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## EFFICACY — ITS MECHANICS AND ROLE IN OLD SYSTEM MAGIC

From the flurry of enquiries and comments received over the past three months, I am heartened to see so many of you are actually working according to the instructions laid down in Numbers 1 and 2 of this Journal, as you properly prepare to enter Old System Magic. From those of you who either sold, gave away or burned your New Age books, to those who went on to destroy their New Age magical paraphernalia; from those who are diligently using the **Simple Magical Aspersions for Protection and the Attraction of Opportunity** (Volume I, Number 1) and who are benefiting handsomely from it, to those who—having felt they were sufficiently advanced enough to attempt the creation of the **Magical Watcher**—have actually attempted this all important work (Volume I, Number 2). Thus it has become abundantly clear that the great majority of subscribers to this Journal are serious in entering and working successfully in Old System Magic. Know that in so working, each and every one of you are part of a still small but elite ‘advance guard’ if you will; one that will eventually relegate the New Age and its absurdities to the trash can of uselessness where it belongs.

As a natural consequence of all of this work, many questions have been generated. Literally, hundreds of you have written to me over the past three months, asking for further clarification of Efficacy and its role in this action or that magical process, or how the difficulty encountered in obtaining whatever implement was being searched for in order to carry out one of the basic rites presented in this Journal, will increase the power that those actions will (eventually) project into the rite being considered. It has become clear to me that many of you do not really understand the **Principles** behind Efficacy. And of course, if the theory behind something is not clearly understood, it cannot be successfully applied in **practice**. In order to address the many issues you presented in your detailed letters, I am going to recount here—by being utterly redundant through repetition—the salient aspects behind this thing we call Efficacy, and just WHY we need it so desperately. At the same time, through this ‘redundancy,’ I will expand on not too few

matters not touched upon previously. (Magical Thought of the Week column, December 4 - December 10, 2006.)

In the end, I trust that many of you will not only have a deeper understanding of the concepts behind the very real force that lies behind or within Efficacy, but you will be able to use it consciously, purposely, and for the attainment of your own ends. Just maybe then, this re-accounting of Efficacy will not be so 'redundant' after all. So let us begin.

As I recently noted in Answer 1, **Answers to Readers' Questions, Volume I, Number 2** of this Journal, Old System Magic is anything but a methodology that caters to instant gratification or the quick fix. In Old System Magic, there is simply no place whatsoever for 'convenience;' something very few want to hear, but whose absolute necessity is one of the strictest requirements of this form of Magic. Hence my harping on this point so many times. And the reason for this *is that Old System Magic is based strictly in efficacy*. That is, the harder something is to acquire; the more difficult it is to prepare the Place of Working, the Impedimenta, the Operator himself or a combination of any of these, the more efficacy—and hence power—that is welded into the **process** of the specific rite or ceremonial act itself. Thus, the more efficacy contained within the *process(es)*, the more power is projected by both the Operator and device (implement) into the magical work itself. For instance. Acquiring the Magical Sword for working with a given grimoire. (Remember. The same Magical Impedimenta cannot be used for working different grimoires. Each grimoire will be found to have its own Impedimenta requirements, all of which must be strictly adhered to.) If it was me—and I assure you it was many times throughout the years—I would travel to where these things were sold, regardless of the distance, and purchase the weapon during the day and hour required, *personally*: all as one, single, action. Therein lies the power: **not** in ease or convenience.

The underlying idea here is that there is a price to be paid in order to insure that the magic we do brings about the success we so fervently desire. For in point of fact, the idea of something for nothing simply does not exist in the universe—at any level; much less in the strange realms in which we work. *The price we pay then is the mark of our physical, mental, emotional, and psychic commitments we make to the goal we so desperately seek to realize.* How often have you heard of a case, or been asked by someone for help,

“Listen! I’ll do **anything!** Anything to learn Magic (or Alchemy, or Divination, *etc., etc., etc.*). Just tell me what to do and how to do it, that’s all I ask! And I swear to you, I’ll turn Heaven and Hell upside down if I have to in order to do as you say!”

But you have only to ask a few questions to realize that the person who has come to you asking for your time, knowledge, and experience, places more emphasis on their monthly cable TV fee, martial arts instruction, or a visit to the tattoo parlor or body piercing salon than in actually learning the occult arts. They are not willing to do whatever it takes, only to MOUTH that they will do whatever it takes. Their time, energy, and material resources are channeled exclusively into the good times they can’t remember the next day, and into more “teckie” nonsense ‘goodies’ as I call them: those beads and baubles that not only drain their wallets, but defocus them from the Interior Realm in which Magic and Mysticism are truly done. You quickly come to find that all they are concerned with is justifying the price they paid for their new “Blackberry” so they can stay ‘in touch’ with their friends, and ‘keep current’ on the affairs of a society that is going to hell more quickly than I can type.

In effect, their underlying unwillingness to do whatever it takes to succeed is their **unconscious rejection of the Principle of Efficacy**. Yes, it **manifests** in the ways stated in the above quotation. But always this deep, **fundamental rejection** is the **causal agent** behind the **effect** that manifests as one’s refusal to work. That is, to do **real work**, regardless of the cost in time, effort, energy, or money.

Why should we be so concerned with this causal force? Why did the Fathers of the Grimoires insist on an absolute adherence to its dictates? Why should we expend every effort to comply with the injunctions laid down by this ‘old fashioned’ principle? The answer is quite simple yet the mechanics behind it may surprise you.

The noun ‘efficacy’ literally means “The **power** to **produce** an **effect**.” That is, efficacy—in and of itself—is a power or force which, when directed in some way through the will, mind, and emotions of the Operator (Magician) is projected in order to produce a (predetermined) effect. Without this power (force), nothing can be accomplished; for the **energy of motivation and manifestation**—so important in the production of the (desired) effect—is missing. This most basic of all magical principles was second nature to the

magicians of the Dark Ages, the Medieval and Renaissance eras, and was as much a part of their ritual acts or ceremonial actions as was the construction and consecration of their Circles of Art. This is why many of the grimoires do not belabor the point or go into it beyond only the briefest of mentions. It was understood to be the foundation upon which the entire magical rite was based.

But why is this so? What is the **nature** of this energy? In the seemingly endless search for “a black rooster that never trod hen,” or in the effort to obtain a ring of pure gold with certain inscriptions upon it, what is this energy which is transferred to the rite such that success is more probable with it, and utterly impossible without it? The energy that is imparted is so great and of such magnitude, that all other natural phenomena must kneel before it. **For it is the energy of the Hidden Self: the energy of the magician’s Spiritual Source, operating through his five psychic faculties—which is then projected through and by the magician using his will, mind, and emotional natures—that manifests in and through the rite to produce the desired effect.** And this projection is brought about by the magician involving his total self in acquiring just those ‘rare’ and hard-to-find materials, altered states of consciousness, or correct use of the Names of Power, that are required by the ritual acts or ceremonial actions. **For it is through the intense thought; the self-disciplined searches; the step-by-step, daily, weekly, or monthly one-pointed conscious focus of the magician’s will, mind and emotions on the rite and its requirements, that those channels needed for the force to flow from his Spiritual Source through his psychic faculties and out into the ritual, are established.**

This is why so many today fail in their modern day magical practices, and in their daily, mundane lives. Instead of using the Rod (wand) made of Hazel or Oak, they use a dowel stick purchased from their local hardware store. Instead of devoting an extra four hours after the (normal) workday to that report the boss wants done in a certain way, they grudgingly give an hour to it by simply highlighting what is expedient. And then such people wonder why their magic fails, or why one of their co-workers gets the raise, promotion, or both. And always, it’s the book’s fault or their ‘bad luck.’ No. It’s their lack of Efficacy; their refusal to apply their entire **conscious—and therefore unconscious**—selves to the task at hand.

It would do all of us no end of good when facing some seemingly daunting

tasks to stand back, take a deep breath, and decide which way we will proceed: give the efficacy to the act that is required if we want it to succeed, or pull back and do what is expedient and easy. For if we do the latter, we had better prepare for something else too: inevitable failure. But then, you just might be surprised how many people ‘demand’ success from life in all things—and most especially, Magic—because they have been taught to give the least and expect the most. To be certain, that **is** the “American way.” After all, it is their “right.” But it is **not our** way: the way of the Magician who adheres to Old System Magic, or the way of the True Mystic.

Efficacy is the basis upon which all lasting efforts are built. It is a force—pure and simple. An irresistible force that can and will cut through or disintegrate any immovable object or impossible condition, regardless of how immovable that obstacle may be, or how impossible that condition may seem. So get used to it. There is simply no other way to make your magic work—or any other way for a man or woman of honour to live their life.



## CONCENTRATION AND MEDITATION AS APPLIED TO OLD SYSTEM MAGIC

We have all heard of the importance of Concentration and Meditation in Magic. Heaven knows, there are a plethora of New Age hype books out there giving this technique and that instruction, promising that if we ‘turn inwards’ and ‘still the mind’ we will enter into that state of ‘no mind’ in which all thoughts will cease; one in which we will either become ‘one with the universe,’ or ‘attain the faculty of concentration,’ the method of attainment which is either confused, ill-defined, or just another exercise in “visualization” or some other such tommyrot. Poppycock! None of these so-called exercises in Meditation lead to Concentration. That is, if the books being studied even differentiate between the two states! In fact, of the several I have just reviewed in an effort to see if anything of value has been added to what is already out there, I found several fairly recently published works in which the terms are used interchangeably! And in other cases, the ‘exercises’ given for the development of Concentration are the ones that are



supposedly used to induce the meditative state, and this by the author's own definition! Clearly, we cannot use such nonsense. What we need is a clear understanding of what Meditation is, and how—while in that state—we can induce a Concentration so great that we elevate the ideal we are seeking to express in the world of matter to the realm of the Divine Consciousness Itself. And by doing so, to aid its materialization (Realization) in Malkuth. This, to me, is what Meditation is all about. It is both a **PROCESS** and a **Sub-Process** that possesses the following properties:

1. Meditation — a sequential stage of mental actions by which one's conscious awareness (eventually) reaches a state of inner reflection in which the Self—the “I”—*naturally* occupies the full awareness of the individual as its starting point in the process. Through further mental manipulations, this awareness of the “I” gradually leads to a state of
2. Contemplation — a state in which the consciousness of the Self expands to such an awareness of the Inner Realm, that the External World ceases to exist for that consciousness involved in this meditative act.

This condition (eventually) leads to a conscious connection with the Divine Intelligence that exists within and through all existence, and which Itself is all existence. At this point, the awareness of the Self vanishes as a redundant thing, since to yet remain aware of itself would introduce separation into the unity that has occurred through the connection, and that cannot be.

3. Concentration — There are two ‘phases’ of this interior act. The first is that which enables focus such that Meditation can be entered into. The second phase is that which occurs after Contemplation, in which an emotionally-charged Image of that which is desired is then brought into the focus of the (now) Contemplative mind; a mind which is yet only aware of its connection to, and (even) unity with the Divine Intelligence.
4. Realization — The mental act of elevating the emotionally-charged image to the level of the Divine Consciousness itself through the connection made with the Divine, and which occurs through Contemplation.

This process of Meditation, Contemplation, Concentration, and Realization then, constitutes an **action** I term, “Interiorization:” a mode or condition of being in which a state of readiness, characterized by those definite qualities we term, Meditation, Contemplation, Concentration and Realization, exists within the individual.

*Thus, Meditation and Concentration are not separate states: they are different phases of the same process; a process by which we access the Divine Mind in an effort to transform a desire (a potential state) into a manifestation (a kinetic state), thereby producing Realization of some desired External World or Interior Realm desire, goal, or end.* I also use another phrase to encompass this process of Interiorization (which includes the [sub] processes of Meditation, Contemplation, Concentration, and Realization) and which the reader may very well benefit from enormously if he or she so chooses, which is “**Entering the Silence.**”

I wish I could say I invented this beautiful expression, “Entering the Silence,” and the simple, yet precise techniques by which one effects ‘entry’ into the magnificent world within, but I did not. Through years of study and practice however, I have learned to use the techniques and to structure the information in a more formal way as given above. But the credit for the fundamental insights and techniques must be given to another author who wrote long ago, and who has been all but forgotten due to the nonsensical books on the subject that litter the bookstore shelves today.

That author is Helen Rhodes Wallace. For in her incredible book, **How to Enter the Silence**, 1920, Kessinger Publishing, (ISBN 1- 5645 –9833 – 0) Wallace thoroughly discusses the states of Meditation and Contemplation. Although she gives a different order of the processes, her fundamental position is correct and extremely valuable in understanding the Meditation–Contemplation–Concentration–Realization components of the Interiorization process. That is, by carefully reading her book and using the more structured approach I have given this process, the reader will be able to attain to a profound understanding of those powers of the Interior Realm that can be successfully ***applied*** to the furtherance of their lives: either through the daily periods of prayer between their ritual performances and ceremonial acts, or through additional ‘static’ periods when entering the silence, which can be used as a “New Thought” technique to manifest that which is desired. That is how potent her work is.

Wallace makes several things clear at the outset of her work; matters that set her book apart from all the others, and which invite the reader to journey with her into their own Inner Realm. She writes,

*“In order to enter the Silence it is necessary to anchor human intelligence to a higher degree of consciousness. This Silence is not an inert passive state nor psychism nor trance. It is a lucid work of the highest spiritual activity. The experience clarifies perception, intensifies effort, creates efficiency and establishes prosperity. The guarantee of arrival is PRACTICE. ‘Do the thing and you shall have the power.’”*

But she does not leave us hanging with generalizations that make for warm and fuzzy feelings. Rather, she emphasizes the pragmatics of this state called Meditation when she states:

*“There is an act of the mind, natural to the earnest and the wise, impossible only to the sensual and to the fool, healthful to all who are sincere, which has small place in modern usage and which few can distinguish from vacuity. Those who knew what it was, called it MEDITATION. It is not READING, in which we apprehend the thoughts of others. It is not STUDY, in which we strive to master the known and prevail over it till it lies in order beneath our feet. It is not REASONING, in which we seek to push forward the empire of our positive conception. It is not DELIBERATION, which reckons up the forces which surround our individual lot and projects accordingly the expedient on the right. It is not SELF-SCRUTINY, which by itself is only shrewdness. Its view is not personal and particular, but universal and immense. It brings not an intense self-consciousness and spiritual egotism, but almost a renunciation of individuality. It gives us no matter for criticism and doubt, but everything for wonder and love. It furnishes immediate perception of things divine, eye to eye with the saints, spirit to spirit with God, peace to peace with heaven.*

*“In thus being alone with the truth of things and passing from shows and shadows into communion with the Everlasting One, there is nothing at all impossible and out of reach.*

*“Let any man go into the Silence; strip himself of all pretense and selfishness and sensuality and sluggishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost depths of all, and it will be strange if he does not feel the Eternal Presence close upon his soul—*

*if he does not say, 'Oh Lord, art Thou ever near as this and have I not known Thee?'"*

## THE METHODS OF USE OF CONCENTRATION AND MEDITATION IN OLD SYSTEM MAGIC

Given all of this, how does the Practitioner of Old System Magic use this meditative process to manifest that which he will in the External World, by creating it first in the Interior Realm: the only place where creation truly can occur? For in creating that which he desires in the Interior Realm, he will find that through the processes of either Magic—ritual performances or ceremonial acts—or through pure Mysticism—the strict use of the process discussed here—he will project that creation outward into the world of form—into Malkuth, or the External World.

There are two related methods by which the process of Concentration and Meditation as discussed here and in Wallace's book can be successfully used in Magic. The first way I term the "Magical Dynamic Method." The second, the "Magical Static Method."

### THE MAGICAL DYNAMIC METHOD

In the Magical Dynamic Method, the magician performs the **Simple Magical Aspersions for Protection and the Attraction of Opportunity** (Volume I, Number 1). However, in this instance, only olive oil (it **MUST** be pure, Spanish Olive Oil obtained from the first cold pressing) is used to anoint the forehead. The salt and water are only used for the aspersion as usual.

Make certain you begin the Rite — that is, perform it for the first time — **ONLY** on a Monday, during a Mercury Hour, the Moon waxing to full, with Mercury being in direct motion (not retrograde). In this way, the magician will invoke the energy of Path 30, Resh, which connects Hod and Yesod,

and which takes the XIX Card of the Major Arcana of the Tarot, The Sun, giving happiness and contentment as that which will flow from your work. Note too that the forces of Hod and therefore Mercury, the planet ruling Magic, as well as Yesod and thus the Moon which rules the unconscious, will all be added to your work in a balanced way. Of course, you must be in your Magical Chamber to carry out that which is to follow.

After the Asperion is performed, return to the center of your Circle, kneel down, and recite the Prayers of Dr. John Dee as also given in Howlings, Volume I, Number 1. Once completed, seat yourself on a **wooden—not** metal chair—and begin the process of Concentration and Meditation as laid down in Wallace’s book. (Of course, the information given herein regarding the process of Meditation will serve to guide you even deeper into the process, so be certain to review it prior to using Wallace’s techniques.) In brief, after the connection has been made to the Divine Intelligence, the student *elevates the Image—not “visualization”—of his completed desire to the level of the Divine Intelligence which he is experiencing at the moment. There will be a distinct perception of it being received by the Divine Intelligence Itself. At that point, the student terminates the period immediately, thereby releasing the energized Image to the Divine Mind.* Thus, the process and Rite ends in an instant. There is to be no ‘backing out’ of the meditative state slowly. It must end instantly for release to be complete and absolute. There will be a period of disorientation to follow, but it will pass in an hour or so.

The Rite is to be performed twice a day for a period of 30 days. During these sessions, you will elevate the desire which is greatest in you to the level of the Divine Intelligence Itself, such that any ritual performance or ceremonial action you intend to execute in order to bring that desire into your world will be enhanced by your practice of the Meditation Process. Such will then bring forth the fruit you seek that much sooner, more completely, and with as little Slingshot Effect as possible. Pay special attention to inner promptings that occur both during and after using this method. For bursts of inspiration and illumination will most certainly occur. They may take the form of deep insights into the ritual you are preparing to perform for manifesting your desire, or these inspirations may direct you into different ritual performances than the one you were originally planning in order to manifest that which is of importance to you. Yet again, you may experience extremely lucid dreams: ones in which you are instructed in the exact way to proceed, by a

beautiful being clothed in a silver-white robe. There are an infinite number of possibilities as to how you will be led.

### THE MAGICAL STATIC METHOD

This method is simplicity itself. In fact, it incorporates no small number of “New Thought” principles which are interlaced throughout Wallace’s book, and which the student will use—no doubt unknowingly, at first—to bring about the materialization of their desire.

In this method, the student merely uses the process as given in Wallace’s book along with the ideas of the process as discussed here. That is, two separate 30–45 minute periods are set aside each day for a span of 45–60 days. As before, not ONE day or ONE period is to be missed. In using this method, the student does not even have to enter his Magical Chamber since there are no aspersions or prayers involved. (Please note: as in the Dynamic Method, the first performance of this method is to be done when the Moon is waxing to full, with Mercury direct, on a Monday, during the hour of Mercury, and for the same reasons as discussed above.)

After the connection has been made to the Divine Intelligence, the student does as is done in the Magical Dynamic Method: *he elevates the Image—not “visualization”—of his completed desire to the level of the Divine Intelligence which he is experiencing at the moment. He then terminates the meditative process immediately, as given in the Magical Dynamic Method, and proceeds about his normal business.*

At one point, I made the comment in this Journal that I would NOT give any material that could be classified as “New Thought,” or Higher Mysticism as I term it. In point of fact, Wallace’s book most certainly can be used by those who wish to enter into Higher Mysticism. For it gives that most fundamental process of all by which the Images of desire can be transferred to the Mind of God Itself through which the desires are materialized in the life of the Mystic. In a way, what we have here is a transition point from Magic to Mysticism. Yet this process can be used by both the Magician and Mystic. Hence its greater virtue.

I assure those of you who are ready to work at this, that you have been given, in this brief column, a technique, process and method(s) which can—and will—literally turn your lives around, regardless of the method you choose to do this work.

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ANSWERS TO READERS' QUESTIONS

Although the size of this issue has grown well beyond the 15 pages, 8,000 words it was originally designed to be, I decided that I should answer as many questions as is reasonable in both this issue and the next issue, Volume I, Number 4. I think you will understand the reason for answering more questions when you read the *Announcements* column in this issue.

Please Note: Due to the number of questions received, and the common threads of both comment, subject matter and concern that run through most of them, I have not paraphrased as usual in an effort to save space; except where absolutely necessary or to clarify the questions or comments being made. In this way, those issues which cross over from one letter to the next and which appear in many other enquiries can be addressed, thereby answering more than the number of actual letters received.

Question 1 — (A Reader from Germany)—At first, and after reading your three occult books, I wish to thank you for your work in the occult science and for your newly created newsletter Howlings from the Pit. I worked for 7 years in the serious occult nonsense New Age and actually wondered about the lack of result from the first day on. I got introduced into ritual magic by the Order of the [a well known magical order in Germany is mentioned here] which has one good comfort: they do it without requesting money from its members and are serious into Chaos magic (get ~absolute every~ dogma and technique into one ritual, mix them together and watch the outcome which cannot be predicted). When I met and watched them performing the LBRP as a Group Ritual, I saw the high grade members drawing the pentagrams without thoughts on it, without giving credits to it or without knowing what they exactly do and why.

You can see that your books are a great support for me, because I have never found People who are not within Esoteric New Age to work with. Actually I am reading Agrippa's Fourth Book (and will continue with the three books) and found a paragraph that helped me understand some aspects of "A SIMPLE MAGICAL ASPERSION FOR PROTECTION AND THE ATTRACTION OF OPPORTUNITY":

Therein is also used the invocation of force Divine names, with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, unctions with holy oil, and odoriferous Suffumigations appertaining to holy worship.

And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, Oil, Fire, and Fumigations (Suffumigations) used everywhere with holy Waxlights or Lamps burning: for without Lights no Sacrament is rightly performed.

My question concerns the usage of the Waxlights or Lamps on the consecration-ritual. I know that I can perform the ritual without the Lamps, but would "darkening the room and lightening a Lamp before performing the magical aspersion" give me a much better result as an act of purification?

Thank you for your reply in advance, I hope my question will assist you as much as your answer will assist me.

Kindly,
Peter

Answer 1 — Dear Peter:

You can, if you wish, use a "waxlight" (or "waxlamp" as they are also termed). Really, it will not act as a purification in and of itself—that is New Age nonsense, *i.e.*, changing things because it 'feels' right or is 'convenient,' thus giving that crowd the license to make the change. The waxlights will, of course, give you more light to work with, but that is not the issue.

Rather, as I read your letter, it tells me that your Subjective Synthesis is set on this notion; and being so set, using the waxlight will aid that subconscious part of you. Thus, that which you seek will be that much easier for you to attain. Notice I am not advocating 'do what ever you damn well please' in Magic, for that, as we all know, belongs properly to the New Age and its own particular brand of insanity. However, since you cited your research as the **basis** for your wanting to use this device, you most certainly should use it.

You see, what you are doing is really what I call **Experimental Magic**. That is, you are modifying an existing Rite based upon four things: the current level of your knowledge in these things; your present state of experience in these matters; obvious practice which has produced a wedding of the knowledge and experience to produce an "experiential knowledge" within you, and finally, you did research from a legitimate text. Thus, you are quite justified in proceeding as planned.

Question 2 — Dear Dr. Lisiewski,

I ordered an alb, plus mass items from my local catholic supply store. As I was reading through the **Book of Black Magic and of Pacts** by Arthur E. Waite, I read that the linen alb is to "cover the whole body, even to the feet", but I did not order it like that. Is it a requirement for the alb to be that specific length? If so, would it be okay for me to cancel my order, or is the magical intent already on the items? In other words, should I cancel the order, order a new one and destroy the old one, or can I correct the mistake by contacting the vendor and telling him I need it about three inches longer? Anything you can do to help would be most appreciated, as I am troubled that I may have made a mistake.

In Peace,

Lisa C.

Answer 2— Dear Lisa:

The alb **MUST** come down and cover the ankles, being about 1/4"-1/2" above the heels only. This is how cloaked the body is to be. I would suggest you do the following:

1. Cancel the order for the alb you ordered.
2. Place an order for a new one.

Really, the alb **MUST** cover the entire body. No part of the ‘everyday’ man must come through, except the head and the hand. Why is this so? Let us consider the following ‘model’ if you will.

Imagine that God can be represented as a perfectly cut fifty-two facet diamond. Each facet possesses its own particular difference of refractive index which not only makes it sparkle ever so differently—and yet distinctly—from the other fifty-one facets, but which—from a distance—provides a stunning and unique brilliance; so much so that no two diamonds are exactly alike. Now consider further that what we are doing in Old System Magic is approaching ONE and ONLY ONE aspect of God by approaching ONE and ONLY ONE of those facets. In this case, the facet we are approaching is the God of the grimoires: that avenging, demanding, ‘contradictory’ God Who allows us to pray fervently to Him while declaring our ‘innocence’ so that—through our Magic—we get this or that which we seek, or even use our Magic to destroy an enemy! In this context then, the greatest part of the human body—both male and female—is considered ‘dirty’ or ‘evil’ due to the animal drives, the processes of defecation, etc.

Owing to this line of thought or ‘reasoning,’ the alb must cover all those areas that are representative of this dirtiness or uncleanness. And that is the entire human body itself. **EXCEPT** for the head and hands which the God of the Grimoires sees as His own visible ‘agents’ in man upon the earth. That is, the head and hands are the tools through which He does his work through Man in the material world. Thus, these are the only parts of the human body that are allowed to protrude through the alb. That is the reason it must be so all-covering.

Remember this. Unlike New Age absurdities, there is a reason for everything in Old System Magic, no matter how irrational or unreasonable those reasons may be to our contemporary minds. This is why I teach my private

students how to effect a 13th century brain-change, and at will. For in this state, the irrationalities become the normal ebbs and flow of life—just as they were for Magicians centuries ago, and for the Fathers of the Grimoires themselves.

Question 3 —

I have a question that you may find to be ludicrous, but nevertheless this is something that I feel is a legitimate question. And one that I have been debating on whether or not to ask you. You are notorious for no b***s*** answers and I admire that, but still, try not to tear into me too much for asking this question.

My question is lengthy, the only way I can ask this question and have you understand it is to give you a brief history from where I believe this problem stems from, so bear with me.

I have been trying to succeed in Magic for a long, long time, all the way back in the 6th grade I had added one book to my collection that had instructions for evoking a demon and striking a pact with this creature. Back then, my Belief system was crude and ignorant, to me the only way a man could ever gain magical powers or secret knowledge, fame and fortune or what have you was to call upon a demon through evocation. The demon would sense a willing person and come unto this person by its own will, a pact would be struck and everyone would be happy. (I'd later come to find that this was the furthest thing from the truth.) As the weeks passed I began to prepare for the summoning, but the closer I got to this event the more and more I felt a pulling of my consciousness to the fact that for some reason if I went through with this my Guardian Angel would abandon me and leave me to the wolves of the multivers. Even though in reality this ritual may not have ever worked it was still very real to me back then. The feeling of the disapproval and anger of my guardian angel became so strong that I finally decided not to perform the ritual at all.

Later the next year however while in class the teacher was rattling off erroneous garbage as usual so I pulled out this same book and started reading it over again as I would usually do in class. This time a girl in my class noticed what I was reading and cautiously questioned it. As we got to talking about magic I became very aware that she seemed to have an answer

for any question about magic that I asked. As the year went on our friendship grew until one day we were talking about magic, and she told me the most peculiar thing I have ever heard, she told me that she was a demon. I was immediately intrigued and asked for proof, but she explained to me the rules of the "circle" she belonged to. One of the rules was to never use your powers at school. As the year went on she taught me all about the inner workings of the circle on the ways demons and devils worked.

So apparently there are "circles" everywhere, these circles are composed of five rankings from witch, vampire, demon, dark angel, all the way to devil. Anyway, you undoubtedly know more of this than I do so there is no need for me to waste space going into the details. Eventually it boiled down to whether or not I wanted to join the circle. I'll tell you right now the temptation was more than anything I have ever experienced in my life. Over two years of anticipation, power beyond power, secret knowledge mortals couldn't even dream of, all for the taking, all hanging on the question 'so do you want to join'? Every day that I thought about it was a day that the sensation of my guardian angel was warning me. It got to the point where I could almost taste the miasmatic filth of the monsters that would change me into one of them if I joined the circle. I could see my life into the next few years and see what kind of abomination I would become, all this and the distinct sensation of my guardian angel leaving me was too much to ignore. I kindly declined the most tempting proposal I have ever been offered. The next year when high school started this girl and I became separated by the different schools we went to and eventually we naturally moved on.

Now my question.

In complete retrospect, all these years later, I think that I can see that maybe, when I was about to summon the demon the first time it might have actually attracted the gaze of the fallen themselves. These beings that I spoke of above I think are referred to as Daemons (demon with an A) to tell the magician reading the text that this is an earth bound demon. This girl may have been sent by them to corrupt me perhaps. But my real question, this pains me to admit it but I am failing at every thing that I do in magic, I have been following your instructions to the letter for all most two years, I've practically memorized your entire book ceremonial magic and the power of evocation, reading through the Q&A column on your website, I diligently read through Howlings from the pit and still, as I sit in my handmade cotton robe staring into the portal mirror... nothing, always nothing. I'm wondering

Doctor Lisiewski, if it might be possible that the Divine Majesty might actually be angry with me for even considering to become one of the defamed fallen, to even consider to relinquish my humanity to become one of those monsters. Is this possible? I really don't think I'm all that special, but could it be possible that the Divine Majesty is waiting for me to prove that I am worthy to walk this most holy path of magic.

I want to walk with you, and all other magicians on the right handed path. It is my most burning desire. Are there any purification rituals that you might know of that would help me in this situation? I will keep praying and I will wait until this next mercury retrograde period ends and I will try the grand experiment one more time, and if I fail again I would be most honored to have a consultation with you in hope of resolving whatever I might be doing wrong. I understand that you are insanely busy and that this is a gigantic email. I apologize for the length of this letter.

Thank you for the time you spent reading this email, a brief history was the only way I could explain myself.

Take care. — K.

Answer 3 — Dear K:

While your letter is fascinating in several respects, it is neither 'new' or unusual. Whatever that girl was or was not we will never know. But for my money, she was simply an unfortunate delusional: one of those people who are so inept at living life on their own terms or on **any** terms for that matter, that they reject their own human identity in an effort to be 'more' than they really are: even when that 'more' is something the rest of us consider to be 'evil.' Such people lack any sense of self-dignity and personal integrity whatsoever, and are to be both pitied and left severely alone. Simply because their mental dis-ease can be communicated to those who may have mental issues of their own.

As far as your difficulties in doing any Magic properly are concerned, it is very difficult for me to be thorough based upon a single letter. But no, the Divine Majesty has not singled you out for this or any type of punishment for that matter, nor is It seeking to prevent you from doing Magic. Get that out of your head right now. My immediate feelings however are that you

have a great deal of guilt within you over one thing or another and consequently, suffer from a very low self-esteem and an equally deformed, unjustified, and negative self-image. I am not a psychiatrist or (God forbid!) psychologist or therapist or any such thing, of course. But I have lived a long time, seen much, experienced even more, and recognize things that anyone in my or a similar position would also recognize.

Thus I say to you, you need no ‘purification’ rituals or rites or any such things at this point. If I were you—and this is NOT medical advice because I am unqualified and incapable of giving such—and I were as admirably determined in succeeding in Life as you are—I would acquire Roberto Assagioli’s two classics, *Psychosynthesis* and *The Act of Will*, set all Magic and Occult work severely aside, and work my way through the first book as if my life depended upon it. It truly is an amazing book. And in fact, it COULD be used as a replacement for Regardie’s *Twelve Steps to Spiritual Enlightenment*, **IF** it were used **PROPERLY**.

After that, I would thoroughly study *The Act of Will*, implementing those exercises into my daily regimen as well. Properly practicing the exercises in both of these books will take years: at least five, as my experience has taught me. But between you, me, and the fencepost, I’d wager that when you had worked your way through BOTH of them, you would be both effective and efficient in doing whatever you choose to do in life — and that, young man, includes Magic.

There is something else you might consider. At your young age, you no doubt “hang out” as I have heard the young ones of today say, with this one or that one. Yet, I have a feeling that is only every once in awhile. Why not consider hanging out with those who have their focus on the External World, as opposed to those whose attention is directed exclusively to their version of the ‘Inner Realm.’ Never mind the latter crowd: you and I both know they are delusional anyway, ‘working’ away at their New Age ‘Magic.’ If there is a sport you like, trying going out for it, or at least, try associating with those who do. Maybe you know others who like Literature, *e.g.*, the Classics, or even those that favor ‘contemporary’ writings (such as they are). Try mixing with these types, get out more, and start enjoying your life instead of worrying over this Rite or that Ritual—at least for now. Give yourself some breathing room and time to grow and mature in a more balanced, healthy way.

No, I am not being condescending toward you. Nor worse, am I trying to be a 'nice guy.' You asked a question and I answered it, throwing a bit more in that may prove to be of some value to you. That is all.

The best to you, K.

Question 4 — Dear Dr. Lisiewski,

Once again, I am sorry to bother you, but I came across something that I have overlooked many times. The Heptameron calls for the parchment from kids skin in which to make the pentacle on, which is the skin of a baby goat, and yet in your commentary you refer to it as sheepskin. There are a few other instructions in Ceremonial Magic that you seem to explain incorrectly. It is my theory that you purposely put incorrect information in the book in order to wean out the serious students from the "new agers." At first I thought that you made some mistakes, but then I realized that there must be a reason why you stress that there are no mistakes in your book. Please let me know if I am correct in this assumption, or if I am just understanding things incorrectly.

Once more question I have concerning Ceremonial Magic. Which direction would the operator stand while in the circle? I know east is the direction often used in magical work, so I think that might be the correct direction, but I would appreciate your advice on the matter.

I think it is great how you so unselfishly share your magical wisdom. Although I have not actually practiced any magic before I came across your books, I was still very lost, unsure of where to turn to in order to learn. Thank you.

Sincerely,

Michelle

Answer 4 — Dear Michelle:

First of all, “Parchment” refers to *either* goat or sheepskin, and is one of those things that was “understood” by the early Magicians, as it is still understood by those who practice Old System Magic today. Your lack of knowledge in these matters is showing here. But again, this in keeping with the closing lines of this letter, “...I have not actually practiced any magic before I came across your books...” What this tells you is that you must absolutely build and polish your subconscious state of Subjective Synthesis and do that completely, before you can understand what so many terms and grimoire instructions mean. And in fact, how to deal with them properly and effectively.

As to me ‘explaining a few other instructions incorrectly’ in my books. No, there are neither incorrect explanations nor errors in any of my books. Not too few other readers brought similar points up to me throughout the years. But upon their studying further and actually *working*, almost to a one they wrote back to me saying, in so many words, ‘Ah! NOW I see what you mean!’ And as to me purposely putting incorrect information into my books in order to ‘wean out’ the serious students from the New Agers? That did not—cannot—will not—ever happen. First off, those who are of my own kind do not have to be filtered out. I quickly come to know them, and they, me.

As to the New Age fools, dilettantes, and lackluster who demand—not simply, ‘expect’—their latest New Age book to give them the power, fame, glory, and sensual pleasures they are salivating over, rest assured; for me to set up such ‘traps’ for them in my writings would mean that I care about them enough to want to weed them out. The fact is I could care less about them and their craziness. They have already weeded themselves out with their lunacy, and so are of no concern whatsoever to me or those of us who are of ‘like kind.’

Concerning the direction to face when working from the Heptameron? Well, as you know, the spirits of the air of each day are undifferentiated in this grimoire. That is, unlike the Goetia in which the names of the spirits are distinctly given, along with the details of the Offices, the Heptameron deals with the entire group of these beings that rule each of the seven days of the week. Therefore, IF and WHEN you ever succeed in properly evoking the spirits of the air of any given day of the week according to this grimoire, you

will find the Site of Evocation to be crammed full of these beings, in one stage or another of manifestation. That being the case, the direction you face will not matter.

However, you could do as I did when operating this grimoire: face the direction taken by the planet ruling the Day of Operation. Thus, on a Monday, you would face West (Lunar astrological) attribution. On a Tuesday, South (Mars). On a Wednesday, East (Mercury); on Thursday, West (Jupiter), on Friday, North (Venus); on Saturday, North (Saturn); on Sunday, South, Sol. Of course these planetary considerations are based on the elemental attributions of these planets as well, *i.e.*, Air, Fire, Water, and Earth.

You have a lot of work to do, Michelle, so get to it and work as hard as you can!

Question 5 —

I would first like to thank you for all of your occult books, every page of them is golden. I have two questions for you. This may sound tacky, but because I haven't made my fortune through magic yet, I've decided to use a wooden storage shed for my magical chamber. It fits the bill quite nicely, it's out of the way and very bare inside. The only problem is that it's only 9x8 ft. I understand that the circle for the consecration of the chamber is to be 9 feet in diameter because it corresponds to Yesod. But when I placed the candles in the 9 foot circle it really didn't look all that bad. Only one candle on each side looked just a little pressed in. I went ahead and did the purification ritual for the chamber, but I'm wondering if this is acceptable.

I was also wondering if it is acceptable to make most of the items necessary for the Grand Experiment. I shaped the candlestick holders out of clay and then fired them then scored a mirror and sanded it down to fit the measurements and I made the glass trays and the cotton robe as well. I'm only asking this because I performed the Grand experiment and failed horribly. I didn't even feel the pull of the mirror. Don't get me wrong I think I understand every aspect of the ritual, blue 4 inches in diameter and spherical correlating to Chesed, breath three times on the mirror because Anael is the angel of the air, the giver of the vital breath. And I completely memorized every word of the rite. It's such a simple experiment and still I

blew it, I feel like such an amateur.

Thank you.

I. C.

Answer 5 — Dear I. C.

If push comes to shove, you could TRY the 9' x 8' shed, but I wouldn't hold my breath. The fact that it "...really didn't look all that bad..." has nothing to do with it. If Yesod and therefore the unconscious mind is represented by the number "9," and the Circle is required to be such, then a 9 foot Circle it is to be. Do NOT allow your lower self—you ego—to blindside you into thinking it "really didn't look that bad..." We are dealing with PRINCIPLES here, not a home decorating project. And by the way, don't even consider Evocation to Physical Manifestation at this point. You are not ready for it in any way, and this includes the size of your intended Magical Chamber.

As to your making the impedimenta and devices for your "Grand Experiment" yourself? Most definitely! That is how they were intended to be constructed by the Fathers of the Grimoires in the first place! Remember. They didn't have the world-wide-web to log onto, nor the other conveniences that we take for granted today. But they didn't have something else those of today have: failure in the Magical Arts and Sciences. At least, not to the magnitude experienced during these whiz-bank days of teckie instant gratification and the quick fix! Is it any wonder your experiment failed? I have dozens—literally dozens—of letters from people telling me of their partial and full success in the very experiment you cite. Why did they succeed? Because by their own admission they FINALLY took this, "Subjective Synthesis thing you're always hollering about" seriously, have been working for well nigh on three years building and polishing their Subjective Synthesis, and now are beginning to enjoy the fruits of their labors. You just CAN'T disregard building and polishing this "thing" as some call it and expect ANY success. Disregard it, and I GUARANTEE you, you will continue to experience what you already have—failure. You see, the work of building and polishing your Subjective Synthesis INSURES that you obtain a deep knowledge and understanding of the underlying theory behind these matters. But that is not all. If it was, any fool could 'study' a book or books and 'get it.' No. What the process of 'constructing'

the Subjective Synthesis also does...among other things...is to give you a deep, powerful visceral connection to the Work itself. And it is through this deep knowledge and visceral connection that your Magic is then enabled. Not before, and not by anything else: and that includes a “wishin’ and hopein’.” Be guided accordingly.

Question 6 — (Due to the number and type of questions in this letter, I am answering it in text, below.

Answer 6 — Dear Thomas L. — (My comments are in italics.)

I've ordered all your magic books from Amazon (still waiting on "Kabbalistic Handbook"). I'm seeking to understand the distinction you make between *Imaging* and *Visualization*.

You say that New Thought did not originally teach visualizing, right? But, according to Kabbalistic theory, doesn't a *thoughtform* have to be placed in the Astral so that it can *descend*? And, wouldn't that require creating a specific image in the mind?

What “Kabbalistic Theory?” The New Age’s version they term, “Qabalah?” I know the Kabbalah—the Kabbalah as taught by Levi, Waite, Ruechlin, etc., almost as well as I know my own name. Yet in none of them are there such things as “thought forms,” placing them in the “Astral,” or any such nonsense! Yes, there are certain things that can be interpreted in such a way as to give you these impressions. But as I said, they have nothing to do with the Holy Kabbalah. Nothing whatsoever.

New Thought seems to emphasize *treatments*. I understand these to be long affirmations where one seeks to fully identify with Source before stating what's desired. Is that right? Is this also meant to nullify any contrary ideas in the Subconscious Mind?

*A “treatment” (abbreviated form of the phrase, “prayer treatment”) is a definite movement of the mind, in a definite direction, so created and released from consciousness as to accomplish a definite purpose. Yes, they can use Affirmations, but in and of themselves they are THOUGHTS which must pass through—as with everything else—a **process** which enables the*

purpose they contain within them to be made manifest in the world of form. They can identify with the Source, but that depends on the ‘type’ of process you are using when working with New Thought or “Higher Mysticism” as I term it. Meaning, there are ‘mechanical’ ways of working New Thought that do not entail ‘connecting’ with the Source...and they work just as well. I can tell you this: Mysticism—both Higher Mysticism and “High Mysticism” as I term the last rung on the ‘Mystical Ladder’— are infinitely more complex than any form of Magic, Old System Magic included. Thus, it is not a simple matter. I know of NO ‘one book’ that teaches all of it or even a large part of it. It is something which requires many years of study, as I have found out for myself.

So you are also aware, an “Affirmation” is a statement, spoken in the present tense, used to declare a desire. It may or may not be true for you at the moment you say it, in which case, the content of your spoken words will fail to materialize. There are ways of attenuating such spoken words in order to make them acceptable to your emotional perceptions and therefore to your subconscious mind. But that is another matter beyond the scope of this answer.

And, is that why they didn't emphasize visualization, because it is the *word* that creates?

“Visualization,” as it is used today, denotes an elaborate process of mentalizing in which a highly specific picture of that which you desire is to first be constructed in your mind before it is ‘released’ to the Universe for fulfillment. It uses no ‘process’ whatsoever, is very incomplete, and appeals to the instant gratification and quick-fix crowd. And they get the results they so well deserve.

“Imaging” on the other hand—the word I insist on—is that process in which a generalized yet complete image is constructed within the mind and then energized in such a way that it creates a complex ‘frequency’ with an ‘amplitude’ that is much, much greater and more acceptable to the Universe than is any New Age “visualization.” I make such statements based upon my own extremely successful work with New Thought over the past 44 years (while I was still struggling through Magic) and due to the unbounded success my own private students have had in the past, as well as those current students of mine who are using the techniques that I teach and who are enjoying the fruits that flow from it even as I write here.

I'm re-reading "In Tune With The Infinite" for the third time. Is this the best New Thought book for understanding how to achieve results with High Mysticism?

Drop it. That is a part of High Mysticism and you certainly are NOT ready for it. There is an ascent in Mysticism as there is in Magic; and you cannot jump to the highest rung of the ladder in Mysticism and expect to get any desirable results, anymore than you can 'jump' into Evocation to Physical Manifestation, no matter how much you 'demand' you do, and 'insist' you are ready. I can demand gravity to suspend itself so I can do this or that. And of course you know what gravity will say to me! You can demand nothing in either Magic or Mysticism. What you can and MUST do is:

Study--->Learn--->Understand--->Comprehend--->Practice(Experiential Knowledge)--->Apprehend

through WORK! THEN you are ready to APPLY your APPREHENDED knowledge and get the results you are after.

I'm chomping at the bit waiting for your New Thought book to be published!

Well, I encourage you to read the Announcements section of this Journal for information regarding my future writings.

What can I do in the meantime to get a better grasp on how to make High Mysticism work and NOT get caught up in New Age misinformation?

As I said, forget about High Mysticism. You are NOT ready for it. I do, however, recommend that you start at, say, the second rung of the four rungs of the New Thought Ladder of Higher Mysticism by obtaining the following books, and using the schematic given above to APPREHEND their ESSENCE: not merely their 'meaning.'

- 1. Hidden Power for Human Problems, by Frederick Bailes. This 1957 book—currently available through Amazon as —what else!—a paperback is a tough read for younger people; but only because of its apparent structure. That is, moderns today expect everything laid out before them: a manifestation of the instant gratification and quick fix mentality they possess. Nevertheless, I encourage you to wade*

through it completely, and begin using the techniques of New Thought as taught within its pages. After that, proceed to—

2. *Basic Principles of the Science of Mind: 12 Lesson Home Study Course*, by Frederick Bailes. This will make the processes given in (1) simpler, but without (1) you will be left with too many unanswered questions, and just plain lost.
3. *Do yourself a favor. Until you get through the books cited in (1) and (2) above, stay away from the works of Collier, Troward, William Walker Atkinson, Losier, Hicks, Wattles, Trine, Behrend, and Holmes (including the magazine, Science of Mind).*

Also, be certain to see the “Magical Static Method” discussed in an earlier section of this issue of the Journal. There is much here you can use in your attempt to discover just what ‘size’ in these matters will fit YOU.

Thank you again for so much for your time. I'm very grateful.

Take care. – Thomas L.

Question 7 — (Once again, due to the number and type of questions in this letter, I am answering it in text, below.)

Answer 7 — *Dear Abigail* — (My comments are in italics.)

First of all a big thank you, the Journal is great! In the second, you will have to Forgive me for my bad English, before you start reading the rest.

I know and understand that the grimoires are Catholic, including the prayers and conjurations - my question is, how I can follow the instruction to achieve full results, when I don't believe in Trinity, and follow the Jewish religion (soon I will be proselyte). I need to be very honest and tell you that I was born and raised in Catholic religion, but before more than 20 years I "break up" with the religion and church.

Quite simply, young woman, you are asking me to give you ‘permission’ to make changes in that which you no longer hold to, for whatever reason, in

order for you to get your way using Western Magic. I cannot do that for I do not have such power. It is very straightforward. These Rites were composed upon the Judeo-Christian Model, the Christian part of which you have denied. In “The Book of the Sacred Magic of Abramelin the Mage” we are even admonished against changing the religion in which we are raised. As early as the Introduction to this book we are told:

“Considering the era in which our Author (Abraham, the Jew) lived, and the nation to which he belonged, he appears to have been somewhat broad in his religious views; for not only does he insist that this Sacred system of Magic may be attained by any one, whether Jew, Christian, Mahometan, or Pagan, but he also continually warns Lamech (his son) against the error of changing the religion in which one has been brought up; and he alleges this circumstance as the reason of the occasional failures of the Magician Joseph of Paris (the only other person he mentions besides himself and Abra–Melin who was acquainted with this particular system of Magic), namely that having been brought up a Christian, he had renounced that faith and become a Jew.”

NOW do you see how this parallels your own case? You see, in rejecting your own Faith, you have established a conflict; at least at an unconscious level. One that WILL cause you problems in your magical work. You can try to ‘talk yourself around, out, or through it,’ but you will find it will not work. Further, I sense that your rejection is so complete, that the expediency I discussed in Ceremonial Magic and the Power of Evocation, i.e., ‘lighting a small candle to the God of your youth (past) at least once a year,’ will avail you nothing. I say this because of what I sense in your communication as I said, and that even this small gesture must be done with a sense of respect, humility, and even a ‘nostalgia,’ in order to be effective.

What can I do, simply to adopt the Catholic model only to conduct and perform the rite?- its like I'm asking for trouble, to lie myself. My desperation and failures are enough for life!

No, for the reasons I gave above, you cannot simply “...adopt the Catholic model only to conduct and perform the rite.” It doesn't work that way. THIS IS NOT THE NEW AGE WHERE SUCH EXPEDIENCIES ARE NOT THE EXCEPTION, BUT THE RULE OF DAILY LIFE AND ‘MAGICAL’ PRACTICE! If you feel so strongly that you KNOW you are lying to yourself

in even attempting to adopt the Catholic model, then at least you are ruthless in your self-examination, and are to be commended for that.

You right when you say in the Journal, that I, we, are here because we demand "something" which works, and personally I want to learn hard, with your guidance now and in future.

I have given you all I can give in this matter. I can do no more for you here. If I pretended to have some 'answer' to your dilemma I would be lying through my teeth, and I cannot and will not do that.

What I'm asking : Can I change the prayers (Dee's Daily Oration from the Journal what you give us -using God's name only, instead Trinity -ex: In the Name of God the Father, Of God the Son, and of God the holy Spirit, Amen - to use ex: "In the Name of God the Father, and God the Holy Spirits. Amen" - leaving out the "God the Son"?!)

*You can change nothing! Consider the Western Magician practicing Old System Magic. He (or she) uses Hebrew Names of God, Hebrew Letters and symbols—even the Hexagram—and at times will pray to Yawee or Jehova, as opposed to Christ, the Blessed Trinity, or to the (idealized) God of Christianity. And yet they suffer no ill from doing so, because they have not **renounced** their Faith as you have: they have simply **expanded** their religious base to include the Hebraic! Perhaps now you see your problem more clearly.*

Can I do something to leave out the cross from the Magic Mirror of Solomon, can I do something at all with the Grimoires prayers, or need to follow them blindly word by word (the big dilemma is Heptameron!), please advice what to do?

*“Blindly?” When you are reading a road map to get from point A to point B, are you using it “blindly?” Of course you are! Why? Because it not only gives you what you **NEED**: the route; it also gives you something else: information on **HOW** to proceed on your journey, e.g., the distance and the details of the trip, the road detours, etc., that will allow you to intelligently plan in making the trip. For example: how many hours a day you will drive, where you will rest each night, where you will eat, and so on. It is the same with Old System Magic. That is the way it is. Period.*

As I said, this is Old System Magic. There are no ‘quick fixes’ or means of ‘instant gratification’ for that which you seek. You could always try to make such changes yourself if you wish. But if you do, I am willing to wager your results will be as those received by those who extol the ‘virtues’ of the “New Age”— absolutely nothing that can be measured, quantified, and enjoyed in the external world of matter and of form.

or the best way, without compromising the work, and please forgive me if I cross the line and I demand too much from your time -but you, and only you helped me to see the truth and the light after 10 years of chaos, so one more time I ask for your wisdom.

I can say no more. I wish I had more encouraging remarks to make to you, but I have none. You have created a situation for yourself that no one—other than yourself—can get you out of. And even here, given the depth of your present religious conviction, I doubt you could deceive yourself sufficiently in order to be able to work Western, Old System Magic effectively at all. My wish for you is that in reading this hard reply you will seek to find that ‘still small voice within’ that will help you along your way more than anyone can at this point, myself included. I sincerely do wish you well in your search.

With regards,
Abigail R

Question 8 —

It doesn't seem that you have said anything about the 9 day purification process for the generation of the magical Watcher. I was wondering if the purification process is necessary for the Grand Experiment. The reason I ask is because I'm planning on doing the ritual this coming Thursday which is 4 days from now and it just dawned on me that the 9 day purification process might be essential.

I don't really need a lengthy explanation, I know you're pressed for time. Really just a yes it is necessary or no it is not is quite enough, from that I'll be able to figure out the why and how. But I completely understand if you don't have the time to answer this question, just though I would give it a shot!

Thank you for all the help Dr. Lisiewski!

NJK

Answer 8 — Dear NJK:

A nine day preparation period is unnecessary for this experiment. Be prepared for surprises. Make certain you are ready though, internally, with prior meditation and contemplation. No experiment in Old System Magic is to be taken lightly as you well know.

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## EXPERIMENTAL OLD SYSTEM MAGIC

### THE BLASTING ROD — ITS PURPOSE AND USE

#### PART II OF III

In the last issue of Howlings I gave the text from A. E. Waite's (in)famous book, *The Book of True Black Magic and of Pacts*, in which Waite not only discusses the Blasting Rod proper, but in which he explores different requirements for this magical weapon as set down by different grimoires. The fact that Waite provides different instructions from several grimoires supports my position: that systems of magic can never be mixed. Thus, a different set of such weapons are to be prepared according to the grimoire being worked from by the Magician at any given time. However, Waite confuses the issue by his writing style and his syntactical arrangement, so that we are left wondering, "Is there a Blasting Rod that I can use for those grimoires in which no such Rod of Power is mentioned, *e.g.* the **Goetia**?" Or *The Secret Grimoire of Turiel* or *The Sword of Moses*? And the answer to that very valid question is, YES.

What we are going to do in this column now, is make a *Commentary* (in italics) beneath each footnote (the footnotes appearing, as in the last issue, in Normal 10 point text such as this) to save the reader the trouble of flipping back and forth between open files. These Commentaries will reveal HOW that ‘general purpose’ Blasting Rod can be made, while all the while REMEMBERING that if a particular grimoire calls for a different process in making (another) Rod of Power, then THAT specific one must be made if one intends to work from that grimoire, *e.g.*, as given in the **Clavicula Salomonis**.

Let us proceed then to an investigation of these footnotes and *Commentaries* and see how all of this can be brought together to produce the ‘general Blasting Rod.’ For along with the Knife with the Black Handle as given in the **Clavicula Salomonis**, the Blasting Rod is the most feared of magical weapons among demons. The Sword of Art pales in comparison to these latter two magical weapons, for reasons we shall now see.

What follows is what I have found to be true, experimentally, for both myself and those to whom I have taught this procedure to over the past several decades. In all cases those individuals who followed the instructions that are to follow, experienced enormous success in the Evocations to Physical Manifestation as have I, and all with the most minimal of the Slingshot Effect.

According to the Book of “True Black Magic,” the staff should be of cane, and the wand or rod of hazel, both virgin—that is, having no branches or offshoots.<sup>1</sup>

<sup>1</sup> The definition of virgin wood differs in the “Key of Solomon,” which says: In all cases the wood should be virgin—that is, of one year’s growth only.

*Commentary 1 — The tree from which the Rod will be cut must be “virgin.” That is, it must not have been used for any other purpose, which of course would have to be the case since the branch (Rod) is a part of the living tree from which it will eventually be cut. However, when the tree is found, it can only be ‘touched’ with the eyes. Under no circumstances must the Operator touch the tree after he has finally discovered it. The tree must be of wild growth, not cultivated by man, i.e., not one purchased from a gardening store and then replanted by the Magician for the purpose of obtaining the Rod from it. The process of finding such a wild tree will take months. In my*

*own case, it took one year of frequent searching through the mountains and deep forests of Pennsylvania to find it. And when I did, I accidentally touched it. The tree had to be abandoned, and my search begun all over again. It took another six months to find another so that branch that would become the Rod could be procured. Let this be a lesson to the wise.*

“They must be cut and trimmed on the day and in the hour of the Sun, while the following characters must be inscribed upon the staff, but on the day and in the hour of Mercury: <sup>2</sup> —

—Magical Characters are inserted here as you will see in the book—

[Note: Such characters are from the Theban, Celestial Writing, and Crossing the River (sometimes called, “Passing the River.”) There are also magical characters from the alphabets called, “Malachim” and “Transitus Fluvii.” Of particular interest are the last two mentioned, along with the alphabet termed the “Celestial Writing.” These three are alphabets that were really derived from the Hebrew during Medieval times.]

2. According to the “Key of Solomon,” both staff and rod should be cut on the day and in the hour of Mercury at sunrise, which limits the operation to the few days of the middle of winter, when the sun rises about eight o’ clock.

*Commentary 2 — While the Magical Characters given are correct, the instructions as to the day and hour in which the branch is to be cut from the wild tree are not. The branch is to be cut on a Wednesday, during the hour ruled by Mercury, i.e., during the first hour of the day as the sun appears over the horizon, as stated in the **Key of Solomon**.*

“If engraved with the sacred instrument, it will be so much the better. <sup>3</sup>

<sup>3</sup> Presumably, with the burin or graver.

*Commentary 3— No. The Magical Weapon which is to be used to inscribe the Magical Characters upon the Blasting Rod is the Knife with the Black Handle, the instructions for making such are also given in the **Clavicula Salomonis**. The bruin or graver is to be used for inscribing the seals as given in the **Key of Solomon**, which are to be in the metal of the planet to which they are ascribed. Note: today it has become ‘fashionable’ to use the seals as given in the **Clavicula Salomonis** as ‘designs’ for talismans. This is one of the most grievous errors that has ever been perpetuated! The seals in*

*the Key are for Evoking to Physical Manifestation those particular demons so discussed in the Key itself.*

“In either case, let the following words be recited when the writing is finished:

**`O ADONAY most Holy and most powerful vouchsafe to consecrate and bless this Staff and this Rod, so that they may possess the required virtue, O most Holy ADONAY, to whom be honour and glory for ever and ever. Amen.**

“Lastly, the two instruments should be asperged, fumigated, and put away in the silken cloth.

“The *Grimorium Verum* directs the operator to make two wands of wood which has never borne fruit. The first should be cut at a single stroke from an elder-tree on the day and in the hour of Mercury. The second should be of hazel, free from bud, and cut in the hour of the Sun.<sup>4</sup>

<sup>4</sup> This variation seems to reconcile the “Book of True Black Magic” with the “Key of Solomon,” and is probably the true reading.

*Commentary 4 — Yes, the words given are those that are to be said over the Rod after the inscribing is done. Further, the instrument is to be asperged and suffumigated (“fumigated”) as directed, and placed away in a silken cloth as described. Why silk? Because silk is the product of a worm; a living creature that produces its spinnings in the air, thus giving silk the attribution of the Element, Air. Thus, the entire nature of the Rod of Power is one of the Air and Mercury, as is the case for the time when it is to be cut from the wild tree.*

“The magic characters which should be engraved upon each have been omitted by the printer, but they are supplied in the modern Italian versions. They are, for the first, the seal or character of Frimost, and that of Klippoth for the second (see Chap. III., Sec. 2). The prayer of consecration offers no variation of importance from that of “True Black Magic,” and does not need to be reproduced. Aspersion and fumigation are prescribed, as in the previous case.

“The “Grand Grimoire” devotes an entire chapter to the true composition of the Mysterious Wand, otherwise the Destroying or Blasting Rod. It mentions no other instrument, and ascribes to it all power in diabolical evocations. It would seem to have supplied Eliphas Levi with the first hint of his still more potent Verendum, to which, however, an allegorical significance may perhaps be attributed. On the eve of the great enterprise, says this Ritual, you must go in search of a wand or rod of wild hazel which has never borne fruit; its length should be nineteen and a half inches. When you have met with a wand of the required form, touch it not otherwise than with your eyes; let it stay till the next morning, which is the day of operation; then must you cut it absolutely at the moment when the sun rises; strip it of its leaves and lesser branches, if any there be, using the knife of the sacrifice stained with the blood of the victim. (See Chapter VI., Sec. I.)

“Begin cutting it when the sun is first rising over this hemisphere, and pronounce the following words: —

**I beseech Thee, O Grand ADONAY, ELOIM, ARIEL, and JEHOVAM, to infuse into this Rod the whole strength of Samson, the righteous wrath of EMANUEL, and the thunders of mighty Sariatnatmik, who will avenge the crimes of men at the Day of Judgment! Amen.**

“Having pronounced these sublime and terrific words, and still keeping your eyes towards the region of the rising sun, you may finish cutting your rod, and may then carry it to your abode. You must next go in search of a piece of ordinary wood, fashion the two ends like those of the genuine rod and take it to an ironsmith, who shall weld the steel blade of the sacrificial knife into two pointed caps, and affix them to the said ends. This done, you may again return home, and there, with your own hands, affix the steel caps to the joints of the genuine rod. Subsequently, you must obtain a piece of loadstone and magnetise the steel ends, pronouncing the following words: —

**By the grand ADONAY, ELOIM, ARIEL, and JEHOVAM. I bid thee join with and attract all substances which I desire, by the power of the sublime ADONAY, ELOIM, ARIEL, and JEHOVAM. I command thee, by the opposition of fire and water to separate all substances as they were separated on the day of the world's creation. Amen.**

“Finally, you must rejoice in the honour and glory of the sublime Adonay, being convinced that you are in possession of a most priceless Treasure of the Light.”<sup>5</sup>

<sup>5</sup> Another method of preparing a Magic Rod ordains that it shall be a branch of the hazel-tree put forth during the year of operation. It must be cut during the first Wednesday after the new moon, between 11 P.M. and midnight. The knife must be new and the branch severed by a downward stroke. The rod must then be blessed; at the stouter end must be written the word AGLA (sign of the Cross), in the centre ON (sign of the Cross), and towards the point TETRAGRAMMATON (sign of the Cross). Lastly, say over it: *Conjure to cito mihi obedire* —I conjure thee to obey me forthwith.

*Commentary 5 —The Grand Grimoire is most certainly correct in some of its instructions. That is, the Rod must have a length of nineteen-and-one-half inches, and must not be ‘touched’ other than with the eyes. But there is more to the instructions than are given in this grammar that I will explain in detail in the “Synthesis” that is to follow.*

*There is also the condition laid down by this grimoire which cannot be met. And that condition is finding a hazel tree from which the Rod will be produced, so that it is discovered on the eve of the Operation. Only if one lives in an area where hazel trees are so plentiful that it would be almost impossible not to find one on the eve of the Operation, can such a condition be met. Hence my stomping around mountains and forests for one year to find that which I needed, only to be followed by an additional six month search, for the reason stated.*

*In footnote 5 we find a more liberal interpretation, i.e., that the branch which will compose the Rod can be of the growth of the entire year during which the Operation is to be conducted. This allows for more time in finding the tree, as well as giving a branch of more manageable size with which to work. Its instructions as to when it is to be cut are however, disputable, as we shall see in the “Synthesis” to follow. As to the Divine Names, they too (as are the Magical Characters as stated in Commentary 2) are to be inscribed upon the Rod. As in the case of the Magical Characters, the Divine Names are also to be inscribed with The Knife with the Black Handle as given in Commentary 3.*

These then, are the various ‘blended’ compositions from which the Blasting Rod is to be produced. While Waite most certainly did give all that is needed

by referencing and concisely stating the *different and varying* conditions set down in making the Rod according to different grimoires, his statements are yet too concise and ‘undifferentiated.’ They lack ‘integration’ or “Synthesis” that makes them of value to the Operator. The instructions are there, and technically speaking they lack nothing which would prevent the Operator from making the Rod. Additionally, there is nothing in his ‘reporting’ of the Rod that would lead one astray in the preparation and consecration process, provided the Operator has enough ‘field experience’ and knowledge in reading and understanding the grimoires. Hence, in Waite, we have all we need to know to produce this most valuable of all of the Impedimenta of the Art.

But yet, we must look deeper. For the contradictory instructions presented in the grimoires Waite cites need clarification. A clarification he did not make, no doubt due to him not attempting to produce this Rod of Power himself. Now we will provide the last piece in the puzzle and see just HOW the Rod is actually made.

## THE SYNTHESIS

What do I mean by “Synthesis,” and just what gives me the basis or the “right” for employing such a construct to further explain and clarify once and for all the proper method by which the Blasting Rod is obtained, inscribed, consecrated, and (in the next issue of this Journal) used?

I have always based my work—from religious to scientific; from magical to mystical—upon the concept of the Dialectic, created by the famous German Philosopher, Hegel. Essentially, the Dialectic is a fancy word used to describe the way something develops, or “evolves.” It can be anything from an idea or concept, to a pattern or personal project, it makes no difference. For the dialectic is not based upon the linear process of evolution or development that occurs in incremental steps or in a straight line such as is expounded by biology. Rather, dialectical evolution or development proceeds through a series of triangles. In this view, when true evolution (or development) occurs, it begins at a specific point called the “Thesis.” And as I pointed out, this can be anything, even a theological system of belief, a scientific theory, a psychological process, or anything else one can imagine. As this evolutionary process continues, the original starting point—the



Thesis—turns into something entirely different: its opposite, much like the differences in the instructions for the Blasting Rod, where we are given one set of instructions in one grimoire, and another set of instructions in another grimoire; or worse yet, when we are given contrary instructions in one grammar, *e.g.*, the Rod must be cut at sunrise, while another tells us it must be cut at 11 PM or Midnight: an opposite. This opposite, according to Hegel, is called the “Antithesis.”

But it is in the next step in this process of ‘triangular evolution’ that things really get interesting. For in this next step, the Thesis and Antithesis **combine** into a third state: one completely different from the Thesis and Antithesis, and yet which contains elements of both the original Thesis and its opposite, the Antithesis. This third step Hegel termed, the **Synthesis**. (The process goes on so that the Synthesis actually becomes Thesis 2 of a new triangle, and gives rise to Antithesis 2, the process ending in Synthesis 2, which becomes Thesis 3 and so on.)

For our purposes though, it is sufficient to know that throughout the decades I applied this model of the Dialectic to all of my Science, Magic and Mysticism, including the method by which the Blasting Rod could be properly made and used. Based upon this Dialectic, the disparate and contradictory instructions and requirements as set down by the different grammars were brought together through another concept that to me was the only way such a Synthesis could be achieved in order to form the final Synthesis as to HOW the Rod should be made. And that other ‘concept’ was EXPERIMENTATION. In short, by using Hegel’s ideas, and then experimenting with them over the decades, I was able to ‘discover’ that Synthesis which contained elements of the different, conflicting grimoires, such that they gave rise to the final method by which the Blasting Rod was to be properly produced. From all of this, the reportings of Waite were merged into the final result that is now presented below for the reader. Up to this point I never explained the ‘method to my madness’ behind the Experimental Magic I did throughout a forty-one year period and of which I have mentioned so many times in my writings. And frankly, I never intended to—unless there was sufficient reason for doing so. Ironically it was through this Journal and this particular column subject that this explanation was finally called for, and so I give it for what it might be worth to the reader.

## SYNTHESIS — THE PRODUCTION AND CONSECRATION OF THE BLASTING ROD

A Hazel tree of one or two to four years growth is located growing in the wild. (Hazel trees will grow for three to four years before bearing fruit. However, at least I have found that finding such a tree over two years old is well nigh impossible.) If the tree is one year old, the diameter of the largest, straightest—which must be a concern—branch will be approximately 5/16"—3/8". A two year growth tree will generally produce a straight branch of 1/2"—5/8" in diameter. Is it possible to find such a tree of two year's growth that never bore fruit before? Absolutely. The larger diameter branch makes it much, much easier to inscribe the Characters and Divine Names, and so the Magician may very well want to consider not settling for less than an 'older' tree. It is not easy to find to be certain. But then, that is what Efficacy and the force behind it is all about in Magic.

On a Wednesday, during the first hour of the day—a Mercury hour— as the sun rises the Operator is to prepare to cut the branch from the tree. When the sun is *exactly* halfway on the horizon, the branch is to be cut with one, single, strong downward blow. He must not grasp the branch prior to cutting it. He must so strike it that it is cleanly severed from the tree, and caught as it falls with his other hand. While cutting it the Operator says:

**I beseech Thee, O Grand ADONAY, ELOIM, ARIEL, and JEHOVAM, to infuse into this Rod the whole strength of Samson, the righteous wrath of EMANUEL, and the thunders of mighty Sariatnatmik, who will avenge the crimes of men at the Day of Judgment! Amen.**

And what particular knife must be used to cut the branch? **The Knife with the Black Handle**, as given in the **Clavicula Salomonis**. Thus, it must be prepared before the branch that will become the Blasting Rod can be obtained. This knife is to be made according to writ, and in no way are there to be substitutions or changes made in either its construction, preparation, or consecration. The exact procedure as laid down in the Key of Solomon is to be followed without question.

The branch is to be removed from the site and taken to the Magician's Magical Chamber where it is to be stripped of leaves and its outer bark, and cut to an exact length of 19 and 1/2 inches, all by using the Knife with the Black Handle. These tasks are to be performed during another Mercury hour on that same day.

During yet another Mercury hour on that same day, the Magical Characters referred to in Commentary 2 are to be inscribed in the middle of the Rod, all Characters and Names of God **being inscribed on the Rod with the Knife with the Black Handle.**

The following words are to be recited over the Rod after the Characters are inscribed:

**'O ADONAY most Holy and most powerful vouchsafe to consecrate and bless this Staff and this Rod, so that they may possess the required virtue, O most Holy ADONAY, to whom be honour and glory for ever and ever. Amen.**

After the Characters are inscribed, at the stouter end—the end the Operator will be holding when he is using the Rod to command a spirit—the word, AGLA is to be inscribed, a small cross placed before and after it. In the middle of the Rod—immediately BELOW the Magical Characters—the word, ON must be inscribed, a small cross placed before and after it, as before. Finally, toward the point—that end of the Rod that will directed toward the spirit—the word, TETRAGRAMMATON must be inscribed, a small cross placed before and after it as well. At this point you are to hold your arms out at your sides as if making a gesture of 'welcoming,' and say in a powerful voice, in Latin:

**Conjure to cito mihi obedire!** (I conjure thee to obey me forthwith!)

Following this, "You must next go in search of a piece of ordinary wood (which is the exact diameter of the ends of your branch) and fashion the two ends like those of the genuine Rod, and take it to an ironsmith, who shall weld the steel blade of the sacrificial knife into two pointed caps, and affix them to the said ends."

However, since the Knife with the Black Handle was used to sever the branch, you most certainly do not want it destroyed by having it ‘welded into steel caps’ for the end of the Rod. Instead, the Operator obtains thin gauge sheet steel (not “sheet metal”) and using a wooden cone-form (obtainable at a craft or hobby shop) cuts two small squares from the steel sheet and wraps them from the edge of one corner toward the edge of the opposite corner thus forming a ‘cap’ like covering. After doing this, the Magician smites the caps, each with three blows, hard, using the cutting edge of the Knife with the Black Handle. While he is doing this, he is to image in his mind the terror and agony that any spirit at which the Rod is directed will suffer; and if the spirit shall still refuse, the image should include that spirit being dragged down into the Pit of Hell, tormented for all time, never to be released from the torment and agony.

“This done, you may again return home, and there, with your own hands, affix the steel caps to the joints of the genuine rod.” In other words, after you have accomplished the above, you are to affix the pointed caps to the ends of the Rod yourself.

“Subsequently, you must obtain a piece of loadstone and magnetize the steel ends, pronouncing the following words (a strong magnet must be used here). The end that will (eventually) be pointed toward a spirit must be magnetized with the South end of the magnet, thus making its magnetic polarity ‘positive,’ *i.e.* magnetized such that it (effectively) becomes a North Magnetic Pole. The cap that will be held in the Operator’s hand must be magnetized with the North Pole of the magnet, making its magnetic polarity ‘negative,’ *i.e.*, magnetized such that it (effectively) becomes a South Magnetic Pole. While stroking the caps you are to say:

**By the grand ADONAY, ELOIM, ARIEL, and JEHOVAM. I bid thee join with and attract all substances which I desire, by the power of the sublime ADONAY, ELOIM, ARIEL, and JEHOVAM. I command thee, by the opposition of fire and water to separate all substances as they were separated on the day of the world’s creation. Amen.**

The Blasting Rod is now finished. It is not to be either asperged or suffumigated whatsoever. Instead, a 24" x 6" piece of pure, white, virgin linen is to be asperged with Holy Water obtained from a Catholic church.

The aspersion is to be done so that the water is cast upon the linen in the Sign of the Cross. It must then be suffumigated using a suffumigation composed of cedar, myrrh, and musk, in equal proportions. The linen must be left alone to allow the water of aspersion to become completely dry. After this, the Blasting Rod is to be wrapped in the linen and put away for future use. The Rod of Power is now finished.

This weapon can be used in operating any grimoire in which no mention is made of a wand or Rod, or one in which mention is made but in which no instructions for composing it are given. The Operator will find that if this weapon is used during Evocation to Physical Manifestation, the most spectacular and amazing results will be achieved.

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CONCERNING THE SUFFUMIGATIONS AND FIRE OF THE MAGICAL ART

PART III OF III

A REVIEW OF THE THEORY AND GENERAL CONSIDERATIONS OF HERBS IN THE MAGICAL ARTS AND SCIENCES

In part one of this column I covered features of suffumigations and the theory behind them, aspects of the Subjective Synthesis in all of this, and the role of the Cause-Cause---->Effect relationship that the herbs and the Fire have to each other. In part two, I covered the way in which the Fire is to be properly prepared so that the Magician can proceed with knowledge and confidence in the proper and correct use of these ancient devices.

Now it is time to deal with the Preparation of the Suffumigation proper as we did with the Fire. As mentioned in Part II of this column, it is not so simple and mindless as throwing some powdered herb onto a charcoal surface. There is more to it. And that 'more' will be given now so that you can operate your rituals, rites, and ceremonies successfully.

PREPARATION OF THE SUFFUMIGATION PROPER

The herbs that are selected to serve as the suffumigation should be fresh if possible. Realistically, this is usually not possible for many reasons, most of which are valid. In such a case, they must be procured from an extremely reputable supplier such that they are as fresh as possible. Years ago there were many such including botanical gardens that supplied the cut and even powdered form of fresh herbs that were quick dried so as to preserve their overall qualities. While these people did not know it, the drying processes they used insured the integrity of the alchemical Salt (the body), Sulphur (the Consciousness, whose vehicle is an oil in the Herbal Kingdom of Nature) and the Mercury (the Life of the herb, whose vehicle in the Herbal Kingdom is an alcohol). Such is not the case today. From head shops to disreputable dealers in malls and on the web, there is so much deceit in obtaining quality in these things that I have come to recommend one and only one supplier of herbs: The Penn Herb Company whose URL is provided below:

www.pennherb.com/index.html

I have dealt with this company since the early 1970s, even procuring herbs for my alchemical work from them, and I was never disappointed. They will also mail you a hardcopy color catalog without cost, something that is always handy to have around.

When you obtain your herbs, ALWAYS store them in airtight tins, or follow the instructions for “Storing Herbs” as given in **The Herb Book**, by John Lust—a book you cannot do without.

For those of you who wish to collect your own herbs from the wild, or else choose to grow your own, I strongly recommend you follow Mr. Lust’s counsel as given in the section of his book entitled, “Drying Herbs.” You cannot go wrong by following his directions in either storing or drying your intended “suffumigations.”

There is one thing about his council that you should know. Do not concern yourself with replacing your herbs after one year as suggested by Lust or

others. This is most true if you are using the herbs for medicinal purposes. But when using them for suffumigations, you will find that their virtues and potency only increase, and increase greatly, with the passage of time. Why is this? Because the Mercury of the herb, trapped in an airtight vessel 'refluxes' through the container and therefore through the herb, greatly increasing its strength. You will find this to be true as you continue to practice your Magical Art and Science.

Remember that for magical purposes, you can get the 'whole' form of the herb if you must, although the 'cut' form is to be preferred. The cut form not only burns cleaner, but its potency will increase in its airtight container throughout the years, since the alchemical Mercury can reflux more easily through the 'pores' (except for barks) of these smaller pieces and the interspaces between them. It is best to stay completely away from the powdered form of ANY herb, unless you intend to use it up completely within a few months. Why? Because powdered herbs have a tendency to 'sweat' in the airtight containers, forming lumps which begin to decay in the absence of fresh air, thus destroying the occult significance of the herb, and adding that negative condition to the rite(s) in which they are employed.

Finally, prior to using a herb in any rite, ritual, or ceremonial act, place it on a clean sheet of white paper, of virgin quality, *i.e.*, never used for any other purpose previously, and sprinkle the herb with Holy Water from a Catholic church. Sprinkle in such a way that as you cast the water upon the suffumigation you form the Sign of the Cross over it. While so asperging say,

I so exorcise thee, O Thou Creature of Perfume, by all of the Names and Powers of the One, Living True God, who hast created thee and me, and all things, by His living Will and Breath, and who has given and sustains the life of thee and me!

After this, proceed with your work, using whatever additional exorcisms or consecrations the particular grammar you are working from calls for.

You now have all you need to know of Suffumigations—their Theory, Handling, Storage, Preparation and Use, that will enable you to work unimpeded in that which you choose to do.

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## SPECIAL ANNOUNCEMENTS

I would like our Readers to know of the following changes which are effective immediately, and which are required by the new direction I must now take in life. I trust that which I have to say will be understood and accepted by all, in the spirit in which it is intended.

1. This publication, **Howlings from the Pit – A Journal of Old System Magic, Theurgy, and Goetia**, will cease after the next issue, Volume I, Number 4. This will insure that all 1329 subscribers receive the full year's worth of this quarterly work. Therefore, I must request that none of you re-subscribe on PayPal or by check or money order. While this Journal was originally intended to be 15 pages at 8,000 words, it became exceptionally long from the first issue onward. I tried my best to give all of you all that I could. With few exceptions, all of you have shown your courage and determination to cross over from the tinker-toy 'let's play' attitude of the New Age, and grimly determined to make something of yourselves and your lives by learning the theory of Old System Magic and by applying it properly. I am the one who is honored by being able to help those of you who have and are continuing to do work in this strange realm of Magic. Equally, I am delighted by the hundreds of letters I received telling me of your successes. As I told you long ago, Old System Magic WORKS! And you have PROVEN it for yourselves.

But the fact is, my expanded private scientific research, contract scientific research work, private students, and personal work has increased to such a point that I can no longer do all I want to do. Decisions had to be made, and choices implemented. This was one of them.

2. I will not be writing any more books in either Magic, Alchemy, or New Thought. All of my plans to continue writing in this genre have



been cancelled. An author does not write in this area for the sake of royalty rewards alone, for they are insignificant. Rather, he writes because he has something to say. And while I have much more to say, there are also the pragmatics of time, energy, and effort versus reward that must be taken into account. I would have to be an utter fool to continue writing in this genre, owing to the magnitude of the imbalance between time, energy, effort, and reward. There comes a point where a man must be paid what he is worth. And if he is not, then he must move on. I have reached that point, and hence, have moved on as stated in (1) above, and as will be further touched upon in (4) below.

3. Just to make certain my New Age ‘friends’ do not think I am going to disappear from the scene so they can become deliriously happy, my website, <http://www.8thmatrixpress.com> will remain up permanently for any and all to download the 1 year and 2 weeks of postings in the “**Author’s Response to Readers’ Questions**,” and the “**Magical Thought for the Week**” material. I still receive a hundred letters or so each week from new people who found the site and thank me for it. Thus, it will remain up so those who want an alternative to the New Age absurdity will always have somewhere to go.

But there is more to it than that. Beginning next year, our website will be completely redone, and will have a new feature. Every so often I will place “**Magical Manuscripts**” on my website. The ‘manuscripts’ will be in varying length: from a single page to 40 or more pages, and will deal with further topics and matters that pertain to Old System Magic exclusively, including rites, rituals, processes, and ceremonial acts of the grimoires and other documentation that is strictly of the Old System Magic eras. And all will be available instantly for the price of—a free download. Each will be presented in PDF format, so anyone can begin the study of them as soon as they download that which interests them.

4. I will continue my writing but in a different direction. I have received contracts from two large, well known academic publishers—one in the US and one in England—to write two textbooks for university use. The first will be an undergraduate textbook, **Physics for Students of Science and Engineering**, and the second, a book on my

decades of work in seeking out the physical mechanisms that lie behind the Origin of Living Systems. This book, **The Electromagnetic Basis of the Origin of Living Systems** will be used by biology, mathematical biology, chemistry, and (even) physics departments at the upper undergraduate and early graduate level, owing to the Electrodynamical and Quantum Mechanical basis of the material presented in it. It's as I said: there comes a time when a man must be paid what he is worth, and that time has arrived for me.

Additionally, my experimental research into the possibility of physical Time Travel will continue. Once relegated to "science fiction," this arena of physical investigation is being addressed very seriously, even by the orthodox physics community at large today, thus offering me a further area of science to which I may be able to make contributions in the future.

5. Prior to making the above decisions, I completed my fourth and final book for New Falcon Publications. For those of you who may be interested, this book, *Israel Regardie and the Philosopher's Stone – The Alchemic Art Brought Down to Earth* can be viewed and read about at the URL given below. You will find more practical laboratory alchemy in this book, and information about Israel Regardie and Frater Albertus of the former Paracelsus Research Society, than you will find in any dozen books on these subjects. And the alchemical information you will find in it you will be able to use in your own alchemical experimentation.

[http://www.newfalcon.com/b-israel\\_regardie.php](http://www.newfalcon.com/b-israel_regardie.php)

6. Please know that I will neither be taking on any more private students in the Oral Tradition of Instruction, nor will I be available for any more telephone consultations.

So Ends this Number of Howlings from the Pit – A Journal of Old System

Magic, Theurgy, and Goetia