

Episode #008 – That Old Black Magick

The Infinite and the Beyond

An esoteric podcast for the introspective pagan mind hosted by Chris Orapello
www.infinite-beyond.com

❖ Show Introduction

- Its Wednesday, October 21st 2009, thanks for joining us again. MM, BB, 93, hello and welcome to the eighth Episode of “The Infinite and the Beyond,” an esoteric podcast for the introspective pagan mind. Where we explore a variety of topics which relate to life and one’s unique spiritual journey. I am your host Chris Orapello.
- Intro music by George Wood.
- In this episode we take a (88 words)
 - Personal stab at the concepts of Good and Evil.
 - We look into the Principle of Polarity in our journey through The Kybalion.
 - I read listener email and announce a contest for this episode.
 - And we address the controversial idea and existence of Black Magick from a traditional as well as from a philosophical perspective.
- Nice to be back. Sorry for the delay as its been about 8 weeks since episode 7 and working on this edition of the show has been one of a couple of things drawing my attention the past several weeks. I do apologize and as I hope you all know it’s all about the quality and not the quantity here at The Infinite and the Beyond. As every episode carefully crafted for your personal enjoyment. I have a great episode plotted out for you and without further delay let’s get into some announcements.

❖ Announcements

- (Background Music: “Black Magic Woman” by Carlos Santana)
- Desktop show graphic.
 - Link located in the blog and in the show notes.
- The 6th annual South Jersey Pagan Pride Day just took place on Sunday October 11th in Cooper River Park in Merchantville, NJ. The event itself went very well and thank you to everyone who volunteered their time and attention to making the event so successful. For those of you who were unable to attend, the weather could not have been better for an outside event except for it being such a windy day. I even managed to do some interviews which I hope to compile into a Pagan Pride Episode for the next podcast. Though the wind caused some microphone interference at times so I will just have to see what I have to work with from those recordings. I’m not sure if I will be able to use them or not as I have only listened to several minutes of the recordings so far.

I’m also going to arrange to rerecord one of the presenters and meet up with one of the other organizations who were at Pagan Pride Day to create a show spot on them. So, if everything works out, episode #009 will be a pagan pride day episode and may even be a long show at that if all the material I have and plan for works out.

- For future information regarding the south jersey chapter of the pagan pride project visit their website at <http://www.southjerseypaganpride.org/> and this link will be included in the show notes and can also currently be found on the show website.

❖ Thank You!

- Chat Room?
- Thank you to Marty, Susan, and Dave from the Pagan Centered Podcast for joining the Yahoo Group.
- Thank you to Fire Lyte from *Inciting A Riot* for mentioning the 7th episode of this podcast on your blog in your post about defining pagan(ism). A link for his blog, *Inciting A Riot*, can be found on the links page of the show website which is www.infinite-beyond.com.
- Thank you to Gene and Bryan from the Hometown Tales Podcast for playing my show introduction for their 293rd episode. Their show can be found at www.hometowntales.com and they do live weekly shows on UStream so listeners can chat and interact with them as they do each episode.
- Thank you to NeoWolf, Artremis, and Paragon for joining the show forum.
- Thank you all of you who have joined the Facebook group in the last couple of months as we now have over a 130 members.
- Frappr Map has 15 new people listed since I last mentioned it. I just want to say hello to...
 - B and Ba of Osiris from Washington state
 - Ken and TP from NJ
 - Thunder and Jay from Alabama
 - John and Amy from Pennsylvania
 - Kitteneyez from Connecticut
 - Naya from Tennessee
 - Asterius from Florida
 - Tempus from Michigan
 - Richard from Missouri
 - Diana from Nevada
 - Oberon Whitethorn from South Carolina
 - Zaron Hicwitch from Wyoming who produces a -new podcast called Hicwitch that can be found listed on the links page of the show website. Zaron currently has five episodes.

- Welcome to the Frappr map and thank you very much for joining!
- It’s always great to know where people that listen to the show are from.
- Last but not least I would like to thank anyone who has been promoting the show including any podcasters who may have mentioned this podcast on their show in the recent months as the downloads have been pretty consistent and strong for the month and a half with occasional spikes in the numbers at least once a week which always seemed to indicate that someone has been mentioning the show. Thank you to those of you who have been spreading the word about The Infinite and the Beyond I only wish I could mention you by name to show my sincere gratitude for your support. Thank you very much everyone!

❖ As of Late...

- (Background music: “?????”)
- Happy BELATED Equinox Everyone! I spent Mabon in Pennsylvania after not having been to one of the sabbats since Beltane. It was nice to see everyone there and some of them managed to make it out to South jersey Pagan Pride for the event and for my workshop on Pagan Podcasting which went well. If anyone it interested in the material I presented, there are pdf versions of the handouts available on the blog. Just click a side tag for either episode 6, 7, or 8 and that will take you to the entry. I mentioned the workshop or south jersey pagan pride in all of those episodes so I linked the handout entry to those episodes for the benefit of the listeners.
- And since it’s October and that time of the year the guys from Haunted NJ are lecturing in NJ and NYC area and I have finally been able to see Gordon Ward from HNJ lecture in Cherry Hill, NJ about his new book *Ghosts of Central New Jersey: Historic Haunts of the Somerset Hills*, which is a great read combining witness accounts, folklore, his own personal experiences, and history of specific locations is central NJ. (If you’ve seen the first Harold and Kumar movie, there is no White Castle in Cherry Hill, NJ. All the White Castles are actually in North Jersey where Gordon is from). *Ghosts of Central New Jersey* is already on its second printing and is available at your local bookstore or if you like, purchase a copy from Gordon himself by visiting <http://www.gtwservices.com/>. If you have a chance to see him lecture be sure to attend as he does a great job, with his presentation and information just like all the guys from HNJ. I believe Gordon and Garrett are both lecturing into November so contact HNJ through their Facebook page for a listing. I’m not sure if Al Rauber is doing any lectures, but he will be down in Cape May NJ Halloween weekend to host the Original Haunted Cape May Tour and a link for his tour will be found in the show notes.
- (Music fade)

❖ Promo, sound clip, or something to break up things up here.

❖ **Opening Dialog: (foundation for the episode)**

- So, now that we’re alone and I have your attention... You practice magick right? But do you practice... (Bach’s Toccata) Black Magick?
- Background music: ??????? by ???????
- Being a pagan podcast, you’re probably wondering why the hell I am focusing an entire episode on black magick? That’s a fair question. After all, black magick and the idea and stigma behind it, is something many pagans strive to separate themselves from as its tough enough dealing with convincing people that we’re not evil and that we don’t eat babies and here I am doing an episode on Black Magick.
- I know, I know... bear with me.
- The myths surrounding the idea of black magick have always intrigued me. Growing up I always had an affinity for the dark and mysterious aspects of life. So, it was only natural for me to buy and read any book dealing with the dreaded dark arts. That is until I grew-up and matured in my understanding of magick and the world when I realized some things about the existence of Black Magick which this episode will address.
- As pagans and mostly practitioners of magick, I think it’s safe to say that most, if not all of us, have, upon revealing our interest in magick, experienced the black magick question from others. It’s usually the immediate follow up question to any mentioning of spells or magick to a non-magickal practitioner. After all people fear what they don’t understand and often expect the worst in regards to that which they are ignorant of.
- In this episode I’m going to address the idea of Black Magick from various perspectives one being a philosophical perspective and the other which views Black Magick as a tradition and culture of magick. Don’t think I’m going to advocate or attempt to introduce Black magick into paganism. Because I won’t be. This episode is simply an exploration of the subject as with every episode, and I hope you enjoy it.
- On a personal and practical level if you’re currently frowning upon the theme of this show, considering to not listen to this episode or perhaps thinking messaging me about theme, think about it this way, looking into something which is in direct contrast to one self enables one to have a better understanding of who they are as a person. Kind of like living in or visiting another country, meaning in such a situation one really begins to see them self for who they are due to being forced to live in a different environment, because after all we tend to grow so accustomed to how our lives are, that when we no longer have our comforts and vices at our disposal we are forced to recognize and address our own intricacies in order to find solace. So, the contrast you might find by listening to this episode may be a good thing and strengthen not only who you are as a pagan, but also as a person and practitioner of magick.
- Exploring the ethics and philosophy of magick also helps us tackle an interesting issue that being, the existence of good and evil, because as pagans good and evil are generally not archetypes or concepts found in our

theology, because pagan theology is often based upon nature and after all good and evil do not exist as individual things in the natural world as they are purely human concepts.

- An important catalyst for this episode and the black magick theme was primarily timed and inspired by the Principle of Polarity from our journey through the Kybalion. It addresses an issue many of you may already understand, but if it happens to be new to you or if it twists your brain a little, don't worry the pain is minimal and a little bleeding should be expected.
- And for the sake of this episode it would only be fitting that we begin our exploration of Black Magick with a look into good and evil.
- (G W Bush “good and evil” sound clip for transitional purposes)

❖ Segment: The Reality and Problem of Good and Evil

- (Background Music: “???” by ???) – Something quiet and contemplative
- I know that was an easy clip to play. After all many of us heard those words a lot after the attacks on The World Trade Center in NYC. I know I got really tired of hearing about Good and Evil and Evildoers during that time. I remember being frustrated over the constant use of the terms and the blaring generalizations it presented about life and the state of the world.
- I remember having heated arguments about former President Bush's insistent use of good and evil in so many of his speeches. I remember people trying to debate my statement “that good and evil don't exist” with examples of their obvious existence by responding with “So, a murderer isn't evil? A rapist isn't evil?” to which at the time I was unable to properly defend my position as I lacked a detailed understanding to back up a statement which in my heart I knew was accurate. In response to those statements years later I would have replied with, “Evil? Cruel yes, wrong yes, immoral yes, but evil? Meaning, yes they are an evil, but they are not evil itself, those acts are not a complete substitution for the word or concept as they're not synonyms for the term evil. In modern society our understanding of those acts in relation to what we understand to be evil causes us to refer to such acts a being evil, but that does not make the acts themselves the absolute embodiment of evil. They're just wrong by society's standard and expectation of conduct and in how we treat others. I realize these statements are more concerned with semantics, but how can we communicate properly if we use words poorly and how can we properly approach living if we speak inaccurately or allow such gross generalizations of the world to occur?
- Good and evil are, in my opinion, two of the most motivating and ego driven ideals established and harbored by mankind. They have been used to justify hatred, to fuel war, to explain murder, and to create nations. It would seem that such a motivator would be rooted in substance rather than ideals. To be made of something which we can all truly know and touch. To be things which we can distinguish and point to without confusion or

debate. But the problem with good and evil is that they are not tangible objects or pieces of material which can be touched or picked up like in Terry Gilliam’s movie *The Time Bandits*.

- (“It’s evil” - sound clip from *Time Bandits*)
- In regards to the existence of Good and Evil, does something exist because we have a word for it or because we can name it? From a magickal perspective, by acknowledging something we give it power, and thus it would follow suit that by not acknowledging it we drain it of its effect or perhaps wipe-out its very existence. If this is the case, why foster and nurture the term “evil” when in most situations, when it is used, other words can be applied which may better represent the situation? In response to that question I would say that using a term like “evil” is easy, but at the same time denotes a lack of understanding and oversimplifies the subtle details of a particular situation.
- Is it truly that easy to classify a thing purely by its appearance? To whittle a thing into one of two categories like good or evil. To sum up existence as being black and white. To figure everything out with certainty as if life were indeed that easy to decipher. If life were truly that easy, there would be no conflict. There would be no disagreement. And we know that life isn’t that easy because we still have all these things. After all, we can witness these things in the world on a daily basis.
- But the problem with good and evil as concepts is that they are often used as absolutes and because we still have conflict in the world we know that as concepts they are subjective and therefore are unable to be used as absolutes because their application and implication is often contradictory. Meaning what is good to one culture is often considered to be evil in another contradicting the reality of thing in question.
- Since we are unable to determine with absolute certainty what good and evil truly are it would only be logical to relieve humankind from its dependence on such a subjective understanding of reality. Because those who understand, know that we are all sitting within in Plato’s cave and for those of you who may not know about Plato’s cave, it’s like the matrix from the *Matrix* trilogy. How do we know when we are no longer plugged in? How do we know when it’s ok to make any presumptions about life? How do we know when it’s ok to understand existence through the eyes of the proclaimed creator? How do we ever know that what we are being told, what we hear, or what we see is indeed how the world truly is?
- To play off of Plato’s cave... If you were aware of the cave, despite what I tell you, you would know that I’m not a talking rabbit because your greater understanding of the world would contain the realization that there is more to the world than what you are able to perceive and understand. But if you were unaware of the cave in which you sat you would think everything you perceived was exactly the way things were and may even be thinking that I’m a talking rabbit, because I alluded to the possibility.
- If life were as easy to understand as some would make it out to be, it would have been foolish of me to have asked such questions previously. There wouldn’t be philosophers or scientists and we wouldn’t have

subjectivity and objectivity to contend with and none of this isn't arguing that some level of agreement can't be achieved in relation to our individual perceptions because although we may agree on what color red is, we may not all be perceiving the color in the same manner. Meaning we're all able to pick out red, but if we were able to see through each other's eyes we may actually be perceiving red in a variety of ways.

- Unfortunately despite the greater reality the world presents to us at times, evident by its contradictions and complexities, there are some who are still unaware of the cave. These individuals neglect to recognize the subjectivity of their unique perceptions of life and often tend to think everyone views the world in the same way and manner as they do and that their understanding of the world, based upon their perceptions, is total and complete.
- The idea of good and evil being absolutes, meaning there being an absolute good and an absolute evil, is often attributed to the development of monotheistic thought because by only having one deity in a religious cosmology and who is the source of everything it would be assumed that that which is in line with the creator is then Good and that which is against the creator is then Evil. This is often the method of logic applied, simplistic and easy. However this ignores that everything in existence is the result of the creator including evil. So, to continue with maintaining a good creator, other paths are taken to justify the existence of evil, like the fall of man, free will, or even a tempting archetypical being used to personify evil itself, but regardless, if all existence is attributed to a single source then everything in existence stems from the source. This then forces one to readdress an understanding of the source or readdress the reality of good and evil.
- For example, during Late Antiquity, the nature of the creator and of good and evil was a point of contention in early stages of monotheistic thought between the Neoplatonists, ancient Hermeticists, Gnostics, and the early Christian Church as each viewed God in a different manner which affected their view of the world and their understanding of good and evil. For example, Neoplatonists didn't believe in an independent existence of evil, but believed that God was good. The ancient Hermeticists, as stated in the First Book of the Corpus Hermeticum generally viewed *God as Good and Man as Evil*, which could just as easily imply perfect and imperfect. The Gnostics, however viewed the world as being flawed and in turn related this to the condition of God, which caused them to also view God as being flawed. While Christianity often attributes evil to being the fault of man and that God is all powerful and good. These theological examples are reminiscent to the problem of evil which is a debate of philosophers such as Epicurus who takes a similar approach to God as the Gnostics. One example of Epicurus' approach to the problem of evil states that if a perfectly good God exists, then there can be no evil, and since there is evil in the world then a perfectly good God does not exist, relating the knowledge of what we know about the world to imply an understanding of the divine. In other modes of thought, good and evil are determined in other ways. A Utilitarian approach to good and evil is based upon the majority. Stating that, that which is good is that which provides the greatest happiness to the greatest number of people and then the

opposite effect would then indicate that which is evil. A Humanist would argue that the typical ideals of good and evil are not viewed as being supernatural forces in the world, but instead are rooted in humanity and as a result can be undone or caused to be by human action, interaction, or counteraction.

- But as Pagans, being a community of people who often have an allowance of personalization within their faith in regards for one’s ethics and morals, good and evil take a much more personal and subjective role in life and are more difficult to determine in a greater sense. In Wicca, determining good and evil would be a matter of analyzing harm and what harm implies, which is often a heavier debate than many realize especially those individuals who happen to be environmentally conscious or even sadistic or masochistic in nature. A contradiction often experienced by hedonists who would breakdown good and evil into pleasure and pain, which, for some of us are one in the same. In Thelema good and evil would be dependent upon one’s Will. That which is in alignment with one’s Will, regardless of the concerns of society and the rest of the world, would then be considered good and the contrary would be evil.
- As Pagans, whose understanding of existence often stems from the natural world, do we feel that good and evil exist or are they just ideals? And whatever the case may be, how do we know them to be what they are? For a lion who kills a young elk for food does so for survival at the expense of the young elk. Would the lion be considered as evil for killing even though there was no malice or cruelty established by the lion and possibly even no remorse for the life of the elk. Since such an act was done for food, being ignorant of the elk’s place in the world, and is considered by most to be a part of the natural order of life, can this be considered as being wrong or evil in some way? If not, what would have to be in place for such an act to become evil? Would the lion need to feel remorse or recognize his actions as being wrong for the act to be wrong or would other lions needs to view his actions as being wrong before he could be labeled as such?
- We as pagans experience a more complex reality to this problem because most of our beliefs often stem from the natural world and we are also often polytheists. If one were a monotheist then determining such a thing as good and evil would be much easier as explained earlier. If one were a polytheist which God or Goddess would one base their understanding on? Would the various perspectives conflict? As a community, if we base our understanding of divinity on nature, how do we recognize good and evil in the natural world given the examples mentioned earlier with the lion or perhaps in regards to the idea of causing harm? If we based our understandings on the natural world would good and evil be recognized or for that matter be needed? And if we are unable to recognize evil in nature why should we even consider its very existence?
- The problem with good and evil is not with how we define or recognize them, but the problem lies in the world’s insistent use of them to justify their realities and their actions despite the contradictions they, as concepts, create and the conflicts they cause. Perhaps with the development of the world as a whole our understandings as a species will one day eliminate the need for such ideas. Because by dividing up the world would not we also

be dividing ourselves? And as divisions are continued to be made in the world the further we argue with that which makes us what we are as a population and species. For if harmony and reconciliation cannot be achieved within the self how can we ever expect to forge such achievements within the greater world? I fear that the longer the ideas of good and evil are utilized and pushed throughout the world, the longer we go without understanding and acceptance, the longer the potential for conflict will continue to be present.

❖ **Promo**

- Witchery of One with Jay O’Skully
- (“Now we’re cooking with evil gas” – Pit of Ultimate Darkness – Kids in the Hall Sound Clip)

❖ **Segway** (out of good and evil and into black magickian)

- Hey welcome back. I think that segment was more difficult to write than it was to listen to, but if I am mistaken I apologize for how wondering the discussion may have seemed. Discussing good and evil can be a difficult thing to do, because of the complexities the ideas present and the often tender nature the issues themselves contain for people. The issues themselves then play into what we often know and regard as being black magick. History even illustrates this as the subject of black magick itself has been written about an eluded to for centuries.
- And did you know that there are half a dozen or more websites online which offer black magickal services for a handsome fee? They offer all sorts of things like power, riches, and more. Some of them offer training classes and some of them reveal special banishing rituals on their websites, exactly like the ones written by Mathers from the Golden Dawn. And all the ones I looked at seemed as if they were probably designed by someone who listens to way too much heavy metal music and lives in their parent’s basement, but that’s me just making assumptions. I don’t really know these things. I’m sure that whoever designed and runs the websites I looked at, are very friendly, knowledgeable, and respectable individuals who don’t where eye liner or spend most of the week nights trying to look scary in a mirror. I don’t think they would do that. Though one interestingly looking gentleman professed to have a full understanding of the Necronomicon. Huh? Pretty spooky. Wow, it is so nice to see the dark arts alive and well on the internet.
- But in case some of you out there aren’t professed experts in the darks arts like some of the individuals I found online please enjoy this episode’s historical installment of A Corner in the Occult.

❖ **Segment: A Corner in the Occult: The Black Magick Tradition** (approx. 1300-1500 words)

- (Background Music: “Piano Quartet in g 3rd Movement by Mozart” performed by Linda Holzer)
- Hello and welcome to “A Corner in the Occult” Where we focus on one part or person from the history of occultism. In these regular segments, I touch upon many aspects of the occult and I hope to offer you

something new or at least something to think about. The information presented is always done so in the best manner possible in regards to its content and accuracy depending on the available sources. There is a lot in occultism that one may never choose to look into, and here you have the opportunity to learn about something which you may have never bothered to investigate. And oddly enough there are a lot of people who may not be that aware of what today’s topic is on...

- The ambiguous magickal tradition often referred to as Black Magick stems back to Late Antiquity and strangely enough is often affiliated with the early years of Christianity. Being associated with dark, mysterious, and morbid practices, traditional elements of Black Magick often deal with animal sacrifice, personal and social sacrifice in the form of dieting and daily devotionals, grave robbing, spirit and demonic evocation, necromancy, pact writing, and more.
- By tradition, in regards to black magic, I am referring to what is revealed by the handful of specific magickal texts which are often viewed as being morally questionable and whose contents are not for the faint of heart. The three more popular and well known texts typically regarded as being books of black magick are The Grimoire Verum, The Grand Grimoire, and The Grimoire of Honorius which are usually the most talked about and often featured of the old grimoires.
- Other texts include: The Sworn Book of Honorius, The Black Pullet, the Sixth and Seventh Books of Moses, The Greater and Lesser Keys of Solomon, and even H.P. Lovecraft’s famous text The Necronomicon.
- The majority of these texts developed during the middle ages, through the Renaissance, and into the early modern period with the primary three mentioned earlier being attributed to the Renaissance, which is a time period more often known for art and its artists than for its dark magickal practices.
- It can be said that the black magic tradition grew out of Christianity’s influence and presence across Medieval Europe as many of the pursuits, goals, and practices found in the Grimoires deal with aspirations and desires often contrary to the teachings of the Church. For example, ways of obtaining the favor of others as well as those of the opposite sex and means of increasing one’s wealth and status were among some of the reputed benefits offered by the aforementioned documents.
- The Grimoire Verum explains extended and various modes and manners of achieving one’s desires. Such as *How to make oneself invisible* using seven beans and a human head, *How to make a woman dance nude* using a parchment and bats blood, or *How to make 3 girls or 3 gentleman appear in your room, after supper* who, while entertaining you, could be asked of the whereabouts of hidden treasure, just to name a few.
- According to The Grand Grimoire it is written that to render oneself favorable to judges that upon seeing them, one is to say the following words, “Phalay, phalay, phalay: preside in my favor, let your power sparkle, make me happy.” And to find out whether a woman can have children one is to take the fat of a hare, melt it in hot water;

and the woman in question should drink it on an empty stomach where afterwards she is to take a hot bath; if the unusual concoction gives her a pain in her stomach then she can have children, otherwise not.

- The Grimoire of Honorius, however, is another mystery as it alludes to and even requires that the user of the book be an ordained priest or perhaps even the Pope himself as is so alluded to by the title of the book. Honorius, implying Pope Honorius III who, at around the age of 68, became the 178th pope of the Catholic Church. Though the Grimoire named after Honorius III was first published in Rome, it is highly doubtful that Honorius was the author of it because it was published in 1629; which was 400 years after his death in 1227. None the less this association alludes to a rumored history of several authorities in the Church as being occultist and possibly involved with the dark arts throughout the middle ages and renaissance.
- According to Eliphas Levi, in his book *The History of Magic*, he conveys an ancient falsehood spread by slanderers of the day that Gerbert, Pope Sylvester II confessed that *Pope Honorius III was an abominable necromancer and the author of a Grimoire which bore his name and which was reserved exclusively to Priests*. The strangeness of this accusation allegedly made by Pope Sylvester II about Pope Honorius III is that Pope Sylvester II reigned as Pope forty nine years before Honorius’s birth which is believed to have been in 1148. In contrast, it’s interesting that Pope Sylvester II is referenced in this manner as even he has been implicated as having been in league with the devil during his short time as Pope.
- Some other alleged church officials who were reportedly involved with magick and the occult were Roderigo Borgia (Pope Alexander VI), Father Pico Della Mirandola (friend of Alexander VI); Italian philosopher and astronomer Father Giordano Bruno (who was burned at the stake in 1600 for heresy); Father Marisilio Ficino (astrologer and teacher of Father Pico Della Mirandola); and Abbot Johanness Trithemius (Occultist and teacher of Paracelsus and Henri Cornelius Agrippa who later authored the *Three Books of Occult Philosophy* that were published during the 1530’s) and Trithemius was also the author of *Steganographia* a treatise on natural magic that is said to have made a big impression on Dr. John Dee who was one of the founders of Enochian Magick.
- The most common element found throughout the Grimoires, aside from animal sacrificial practices, is the making of pacts with the devil and other demonic emperors and forces. A document which would always contain some kind of loophole to ensure that the magician would not have to live up to their end of the deal implying that the demon in question is not the only one in the agreement who can’t be trusted. Upon a closer look at the procedures and rites as they are explained in these texts it becomes extremely clear that the practitioner, whose aim is to commit acts of malice and manipulation, is, ironically enough, implied to be a devout Christian. Because although the magician is summoning the devil, or some similar being, they are also at the same time calling upon God for protection and using such components from the divine hierarchy to not only ensure their safety, but to control the summoned entity and to cause them to do the magician’s bidding. To add further irony to the role of the practitioner, in the *Grand Grimoire* the magician is instructed to torment the

spirit via stabbing a handmade rod into a prepared flame until the spirit appears where it is then assumed that the tortured spirit would willingly and happily cooperate with the magician to help him achieve his goals. Though, despite tormenting the spirit into appearance and being God fearing, pacts were allegedly made by individuals with those beings who are listed and described in the ancient Grimoires.

- Aside from pact writing, the magician was required to make their own tools according to strict materials and ritual timing to ensure a proper magical performance. Among the items mentioned were ritual knives, wands, rods, herbs, and other materials. The magician was also required to prepare their own body through a required diet and eating regime and often with no bathing or the changing of clothes being specifically mentioned in some of the texts.
- The story of the black magician has even found itself a home in literature. In Germany we find the story of Faust that has been written and rewritten about over the centuries. The story of Faust has appeared in novels, cinema and theater, and general tells the story of an older man who, makes a pact with the devil for youth, knowledge, and vitality. Silent film director F.W. Murnau directed a visually wonderful rendition on this story four years after his acclaimed film *Nosferatu* came out in 1922.
- At the very least Black Magic can be explained to exist as a tradition of methods and practices which stem from an established library of texts and pantheons all forged during the early years of Christianity. The dichotomy of consorting with demons to achieve manipulative and self-serving goals along with the practitioner’s alleged professed love of God makes the history of Black Magick a puzzling tradition unto itself.
- Thank you to a coworker of mine who inspired this episode of A Corner in the Occult.
- Suggestions for A Corner in the Occult are welcomed and encouraged so please be sure to contact the show online via the website or through the show forum.

❖ Promo / Segment Segway

- KHPR: The Voice of Darkness with Magister Robert Adams
- (“I’m ready to serve you master and Satan!” – Pit of Ultimate Darkness: Kids in the Hall sound clip)
- And no, Hekubus from the *Pit of Ultimate Darkness* wasn’t referring to Magister Robert Adams from KHPR as being his master... Because I’m sure Mr. Adams already has his own evil man servant provided to him personally by the Temple of Set. BECAUSE THEY DO THAT.
- (Hal_bit_silly sound clip)
- If you’re interested in checking out KHPR with magister Robert Adams, a link for his podcast, like all the promos played on this episode can be found on the links page of the show website and in the show notes.

- And before I forget, links for pdf versions of the grimoires mentioned in the corner in the occult segment can be found in the show notes as well as on the website under manuscripts. Different translations of the texts exist so be sure to compare and contrast the material if you so desire for historical accuracy and for scholarly value.
- Oh, and for the record... It is not recommended that anyone try the applications illustrated by the Grand Grimoire or any of the texts for that matter because all the power and glory they offer is for me and me alone, that and if a judge still grants you favor after shouting "Phalay" in their courtroom, it's not because the infernal ones have come to your aid, it's because you probably have a really good lawyer.
- (sound effect -Rim shot sound clip)
- No, I have never worked from any of the grimoires just in case you were curious.
- In a bit we'll be continuing with the Black Magick theme of the show, but first I have some listener email that I would like to read.

❖ Letters and Messages

- Since the last episode....
- We've had some great feedback and I want to say thank you to those who sent comments about the show. Your support and messages are always appreciated.
- In response to the seventh episode...
- **Oraia the Sphinx from Media Astra Ac Terra and The Scrying Bowl Podcast had this to say on the yahogroup:**
She writes: I think part of the trouble with the word "paganism" is that it was never really *meant* to be specific. I mean, I don't think it's a word that was ever self-applied before the modern pagan movement started doing so. People in the ancient world didn't go around saying, "We're pagan!" after all. So the whole idea that we need a single definition, or that paganism needs to solidify into a single thing doesn't seem workable to me.
- Of course, the various traditions can define - to some degree - how the names of their traditions are used, and who gets to call themselves a member. But only to a certain degree, really; they can't make it illegal to call yourself a Gardnerian Wiccan if you've never been initiated, they can only enforce it culturally within the community by requiring people to back up their claims. But if you're talking about words like "witch," "pagan," or even "druid," these words have been around for a long time, and no one group gets to unilaterally change their definitions to refer only to themselves. At the same time, I think it's important to continually repeat the point that "pagan" means a gazillion different things, so when people identify themselves *only* as pagan (and don't specify Wiccan or Druid or Asatru or Feri or whatever) they really aren't telling you much, and you shouldn't assume that they're doing anything like what you're doing.
- I do think it's kind of funny that I find the word "pagan" so useful, though, and you said something similar at the end of the episode. Somehow it seems to work as a cultural identifier even though we can't pin down a

definition for it. It's like definitions of "religion," which get into trouble when you try to encompass nontheistic, monotheistic, and polytheistic approaches under the same umbrella term "religion." The best approach I've seen uses the analogy of a "family resemblance," and the way that you can usually tell when people are related even though they may not have "the family nose" or the same color eyes or hair. There's a constellation of traits that everyone will have *some* of, but not all. So maybe there's a "family resemblance" among pagans that makes us similar. Thanks for another great episode! Blessings, Oraia

- (Response Adlibbed)

➤ **Leah from Cumming, Georgia says:** Hello Chris, I just saw a link on Facebook from Arthur Hinds for this podcast and listened to episodes 007 and 001 so far. I really like your segment titled 'A Corner in the Occult' because of how informative it is on different occult topics. I myself am still in search of a path and it is great to hear about different ideas and beliefs I may never have heard of before to the accompaniment of soothing background music. Thank you so much for doing all the work and research to make such an enjoyable podcast and I wish you all the best in continuing! :)

- (Response Adlibbed)

➤ **Merula from California says:** Hi Chris, I love your show, and seeing that you're both a Thelemite and Wiccan makes me have a specific question in mind - I understand the similarities, but for you, what are the differences between a Magician and a Witch? Can you be both? Are you both?

- (Response Adlibbed)
- There is a distinction between the terms magician and witch as far as my understanding goes.
- Usually a magician is associated with High magick which is often comprised of hermetic practices (alchemy, astronomy, and theurgy), spirit evocation for personal benefit or insight as well as with personal spiritual transcendence. It's more a path of a scientist so to say.
- While a witch (one who practices witchcraft) is often associated with low magick, or non formal / non ritualized forms of magick. Low magick tends to be comprised of various forms of spellwork as well as healing/medicinal practices. It's more akin to the purpose of a doctor.
- Wicca being the contrast by blending the two approaches with its obvious Golden Dawn style

➤ Thank you to everyone who sent in messages whether I read yours here in the show or not. I try to reply to everyone who contacts the show and all your messages, comments, and questions are all appreciated and welcomed.

➤ And now it's time for a quick show announcement.

❖ Contest

➤ (Background music?)

- If you hadn’t noticed, there was no mention of a contest drawing in episode 7 for this episode.
- So in commemoration for this episode I would like to Raffle off two silver resin goat head wall plaques I made years ago to lucky listeners
- To enter, just visit the show website and submit a form via the contact page of the show website.
- Select, contest #8 as your subject and please include a mailing address in your message. A picture of the goat head wall plaques will be found on the contact page of the show website so you can see what you’re trying to win. The plaques will be signed by me and they are hand-sculpted, hand-painted, hand-cast resin pieces that I made several years ago. They’re pretty decent quality so I hope a lot of people try for these as I’m raffling off two of them.
- The drawing will be done in one of the upcoming episodes as I am not sure how the Pagan Pride Episode is going to come together. So, the drawing may happen in episode 10.

❖ Segway into the Kybalion

- (No background music)
- Now that we’ve discussed Good and Evil and The idea of Black Magick in a traditional sense it’s only fitting that we now enter into this episode’s segment on the Kybalion.

❖ Segment: The Kybalion: Principle of Polarity

- (Background Music: “Exodus” by Alexandre Falcao)
- As we continue with our journey, let’s now look at the fourth section of this segment as we make our way through the Kybalion by looking into the fourth principle of the text being The Principle of Polarity.
- In Chapter 10 of the text we are presented with a discussion of opposites. The Kybalion states that:
 - ◆ *“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”*
- The Principle of Polarity is one of my personal favorites of all the principles found in The Kybalion because it challenges the many dualities that are often observed and accepted in the world. After all, it states that all *opposites are identical in nature, but are different in degree* arguing to diffuse the alleged differences and conflicts established between what many people would simply accept as being an irreconcilable relationship, when in fact, what we refer to as opposites and have determined as being separate, are really a result of our misinformed understanding of them in relation to ourselves. Meaning, the dualities we recognize in the world are only an illusion of logic that are often perpetuated and enforced by the cultures and societies in which we live.

- A perfect example found in the quote cited previously is in the use of the term “degree” being a unit of measurement, level, or quality of being. An example which elaborates on the term can be illustrated by referencing the element of water. With water and the temperatures of which it can exist at, there is what we know to be hot water and there is what we know to be cold water, which is divided into various known degrees or states of being which mark their certain level in regards to their temperature. However, what we know of as being hot water is only the case because of our perception and interpretation of it fulfills the agreed understanding of what being hot is, but yet lacks any real insight as to when hot water begins or when cold water ceases to be cold. So, what we know hot water to be is only significant because of who we are in relation to it, making it a concept, as well as an interpretation or implication of the world and not anything more than what we make of it as sensory beings.
- So, the difference between hot and cold water is the amount of heat or lack of heat contained within the state of the material which we have learned to divide into various levels of degrees which allow us to regulate the state of the material in relation to our selves. The state of the water only becomes an issue when we relate it to our bodies and our body’s level of comfort in regards to its temperature. A degree is merely a degree until we give it an implication. Essentially various degrees are meaningless in themselves.
- With this simple example we can already begin to recognize the impositions we often place upon the world as creatures of it. When we begin to elaborate on this notion of opposites being the same thing, but only different in degree, our previous understandings begin to crumble and our ego becomes more apparent in regards to how we perceive the world. Directions such as up and down are determined by where we are in space similar to what we know to be left and right.
- When we can only know a thing by basing our understanding upon its established opposite, ignoring the fact that what we know of the established opposite is only due to our knowledge of the original thing, leads us into a state of contradiction where knowledge becomes relative and therefore empty and superficial.
- With this realization, one should then consider why the world appears to be broken up into apparent dualisms? Is it because the world is indeed compiled of balanced polarities keeping the world in perfect harmony or do we recognize dualities in the world around us because we, ourselves, are in fact dual creatures bearing left and right sides to the body. Seeing the world through a left and right perspective; recognizing the seeming polar extremes of hot and cold or other dualistic scenarios such as male and female, night and day, light and dark, eb and flow, life and death, yin and yang, right and wrong, black and white, true and false, positive and negative, or even good and evil. Are these groupings recognized as being dualities because they are in fact dualities, or are they recognized as being dualities because by our design as creatures this is how we understand the world, by breaking it up into contrasting opposing relationships? Or, are we simpler than that in our conduct and so base our understanding on polarized relationships so we can rationalize existence in a way which eliminates the

details of reality and the various degrees a situation can pose. Meaning, why analyze the various shades of grey when we can determine what white is in relation to black, why bother with the intricacies when we know where the boundaries exist? Why deal with the many degrees of temperature when we just want hot or cold water? Why complicate the apparent separateness of good and evil by revealing their subjective nature?

- Along with dissolving the opposition found in dualisms, the Principle of Polarity also effects our notion of absolutism, meaning what we know to be hot can always get hotter or cooler and still be referred to as being hot. Reaffirming the question of where hot water begins within the many degrees of marked temperatures. This can then be applied to any dualism for example; it is possible for a thing to be more or less of what it is. Like being more or less good, or perhaps more or less evil and at one point there become no discrepancies between the two alleged extremes.
- The Principle also alludes to how some polarized concepts can become each other if enough of an extreme is taken. Meaning if we head far enough east, we will end up west of our point of departure. Or similarly how one can be smothered with kindness to the point of where it becomes cruel and many of us have even experienced having too much of a good thing at one time or another in our lives.
- So, in closing the Principle of Polarity teaches us that the seeming dualities we are often taught to recognize in the world are merely a superficial and simplistic understanding of a much more complex existence.
- Next time we’ll be looking into the fifth principle of the text which is The Principle of Rhythm.
- Remember that if you would like to follow us on your own as we make our way through The Kybalion, the text can be found online as a PDF file by visiting the show notes from Episode #003. Thank you.

❖ **Promo / Sound clip?**

- Spiritscast with Feithline Stuart
- “It’s a binary system” from the movie *Dagon*
- (Background Music: “Drum and Bass” by Ted Tunes)

❖ **Podcast Shout Outs! (Pick 6)**

- Thanks to Feithline over at Spiritscast (good luck with the new show) and The Voice of Darkness Magister Robert Adams himself over at KHPR radio who you heard earlier...
- I would also like to give a shout out to some of the other podcasts out there.
 - **Ruth and Gary from the Celtic Myth Podshow**
 - **Foxfire and Arrowind from Pagan Parent on the Edge**
 - **Kia Dragon from Pagan Chaos Magic**
 - **Oraia the Sphinx from Media Astra Ac terra**

- **Garrett, Al, and Gordon from Haunted New Jersey**
- **Gene and Bryan from Hometown Tales**

- All Your hard work does wonderful things for the pagan podcast community! Thank you so much and keep podcasting!
- If you haven't listened to any of these podcasts, then please check them out by visiting the links page on the show website.

❖ **Segment: The problem and reality of Black Magick**

- (Background Music: “??????????”)
- By now, it would seem that the black magick question mentioned in the beginning of this episode is rooted in ambiguity and the reason for this is, is that like good and evil, the consensus regarding the knowledge of black magick is entirely subjective. In many respects the asking of someone if they practice black magick is just a bad question. Meaning its misinformed and presumptuous of the individual for even asking as it would be more in place, judging from history and what we now know about the black magick tradition, for one to ask a priest or possibly the pope if they've summoned Lucifuge at some point during their time in service to God.
- But generally when most people inquire about black magick they are referring to immoral or even what they regard as being evil magickal practices. This is why we have the concepts of black and white magick because for all intents and purposes it's the easiest way to convey to someone what you may or may not do as a magickal practitioner. And like addressed earlier in the good and evil segment and in the Kybalion, such a polarized concept is more based upon someone's personal perspective than anything else.
- I feel comfortable in saying that the only real form of Black Magick is found in a traditional aspect. The traditional way was discussed in A Corner in the Occult and you may have noticed that it isn't entirely contingent upon using magick for selfish means because such avenues like writing a pact could just well be done for beneficial purposes as they can for malicious ones, or can we even say that if an act of magick benefits the practitioner then it's all good, as they say, despite the means and method used?
- Since this is a possibility, you may be wondering why anyone would summon Lucifuge for something positive when there are other magickal approaches they could just as easily utilize to fulfill their needs? The reason would be similar as to why any magickal means or technique is selected; simple being the person in question preferred the technique. I know this may sound like a stretch, but I want to emphasize the ambiguity inherent in the idea of black magick and further illustrate what I am referring to when I say the Black Magick Tradition, which is more about how things are done then as opposed to why they are done. So, when I've been referring to the Tradition of Black Magick in this episode I'm not addressing it from a moral perspective, but from a perspective which views it more as a system of practice and not entirely as a system of intent since one could

not entirely explain black magick as being selfish because after all, in theory all magick could be viewed as being selfish.

- So, when one is asked if they practice black magick? One’s first response should be to ask the individual what they mean by black magick? Because instead of just assuming that everyone involved in the conversation has the same idea, a definition can be established by the inquirer and then properly addressed by the individual practitioner. If the idea or mention of black magick was instantly dismissed by the practitioner nothing would be accomplished. No myths or assumptions would be addressed or debunked and information and insight in regards to the issue at hand is not revealed.
- When an explanation of black magick is required of the inquisitor their first response is usually involving the word evil; like in clarifying black magick as being “evil, dark, or malicious.” Since most of those statements are ambiguous unto themselves you can either base your response on the person’s attitude towards those words or further analyze the ambiguity to the point where they see the deeper meaning and that their overall understanding of magick is wrong since the material from the last three segments in the episode covered most of what is needed to address any further concerns. And if there is any doubt, one can also go into the fact that magick is practiced in some form or another by every religious tradition on the face of the earth, which is also a conversation stopper.
- As practitioners of magick some of us have to come to realize that magick is magick and is not simply black or white. Because no matter how hard one may try to divide magick up into polarizations, the differences often established are only different by degree as talked about in the Kybalion. Metaphorically speaking magick can be compared to a gun, because a gun can be used in a variety of ways similar to magick. A gun can be used to cause harm, commit a crime, to protect, or to defend, which in all situations the gun isn’t thought of as being any differently other than being a gun. However, the user of the gun becomes classified depending upon how they use the gun and the same should also go for magick.
- If one still insists on using morality or doing harm to define magick as being black, white, good, or evil we can run into another problem if this has not already been made clear by the previous segments. For example if a person tries to do something as noble and good as trying to heal someone of a virus, are not they also killing what is causing the person’s ailment? And if we choose the life of the person over the life of the virus, for example, we are making a value judgment on which life form is more important. This not only illustrates the ambiguity of morality, but also reveals the problem with defining and determining what constitutes harm. You may think I’m simply splitting hairs regarding the value of the life of the virus, but it’s a reasonable argument. Often times what defines harm or evil is also the level of understanding where one chooses to stop analyzing the situation and finds contentment in their world view. This issue is reminiscent of the nature of magick discussion from episode five where what one often notices about their surroundings only contains what their senses

convey to them regardless of the greater scenario; like that we're on giant a sphere spinning through space even though we can't feel it. Often times what one knows, values, and regards of the world is simply a result of their experience and understanding. This issue also being akin to Plato's cave and the Matrix as mentioned earlier.

- So, the problem and reality of black magick is dependent upon how exposed other people are to the ideas of it, and that which comprises it which have all been explored throughout the course of this episode.
- Everything that we know about life and the world is simply based upon what we've been exposed to. We can't expect to know about something that we've never seen or heard about. Just as we are unable to form any theories or hypothesis about a thing unless it is alluded to by something which we have already known about. So, the best thing one can do when asked about black magick is to expose the individual to things which they have yet to be exposed to. With the intent to initiate an understanding of magick and those who practice it, and hopefully through their introduction they will also begin to develop a better understanding of themselves and their world.

❖ Episode wrap up

- Well this concludes Episode #00? of The Infinite and the Beyond.
- If you have any thoughts about this episode or about what I've said in one of its segments please let me know by sending me a message through the show forum or by using the contact form found on the website www.infinite-beyond.com.
- If you liked this show and are interested in hearing more or subscribing, then visit our website where you can find links to where this show can be found online as well as links to the show blog and forum, chat room, and yahoo group.
- **Show credits:**
 - To find an index of this show and other pagan podcasts visit The Pagan Podcast Index at <http://paganpodcastindex.wordpress.com/>
 - Some of the music tracks heard in this episode were...
 - ◆ "Voice from the Either by ASCIAN
 - ◆ "Cast Away" by Arthur Hinds
 - ◆ "Spaces" by 3vrn3n
 - ◆ "Enlightening Light by Alexandre Falcao
 - "Some of the music provided tonight is from the PodShow Podsafe Music Network. Check it out at 'music.podshow.com'"

- Remember that all notes for the show can be found on the blog and a manuscript of this episode can be found on the website.
- This show is happy to be a member of the Proud Pagan Podcasters which can be found at paganpodcasting.org
- The Infinite and the Beyond and its segments are copyrighted by Chris Orapello.
- Thanks for listening, thanks for subscribing, and until next time Merry Part, Blessed Be, and 93!

Show Notes: Episode #008 – That Old Black Magick

❖ **Show Summary:**

- We take a personal stab at the concepts of good and evil. We have some fun with a capital W. We look into the Principle of Polarity in our journey through The Kybalion. I read listener email and announce a contest for this episode. I play a variety of show promos. As we address the controversial idea and existence of black magick from a traditional as well as from a philosophical perspective throughout the entirety of the show.

❖ **Show Index (01:09.00)**

- (00:00.00) – Introduction
 - Music : “Proteus” by composer George Wood
- (00:01.00) – Announcements
 - Music: “Black Magic Woman” by Carlos Santana
- (00:03.15) – Thank You
- (00:06.00) – As of Late
 - Music: “Hymn of Nature” by Jon Schmidt
- (00:08.13) – Promos:
 - Celtic Myth Podshow with Ruthie and Gary
 - Geek Witch with Tahlea Moonwater
- (00:09.13) – Opening Dialog
 - Music: “Tocatta and Fugue in d minor composed by Bach” performed by James Clarke
 - Music: “Reflections” by Guy David
- (00:13.21) – Fun with a capital W
 - Music: “ Gridlock’d” by Flatstreet
- (00:14.52) – Good and Evil
 - Music: “Telepathic Interplay” by Alexandre Falcao
- (00:27.24) – Promo
 - Witchery of One with Jay O’Skully
- (00:28.00) – Segway: Online Black Magick
- (00:28.39) – A Corner in the Occult: Traditional Black Magick
 - Music: “Piano Quartet in G, 3rd Movement by Mozart” performed by Linda Holzer
- (00:39.46) – Promos:
 - KHPR: The Voice of Darkness with Magister Robert Adams
 - Sound clip from Kids in the Hall (television show)

- Sound clip from 2010 (movie)
- (00:40.45) – Listener email
 - Music: “No More Hectic Days” by Alexandre Falcao
- (00:49.00) – Contest #008
 - Music: “Reflections” By Guy David
- (00:50.12) – The Kybalion: Principle of Polarity
 - Music: “Exodus “ by Alexandre Falcao
- (00:57.15) – Promo:
 - Spiritscast with Feithline Stuart
 - Sound clip from Dagon (movie)
- (00:58.24) – Shout Outs!
 - Music: “Drum and Bass” by Ted Tunes
- (00:58.57) – The Problem and Reality of Black Magick
 - Music: “Moonlight Sonata composed by Beethoven” performed by Ajero Mario
 - Sound Clip from The Convent (movie)
- (01:06.33) – Episode Wrap-up
 - Music: “Universe inside you” by Persian Paladin

❖ Links

- South Jersey Pagan Pride – <http://www.myspace.com/sjpaganpride>
- Podcast Desktop Graphic - http://www.infinite-beyond.com/images/infinitebeyond_desktop_icon.jpg
- Inciting A Riot – <http://fire-lyte.blogspot.com/>
- Loyd Auerbach – <http://www.mindreader.com>
- Haunted New Jersey - <http://hauntednj.libsyn.com/>
- Paranormal Lectures in NYC - <http://www.meetup.com/paranormal-lectures-in-new-york-city/>
- Original Haunted Cape May Tour - <http://www.hauntednewjersey.com/tours/tours.html>
- Gordon Thomas Ward – <http://www.gtwservices.com/>

❖ Grimoires in PDF form (Adobe 9)

- The Grand Grimoire
- The Grimoire Verum
- The Grimoire of Honorius
- The Black Pullet

❖ **Promos**

- Celtic Myth Podshow - <http://celticmythpodshow.com/>
- Geek Witch - <http://geekwitch.org/>
- Witchery of One - <http://witcheryofone.libsyn.com/>
- KHPR: The Voice of Darkness - <http://www.xeper.org/khpr/>
- Spiritscast - <http://spiritscast.com/>

❖ **Credits**

- PodsafeAudio - <http://www.podsafeaudio.com/>
- Podsafe Music Network - <http://music.podshow.com>