originating from others.

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This of course brings up thoughts of negative people, which I shall cover next.

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THE NEGATIVE PERSONALITY

Not everyone is placed on this earth to follow a specific occupation, but some people apparently are. How this is arranged is one of God's mysteries, but it certainly seems to be that way. I have met a woman who told me that she firmly decided to become a clinical psychologist when she was six years old. She is a clinical psychologist today, and a very successful one. She mentioned to me that reading those Rorschach Ink Blots, used in psychological diagnosis, is very much like reading Tarot cards, as she is also an excellent Tarot card reader. This woman is able to exist handily, alternating between her understanding of the physical and the non-physical universes.

What is also true is that not all people can open their minds to accept these things. Some people have pre-programmed themselves to automatically reject any possible information coming to them that might tend to confirm, or touch on demonstrating, the non-physical realms. Others have such a negative view of the non-physical that

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their negativity radiates out around them as if they lived within an active ball of negativity.

Nothing at all may be done for people like this, except to stay away from them. Amazingly, I have even met professional religious people, priests and ministers, who insist that there is nothing at all beyond the physical world. Despite this, they seem to always be able to insist there is an after death life their particular religion holds the only key to. How these people can professionally hold what to me a mutually contradictory set of opinions is something I have always found to be a fascinating example of the mental delusions of life.

Many so-called psychic investigators are of this belligerently negative type. They insist that certain things they deem important be proven to them, in their own way, and according to their personal schedule. A psychic by the name of Ingo Swann has written about his discovery that some "official psychic investigators" were not as interested in actually reveling the positive results of their experiments as might be expected. Instead, their primary interest was in researching ways and means of raising additional funds, to be spent for 'administration,' as well as for further experimentation and research in the area of psychic phenomena. This is one of several reasons why no legitimate person will ever deal with these so-called 'psychic investigators' in any way, shape, or form.

The so-called rational scientific world has no point of contact with the truly honest worker in the non-physical realms. The sets of belief required in these two systems are incompatible. Let those who wish a rational scientific explanation for so called psychic phenomena alone. Just bear in mind that psychologists and psychiatrists, those who supposedly treat mental conditions, are not chosen from the ranks of those who are able to read the minds of

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others. To me, this would be the first criterion for selecting such mental workers. How can you repair something that you cannot either see, penetrate, otherwise work with? Would you take your automobile to a mechanic whose only remedy for an automobile's engine difficulty would be washing and polishing the bodywork?

Yet, I have been assured that there are in this world such doctors of the mind, those who are able to heal mental difficulties. These people are all telepaths to use an inadequate modern word, and are able to see the mind of the person who comes to them as if it were spread out before them. They have no difficulty healing those with mental disabilities. However, their training does not lead to certificates and degrees, nor does it lead to membership in prestigious scientific political debating societies. They are all humble men, who rarely ever charge for their work.

Should you be contacted by any of these psychic investigating people, and especially should you be asked to participate in their efforts, postpone your decision, and visit them in your non-physical body to learn just how they operate. I am sure that a single visit, and a few moments observation of these people at work, and you will agree with me. Some of these people are so internally vicious and negative it amazes me they can live with themselves. Of course, being used to living that way, they are not aware of their own internal condition. A few other people with this investigative interest are just well meaning, but very deluded, fools.

At one time, I actively encouraged the growth of rational science in America by becoming a member of the American Association for the Advancement of Science. When this organization admitted parapsychologists to its ranks it was obvious to me they had gone well beyond the realms of objective science and were entering into playing

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in a statistical fantasyland. My answer to discovering that they had admitted this non-science to their ranks, at a meeting in Chicago I happened to attend, was to let my membership lapse. Admitting psychologists to what should be a strictly rational scientific body was bad enough, believing that parapsychology could ever be a rational science was just too much for me to accept.

Should you be able to read people over the telephone, it is advisable to always scan mentally those people who call you. Once you know the motives of the person, you may decide whether you wish to see them. In this way, you can eliminate those who would be disruptive for you before you allow them to come close to you. I strongly advise this as a preventative of problems. I have held off several unwelcome would be clients in this way, including a few what wanted me to investigate something they felt was interesting. Another means of discouraging them is to plant thoughts in their minds that you are a fraud, or that they really do not have any reason to consult with someone like yourself.

I should add here that many mentally ill people come to have readings and gain assistance in their life. It is best of you discourage these people by avoiding them completely. This is simple to do if you read them over the telephone, before granting them an appointment.

Many of these mentally ill people are just looking for some one to give them attention and sympathy. This is the true purpose of the store front psychic advisor, not something you should concern yourself with if you are a sincere practitioner of the spiritual arts.

I seem to be drifting into talking about the economics of practicing the arcane arts, so I will add a few other things. I see people only on reference from another per-

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son. If the person will not tell me who referred them to me, I will not see them. Period. I make no exceptions to this rule. I recommend this policy to you.

Only about ten percent of your clients will refer you to other people. You will soon discover who the people that make referrals are. You may wish to encourage them, or you may not, depending on the kind of people they are sending you. Even the best referral agent will occasionally send you a turkey, but should someone be sending you nothing but those who are turkeys; you might cease taking their referrals. I suggest doing so by ridding yourself of the client who refers these turkeys to you.

Those who are meant to be consultants to the public, and are sincere and honest in their work, will never advertise in any way. They can sincerely pray to have people come to them, and these people will appear. People will come to your door without knowing why they are there, although they are being drawn by their need for the consultant's assistance. I have had this happen more than once, and so have a few other Spiritual Practitioners I know.

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THOUGHTS ON SPIRITUAL CONSULTATION

Let me begin by saying that I do not recommend that anyone get into this business. You will not make much money, usually only enough to barely survive. Furthermore, if you gain the 'emotional satisfaction of helping others,' from doing consultations, it is a sign that you should not be doing it at all. If you decide to do so, you should work in this art only part time, earning your income from other sources. With that out of the way, I will add that you must never advertise your business, and you must work only on referrals and those who come unbidden to your door.

You should also minimize the number of people you see in a day. Seeing six people each day is a heavy load to carry. More are not worthwhile to see, as you will tire yourself too easily. You should rest for at least a quarter hour between seeing clients. I have always tried to schedule only four clients each day. I never went beyond

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six, and the sixth person, whenever I had to see one, was always an established client who was having a true emergency.

Of course, if you are working part time, you should only see two or at most three people a day. Seeing more people is too wearing on yourself. You must husband your strength, as most of your work will not be things that your clients are aware that you are doing anyway. This is only one reason for being careful about selecting your clients.

At one time, shortly after the Second World War, a psychic healer lived in Manhattan. He would pray for people and heal them of all kinds of afflictions. A nice young man, he gave of his work freely, and managed to support himself with odd jobs, like passing out circulars on the street. He began his practice of healing people when he was in his late teens or early twenties. By the time he was twenty-five he was burned out. People still kept hounding him, even waking him up in the middle of the night so they could ask him inane questions. He thought he should help these people, so he never objected to their treatment of him. He died when he was twenty-seven, completely exhausted by those who had made demands of him for his services. Naturally, he had left no money to bury him.

You must learn from this tragic example. People will suck your vital energy out and spit you out whole once you are dead. The public, en mass, is greedy, mercenary, heartless, and cruel. It is up to you to keep away from such people. It is never your responsibility to heal others, nor is it ever your task to 'help the world.' Such desires are indicative of an overwhelming ego on the part of the person who has them.

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I have mentioned that this idea of helping others without qualification is a bad policy for nations, and even an ultimately destructive policy for them to follow, in chapter sixteen. It is an equally bad policy for people. Those who say they are being so open and beneficial to others are usually internally selfish and mercenarious.

As a spiritual practitioner, you are there to do your work for those who come to you. If you are honest and sincere, you will receive many honest and sincere clients who you will be able to assist. Examine those who come to you for consultation, as they will usually be a reflection of yourself in some way. Learn from this and apply what you learn in your work.

You should always charge for your work. Seeing people for nothing is a fool's game, as people are uncaring, and will drain you right into the ground if you allow them to do so. A very well off man of my acquaintance makes it a practice to con readers out of free readings, telling them he has no money and needs their assistance. Few real readers fall for his game. Those readers who are only in it for the money don't fall for it either. The only people who he is able to sucker are those who believe they should work for nothing. I refused to read for him, and told him that if he could not afford the reading he would be unable to take the advice I had to offer. I still will not read for him, but for some time he attempted to visit me occasionally, 'just to chat,' he says. I insure that his visits are either refused or are very brief.

St. Paul said that the workman is worthy of his hire, when explaining why he took an income for spreading the gospel. Anyone who does work for another, and does not charge for it, makes a connection to that other person, which may be either good or bad. If you did not know the person was not going to pay you, how will you judge the

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balance of the connection they would make to you? If it is your habit to work for nothing, you should study these words.

It is my sincere belief that you should always charge for your work, whatever that work might be. If you believe your work is valuable, you should charge for it. If you do not believe your work has any value, why are you doing it?

I have been told that the founder of several mystical societies, Miss Dion Fortune, said that those who are true occultists do not charge for their work. She charged a monthly membership fee, and while she may not have charged for doing work for her clients, I am not aware that she had any outstanding successes in that field. I do know that as she aged she became excessively strange, eventually wandering around London in an eccentric dress pronouncing weird curses and blessing on monuments, artifacts, and random people. The police, who thought she was a bit more than just batty, led her home on numerous occasions. Of course, her primary mystical organization, which is still in business, believes she was a saint, or nearly so.

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THE IMPORTANCE OF THE MIND

All human beings on this earth live their lives almost exclusively in their minds. Think about this, as your mind is what actually manipulates and manifests your thoughts. All you do as a being on this earth passes through your mind. All of the sensory information you receive through your organs of sight, touch, taste, smell, and hearing, are processed by your mind, where they are made available to your memory, so that you may react to these sensations in accordance with your previously received education, beliefs, and other mental programs. Truly, your mind is the most important part of your conscious being on this earth.

This being the case, if you had something else of such great importance in your life, would it not pay you to become completely familiar with it and learn to operate it effectively? Yet, even knowing all of this, how many people ever even consider training their minds? Very few people ever do, although it is ultimately of the utmost im-

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portance for them to master the art of controlling their minds.

Imagine yourself without a body, being solely a mind and having to deal with the idea that you are only a mind in this big vacuum in which we are imagining you find yourself in this instance. If your mind is not focused and clear, you will be bouncing around in some kind of pattern of mental reverie, having no focus to your thoughts, and drifting rapidly from one ill formed idea to another, without having any control at all of what your mind is doing. This is the unfortunate state of the person with an untrained mind, and most especially, it is the tragic state they find themselves in following their physical death.

The person with a trained mind is able to focus and concentrate upon what they do, developing a mind that instead of being random and uncontrolled is sharp and pointed in its concentration and focus. The trained mind is able to direct itself to a problem and solve it, while the untrained mind is not able to hold itself to any thought, or any series of thoughts, for more than a few instants, at best.

Mental training gives the person with a trained mind a great advantage in their daily life. What the person with the trained mind rarely realizes, until they are able to experience it themselves, is that training their mind has also given them a great advantage after they pass on to death. It had been truly said that the training of the mind is the real purpose of human life on this earth. If so, it is certainly a very great secret, as only a few people ever take the time to even begin to train their minds.

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Problems With The Mind - Rationalizations, Assumptions, and Justifications

One of the many people I have known in the course of my long life always told me that he believed that mastering the control of his thoughts was the goal to be strived for in life. A rather flamboyant homosexual, he constantly made the point that all thoughts about women were destructive of a man's future existence in the world of the spirit. He based this opinion on his interpretation of the words of Christ in the Bible, concerning the concept that if you thought of adultery with someone it was the same as having committed it. He frequently told me that he had never had a lusty thought concerning women in his life. Because of this, he thus considered himself to be placed among the elect. Of course, he could not say the same thing concerning men, but he believed that was perfectly all right.

It is in these ways that people deceive themselves concerning the purpose and meaning of their life on the earth.

Your mind is able to rationalize and justify anything that happens to you, making even the most difficult experiences into accepted and permitted behavior. Your mind accomplishes this seeming miracle through the mental twists of assumption, rationalization, and justification. Because of these mental machinations, you may believe your behavior does not affect you either on this earth or in the after life. However, this is certainly not an objective understanding of things. Truly being objective means you are looking at things, mentally to be sure, but without making any rationalizations, justifications, or assumptions concerning what you see.

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Before you may rid yourself of these blockages to objectivity, you must understand just what they actually are. This may only be accomplished through careful and detailed introspection, something I strongly recommend. I believe all serious people should spend at least an hour a day involving themselves in accomplishing this introspection. Learning what you believe, and why you believe it, is of the utmost importance to your existence on this earth. Then, over time, slowly ridding yourself of the desire to rationalize and justify everything in your life gradually becomes possible.

Assumptions can be deadly, as when you assume that a rope bridge is strong enough to carry you across a gully, or that a bungee jump is perfectly safe, although quite thrilling. We make assumptions constantly in our daily life. Instead of trying to avoid making assumptions, let us first become consciously aware of the assumptions we make. Once you become consciously aware of the assumptions you are making, you have placed yourself on the road to gradually becoming able to cease making them.

There is no possible way in which you can just decide to cease making assumptions, rationalizations, or justifications, and actually stop this destructive practice. At best, you may conceal from yourself that you are still doing so. The only thing you can do to end this practice is to gradually become consciously aware of how these mental bandits act unwittingly in your conscious mind.

Once you realize, and can fully accept, that all of these assumptions, rationalizations, and justifications, you make are acting only against your best interests in life, you have begun to make some progress toward gaining true objectivity.

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The Sub Conscious Mind -

The fact that the sub conscious mind is the repository of all memories, beliefs, and information is what has made it so attractive to those people who are psychologists, psychiatrists, social workers, and other workers in what has been called the mind field. It should be obvious that if one is going to become a healer of the mind, they should be a telepath, capable of reaching into the person's mind, reading the details, and making such corrections inside the mind as are needed. Because our society so honors rational thought, and so casually dismisses anything irrational or non-physical, those who are telepaths are only rarely ever interested in suffering the abuse they would have to endure to become licensed as mental healers. So we must suffice with academic mental healers who are attempting to repair that which they cannot see, in a situation in which they cannot do very much at all that is of any real use to their client.

Now aside from the interest that mental healers have in the subconscious mind, there is some interest that we as workers with individuals should have. The nature of the sub conscious mind is that, recognized or not, its memories and 'programs,' are what activate and manipulate the conscious actions of the person in their daily life. Thus, the manner in which the sub conscious mind is developed in the formative years of the child is most important to the later actions and growth of the person we later see as an adult.

First, we must understand how the child learns from the impressions it receives during its formative years, usually taken as being from birth to age four. These impressions come to the child from the thoughts, emotional projections, and the displayed physical attitudes of all the

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people in the child's immediate environment. These un-verbalized considerations are as important as the people's physical actions and their spoken words. You might bear in mind that the child will not even partially understand the spoken words of those around them until they are at least six months old. Teaching a child to say Ma Ma and Pa Pa is much like training a parrot; despite the way it so pleases the child's parents. In fact, very little verbal speech is understood until the child is about a year old.

Thus the day to day interface of the infant with those in its environment will condition and train it, so it becomes, as a teenager, the product of the programming or conditioning it has adsorbed, both consciously, but to a much greater extent, sub consciously, from both its home and the society in which it lives. The pubescent teenager usually rebels against this home programming, doing so to test the limits of both their home and the wider society.

I understand some psychologists now believe humans do not attain maturity until they are in their mid to late twenties. This is quite a change from the historical age at which boys were thought to be fit to inherit an estate, usually given in the middle ages as being fourteen years. The idea that maturity occurs at twenty-one is a later development of our Western European Society.

The fact that biological maturity generally occurs some time between ten and fifteen years of age seems to have no bearing on the age at which full citizenship is granted to the human in contemporary society. However, whatever age is used as being the age of full social participation, it does not mark the cessation of the sub conscious mind's receiving inputs, continuing to learn and add to its stores of memories, beliefs, and programs.

However, all this new addition is only a coat covering the old information the sub conscious mind has previ-

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ously acquired. The new information does not ever replace the old. It becomes an overlay on the previously stored data.

The sub conscious mind is completely irrational. It can easily and fully accept and 'believe,' two or more contradictory statements without any difficulty at all. The sub conscious mind can also attempt to have the person act on both of these contradictory statements, although usually the statement with the greatest emotional energy held within it wins out.

The emotional energy stored in the experiences, memories, programs, assumptions, rationalizations, beliefs, justifications, and other retained thoughts and memories is what makes these memories available to the conscious mind of the individual. The greater the emotional energy stored in a particular memory, the more that memory will influence the person, although they may be consciously unaware of either its presence, or the influence it has upon them.

Obviously, the more of this emotional energy the individual is able to release, the less they will be influenced by these almost random memories. Most spiritual organizations have means and methods for releasing this emotional energy. Religious organizations, on the other hand, seek to add to the emotional energy, programming the individual in a particular way that suits their organizational beliefs and its worldly goals. It is the desire of any religious organization to have its members believe its tenants completely and absolutely, without having any room for argument or debate. This is known as having faith.

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A Slight Divergence -

I have been told that the first child welfare legislation passed in England was a law prohibiting children under the age of four from being employed as chimney sweeps. This law was passed, according to my informant, because younger children were dying in the flues and clogging them. Their small bodies were difficult to remove. True or not, some reflection on this statement will reveal the attitudes that society as a whole has toward the children of the lower or working classes.

Another view, revealing much the same thing, is the statement this same informant revealed to me, that the first age of consent legislation was passed to prohibit girls of the age of ten years being made prostitutes. The 'age of consent,' was made twelve, so these same girls had to wait two more years before they could be 'turned out,' as whores. Naturally, this limited the income of the family selling their daughters, or tuning them out. In those years before birth control, it insured that the family would remain in the bondage of poverty a bit longer.

In this regard, I am reminded that in several ancient agrarian societies, it was considered a fault of the husband if the wife ever menstruated. Women were wed at about nine, and brought to the husband's house, where they were expected to become pregnant before they had a menstrual period. They were then supposed to bear a child each year or thereabouts, until they either went through menopause or died. This indicates how well these ancient societies thought about caring for the welfare of the women in their midst.

The belief that any society is actually concerned about either its citizens or its children is a myth. Society is always first concerned about its corporate existence, and

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secondly about the comfort and ease of those who are its leaders. The birth, care, education, and prospects of the citizens and children of any society are very much a reflection of the place in the society in which these citizens and children originate. Children of the upper or more economically benefited classes have always had better prospects in life, while those of the lowest and less benefited class are expected to become the current practical equivalent of chimney sweeps and prostitutes.

Were any society truly concerned about its children, it would strictly limit those who reproduce to those who were physically healthy and genetically free of defects. We must consider that the rationale for allowing horse racing is that it is done for the purpose of improvement of the breed of horses. Unfortunately, there is no equivalent social interest in improving the breed of human beings, nor has there ever been such an interest in any human society that lasted more than a few years. Such a program flies in the face of the social authority of the various religions, as well as being considered an insult to individual intelligence. Today we might even say that such a program is not politically correct.

Physical Maturity - - And The Trauma Of Passing Through Puberty

The age at which a child comes to physical maturity is a function of a variety of factors, including the customs and beliefs of the society in which the child lives, as well as the care and nutrition the child receives from birth until it is completely physically mature. The earlier a child enters puberty, the later it will leave its sexual maturity and enter the neutral state of non-reproducibility, or even asexuality, as found among the very old. This is particu-

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larly true of women, where a later menarche means an earlier menopause.

Because of the nature of social group pressure on individuals, there is always strong social pressure on the child entering puberty. As it may be a truly traumatic experience for the developing child, the pressures of puberty can actually warp and distort any prior programming the child has received in a rather ugly manner. Unfortunately, the parents of the child, who have already been warped and distorted by their own experiences of puberty, usually pay little or no attention to the child passing through this traumatic state. As a result, puberty, especially when it is coupled with an imposed chastity, is always a traumatic experience for every child.

In a natural state, as when children are raised communally in a hunting and gathering band, the possibility of a normal childhood development is present. Early heterosexual sex is possible and allowed. Because of the anti heterosexual bias of modern Christianity, felt today all throughout our Western Civilization, it is almost impossible for a child to pass through puberty in a modern society and emerge as a healthy and completely sane human being. Islam and Judaism have their own perversions with which they inflict their pubescent children. In all of these instances, children are led to develop biases in the direction of their religious prejudices that are such as to make them actually unfit for what should be normal human development.

The emotional and traumatic stresses imposed by the cultural religious oppression placed upon the child going through puberty increase what is naturally a stressful situation to what becomes an intolerable one. These stresses ultimately lead to the child becoming neurotic, and possibly even functionally insane, later in life. This is

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the reason why what is actually considered normal human development, leading to true and effective spiritual development, is so rare among human beings today.

It is first necessary for individuals to admit they are animals, and learn to deal with their animal body in an animal manner. Then they may go on to become more than an animal. But if their animal nature is not dealt with in a positive, life affirming and supportive manner, the mental blockages developed within them will keep them from ever becoming a true human being.

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It should be obvious, even to the least observant of us, that human beings are not at all alike. There is a wide range of both intelligence and physical ability between different human beings, to say nothing of the variation in their individual intelligence, instincts, education, hopes, dreams, and desires. Yet, our current social milieu seems determined to make all of us fit on a procrustean bed in which we are either theoretically stretched or surgically shortened to match some unknown and quite abstract ideal. The best that can be said about this drive for a collective ideal is that it was not always thus.

It is truly unfortunate, but science is, and always has been, at the whim of political forces and the desires of social reformers, who have nothing but their ego motivated dreams to back up their loud assertions. Yet, history teaches true lessons, and as a sage once said, those who ignore history are doomed to repeat it. People, all people, are fundamentally different from each other, and it is this individuality, this difference between people, that must be

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cherished, encouraged, and cared for. Of course, like the lessons of history, those in positions of power often ignore individuality, just as the mass public ignores this to follow their own desires of the moment.

There are people who are naturally opposed to good civic order, who are only a burden upon others, or who are a burden upon the state. The state has an absolute right to eliminate these people from its borders. One of the most fundamental prerogatives of the state is that it has the right to put to death, to exile, or to outlaw, anyone who it finds to be a menace to its existence, the good order of the body politic, or to the safety of the lives and property of its citizens. A state, any state, ignores this inherent right at its peril. A careful perusal of history will teach this truth to the non-believer, as when this prerogative of the state fails, the state itself is in danger of failing. Historically, it is a sign the state is on the road to complete collapse.

Now aside from intelligence, athletic ability, personal charm, and the instinct for the social graces, many other abilities are inherited unequally among the people of the earth. It is so unevenly divided that it is much like the instinct for the social graces. Unfortunately, some people have none at all of this ability or undeveloped faculty, while others seem to possess a super abundance of it. I am thinking here about the capacity for spiritual development.

Calvin's so called five points, (Truthfully, not his at all, but actually the judgment of the Synod of Dordt, 1618-1619) seem to indicate that man may not come to be reborn in the spirit unless they are individually called directly to such rebirth by their creator. Furthermore, once called they may not back slide or fail, as if they do, they are demonstrating prima-facie evidence they were not really called

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to this rebirth in the first place. Often known as the doctrine of predestination, this basic idea has a valid spiritual basis, but of course, that basis has been completely removed within the different religious contexts in which the belief in predestination is found.

The valid spiritual basis of the concept of predestination is that there are apparently a number of different varieties of human beings incarnate on this earth, at least from a non-physical viewpoint. The majority of people incarnating on the earth seem to have no interest in anything but the conventional attributes of society, the work a day world, and the conventional paths of life, achievement, and entertainment.

The somewhat more rare variety of human being seems to have slightly different interests, being motivated primarily by a desire for self-development, as well as for spiritual and mental growth. As a result, they often seem to be quite the exotic flower to their more normal brethren. This later variety of human being usually is uninterested in self-aggrandizement, and will rarely put themselves forward, or promote themselves. Their interest is directed to the next world, but usually in a rather irreligious manner, caring neither for heaven nor hell, but only for the approbation of their creator.

Explaining the difference, or actually the inherent nature, of these two varieties of the human being is somewhat difficult, as the actual differences between them are neither obvious nor remarkable. Their parents and society program both varieties, and they both have similar outward manifestations of their life. Yet, there is some kind of hidden difference in these two varieties of people, which will somehow make its way out of them over the course of their life on the earth. We may examine another

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similar concept, to see just what this difference between these two varieties of human kind actually are.

When a human being incarnates on the earth they bring with them either none, a little, or a greater capacity for true spiritual development. This is their 'capacity for spiritual growth.' This capacity is something which will decide not how much they develop in their life on this earth, but rather how much it would be possible for them to develop, should they actually chose to attempt to make some spiritual development during their lifetime. Having free will, human beings are under no compulsion at all to develop themselves spiritually in a lifetime on this earth.

When this concept was first explained to me, I was sitting with my teacher outside his home. We were seated at a table that happened to be next to a rain barrel. We were having a cup of tea, and he pointed to the cup and said, "Some people are cups, while others," as he pointed to the barrel, "are like barrels." Then he held up a spoon, filled it with tea, and stated that many people were like teaspoons, while a very few others were like the huge storage tanks found at our water reservoir.

Having made his point, he looked at me quite sincerely and told me no one could judge his or her own capacity, nor could I ever judge correctly the capacity of another human being. He added, "This is something for you to recognize, not to use as judgment, only to know in your heart that it is true." Smiling, he said that, "Your own task in life is to develop yourself as much as it is possible for you to do so. That alone should be your concern. Serving other people, without concern, attains this development. It is not gained by demonstrating miracles or telling others of the wonders you have performed." I engraved these words on my heart and have done my best to follow them, in serving others as best I could.

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In the course of my life, I have learned that within both varieties of human beings, there are those who seem to me to be good, as well as those who seem to me to be inherently evil. I have no real idea if one of these varieties of human kind develops themselves spiritually over the development others make. I do think it is an interesting concept however.

Having introduced this idea here, I shall leave the further development of the idea to others.

Magical Abilities -

I would assume that because people have different capacities for spiritual development, they also have different capacities for the performance of magic. Of course this also indicates they would probably have different capacities to become musicians, carpenters, physicians, or business executives as well. I believe that capacity is only one of the many facets of the ability to perform magic. It is probably only one of the many facets required in other work as well, but I am not as familiar with these as with my own field, so I shall stick to that of which I know a little something.

It is my opinion that to perform magic you must have a belief in what you are doing, the emotional power required to accomplish the act, then you must, with the correct intent, apply the proper symbolism, while being aware of the correct timing. At that point, your magical work will bear the fruit you desire.

In chapter fourteen, I have mentioned using beliefs as tools, and given a rather difficult exercise devoted to learning just what your beliefs actually are. If you truly believe you may perform an act, and you have no internal, or sub conscious conflicts concerning performing that act,

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you have the necessary belief in what you are proposing to accomplish. It is to instill this firm and unquestioning belief in the student, that those who teach magical operations insist the student perform these operations over and over again, much as if they were having the student recite the multiplication tables in an elementary school.

Should you have any particular concerns about some operation you have been either considering or performing, I suggest you do it in much the same manner, repeating the operation consistently until you are far more than just certain of your result. By repeating the operation at least daily, but more likely two or three times a day for several days, you will gradually chase any contrary beliefs into hiding, as you see the success of the operation manifesting around you. Some magical operations, particularly those that are entirely mental ones, require the students do them repeatedly to assure themselves of any success at all.

In the case of several magical operations, success is often a gradual and quite slowly developing thing. One man, learning to see in a magic mirror, reported he was unable to do so, as after a week he was only able to see one window frame in the upper floor of the house he was attempting to view in the mirror. In fact, this was actually a sign of success in his efforts. I would like to say that he persevered and succeeded, but unfortunately, he did not. His misunderstanding of the process, and his easy early discouragement, led to his abandoning the study and his subsequent failure at working with a mirror.

Projecting emotion into a magical operation means you have to feel within yourself that not only do you have the right to accomplish such an operation; but also you sincerely believe that it is in the best interest of all concerned the operation is done. You literally place your feelings into your work, and then discharge the work into the

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universe, knowing it will have the best possible result for all concerned.

The symbolism you use must be suitable for the operation you are performing. A woman I know made a temporary altar, covered with paper hearts of various sizes cut from red construction paper. She burned some incense and lit a red candle praying that a certain man fall in love with her. She performed this spell daily, from the new moon to the first quarter. The man, who it seems was only excessively shy, spoke to her for the first time a few days after she began this magical operation. Their relationship began very slowly, but they married after seeing each other for two or three years. The hearts and the red candle are an example of using the proper symbolism. Her performing the spell from the new Moon to the first quarter is an example of proper timing. Obviously, she had a strong emotional desire to be with this particular man, and she believed that it would be best for both of them if they were together.

Members of the rational scientific community usually totally misunderstand non-physical operations. One example of this I recently encountered was the phrase, 'If you believe in psychokinesis, raise my hand.' The person originating that phrase obviously did not realize that raising the hand of another person is not done through psychokinesis at all; it is done through enforced mental suggestion. This complete misunderstanding of the non-physical makes even those who are so called parapsychologists look foolish when they are faced with someone who understands and works with the non-physical realms.

The person who regularly works with the non-physical, out of consideration for the parapsychologist's limited experience and beliefs, will almost never criticize

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them in their errors. Of course, they will never allow themselves to be subjects of his foolish experiments either.

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ARE YOU LIVING IN FANTASY OR REALITY?

I have made the point several times that it is easy to drift into a magical fantasyland, something that is far from the objective reality of your daily life. Living in fantasy is not a difficulty that affects only those involved in magic. This condition may afflict anyone. Such a situation comes about when the person desires to dramatize or to fantasize about their life. They may create an imaginary life for themselves, and project it on others, or they may fantasize their daily life in other ways. Obviously, all such fantasies are destructive of the person's real being.

Stress and tension of all kinds can cause the development of a fantasy, which is far nicer to be in than the person's daily life. The more stress and tension a person feels impinging on them, the easier it is for them to turn to a fantasy life. How long they remain in this fantasyland is a very variable condition. Some people enter into fantasy in their childhood and seemingly never leave it, even

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though they may hold a very responsible position in the world and do well in business.

The particular fantasy can be that they have great power, are secret wizards, or that they are princes royal. More recently, the idea they are being singled out and persecuted by the government, or by some alien space invaders, has become a common fantasy. This idea of mental influence through microwaves is so pervasive that some people have been seriously recommended to wear aluminum foil hats.

We have heard or read about women claiming they were the unwilling mistresses of numerous men in high places, or they had been hypnotized into performing unusual sexual acts with well known personalities, including motion picture stars and political office holders. Anyone who is aware of the truth of the flesh trade knows that women can easily be obtained who will willingly and freely indulge in the most unusual sex acts imaginable with whoever has the cash to pay them. Neither hypnosis nor drugs are ever necessary to obtain the eager cooperation of these most eager erotic ladies. Some of these ladies are as beautiful as the loveliest Hollywood starlets, so it is certainly not necessary to go out into the general population to abduct rather plain looking housewives from the mid west and place them into the position of being unwilling erotic sex slaves.

The idea that they held some high office in the past, or were leaders of some cult is something many people use to introduce themselves as expert authorities on cult manipulation. There have been several people who identified themselves as high ranking members of the illuminati, most of them being identified as holding such elevated positions before they were thirty five. These men have gone on to have successful speaking careers, 'Exposing Illumi-

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nati Secrets,' until they were sufficiently wealthy or were exposed as frauds. I question whether these men suffered from fantasy or were just deliberately deceiving their audiences. I suspect the latter.

Most of these people who claim to have been exploited in some way, by some conspiracy or unusual secret organization, have arranged to write at least one book concerning their difficulties. In the same way, these men and women who go about speaking their piece and exposing conspiracies and the illuminati, always seem to have written a book they sell during their tours of exposure.

I am not saying these people are cheats, liars or are taking advantage of the gullibility of the ill informed, but I will say that I have not bothered to investigate their claims as I can find no evidence of any of these powerful secret organizations in the nonphysical realms. Legitimate organizations, such as the Red Cross, the Free Masons, and the Knights of Columbus have a very large presence in the non-physical realms. So does every other large organization I have ever heard of. In the non-physical world, it is impossible to hide.

Saying that people should avoid such fantasy is never enough. The true reason for the desire to live in fantasy must be determined, and the cause of their desire to live in fantasy removed. This is something that can only be accomplished by the person himself or herself. The assistance of a mental health counselor might be of some advantage, but the person must squarely face the fact that they have some inner defect, self-dislike, or personal doubt, which makes them desire to live in their fantasy, rather than living in the objective truth of their daily life.

If tension and pressure of some kind is the cause of entering into the realms of fantasy, the pressure upon the person must be identified and removed, and the person

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restored to normalcy. This often requires the assistance of a mental health professional. While many so-called magicians seem to enter into this fantasyland, I know of no magical solution to this problem.

It has been said that fantasyland is a nice place to visit, but a poor place to live. I certainly agree with this assessment. Those who live in fantasy are actually losing their lives before they die. Once they die, they usually perish forever in their fantasyland.

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SOLVING PROBLEMS

The following is a sure fire way to solve problems of any kind. This method has worked for hundreds of people, some of whom have paid a couple of hundred dollars to learn this system. It has worked for me, and I am sure it will work equally well for you, even though you are learning the problem solving secret for nothing.

FIRST – You have to understand that there are only three kinds of problems that a person can have in their life. Once you can understand and accept that, you have to decide which of these three kinds of problem you are really faced with. Take a moment and think it out calmly, as being emotional about it at this point will not solve the problem for you.

Is your problem?

A Money Problem?

A Health Problem?

A Relationship Problem?

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It's always one of these three, or a combination of two of them. So, decide which one it is. If it's a combination, work on the one that is higher on the list above.

To solve your problem, permanently and effectively:

1.) - Write out exactly what your most pressing and serious problem is. Identify which of the three kinds of problems it is, or whether it might be a combination of two of them. Then write out the problem, in detail.

2.) -Write one word to describe exactly how you feel when you are thinking about that problem. Now it is time to bring your emotions into play and write out the word that describes how thinking about the problem makes you feel. It can be any word, but it will usually describe an emotion, such as miserable, anxious, hopeless, or fearful.

3.) - Now thinking about the problem again, write out one word describing how you would feel if you no longer had that problem. Again, use your emotions to describe how you would feel if the problem no longer existed. You will be choosing words that describe emotions, words like happy, satisfied, and free.

4.) - Next, turn away from the paper and take a deep breath. Pause and put all of this out of your mind. Now you know there are always ways to conquer this, and any other problem that comes into your life.

5.) - Now turn back to the paper and make yourself feel the emotion you have written out as the answer to question three. Use your will power and force yourself to feel that emotion. Now you must carry that emotion with you for the rest of the day, knowing that as you do so, the

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solution to the problem you have written out will present itself to you.

The same principles that make for a successful life make for a successful business. You can solve any problem you may encounter in the course of your life with this method. Try it. It may be difficult at first, but it works.

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THE ETHER

Ether, Aether, or The Eather, is supposedly the transmission force or medium for carrying the influences of the non-physical universe to the physical universe. It is what holds the astral; universe together, and thus is the glue for our physical universe as well.

The ether is usually understood to be an imperceptible all penetrating fluid, which 'fills in the gaps,' in all of creation. Thus, the ether is so fine, and so infinite in its penetrability, that it actually fills the spaces between the electrons and the nucleus of atoms, as well as permeating all space at the same density. As a non-physical fluidic material, it may not be sensed by matter, and thus is supposed to be completely imperceptible to any physical means of perception.

One of the many functions of the Ether is to carry currents of thought and intention from one person to another. These currents of thought and intention are what those who sense them often refer to as 'vibrations.' These 'vibrations' act to motivate decision and action in people,

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as well as to further stimulate thought. Similar or harmonious vibrations work together, while inharmonious vibrations opposed each other, sometimes canceling each other, while at other times causing conflict.

Another function of the Ether is to hold thoughts and intentions in the locality where they originated, especially if they were not originally deliberately projected to another person or location. It is this holding effect of the ether that gives various places, cities towns, forests, fields, and mountains, the 'vibration,' they have. Again, this is something that may be sensed by those sensitive enough to feel them.

The influence of the Ether is that it is the medium of transmission of these 'vibrations' of thought or desire, in the same way that a wire may be the medium of transmission of an electrical current. Ether, being local and not subject to turbulence or change, will hold the 'vibration,' emotion, or thoughts of a situation or action, for quite a long time. The greater the strength placed into the emotion or active thought, the longer the emotion or thought will be maintained within the surrounding ether. This is why places, such as towns, cities, or valleys, mountains, and other areas have their own 'personal atmospheres.' These atmospheres are a blend of the thoughts and emotions of the people and other animate beings resident in the locality. The 'vibration' of any location may be said to be a blend of the average mental states of the inhabitants over a period of time. The Ether holds this vibration in the 'psychic atmosphere' of the location; it does not produce or promulgate the 'vibration' itself. This fact must be understood to appreciate the true nature of the Ether as a holding and transmitting body for both physical and non-physical phenomena.

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The famous Michaelson - Morley Experiment supposedly put an end to thinking the Ether had any reality in the universe. Other scientists, who have recently reviewed and replicated their experiment, have reproduced them with somewhat different results. As a result, they have questioned the veracity of the original experiments. However, as the constant speed of light is fundamental to the Einstein 'theory of relativity,' views of the universe, the results of this famous experiment are not likely to be overturned easily. This despite the fact that recent experiments have indicated the speed of light may not be constant at all. It will likely be quite some time until the theory of relativity is eventually overturned, and scientists will again accept the ether as a part of the divine creation.

Regardless of the opinion of physical scientists, the ether is often mentioned as a reality in occult, spiritual, and magical publications as well as in some infrequent physical science contexts. It is something magicians should be aware of, although they can expect to have no way to control it.

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THE POWER OF THE EYES

The eyes have a force all their own. The nature of the Evil Eye as an affliction of mankind is reasonably well known. The idea or concept that the eyes can shoot out rays to cause effects in the physical world is an old one, and encompassed far more than the belief in the evil eye, or Malochia.

Poets have written of the 'power of the glance,' often not realizing that its power to transmit a thought goes far beyond the transmission of a sub conscious evil influence, as is done with Malochia. In fact, the glance of the eyes can transmit an emotion, a command, or a thought. As with most other unconscious manifestations of non-physical effects, this must be practiced to gain the ability to consciously control the influence transmitted by the eyes.

Doing something sub consciously is hardly magic, as it is always an instinctive action, motivated entirely by the emotions. It is only when you consciously direct what you are doing that the process may honestly be classed as

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magical. True magic is always a deliberately controlled act, taken to obtain a specific result.

Projecting Thoughts And Commands With The Eyes -

You must first think of several emotions, commands, or thoughts you might like to send to other people. Then you should practice calling up these thoughts, commands, or emotions within yourself. Once you are satisfied you will be able to generate these effects within yourself at will, you may begin to work with a mirror, to practice sending these strong influences out to others through the medium of your eyes. Once you believe you have mastered the art, you may begin by sending influences with your eyes to your friends.

To develop this ability, first, look into the mirror and project the command that the person you are seeing in the mirror both fears and respects you. Focus that impression through your eyes for a time and see if you can sense it returning to you through the mirror. Observe your face to be sure you are not straining your facial muscles or making an odd face as you do this. You must master projecting these influences with a perfectly bland facial expression. Allowing someone to learn your thoughts from your facial expression or body language is not projecting with your eyes.

Next, you should master the art of projecting a number of useful emotions, commands and other influences through your eyes. Make a list of the emotions, commands, and thoughts, you believe useful, and practice working with them. The time you spend in mastering this art is usually well spent. This technique is useful in any number of situations, from meeting new people (You want

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to get to know me. Or, You are attracted to me) to making sales, 'You trust me and my products.'

Protection Against The Evil Eye -

Having mentioned the evil eye, I will add that there is a reasonably interesting but simple protection against it. This involves not ever looking directly at someone's eyes. Whenever you look at anyone, look between their eyes, at the bridge of their nose. Do not try to stare the other person down, just look at the bridge of their eyes. If you look at anyone you are speaking to in this manner, you will greatly reduce the chance of their giving you the evil eye.

The Argument Breaking Glance -

When you look at two people who are arguing, or are involved in a heated emotional discussion, look between them. Do not look at either of them. Look only at the space between them. As you do this, think of your eyes as cutting the emotional tension between them. Then mentally pray that God bless them and restore them to harmony. This is a rather useful tool to have at hand, although it should never either be accompanied by spoken words or followed by an explanation.

Directing A Conversation With The Glance

When you are in a conversation with a number of other people, usually three or more, look directly at the person speaking. Then as that person pauses in their speech, look at another person in the group. Continue looking at that person passively, while mentally encouraging them, or commanding them, to speak. Do not glance back at the other person even if they begin speaking again.

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In time, and after some practice, the flow of the conversation will begin to follow your glance. At that time, you have taken command of the conversation. Now you may direct the conversation as you wish.

This interesting task, performed solely with the eyes, takes practice to master, but is a very effective way to learn to control conversations, especially in a group.

Brown Eyes ?

As the people around the Mediterranean basin seem to be the ones most involved with Malochia and eye magic, I have begun to wonder if those with brown eyes are the ones who have this ability. Most of the people in that area have brown eyes. I have some doubt this is true, but it might be something worth investigating. The two strongest transmitters of Malochia I know of both have brown eyes, but a sample of two proves nothing at all. This is an interesting curiosity of mine, nothing more.

I have been told that brown-eyed women are more passionate than blue-eyed women. My limited sampling of this statement confirms that as well. Again, unfortunately not enough samples for a statistically revalent case, but an interesting observation in any event. Were I younger I would be most willing to continue my research in this area, but age limits both my ability and opportunity.

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THE ADVANTAGE OF SILENCE

An old saying has it that the silent one always wins. While this might not always be true, it is valid that it is far better to be quiet in conversation and avoid exposing your ignorance to the multitudes than to speak and confirm it for them. You may have noticed that the majority of people speak more than they need too. If you are the silent one, you will soon be amazed by what you can learn from these chattering monkeys.

People always reveal their true character when they communicate under stress. As but one example, the long periods of silence that some women engage in when trying to gain something from a man can be nullified if you do not believe you are being stressed or uncomfortable while in them. If you just look at the woman, or the scenery if you are on the telephone, and patiently await her response you can wait out her aim of forcing you to comply with her wishes.

There is never any reason to feel uncomfortable when you are faced with one of these uncomfortable si-

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lences. In fact, you can turn the tables by applying the technique yourself, and being absolutely silent awaiting the other person's response to your statement.

One of the exercises I used to give my students was to be absolutely silent an hour each day when in the company of others. You may reply if someone begins a conversation, but you should not originate any conversation, nor extend any conversation longer than absolutely necessary.

This is one of those exercises I believe has hidden benefits. I recommend you try it for a week to see what you think of it.

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There Is Always More To Come ...

There is no end to study in the magical art. It is certainly worthwhile to keep reading and learning. At my advanced age I still continue to read something new every day, and I know that I am still learning.

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