

# HOWLINGS FROM THE PIT



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AND

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Cover Illustration — Doctor John Dee and Edward Kelly in the act of  
Infernal Necromancy— recalling the spirit of a deceased person back  
into its decaying physical form

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## PREPARATION FOR OLD SYSTEM MAGIC

### PART 2 OF 2

#### THE STEPS OF PREPARATION PROPER

In the last issue of this Journal, I recommended that the sincere aspirant to Old System Magic ‘religiously’ perform the following acts, a brief recapitulation of which are listed below. That is, before even thinking about beginning any basic ritual work, *e.g.*, the material presented in the column, *Ritual Techniques of Old System Magic* as given in this Journal, the aspirant should follow through with what is given here. As counseled in Part 1 of this column last time, some of these actions are physical: most however, are mental. I also cautioned that all given below has a powerful effect on one’s newly forming (or reforming) Subjective Synthesis. And since Magic works from the inside out and not the outside in, I stressed that your efforts here will start you moving forward in discovering—and becoming—who you already are.

Further, it was strongly recommended that the would-be Magician of Old System Magic set him or herself to a **six** month period during which the following steps should be executed. The aspirant was also cautioned that six months is the very least period of time in which the following actions could be accomplished. Indeed—and what it is so important to remember here—is that while some of these actions can be completed within the six month timeframe, others will continue to be worked on for the remainder of your life:

1. Discard – literally get rid of – all those New Age books, and break completely with all of those ‘magical’ associations and memberships that have availed you nothing, but which have consumed your life and time.
2. Begin to acquire those books I recommended in my own (thus far) three books, *Ceremonial Magic and the Power of Evocation*, *Kabbalistic Cycles and the Mastery of Life*, and *Kabbalistic Handbook for the Practicing Magician*.
3. Discard all of the confusing (and even contradictory) Qabalah you learned from your New Age books.
4. Prepare or acquire your Magical Chamber.
5. Set aside two, 30-minute periods of prayer a day. Prayers and Orations

- attributed to Dr. John Dee were given as examples and recommendations.
6. In addition to the above, set aside one, 30-minute period every other day for introspection.
  7. To keep absolute silence about your Work, to trust and rely solely upon God and your own Self in this Work, such that you truly keep to the ancient admonition, **“To Know, to Will, to Dare, to Keep Silent.”**
  8. And of course, you **must** absolutely and completely obey the strict requirements set down in any of the grimoires from which you intend to work. Substitutions, additions, subtractions, etc., are not allowed whatsoever. If you require ‘a Blasting Rod made from the branch of a hazel tree that never bore fruit before, cut with a new knife exactly as the Sun is halfway on the horizon during its morning ascent,’ then that is what you do: you do **not** replace it with some mindless New Age contrivance, *e.g.*, a dowel rod from your local hardware store!

But my dear Reader, there is more. Much, much more. And in truth, what I am about to write will be for some the most difficult of all to accomplish—that is, at least it will be for those who are as yet so wrapped up in New Age nonsense that they cannot extricate themselves from it by doing what must be done next. *For to move into the realm of Old System Magic—where the power lies; where wonders and signs such as you would not believe at this moment become a matter of course; where the fulfillment of your most earnest desires and deepest yearnings change from a fantastic dream to a hard and fast reality—YOU MUST DEFACE, DESTROY, AND CONSIGN TO FIRE, ALL OF YOUR FORMER MAGICAL IMPEDIMENTA. That is correct. Whether they be the ‘weapons’ of the Golden Dawn or any of its multitudinous variations; whether they be of some amalgam between the Golden Dawn and Old System Magic or any of the latter’s variants; whether they be of Wicca or one of its offshoots; whether they be of some Germanic Folk Magic school or of Druid, Celtic, or belonging to some other way; ALL MUST BE UTTERLY DESTROYED IN ORDER TO FREE YOU TO MOVE INTO THAT DARKLY SPLENDID REALM OF OLD SYSTEM MAGIC PROPER.*

“What!” You scream. “Give up what I have labored so hard and long to create? Something that looks so beautiful and pristine, and which contains so

much holy power? Something which is so much a part of me, I couldn't think of handling them improperly, much less 'desecrating' them by doing what you suggest! Are you mad!"

As always, ask yourself those four most powerful words that I consider to be the foundation of all success. Those four words that stop self-illusion dead in its tracks, and kill self-delusion with one swift, clean stroke. The four words that constitute the most fundamental question in all activities; the four words that I insist be applied to all areas of life, and most importantly, that *must* be applied to *anything* of an Occult nature—and most of all to Magic. The four words, **WHERE ARE THE RESULTS?** Your weapons may indeed be beautiful and pristine: but that does not create or lend efficacy to them. If your artistic nature seeks outlet, direct it into some other artful pursuit. But not here. It has and will do you no good in this vein whatsoever—and you (already) know it. If they contain so much “holy power” as you say, then, **WHERE ARE THE RESULTS?** Why haven't you been able to make use of that power or (at least) direct it in order to obtain those, oh, so very real-world results you (and I) secretly know all of your ‘Magical Work’ is really all about? How about those unpaid bills that are staring you in the face this month? And the unpaid ones from last month, and maybe the month before that? Afraid to answer the phone because it might be another bill collector? Or what about that item you truly need, or perhaps that bead or bauble you're just dying to buy but which you “...can't afford yet...” even though you have been invoking the Earth Element for weeks or months now with you weapons of ‘holy power’ in order to improve your financial position, thereby enabling you to obtain your cherished ends? Hmmm? So, where is this ‘holy power’ anyway? In the weapons, or in your belief that they contain some ‘magical power’ because they are inscribed with Hebrew letters and strange sigillum, and maybe even those “barbarous words of evocation” the peddlers of the New Age ‘told’ you contain all the power you need to make your life a “Heaven on earth?” Well, are you living such a sanctified, full, and happy life now, that they promised you, after having done all those rituals for all those years, with all those pristine and beautiful weapons filled with all that ‘holy power?’ Of course you're not. That is why you are reading this Journal.

No, Old System Magic is not easy. But it's easier than continuing in failure and living in lack, always wondering when the next financial or other assault by the world will be made upon you; that assault that could undo you or your

life for years to come, if not forever. For the truth is, those weapons you worked so hard to make have not done the job that you were promised. It wasn't 'you' after all. You did your best in making them—and both you and I know that. You worked hard at your ritual work—and again, both you and I know it. And yet, you have very little that you can call your own as a *result* of all of this, and virtually nothing of which you can *prove* was due to all of that work—or even part of it. But these Golden Dawn *et al* weapons did do something; something that immediately causes you to jump to their defense, and in spite of the lack of results in which you find yourself, you still 'feel' you must yet continue to use them, doing your daily ritual work with them. Ritual work that now makes you numb at the thought of their daily performance, again and again, as both you and I know. Granted, in some instances, they may have done 'something' *for* you; something you perceive on a subjective level. But more importantly, they have done something *to* you. Something much, much more important and powerful.

And what they did *to* you far, far outweighs what they did for you. And that is, these devices have formed 'links' with the deepest levels of your psychic nature; links that continually draw psychic energy from your very being, robbing you of clear thinking, balanced emotions, and deep concentration, second to none. Those who have managed to fight through such an energy-drain over years or decades report they have done so only through consistent effort: an effort that was exerted over those long periods of time. And even here, these same people report that when the links were broken through the act of destroying these 'magical' impedimenta, the effect of their restored psychic force was so dramatic, it was as if a dense fog had lifted from their minds, with corresponding physical sensations that made them feel light and 'free.' Thus, the energy that was being drained from their subconscious nature ceased, providing them with an enormously powerful energy-source from which they could now draw; an energy that could be directed and devoted to other things in their lives, not the least of which was the preparation of the impedimenta needed for working Old System Magic—after they *first* prepared themselves!

To illustrate my case, please read the below letter. I received it from one such individual who dared to do as I suggested. He destroyed his Golden Dawn weapons by defacing, destroying, and consigning them to the flames of a physical fire—a fire that is in every way symbolic of their energy being returned to the Fire of Spirit. In turn, this released energy coursed back into his Inner Nature, and reawakened even more of itself within his own psyche,

allowing him to make phenomenal strides in the various activities in which he is engaged. His letter follows—

*Dear Dr. Lisiewski,*

*I am writing to share with you some of my experiences regarding the advice you have given in the premier issue of Howlings from the Pit. For several years my Golden Dawn tools have been sitting in a wooden chest beneath my altar, wrapped in colored silk cloths, rarely used. I learned a great deal about myself, and magic, in the process of making them. In particular, that making the tools is the magical act and not their consecration. This is anticlimactic at best. Second, after making them, that it is the preparation or journey that is important – it defines how we experience the end goal. In this case, preparation for a ritual is more important than how well we perform the ritual, in fact, our performance is an expression of how well we have prepared, as are our results.*

*Destroying my Golden Dawn tools was a modest price to pay, as I did enjoy making them and they reminded me of many good times with friends and co-workers on the journey. To destroy them was to move on and this was clear. So, on a Tuesday, the day of Mars, I took an ice pick and in a clean stroke defaced each tool after saying a short prayer – audibly – thanking the tool for all that I learned from it, and that with this stroke its energy was released and our connection broken. The lotus wand was snapped in two, the sword hammered and bent, the blade of my dagger bent as well, the cup wrapped in its silk and smashed, and all was consigned to water and fire to eliminate any residual etheric link.*

*When the first tool, the lotus wand, was snapped, a tremendous amount of energy was released and I felt freed. This was a genuine visceral feeling. This point must be emphasized.*

*By the end of the destruction of these tools, my sensory and mental clarity dramatically increased, my connection to the material and my sense of the spiritual (Kether is in Malkuth, and Malkuth is in Kether) enhanced, and above all – there was a tremendous opening up in my solar plexus.*

*This opening was like a tunnel of energy moving out from me and somehow, like a wormhole as there was only the end points and no sense of the line of connection itself, a link to my pituitary (in the lower back of the head).*



*When I was able to perform my nightly meditation, I lit my candles, sat, and as I relaxed, a distinct sphere of energy formed around me at a distance of approximately nine feet. This occurred on its own, and came through my solar plexus. What normally would have been initiated by myself, simply manifested on its own.*

*You may share all or part of this with your students, simply keep my identity anonymous.*

*Sincerely,  
A student*

Such is the virtue in destroying connections between one's self and ritualistic devices of an eclectically imbalanced magical system that simply does not work, and does not produce the results in the student's life as it has claimed it would for nearly one-hundred-and-twenty years. If you still doubt this, visit any of the so-called "magical newsgroups" and read their posts: a plethora of hate, personal attacks on each other and even on those who refuse to waste their time becoming a part of their particular brand of insanity, posturing, innuendo, lying, trying to out do each other, the list goes on. Then ask yourself. "Is this the 'spiritual development' promised by their system of magic?" Remember also, if they are talking and spending hours at the keyboard, they are not working. And no good can come of that.

Once this "Act of Release" as I term it is completed and the weapons are destroyed, and the admonitions given in Part 1 of this column are executed over a (at least) six month period of time, the desirous student is then most ready to enter into those forbidden halls of Old System Magic. And then the real fun begins—as do the desired results!

Those who are sincere about entering into Old System Magic will do what is required of them. Those who refuse to see what is, will continue on as they are. All both groups have to do though, is to ask that damning four-word phrase I am so fond of, "WHERE ARE THE RESULTS?" And then act accordingly.

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# RITUAL TECHNIQUES OF OLD SYSTEM MAGIC

## INTRODUCTORY REMARKS

What is about to follow is a very unusual and useful magical experiment that will test the newcomer to Old System Magic; and test him or her to no end. Either traces of this magical/mystical technique—or full instructions—have appeared throughout the centuries in such diverse writings as the Rosicrucian Order, one or two 12<sup>th</sup> century grimoires, in 3<sup>rd</sup> century B.C.E. Graeco and Graeco-Egyptian Hermetic texts, as well as in some early Gnostic texts dealing with Roman Catholic Mysticism. While all of them are interesting and do contain some useful information, I have developed the following ritual-technique using an Experimental Magic approach; one that I developed throughout the past four-plus decades of working in Magic. It is based upon a ritual given in **The Minor and Miscellaneous Processes** of none other than, *The Book of Ceremonial Magic*, by A. E. Waite. It was this book that first came into my possession in a strange way in March of 1963. Little did I know at the time, but it would be this classic that would propel a very dear friend of mine and me into Magic. This ritual-technique is an adaptation of the rite termed, **To Compose the Magic Mirror of Solomon**, and which appears in the text cited. It was found to be the most effective and efficient means in creating the psychic entity that follows me to this day, and which performs some ‘special duties’ for me from time to time. For the entity I am speaking of is the **MAGICAL WATCHER**—a being that possesses a separate and distinct life and consciousness of its own, while yet remaining connected forever to the mental fabric of the magician, since it is generated by his mind through a relatively simple magico-mystical ritual.

As is the case with much of Old System Magic—and as was exemplified by the **Simple Magical Aspersion for Protection and the Attraction of Opportunity** in the last issue of this Journal—the items required to perform this rite are rather simple in nature and relatively easy to obtain. Independently, they do not amount to much. Collectively, however, when put to use through an eclectically-balanced ritualistic structure, they produce effects that most people can only dream about. (It is always the same with Old System Magic: simple in essence, easy-to-rigorous in practice, full results in terms of effect. *This* is what we are after.)

Of course, all items are to be ‘virgin.’ That is, they must not have been used for any other previous purpose whatsoever. Thus, they must be newly purchased. In this instance, the items used are **not** to be exorcised or consecrated in any fashion either, owing to the mystical overtones of the experiment. Indeed, any consecration that does occur will come about as an automatic result of the individual’s searching for and purchasing these items, all the while holding in consciousness the use to which they will be put. The following are the items needed for this work.

- Saffron Suffumigation (“incense”) in **cone** form (as you will see, the cone form provides for a controlled rate of diffusion of the smoke that is crucial in the experiment. Stick, oil, and cube forms do not provide this property. I used “India” brand cones decades ago, and had overwhelming success with them.
- Wisteria Suffumigation (“incense”) also in **cone** form, and for the same reason as above.
- Two glass plates or trays (such as an “ash tray”) approximately 4 inches square.
- Two candlestick holders, light blue in color, shaped like a sphere sitting upon a square base. They are to be ceramic, no other material being acceptable. The sphere—into which the candles are placed—should measure approximately 4 inches in diameter (the square base supports the sphere-candle assembly, of course.)

**NOTE: Geometry and material compositions are important in these matters, as it is in all of Old System Magic. One has only to study the construction of various Circles of Art, such as those in the *Heptameron* and the *Clavicula Salomonis*, or the admonitions given in the *Third and Fourth Book of Occult Philosophy*, to understand the significance of lines, angles, areas, and surfaces, and materials from which the various weapons and supporting impedimenta of Old System Magic are produced.**

- Two candles, red in color throughout, each 12 inches in length, minimum. (Candles that are ‘dyed’ red on the outside but are white on

the inside are absolutely unacceptable. The candle must be red throughout.)

**NOTE: in all of your Old System Magic work, please make sure that the colored candles you will be using are a solid color throughout, as just discussed. In fact, as you will find out as you work Old System Magic, you will need only two colors unless otherwise specified: red and white. There are no ‘Qabalistic significances’ here—just results!**

- A Mirror “Portal.” This is a special mirror, in that we are once again concerned with its geometry. This mirror must be shaped like a portal. That is, it has two straight parallel sides, a straight bottom, and an arc at its top. I am certain you have seen many of these in the literature. It is very straightforward. The height of the mirror should be no less than 12” and no greater than 14” with a width 8”-10” but no more.
- A large sturdy table, preferably made of wood. It must not shake or wobble whatsoever. A size of 48” x 48” is ideal.
- A plain white robe that girds at the waist. Note that it too must never have been used for any other purpose. That is, it must be virgin in all respects. In this instance the robe should be made of cotton, a plant which has aerial characteristics. This, as opposed to a standard linen robe which possesses earthy attributes.

### **WARNING!**

This ritual can be performed **after** completing Parts 1 and 2 of Preparation for Old System Magic. If performed before these essentials are completed, I assure you, your efforts in creating the Magical Watcher will fail. You must have the maximum psychic force at your disposal when working in Old System Magic, since Old System Magic itself is, in the main, a psychic endeavor, and not a spiritual one as I have stated so many times. That is, the correct usage of the psychic faculties eventually allows the spiritual unfoldment of your Interior Nature, such as occurs during a properly executed Evocation to Physical Manifestation. Therefore, your

entrance into Old System Magic must be completed prior to working in it. Remember also, you cannot mix systems by using some of Old System Magic and some of that which is promulgated today. To do so is to use a New Age mentality, and that is **not** what we are about! We are here for results. And that is exactly what you will get if you follow my Teachings.

The Operation should be performed on a Wednesday during a Mercury or Jupiter hour, or on a Thursday during a Mercury or Jupiter hour, or on a Sunday during a Sun hour. (See *Kabbalistic Cycles and the Mastery of Life* for details concerning these Cycles. You may also use my free Kabbalistic Cycles Calculator on my website, <http://www.8thmatrixpress.com> to calculate these hours for your location.) The Moon must be waxing to full but she must not be combust. Additionally, she must be in either an Air or Fire Zodiacal Sign.

### THE TECHNIQUE PROPER

Recommendation—The prayers and conjurations to follow in the body of this technique proper should be memorized by the magician prior to attempting the Grand Experiment. It does no good—in this instance—to break one’s concentration and focus in the midst of this particular Work.

This Operation, as with all others possessing a magical structure or nature, is to take place in your Magical Chamber. Of course, the chamber should be bare, except for the altar in the center of the room. The wooden table is to be placed against the West wall—no other direction will do—the wall serving (eventually) as a back rest for the Mirror.

The room must be dark, except for the candles that will eventually be lit. There must also be great silence and quiet during this Operation. Above all, make certain you are not disturbed. Dawn the vestment. Seat yourself in front of the table. Place the mirror in your lap, and with your right index finger, stroke the mirror across its upper rim (from the top of the arc) down the right side, across the bottom, up the left side and back across the upper rim. Continue to do this (being careful not to cut yourself on the sharp edge

of the mirror near the rim.) until you feel a 'pull' from the mirror's surface. The sensation will be unmistakable. It will feel as though the mirror is actually stopping you from stroking it further. At this time, cease stroking the mirror's surface. Hold it up in front of you, gaze at your countenance in it, and let your mind be exalted toward your highest concept of God and say,

**O Eternal! O King Eternal! God ineffable! Thou who hast created all things for love of men, and by a secret judgment for the health of man, do Thou deign to look upon me (state your full name here) Thy most unworthy servant, and upon this my intention. Vouchsafe to send unto me Thine Angel Anael, even upon this mirror, who doth order, command and ordain his companions and Thy subjects, whom Thou has made, O Thou Almighty Lord, Who hast been, Who art, Who shall remain eternally, that in Thy Name they may judge and act justly, instructing me in all that I shall require of them.**

After doing so, place the mirror upright such that it leans securely against the wall itself.

Situate a red candle into each of the candlestick holders. Now, place one candlestick-candle assembly off to the left side of the mirror and another off to the right side of the mirror. Place them in such a way that when they are lit you will not be able to see the flame in the mirror, but yet their soft glow will still illuminate the mirror's surface, but barely. In front of each candlestick-candle assembly place a glass (ash) tray. Following this, place a single Wisteria incense cone in the glass tray to the right of the mirror, and a single cone of Saffron incense in the glass tray to the left of the mirror.

Light the candle on the left first, and then the one on the right. Take the Saffron cone, light it, and when it begins to smoke, place it back in its glass tray. Next, do the same for the Wisteria cone. Situate the glass trays with their suffumigations in such a way that they cannot be seen in the mirror, but that their smoke gently swirls across your reflection in the mirror. As the suffumigation continues to swirl, look into the mirror and say,

**In this, by this, and with this, which I pour out before Thy face, O God, my God, Who art blessed,**

Three and One, and in the most sublime exaltation, Who sittest above the Cherubim and above the Seraphim, Who wilt judge the world by Fire, hear Thou me! (Repeat this prayer three times.)

Take up the mirror in your hands, breathe upon the surface of the mirror three times and say,

Come, Anael, come, and may it be thy good pleasure to be with me by thy will, in the Name (make the Sign of the Cross over the mirror with your right hand) of the Father most mighty, in the Name (make the Sign of the Cross over the mirror with your right hand) of the Son most wise, in the Name of the Holy Spirit most living! Come, Anael, in the Name of the terrible Jehovah! Come, Anael, by the virtue of the immortal Elohim! Come, Anael, by the right arm of the almighty METATRON! Do thou come unto me (state your full name here, over the mirror) and so command thy subjects that in love, joy and peace, they may make manifest unto my eyes the things which are hidden from me. So be it. Amen.

While still holding the mirror in your hands, lift your eyes to heaven and say,

O Lord Almighty, Who doest cause all things to move according to Thy good pleasure, hear Thou my prayer, and may my desire be agreeable unto Thee! Lord, O Lord, if Thou wilt, condescend to look upon this mirror and bless it, that so Anael, one of Thy servants, may pause thereon with his companions, to satisfy me (here state your full name), Thy poor and humble servant, O God, blessed and exalted above all the heavenly Spirits, Who livest and reignest for ever and ever. Amen.

Now make the Sign of the Cross upon yourself and upon the surface of the mirror, being certain to trace the Cross on the mirror from top to bottom, and then from left to right.

Place the mirror against the wall, allow the indirect glow of the candle flames to barely illuminate its surface, and the swirling smoke of the suffumigations to move across the mirror's surface. Stare into the mirror, through the smoke, and say,

**Come Anael, come, according to thy good pleasure, and bring unto me he who will watch over me and mine and all that I assign him to according to the Office of his nature and my commands, both he and I always respecting the Law of the God, Lord of Hosts, and Father of All Creation! Come Anael, and bring him unto me! Bring unto me he who will fulfill my demands according to my expressed will!**

Now sit silently and continue to stare at your own reflection in the dimly lit mirror surface, and through the swirling smoke of the suffumigations. Do not strain. Simply stare at your own image. Shortly, it will begin to change. Strange, terrifying features will come over your image, and as they begin to fade in and out, prepare yourself for what is to follow.

As your image continues to change, you will suddenly become aware of either a hissing or rustling sound behind you. **DO NOT BREAK YOUR FOCUS OR LOOK BEHIND YOU!** Continue to stare. The sounds behind you will cease after a while, only to give way to something else. Something that will utterly terrify you at first. For suddenly—you will feel a strong grip on your left shoulder. It will be difficult, but **DO NOT JUMP UP OR LOOK BEHIND YOU!** Remain seated and continue to stare at your reflection in the mirror, despite your terror. It is then that you will see, in the mirror, your Watcher standing behind you. The terror will be overwhelming, but you must hold your ground. The hand will remain there for either seconds or minutes, but it will be there. Say nothing. When the hand's grip is removed, continue staring into the mirror. At this point the Watcher may either be visible or invisible, but it matters little, for he has appeared to you and is now and forevermore with you. Now say,



I welcome you, who have been brought to me by the Grace of Our Father, the God of All Things, and of Heaven and of Earth and of all that is in them, who hast seen fit to grant unto me the Great Angel, Anael, by whose power and authority thou hast been made real unto me! Enter now into my life, you who I now name (devise a secret name for your Magical Watcher: one only you will know. It is not be revealed to anyone, ever.) From this day forth, by the Ineffable Power of God, and by the power of His Great Angel, Anael, thou shalt serve me in those things which I find useful and necessary unto myself. I welcome thee, oh thou Watcher, who now bares the name I have given. (say his name again)

Look away from the mirror now and toward heaven and say,

I thank thee, Anael, because thou hast appeared and hast satisfied my demands. Do thou therefore depart in peace.

Return your gaze to the mirror and say,

Hear thou me (state the name you have given your Watcher) and be attentive unto my demands. I (state your full name) am he from who thou hast sprung through the Power of God the Father, and through the intercession and strength of the Great Angel, Anael! Listen to me, and be ever attentive to my spoken or mental words! I charge thee to do all I say, and quickly, that lies in thy Office, and which is permitted me and thee by God, and to stay with me for the course of my life upon this earth! I charge thee to follow me wherever my travels take me, to protect me from all harm, whether physical, psychic, or spiritual, or whatever kind soever, and to protect those others whom I charge thee to protect as well, and to protect all those material possessions of mine which I have and which I will have, at any time, and in whatever form, and to

**secure all for me as of this instant. Do thou attend unto me, and be ready and willing to carry out my commands when they are given. It is so.**

Extinguish the candles, exit the Magical Chamber without looking back at the mirror or around the Chamber, and allow the suffumigations to burn out completely. That is, the suffumigations will still be burning as you leave the Chamber.

Return to the Chamber the next day. Have with you a large, heavy cloth bag such as a burlap bag, and a new hammer which has never been used for any other purpose. Take the mirror, ceramic candlestick holders, and glass trays, place them securely into the bag, seal the bag tightly so as to prevent cutting yourself, place the bag with its contents on a hard surface such as the floor, and with the new hammer, smash the bag repeatedly, thus destroying the mirror, candlestick holders, and the trays. Finally, dig a hole in the East and bury the bag and its contents. The rite is finished.

At first, you will have a very distinct, subjective awareness of your Watcher. In fact, you will not be able to get your new creation out of your mind: this is as it should be. But as with all things, you will find that your conscious awareness of it will decrease over time. This too is as it should be. Mine has been with me for forty years this month in fact, yet I am rarely aware of it. That is, until I need it. Then, its reality for me is as great as the night on which I created it, all those decades ago. You will find this to be true for yourself as well.

When you need your Watcher to do something for you, do not fear that its 'leaving' to accomplish its task will leave you unprotected. These beings are as angels or the Fallen in that they are a conscious, intelligent energy. And as such, they are not limited by space or time. In fact, as with any of the physical forces, they have existed, exist, and will exist across all space and time simultaneously. Therefore, while it is off tending to things, you will also find that it is still very much with you, protecting you and yours, and your property. Remember also to treat this being with respect. It was created from and through you by an act of God through the intercession of the great Angel, Anael, and deserves the same respect and consideration you expect from others. Do **not** err in this.

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STUDIES IN THE GRIMOIRES  
THE FOURTH BOOK OF OCCULT PHILOSOPHY

PART II OF II

CONCERNING THE THREE BOOKS AND THE FOURTH BOOK  
SOME FURTHER COMMENTS

In the last issue of the Journal, I discussed the *Three Books of Occult Philosophy*, their actual authorship of which I mentioned was covered in my first book, *Ceremonial Magic and the Power of Evocation*, and flat out stated that—in my opinion—the *Three Books* cannot be used; at least, not at first. The reasons cited were the enormous number of circular arguments in the *Three Books*, their unbelievably bad rhetoric (poor, even for its 16<sup>th</sup> century Latin edition and equally so for their 17<sup>th</sup> century English translation) and the stilted logic, combined with dense ramblings; all of which confuse a specific point under investigation enormously. As a consequence, I concluded that *these three books are simply not needed as claimed, since they do not initially aid the Operator in any practical way whatsoever.*

Further, I mentioned that their format of presentation significantly compounds the usability issue even further, introducing no end of doubt into those conclusions the assiduous researcher will eventually come to after he or she has labored to unravel the mass of confusion as best they can. This, owing to the *Three Books*' absolute lack of interior logic which must be assumed, if any sense is to be made of the material given in them such that they can eventually be applied in practice.

I then went on to say that the *Fourth Book of Occult Philosophy*, which is actually a synopsis form of the *Three Books*, *is the most valuable single reference work available for those of us who work with Old System Magic.*

It was further pointed out that in the 1985 Heptangle Books edition of the *Four Books*, the publisher writes:

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

which sets the record straight as the *Fourth Book* actually being a ‘User’s Manual’ for Old System Magic. And this it most certainly is.

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

I further made plain that what I refer to as a ‘feeling-phenomenon’ is a “change-of-brain state”: one in which the magician perceives the outer world as a magical realm wherein all possibility exists. In other words, he or she literally sees the world as a place of magical existence; one in which even a drop of dew on a leaf in the early morning hours, will send the magician into a state of ecstasy or rapture. ***This is the 14<sup>th</sup> century change-of-brain state.***

*This is the state in which all Old System Magic must be performed, if it is to be successful.*

And finally, I strongly recommend that when the aspirant to Old System Magic is ready to study the *Three Books*, that is, after he or she has Comprehended and Apprehended the material of Section I of the *Fourth Book*, which is, **Of Occult Philosophy, or of Magical Ceremonies**, then and only then should one proceed on to Donald Tyson's magnificent tomb of the *Three Books*. (ISBN 0875428320)

So where does the above brief review of this Journal topic take us to next? It takes us to that quintessence for which all magicians of Old System Magic seek: to the ceremonial act of Evocation to Physical Manifestation which is represented by the *Fourth Book's* second section—**The Heptameron, or Magical Elements of Peter de Abano**. And indeed, this is where the problem comes in.

In my first book, *Ceremonial Magic and the Power of Evocation*, I sought to present as much as I could between the covers of a single book of the exact knowledge and conditions necessary; not only to successfully work this magnificent grimoire, but to provide a template-like process by which almost any grimoire could be successfully worked. In this book, I gave extensive commentaries for nearly every paragraph of the original *Heptameron* regardless of how brief many of those original paragraphs were. All this was with the intent of providing a flawless presentation of the ceremonial act of Evocation to Physical Manifestation and yet in such a way, that it would provide a seamless process that would work for this or nearly any other grimoire. And truly, from the hundreds of letters I receive each week from readers of *Ceremonial Magic and the Power of Evocation*, approximately 98% tell me they understand the text completely, and thank me profusely for having written it. Of those individuals, over 50% have already employed the instructions I gave for working the *Heptameron*, and have informed me they have either experienced success in Evocation to Physical Manifestation for the first time, or have experienced such "...incredible success in what occurred during the ceremony, and in the results I received from it..." Yet there is that 2% who for some reason, just do not seem to get it. About one-half of the letters from this 2% come from foreign countries. Hence I suspect there is a translation-language problem; one that prevents these earnest and sincere people from deriving from the book what I intended they derive, and that which they are so dearly seeking.

The other one-half is from other English-speaking people who still have difficulties with the text. It is to these 2% and what they perceive as the difficulties with either my presentation, or with the *Heptameron* itself, *i.e.*, its style, syntax, structure, and instructions, that Part II of this column will be devoted.

The letter that follows is from a young man in Greece, who I shall refer to as “Dimitris.” His letter exhibits a broad spectrum of concerns that others from this 2% generally echo, as well. By answering salient points herein, and adding additional material as seems appropriate, I trust I will not only be able to help the 2% but add further comments that will assist all readers of my book, work the *Heptameron*—and in effect, other grimoires as well—as easy as this particular area of Magic will allow. (My replies appear in boldface.)

*Dear Lisiewski,*

*I have been subscribed on “Howlings from the Pit Journal” and I’m grateful for your work. We all (the subscribers) see you as a teacher. Thank you for the time you dedicate to us.*

*I study the “Heptameron” (from your book and other publications you suggested) but there are a few questions raised that I can’t answer although I have thought over them again and again. Most of them, I continue trying to answer on my own but there are few that I can’t find an answer no matter how strongly I tried to search. I searched the web for discussions on the “Heptameron” and I even printed and read all the “responses to readers’ questions” at your site but I am still confused. So I decided to write to you as my last resort.*

- 1. The Heptameron says “let him enter the Circle and call the Angels from the four parts of the world, which do govern the seven planets...” Which Angels are these? I think it speaks for the seven Angels that traditionally rule the days of the week that is Mihael, Gabriel, Samael, Raphael, Sachiell, Anael and Cassiel. Is this the case or the Angels I have to call are for Sunday for example Michael, Dardiel and Huratapol? In addition in your book (commentary 17) you say that one has **only** to call the Angels of **the day he works** but on a reader’s question on the same matter (December 4 - December 10, Question No 1) you say “Then call upon the names of angels of*

*the four parts of the world for each day, including the day on which you are operating” ??? It seems so contradictory to me. Do I have to call their names only or do I have to mention the planet, metal, etc they rule?*

**Yes, the Angels for each day are those listed in the Heptameron for each day of the week, and they are to be called upon at the beginning of the rite. The apparent discrepancy between what I wrote in my book and what I gave on my website, arises from a generalization that had to be made when writing my book. That is, since no two individuals are the same, no two Evocations to Physical Manifestation will be the same. By the same reasoning, since no two magicians are the same, they will not prepare in the same manner, nor will they execute the process in exactly the same way either. This is not to mention the variations that will occur in the ceremonial performance itself, which is strictly due to the ebb and flow of events that are initiated by both the Operator and the ceremonial act itself.**

**My book is meant to present a ‘weighted average’ in terms of processes and procedures, all of which must be adjusted by the magician as he conducts the ceremonial act. In other words, if you begin the Operation and call upon the Angels of the Day of the Operation (only) and it is abundantly clear to you as you proceed that ‘nothing is happening,’ then—and only then—do you call upon the Angels of each day of the week, including the day of the Operation. In this way, you are enlisting the aid of these other beings; a type of ‘celestial coercion’ if you will, such that success in the work can be achieved.**

**Remember this. The first few minutes of an Evocation to Physical Manifestation will either give you signs and perceptions that you are on track, or else, that time interval will give you nothing. In the former case you continue to do what you are doing. In the latter case, you begin at the beginning again. In the case of the Heptameron, you would begin by calling upon the Angels for the Day of Operation. If those tell-tale signs that something is happening does not occur, then you go back immediately to the beginning and call upon the angels of the other days as well.**

*2. The Heptameron continues “Then let him call the Angels from the four parts of the world, which rule the air...” Once again I am*

*confused. I think, if it is Monday, I have to call from the East, Gabriel, Gabrael, Madiel, Deamiel, Janael from the West, Sachiel, etc. Am I wrong? The word “air” confuses me because in the “Considerations” in the second part these Angels are not mentioned as those who rule the air but as “the Angels of the first heaven.”*

**In your example, you are correct. You call the Angels of the First Heaven which rule on Monday, and which are to be called from the four parts of the world. Remember also, that before calling upon them, you would call upon the great Angels who rule the Air on Monday. That is, Arcan, the King; and Bilet, Missabus, and Abuzaha, his Ministers. Always follow the hierarchy, which here, is the Angels of the Day (Monday in this case) followed by the Angels ruling the Air on Monday, and then the Angels of the First Heaven, etc.**

*3. Then it says “and having implored specially all the names and spirits...” does this mean that I have to call every name that is written in the Circle? Do I have to do this only once or four times?*

**Most certainly! You must call out each name written in the spaces between the Circles. This is to be done once, only.**

*4. From my study so far I understand that the “Angels of the Air” (for example Samax, Carmax, Ismoli and Paffran for Tuesday) are the “bad ones” which are supposed to be called. Why then do we write their names in the Circle of protection? When I call them they appear in one form like one entity or like four entities?*

**These are not ‘bad angels.’ They are erratic, partial intelligences whose natures are as all of those whose nature is not ‘celestial.’ They are erratic as I have written so many times, and while they cannot be trusted, they are not malicious by intent: only by nature. In other words, it is their nature to deceive you, as it is yours to summon them. By writing their names within the outermost Circle, you are constraining them to witness you act and do what must be done to aid you; much like the use of the Curse of Chains in the Goetia is for summoning an obstinate spirit.**

**The particular Angels you cite may or may not appear, depending upon many variables in the Operation itself. Usually they do not: you will**



have a room full of enough manifestations without worrying if they will materialize as well. Besides, if these great Angels appear, it would be more than an beginner could handle. It takes decades of work and practice before such can be tolerated even by the eye, let alone interact with them on other levels.

5. *In your book you state that “the Circle in Figure 1” is not correct. Frankly I have studied it again and again and again and it seems correct to me! I think the Circle is complete! There are some mistakes as far as the names are concerned but I think that all the names are there...nothing is missing! Please help me. What is wrong???*

What I said in my book (page 138, paragraph two) is: “The reader will also note, that the middle circle given in Figure 1 does *not* have all of the names written in it that are called for in the instructions given above. This was simply a convention used by Abano to illustrate only key points in the circle’s construction.” There is a difference between complete and correct; and in the Heptameron, the circle is incomplete. In addition, there are no mistakes in the names, *e.g.*, Yayn being the name of the first hour of the night.

*Please if I am wrong in my thought answer me (I hope you do so) with an example of any day you want. I need the example in order to fully understand what you tell me. I really don’t want an immediate solution to my problems but I honesty tried my best before I decided to write to you.*

*Thank you for your patience*

**Yes, you do want to understand: I can see that. But really, in the end, your desperateness shows me that you also want an “immediate solution to your problems.” The book, *Ceremonial Magic and the Power of Evocation* is the most self-explanatory text I am capable of writing, and to which so many of my other readers have attested. And really, the “example” you ask for in your letter is a type of “plug-and-play” template that you can drop the details of any Operation for any day in the week into, and save yourself the work needed! This will not do! Neither my books nor those of any other serious author wish to provide a ‘recipe’ approach to this very serious work. There are so many**

subtleties and nuisances involved in such ceremonial rites as to boggle the mind: they cannot be reduced to the ‘recipe’ condition you want.

You have worked long and hard on this, but I can see there are matters you do not understand here: matters that are a function of your understanding and inner perception; a perception that reaches from the inmost levels of your mind directly into your consciousness. This understanding and inner perception can only come with time and practice. You are very young. No one—myself included—can give you the experience you seek. It will come, but only after your understanding and inner perception have been awakened and nurtured through study and practice. This you must achieve for yourself through doing your own work. I would also advise you consider seriously the exercises I have given in *Kabbalistic Handbook for the Practicing Magician*. While meant for people who insist on working the Golden Dawn system, it has other applications. That is, an application that can be devised by the astute student.

If the *Heptameron* is worked as I gave in my book, and the individual will diligently study and comprehend what is written there, particularly the commentaries, he or she will find that the *Heptameron* truly is the gem of the *Fourth Book of Occult Philosophy*. When used after studying the first part of the *Fourth Book*, and by integrating that knowledge into one’s own subconscious state of Subjective Synthesis, the reader will understand just how important the *Fourth Book* is, and why the *Three Books* play such a subservient role to it on a practical, day-to-day basis.

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## ANSWERS TO READERS’ QUESTIONS

Once again, the size of this issue has grown beyond the 15 pages, 8,000 words it was originally designed to be. This being the case, I will only answer three questions again in this issue, since we still have a fair amount of ground to cover. The Journal has not ‘hit its stride’ in terms of length yet, but it is getting there. It will be longer than the original 15 pages however, since I feel the longer it is the better. In this way, each reader will receive as much as I can give within each issue. Yet, I have much to do in other fields, and so must draw the line somewhere. As to its present format, it has

emerged: your very complimentary letters have confirmed that its structure should remain what it is.

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

**Question 1** — There is one matter I would wish to ask, perhaps it will find its way into a journal at some point since I doubt your busy schedule will allow an individual response. It deals with the procurement of the Sword of the Art stated within the Heptameron. Doing the necessary work, I have concluded that the following dates for 2007 are suitable for this matter:

May 22

July 24 (after 8:29 pm)

August 21

September 18

November 20 (after 11:23 am)

December 18

By my calculations, these dates are

- 1) Tuesday
- 2) Moon waxing to full
- 3) Moon in a fire sign
- 4) not under a retrograde Mercury (eliminating June 19 & October 16 from consideration)

I realize, from your statements that - barring the forging of my own sword - the purchase and consecration of it should take place on one of these favorable days. Herein lies my question:

Given the difficulty of finding a local retailer that sells swords, it may be necessary to purchase a sword over the Internet. Now, given that I place my order safely within one of these days and hours of Mars, that should fulfill the first requirement. The problem arises in that the sword would not come into my possession until a few days later.

My question then is this - if I purchased this sword on a favorable day, would it be possible to engrave and consecrate it on another favorable day? For example, could I purchase it on May 22nd and then put it aside after

receiving it until July 24th when I could engrave and consecrate it during a proper hour of Mars (after 8:29 pm when Moon enters Sagittarius)?

In short, **MUST** the sword be purchased and readied for use upon the same day?

Any help in this matter would be greatly appreciated. — David G.

**Answer 1** — This is an excellent question, David, as it addresses those changes in our society which the magician is all too often forced to contend with. Or at least, so it seems. Although I did briefly answer this query of yours privately, I am going to give a much fuller explanation here in order to help as many of our readers as possible, and as completely as possible. Allow me to explain.

First of all, realize that there is a difference between ‘purchasing’ and ‘taking possession.’ Yes, you can purchase the sword over the internet. But this is an ‘expediency,’ albeit a contemporary one. Surely, those of other centuries used similar expediencies to ‘get around’ the requirements. But always, with a price to pay as I shall note here a bit later on. If you do decide to purchase the sword in the manner you say, be certain to do so during the day and hour of Mars as you note. **HOWEVER**, when the weapon arrives, **DO NOT TOUCH THE BOX!** Make arrangements for someone else to bring the box containing the sword into your domicile and store it in a place designated by you. **THEN**, during a following appropriate day and hour ruled by Mars, open the box and take possession of the sword. There will be a ‘discontinuity’ in using this method of obtainment; and this discontinuity will show up during your first, and perhaps even second, Evocation to Physical Manifestation. But know this also: this discontinuity is usually not very severe.

In other words, it is **best** to find a place that sells these things, buy it and take possession of it all at once, under the proper auspices. Nevertheless, you do have an option here, or so it seems. But note this well: Old System Magic is **not** about ‘convenience’ as I have said so many times. Old System Magic is based strictly in efficacy; and the harder something is to acquire, the more efficacy it possesses. The more efficacy it possesses, the more power it lends to magical work. 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: all as one, single, action. Therein lies the power: **not** in ease or convenience.

As to your second question. Yes, you most certainly can engrave and consecrate it on another favorable day. You see, if you study the grimoires, you will find it well nigh impossible to obtain, prepare, engrave, and consecrate most of the Impedimenta of the Art during any given hour. Remember too, the length of the hours change throughout the day and night, throughout the four seasons. Hence the impossibility. There is no discontinuity in this, just one having to deal with a fixed, physical condition: time, and its ever changing features. So you are quite alright. But I would think carefully about purchasing ANY of the Impedimenta over the Internet or by using any other convenient contrivance. You are dealing with Old System Magic here—**OBEY THE RULES!**

**Question 2** —How do you go about integrating a grimoire, a system of magic, or a system of New Thought into your own subjective synthesis? How does one accomplish this?

What books would you recommend to learn how to integrate a grimoire, or whatever into one's subjective synthesis? — Matthew K.

**Answer 2** —Remember the model we use in Magic, and in any and all Occult work. It is the same one we use in Science, since we must always be as rational as possible. But in Magic, we use reason as a springboard only. After that, our Subjective Synthesis will take over—when it is built and polished properly—and do the rest. And the model of which I speak of here is:

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

You require no other books to ‘integrate’ anything into your subconscious state of Subjective Synthesis. You require only the application of the model above to the work to which you have set yourself. You would be surprised how many readers have written to me telling me of their success in applying the simple model above to their own work. You can do it too. Simply—get to work!

**Question 3** —I have been trying to obtain blessed chalk. I just had a surreal conversation with my local church. The lady that worked at the church all her life insisted that she had never heard of such a thing as blessed chalk. I mention Epiphany and had to listen to a short lecture on how it is not in the tradition of the Catholic Church to bless chalk...that that would be improper!

She insisted that I must be from a different country and while it may be in my traditional practices, it is not in theirs!

I got the same response from calling a roman catholic church in the next town. I am in a quandary. Apparently in MA, providing blessed chalk for epiphany is not a tradition. What do you suggest I do?

*Ironically, obtaining baptismal water was relatively painless and easy. Please mention to the readers of your newsletter that some churches perform public baptisms due to the large number that they do. All they have to do is attend one and wait until everyone leaves to obtain some baptismal water.*

Thank you again for your books and newsletter. I am about halfway to performing the rites from the Heptameron following fully the instructions therein.

I have followed religiously your rite with the olive oil, water and salt day and night. I swear I can actually feel some sort of energy during the short rite...is this normal?

**Answer 3** — So much has changed. This chalk was used by catholic priests to bless each parishioner's home the first week of January when I was a boy in the 1950s. It was used to mark three crosses over the doorway of the main entrance to the house, the names of the Three Wise Men who paid homage to the Christ Child being marked above the door as well. The priest would then give some of the blessed chalk—along with some Dominican Brand Incense—to the father of the household to use throughout the year. The woman you mention who pretended not to know what you were talking about either does not know what she is talking about, or suspects your motives, and hence is playing dumb. I feel it is the latter. The same with the priest. Remember, the New Age has caused such a ruckus with their public displays and attitudes, that if this were the Middle Ages, all of us would be burned at the stake as quickly as they could manage it.

The chalk can be had, however. I mentioned above (Answer 1) that efficacy is what Old System Magic is all about. It is no different here. You will simply have to keep going to churches asking for it, until some benign individual sees fit to give you a piece or two. But whatever you do be certain to make a very generous donation when you finally obtain it. Money is not an issue here: the efficacy and the expression of thanksgiving for having received it are the issues at hand.

There is one other way it can be had, but I think of it as a 'get away job' expediency, and recommend it only in a pinch. It will work, but since the full sacerdotal office is missing from it, it will not work either as well as it should or as you will want. Nevertheless, in this case, obtain some Holy Water from a catholic church—that is no problem—and some new, virgin chalk. Sprinkle the Holy Water over the chalk, making the Sign of the Cross with the water as you do and say,

**I bless and consecrate thee, O thou creature of chalk, in the Name of the Father, and of the Son, and of the Holy Ghost. Be thou a proper and fitting instrument for me in my magical work, and aid me in bringing about my will through that work, and through thy Holy Office!**

As to obtaining baptismal water. Absolutely. This is as I wrote in *Ceremonial Magic*. All you do is wait until the crowd leaves, and scoop up what you need from the baptismal font. No problem here.

Concerning the Rite of Aspersion as given in the first issue of this Journal. Yes, the effects you are experiencing are as they should be. You are performing the ritual properly. Do not doubt it. I know you are used to failure from having followed contemporary ramblings, but as you have found—and will continue to find if you follow what I teach—these Old System Magic rites contain the power that all of the nonsense available today promises but does not deliver. Welcome to Old System Magic!

The 'Aspersion field' as I call it will continue to build, and will do as I said: protect you from all evil, and bring opportunity to you. For it is as simple as this: Old System Magic works. I have so many letters from readers who are performing this rite, all saying the same thing. Their lives have turned

around. How else could it be? Spiritual force is being directed through the psychic faculties, that is why it is efficacious. And that is that.

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## EXPERIMENTAL OLD SYSTEM MAGIC

### THE BLASTING ROD — ITS PURPOSE AND USE

#### PART I OF III

When I announced the debut of this column in the first issue of the Journal, many readers wrote to me essentially asking: Blasting Rod? What is that? I heard about wands such as the Fire Wand and the Lotus Wand of the Golden Dawn, but what is this thing? Because of these numerous letters, I realized how almost all of you are truly coming over from the New Age, and hence have no background whatsoever in these things: a background you will need. In order to fill this void, I decided to begin this enquiry by doing two things:

1. Ask that you purchase a copy of, *The Book of Black Magic and of Pacts*, by Arthur Edward Waite
2. Begin our discussion by giving the sum and substance of that which Waite has expounded upon concerning the Blasting Rod (as found in the above book) in this column

As to (1) above. There are many editions of this book available, mostly cheap paperback and even hardcover editions whose depiction of the seals, characters of the Theban and Crossing the River magical alphabets, pictorial illustrations and the like are anything but clear; not to mention ‘editorializing’ the text which has rendered it an atrocious, and in some instances, inaccurate restatement of that which Waite actually wrote. Owing to these problems, I recommend the book be purchased from Health Research. Their website is:

<http://www.healthresearchbooks.com>



The ISBN of the book is: 0-7873-1191-X

The print quality of this book is exceptionally good, rendering all characters, sigils, artistic depictions of images, as well as the text itself, very readable and understandable. Clearly, their reprint has been made from an original copy of *The Book of Black Magic and of Pacts*.

When you obtain the book, I suggest you study the material both before and after the section on the Blasting Rod, such that you understand where this weapon fits in with the other materials of “The Initial Rites and Ceremonies” chapter in which the information on the Blasting Rod is given. Also be certain to re-read in the book the section on the Rod that I quote here. In this way, you will not only acquire a knowledge of the Rod and its use, but you will be prepared to enter into the deeper discussions that will be presented here in the next two issues of the Journal regarding this all important magical weapon. What follows next, are Waite’s comments on the Blasting Rod. (p. 155) To make for easier reading, I am placing the footnotes—pertaining to each part of the text in which they occur—in Normal 10 point text such as this. I trust this will aid you in putting all of this information together.

### § 3 CONCERNING THE ROD AND STAFF OF THE ART

“The great mystery of practical magic is supposed to be centered in the Magic Rod, and Eliphas Levi, who claims to have reconstructed the primitive ceremonial, but seems to rather have over-edited his materials, supplies a highly sensational account of its powers and an elaborate method of its preparation. For him it is the sign of the transmission of the magical priesthood, which has never ceased since the darksome origin of transcendent science. The operator is overwhelmed with precautions concerning the secrecy which must be maintained in regard to it, and dejected by the difficulties of its consecration. In view of such imputed importance it is curious that De Abano and pseudo-Agrippa omit all mention of this tremendous instrument, and the “Key of Solomon” dismiss it in a few lines of easy instruction. It would appear, however, that a staff and rod are both necessary, especially in Goetic operations, though their distinctive provinces are in no case described. 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.

“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.]

<sup>2</sup> 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.

“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.

“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>

4 This variation seems to reconcile the "Book of True Black Magic" with the "Key of Solomon," and is probably the true reading.

"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 Eliphaz 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>1</sup>

1 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: *Conjuro to cito mihi obedire* —I conjure thee to obey me forthwith.

This then, is what we know of the Rod of Power, or the “Blasting Rod” as it is also referred to in the literature. I have investigated the sources that Waite cites in this section of the *Book of Black Magic and of Pacts*, and while his descriptions are concise, they lack nothing which would either prevent the Operator from making the Rod, or lead one astray in the preparation and consecration process. Hence, in Waite, we have all we need to know to produce this most valuable of all the Impedimenta of the Art. In the next issue we will go into the mechanics of preparing this weapon, and in the issue after that, we will discuss its proper use in Ceremonial Magic. There is much hidden in what Waite gives here; and as usual, all is not obvious. It never is in Magic.

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## CONCERNING THE SUFFUMIGATIONS AND FIRE OF THE MAGICAL ART

### PART II OF III

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

In the first issue of the Journal, I discussed the important features of suffumigations, *i.e.*, the ‘virtues’ or magical properties that a given herb, wood, or oil possess, and stated that such virtues are not ‘released’ until they are activated by a convenient Fire built at the site of the Operation. It was also pointed out that the Fathers of the Grimoires most certainly did employ the terms perfumes, fumes, incense, suffumigations, *etc.*, in an interchangeable way when writing; but **not** in terms of their use. That is, they saw the use of herb, wood, oil, and Fire as a ***Cause-Effect relationship: one that was vital in producing the result the ritual or rite was designed to produce.*** They did not interpret these ‘suffumigations’ as moderns do today: as some convenient odor meant as a stage prop to ‘get them in the mood,’ or to generate a cloud as a ‘vehicle’ into which an evoked spirit was to manifest. There is a fundamental difference in understanding and establishing a Cause-Effect relationship in any matter, as opposed to using some ill-understood or misunderstood contrivance to add ‘mystery’ to those already sacred magical mysteries with which Old System Magic is concerned!

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

The explanation was given that of itself, the odor of any herb, oil or wood produces a change-of-state in the ambient atmosphere at the site of Operation. That is, a change in the physical atmosphere; one that is induced by the odor of the substance being used. In the same way, the Fire produces more than simple heat. It produces its own change-of-state in the ambient atmosphere at the site of the Operation as well. However, neither one—in or of itself—is either capable of, or conducive to, producing that ideal third

change-of-state required for the manifestation of the spirit (if the Operation is for this purpose) or for the intention of the Operation to be made manifest (over some interval of time).

The above explanation was elaborated upon by stating that the odor of the Suffumigation produces a single frequency, while the burning Fire produces another frequency in the atmosphere of the Site of Operation. Yet neither has the ability to support the Operation and its intention, until the Suffumigation and Fire are combined by the addition of the Suffumigation to the Fire. When this happens, a third frequency is produced—one that is completely different from either that produced by the Suffumigation itself or the Fire itself. Further, it was stated that it is this third frequency that enables both the manifestation of the spirit (if called for) and the intention of the Operation to successfully manifest in the world of form. ***Thus, the herb/wood/oil suffumigation constitute a CAUSE, and the Fire, another Cause. But when the two are combined, an EFFECT is produced: the effect necessary to support and sustain the entire rite itself.*** And while the other parts of the ritual, rite, or ceremonial action must also be carried out correctly for success to be attained, ***without the correct Suffumigation and Fire combination, it has been my experience that no magical rite—no matter how flawlessly carried out—will succeed unless this vital Suffumigation and Fire combination is seamlessly interwoven into the Operation.***

I further cautioned the reader to eliminate from his or her thinking that we are dealing with some type of magical ‘prop’ or ‘neat smell’ that is supposed to get us ‘into the mood,’ but rather, remember that we are dealing with components of a solemn rite; components that are necessary for the intended effects to manifest in the world of form; components that are very similar in form and purpose to the numbers of a combination lock that—when dialed in the correct sequence—open that lock for us, so we can obtain that which we desire. You would do well to consider this argument and its line of reasoning in further building and polishing your subconscious state of Subjective Synthesis.

The herbals I recommend were listed: *The Herb Book* — by John Lust, *Culpeper’s Color Herbal*, edited by David Potterton, and *A Modern Herbal* — by Mrs. M. Grieve in Two Volumes. (Volume I, A–H; Volume II, I – Z) And in fact, I made the statement, “...these are all the herb books you will ever need.” And they are. By learning what they have to offer, there are

virtually no rituals, rites, or ceremonial actions that the magician cannot put his or her hand to Suffumigation-wise, as all are either clearly spelled out or can be extrapolated from the information given in these amazing books of Herbology.

Now, after giving you a brief review of what was covered in the first issue of this document, it is time for us to move on to an examination of this matter of Suffumigations and Fire of the Magical Arts and Sciences proper.

### **THE PREPARATION OF THE FIRE**

Preparation of the Fire, you say? What's this! Surely, all I have to do is light a cube or disk of 'Insta-Lite Quick-Start' charcoal and I'm done!

No, you are not. Remember, this is Old System Magic. We use what the Fathers of the Grimoires used; not some quick-fix, wiz-bang modernization that supposedly will allow us to 'get on with the work.' And no, we are not 'mimicking' the old magicians when we do such things. We are dialing those same numbers in the combination lock—the ritual, rite, or ceremony that they used—in order to produce the same effect they produced. We are communicating with our well-built, polished subconscious state of Subjective Synthesis, allowing the energy-geometry of the force of the ceremonial rite to flow through us while retaining its exact geometrical shape, and through us, into the rite, and out into the world of form to produce what we want, by having it initiate the 14<sup>th</sup> century brain changes that will allow the Operation to succeed to the extent that it was designed to succeed. THIS is why we do what we do, and why we pay attention to the mechanics behind the 'why' of what we do. And to do this, we must do some simple analysis that will reveal things that normally would escape us.

The early magicians did not have a local supermarket or 'head shop' where they could purchase instant lighting charcoal. In fact, they didn't use charcoal at all, because they did not have access to it. Charcoal is, after all, the carbonized remains of burned wood—of various kinds—that are compressed under high pressure to form those little cubes of which we have become so fond. And 1400-ton hydraulic presses did not exist in the 14<sup>th</sup> century. What they used were woods of various types as called for in the

Operations. For instance: in the *Grand Grimoire*, the “Karcist” (magician, or Operator) as he is termed in that text, is instructed to use “White Wood”—which is actually Willow—while in the *Heptameron*, all we are told is that “...The fire which is to be used for suffumigation, is to be in a new vessel of earth or iron...” with no mention being made of the wood to be used. (In fact, when not specified by a grimoire, the wood of choice is always the “White Wood” or Willow, of the *Grand Grimoire*. I have found it works flawlessly every time.) Yet in the Greater Key of Solomon, all we are told is, “...light the fuel in the earthen pots...” These grammars are not speaking of the Suffumigations proper here, but rather, the heated platform upon which the Suffumigations are cast—what we consider to be the charcoal or the “Base Fire,” as I term it.

So what do we do when it comes to practical work? *We use the specific wood as the Base Fire if the grimoire being worked from specifies it. If it does not, then we use Willow, or—since all burned wood is reduced to charcoal, and it is this which actually provides the highest temperatures for the Suffumigations to continue burning throughout the rite—we can use readily available charcoal if we treat it in the following manner. I have found this not only to be consistent with the interior logic of every grimoire, but, importantly, I have found that it works.*

You see, it is not enough to ‘assume’ we can do this or that; that we can use this or that. We must be able to *analyze* and *understand* the *fundamental principles* upon which a given phenomenon rests, in order to know not only *why* we are doing *what* we are doing, but to understand *why* a particular thing is required, and *how* it is to be implemented in practice. THIS is the task of the Old System Magician—his or her task is the same as that of the scientist; for Magic is not simple an ‘Art’—it is also a ‘Science.’ And THIS analytical process of the mind IS the ‘Science’ part of the ‘Art and Science’ we have been told for so long that Magic is. As to preparing the charcoal as the Fire of the Art:

Purchase briquettes as are used for picnics, but they must not be the ‘quick-lite’ variety. They must not contain any naphtha or petroleum products that give them the ‘Quick Lite’ characteristic. Take the briquettes needed for the Operation, and with a hammer and chisel, split them along their edge such that their open face is flat, while their outside conical-shaped bottom remains intact. Split as many as you need, and then place all into a container containing ‘antique oil lamp’ oil until they either float in, or are submerged



in the oil. In this way, they will absorb the oil through the rough, porous flat side, and burn consistently and evenly throughout the rite. (NOTE: the oil that is used in these lamps is a vegetable-based oil that does not contain any petroleum products. It is much like the olive oil that was used in ancient Egypt to fuel the ‘magical lights’ for Egyptian ceremonies and rituals. Once again, it is not easy to obtain, but it can be had—with enough work.) When lit on their edges at the appropriate time in the ceremonial act, they will provide the magician with that proper ‘Third Frequency’ which is so important to the rite itself. That is, we want the ‘Fire-Cause’ discussed above to be the correct one. One that resonates with the ceremonial act proper, as it was conducted centuries ago by the Fathers of the Grimoires. Thus we too can produce that ‘Third Frequency’ which allows for the materialization of what we are after.

In Part III, we will deal with the Preparation of the Suffumigation proper as we did here with the Fire. 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 give you the base upon which you will operate your rituals, rites, and ceremonies successfully.

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## SPECIAL ANNOUNCEMENTS

My sincerest thanks to those of you who purchased my latest Occult Horror novel, *NightShadow*, which deals with the true purpose behind that blackest of Old System Magical practices, *Infernal Necromancy*. I was very impressed with its sales figures. They were extremely good—not so coincidentally—after I made my announcement of its availability here in the first issue of the Journal. Again, my sincere thanks to all of you. Your patronage helped the book ‘take off’ as far as I am concerned. And from the letters I received from its readers, I am more than happy that you enjoyed it as much as you did! In the end, that is why a writer writes: to make a difference in some way in the readers’ lives. Yes, there are the royalties. But in this business, if anyone thinks they will make a living at writing—at least in the Occult genre—much less make a fortune in this field—well, they are

in for a surprise! It may be possible. But if so, I have yet to see it. Indeed, there are many top name authors I personally know in this field; and to a man and woman, they all have echoed similar sentiments.

For those of you who have not yet taken a look at it, you may do so by placing the following URL in your browser and hitting <enter> It is much less expensive when purchased directly from the publisher, than it is from Amazon.com and the like. You just might be pleasantly surprised if you take a look!

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

The next book, *The Altar Path*, is now available. A brief description of the plot follows:

Defiance, Pennsylvania, has disappeared from the map and memories of everyone who ever knew of it, except for three men who grew up there. Neil Lesko, an American scientist living in Scotland; Virgil Romanoff, a Catholic Priest; and Michael Kelly, a man whose overwhelming hate drove him to seal off the town from the world by the blackest of magical practices. The two former friends, Lesko and Romanoff, are forced to renew their friendship, and confront their own dark past in the occult sciences. Together, they must return to the place where Defiance once stood, and find a way to penetrate into the "Experiment of the Veil" that conceals the town.

Accompany Lesko and Romanoff on their desperate flight from Europe to America. Follow them as they use reason and half-forgotten magical practices to confront the world of magical chaos and human insanity that lies waiting beyond the 'Veil.' Struggle with them as they overcome their own weaknesses and fears, calling upon the courage and valor that resides in the Powers of Light. Stand with these warriors, as they give final battle to

the evil that is Michael Kelly and his demonic minions at the end of *The Altar Path*.

It can be viewed at the following URL:

<http://www.authorhouse.com/BookStore/ItemDetail~bookid~45996.aspx>

*Geometries of the Mind* is being reissued in a new edition as well. It will be available from Author House, within the next 30 – 45 days.