

# Episode #010 – Death and Necromancy

---

## The Infinite and the Beyond

An esoteric podcast for the introspective pagan mind hosted by Chris Orapello  
[www.infinite-beyond.com](http://www.infinite-beyond.com)

### ❖ Show Introduction

- (Sound clip from Night of the Living Dead, [1968])
- (Intro Music : “Proteus” by composer George Wood)
- Its Friday, January 15th, 2010 Thanks for joining us again. MM, BB, 93, hello and welcome to the #10<sup>th</sup> 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 (88 words)
  - We talk about death, the greatest rite of passage of them all.
  - We talk to Ray Sette about being a psychic astrologer.
  - We learn about the dynamic duo of occult history in A Corner in the Occult.
  - I read listener email.
  - I share some personal stories regarding my experiences with death.
  - And to close we discuss Necromancy and Electronic Voice Phenomena.

### ❖ Announcements

- (Background Music: “Don’t Fear the Reaper” by Blue Oyster Cult)
- Episode #10 Double Digits!
  - Long episode for you! Approximately 1 hour and 40 minutes.
- PCP episode 132 and 133
- Before we get any further into this episode I just want to be up front about this. In this episode, I’m going to forgo the The Kybalion segment as I want to discuss the next principle of it, being the Principle of Cause and Effect, along with other things of which don’t pertain to this episode. So, I just want to apologize for this because I know a lot of you enjoy that segment, but rest assured I will bring it to its completion by discussing the last two principles and then by having a final wrap up segment on the series. So that makes three more segments in The Kybalion series. This brings me to the dilemma of figuring out what to do next with the available show time. So, if you have any ideas of what you would like to hear be sure to let me know at. Visit [www.infinite-beyond.com](http://www.infinite-beyond.com) to take advantage of one of the many means by which you can contact me.

❖ **Thank You!**

➤ **Chat Room**

➤ **Yahoo Group**

- Naya and Rosestar987

➤ **Forum**

- Maddini
- Little Cedar Twig
- Blackheartgary

➤ **Facebook**

- Over 170 members
  - So, many members that I can no longer keep track of who is new.

➤ **Frappr Map (58 members)**

- Hello to...
  - 54) Balthizar from Colorado
  - 55) Mark from Maine
  - 56) Twig from British Columbia Canada
  - 57) Chip from North Carolina
  - 58) Gary from New Jersey
  - 59) Robert from New Mexico
- Thank you all for joining as it's nice to see where the show is being listened to and to see who is doing the listening as the Frappr map and Google analytics are the only applications I have that show me where the show is being accessed, which are primarily how I am aware of my international audience. Beyond the U.S., it would appear that most of my international listeners are from Canada and the United Kingdom, but also includes Brazil, Denmark, France and over a dozen other countries. But this only includes those who join the Frappr map or visit the website as I am sure the country list would be much longer if I knew the locations of everyone listened, but I don't so if you like please swing by the website, join the map, or drop me a line so I know you're out there.

- Last but not least I want to say thank you to Amy from Pennsylvania for sending me a DVD copy of Emmet Otter's Jug-Band Christmas which is a Christmas special done by the Jim Henson company. I grew-up with this special and it's great to have a copy of it. Tara and I watched it the night we received it. I just only wish our snakes could play guitar. I've been trying, but they don't appear to be interested. Thank you Amy you're awesome!

❖ **As of Late: Happy Solstice and Saying Goodbye**

- (Background music: “Voices from the Ether” by ASCIAN)
- (Spliced in with other clips and songs, and then close with ASCIAN)
- Happy belated Solstice Everyone! Winter has finally hit us here in New Jersey and along with winter comes a time of ending, stillness, solitude, and death.
- On December 18<sup>th</sup> I celebrated the longest night of the year in my regular fashion by driving to my usual church in Pennsylvania to attend the Yule ceremony, but this year’s Yule event was a little more significant. For one, it was my first Yule with this group since last years was canceled due to inclement weather and I was unable to attend the year before. The other reason it was so significant was that after about ten years of holding ceremonies at this particular location, this would be our last event at the Church as we will be moving to a new home. Needless to say, there was a certain sentimental tone to the course of the night as the Yule ceremony was already about change and the turning of the wheel, it also had this other theme of saying goodbye to a place which had been our home for the last decade. To embrace the Church in the ceremony, the circle was cast around the building itself which enabled us to walk throughout it with lit candles during a part of the ritual to shine light and to bless every nook, cubby and cranny that the building possessed, saying thanks and leaving a personal token of good will and love for those who opened the doors of the building to us so many years ago.
- (Interject pre recorded chants and songs into the background of this part)
  - Audience murmur clip and chant clips
- As I made my way to the various locations of the building that were familiar to me, the space called up memories and experiences of dancing, chanting, and singing as well as those pertaining to the people I’ve met, the shared good times, and those whom I haven’t seen in a very long time...
- There were several locations within and without the building that we met at during the seasons of year. In the sanctuary where we were meeting on this night there was a fire dance performed in 2008 on Samhain by one of the attendees and the outside area contained memories of dancing around a burning cauldron, (fire clip?) burning torches, and hypnotic drumming.
  - Drum clip by the Dragon Ritual Drummers
- There was the lobby area where we would all convene to say hello to those whom we had not seen in the past few weeks and to greet and meet new attendees and to welcome them warmly into our small, but substantial pagan community. It was in this hall where we would be prepared for the ceremony, where we would ground and center and be lead into the ritual space as if being lead into another world, apart from the mundane where we could commune and embrace deity in perfect love and perfect trust, in a place apart from time and space as they say.

- As you may tell, the overall location was not without its sentiment and majesty and I think I can speak for everyone in saying that we hope the change in location is only a move and not an ending of something that grew into being a wonderful part of all our lives.
- May the Gods see this transition safely and peacefully and may those who continue to organize these events pay them the attention and respect they deserve and have come to provide for all of us over the years. As we now make our way into 2010 may this change be an opportunity for positive growth as well as a new and glorious beginning of something bigger and better than what it was. I say this for the group I am a part of, but may this New Year bring such benefits to us all! May it bring happiness, growth, abundance, security, and love for all of you. So Mote it be!

#### ❖ **Promo/Bumper**

- “Inciting A Riot” with Fire Lyte

#### ❖ **Opening Dialog**

- “An Appointment” by All India Radio
- In the spirit of the current season of winter , we remember ancestors and loved ones who have passed beyond the veil, we embrace death and rebirth; of endings and life. For without one, we cannot have or know the other, so in our exploration of death may we better know life, living, and ourselves.
- Death has a wondrous fascination for me. It’s mysterious, frightening, upsetting, painful, and an ever present reality that dwells in the backs of everyone’s mind of which we will be exploring throughout the course of this episode. And if death doesn’t dwell in the back of your mind why? Are you exempt from death? Does its inevitable reality not mean anything to you? Do you not have any sense of your own mortality or the ambiguity of your time upon the earth? As a result of your unknown fate you could feasibly die by the end of this episode. I don’t mean to be unpleasant, but it’s true. Death is an ever present and inevitable reality that all living and especially self-aware creatures must deal with. We’re all going to die. Well someday at least. But for now let’s at least consider living and enjoy life because if it were not for death life would have no meaning or value. So let’s try and embrace death so that we shall truly live. Let us be like the seasons, like the wind, the sun, and rain and not fear the reaper, by now looking into the meaning of death.

#### ❖ **Segment: The Meaning of Death**

- (Intro clip: “Death Poem” from Cemetery Man [Dellamorte Dellamore])
- (Background music “Deep Dreams” by Alexandre Falcao)

- What you just heard was a clip from film “Cemetery Man” also known as “Dellamorte Dellamore” which is one of my favorite horror movies and the poem was spoken by actor Rupert Everett who stars in the film.
- I am a horror movie fan as you may have noticed by the intro to this episode which was a clip from George A. Romero’s Classic 1968 film Night of the Living Dead. In thinking over this segment I realized, as obvious as this may seem, that when you boil down the horror genre to its vital essence, it’s mainly concerned with death and people’s issues with death. The impending presence of death. Death coming for them. Dead bodies coming back to life and spreading and or causing death amongst the living world. No matter the form its takes, death is the basis for horror as after all the significance of death is one of the few things which defines us as humans and the only thing which defines us as mortal creatures. For without the occurrence of death, life would have no meaning in a literal sense, but even conceptually the reality of death is often what governs our very existence. We won’t do certain things for fear of death and we promote other things to fight off or delay the inevitability of death. Death is often what one bases their life on did they die honorably or peacefully? When we do die how will we be remembered and by who? What will our legacy consist of? Did we make the most of our time while being alive? Did we live life to the fullest? And what does it mean to truly live or for that matter to truly die?
- To approach these questions we could start with the simplest approach possible which is by looking into the definitions of the primary words which make up the initial statement “the meaning of death.” Meaning and death. But this won’t get us far... For example:
- Dictionary.com says that “meaning” is defined as
  - 1. what is intended to be, or actually is, expressed or indicated;
  - 2. the end, purpose, or significance of something.
- And according to Dictionary.com Death is defined as...
  - 1. The act of dying; the end of life; the total and permanent cessation of all the vital functions of an organism.
  - And in most states death is felt to be the *irreversible cessation of electrical activity in the whole brain, as opposed to just in the neo-cortex.*
- And to illustrate why simply addressing the definitions won’t work, when we combine the above definitions we get the “significance or purpose of the act of dying,” which doesn’t offer us much insight into the meaning of death because the word “meaning” simply got replaced by the words “significance and purpose,” and if we went with this approach to finding the meaning of death we would then find ourselves concerned with determining something’s significance or purpose which is just as bad as trying to breakdown the word “meaning,” not to mention that this approach would also be taking us away from addressing the word “meaning.” Since we simply can’t define death to establish its true essence one thing we may have to do in order to properly understand it is to distinguish it from life.

- Unlike a living person who exists in a different manner, when a person dies, something changes. Their physical presence is no longer the same and if left unattended, their remains would slowly breakdown and decompose. They are no longer responsive to our touch, voice, or smell and they do not appear to think or possess awareness, generate warmth, or move and the color of their appearance even changes in a matter of seconds. They look hollow, stiff and more resemble an object than that of an actual person. This would be the assessment if we were present to the death of the person or if we attended the viewing. If we were not present when someone died or able to attend the funeral, then their death would simply be information based; meaning like in a message conveyed to us by a mutual friend or by the family of the deceased. The death, though possibly upsetting, would only affect our world view because if they were not a regular part of our everyday physical life their death wouldn't change our lives all that much; or would it? Sure we may have to adjust or update our understandings about life, but that actual lack of one person whom we do not interact with on a daily basis doesn't affect our existence all that much unless there is an emotional attachment to the deceased, but we'll get to that in a minute. After all an estimated 107 people die per minute, 6390 die per hour, 153 thousand die per day, and 56 million die per year. So, according to these estimates, at least 200 people have died since the beginning of this segment. 200 people. Did you notice anything different in the last couple of minutes that could be related to those 200 deaths? Probably not. Now, I'm not saying this to be morbid, imply that those recent 200 deaths don't matter, or even argue that death in general should not affect you, because I'm sure it does. Its effects a lot of people, myself included since we are after all emotional creatures. But I am saying these things to help put us into a place of understanding. To help us come to a deeper knowledge of death and what it means to us as people and as pagans.
- When we learn about someone who has already died, meaning someone who had existed before our own birth, since they are dead they will never change to us. Though our understandings of them may change and deepen over time, they will always be something from the past; and seemingly be just another story. Though they are dead when we think of them, we think of them in a different manner than we would of someone who we had known who is now dead or even a deceased celebrity who we enjoyed when they were alive, but never met. Giving the example the only difference between the historical person mentioned previously who died long before our birth and the deceased celebrity who we enjoyed during and now after their death is that, although socially separate, we developed a relationship with them even though they may have never known our name, seen our face, or received a letter, picture, or email from us. And despite this separation we established a bond with them on a personal and emotional level which was severely affected as a result of their passing.
- I took this issue to my girlfriend Tara who is a death scholar, who aside from pursuing mortuary school she also intends on earning a Masters in Thanatology which is the social and psychological study of death. In response to the example dealing with the death of a celebrity, she related her personal connection to Johnny Cash and how

his music connected her to her father and his role in her life. She further explained that when Johnny Cash passed away it was as if a part of herself died with him, a part of herself that he and his music helped to create and build over the years and that his death meant that the potential for further growth of that relationship was no longer an option. She also explained that we are defined by those around us and those who we hold in our lives as being sacred. In this scenario everyone is a mirror who reflects back that which we love about ourselves or those qualities which we value and aspire to foster in our own lives and that when someone dies a part of our reflection created by the kaleidoscope of souls that we have constructed around us loses a piece of which makes it what it is. This illustrates and further explains the roles that others play in our lives and the role we play in the lives of others. Truly revealing how others define and shape us as much as we define and shape ourselves. If we had no one around, no one in the whole world to compare ourselves to, our actions would not matter and neither would our existence. No one would be there to care about us and who would we be if we had no one to compare ourselves to, to admire, idolize, or love? Would our own thoughts betray us and without the hope for human interaction would death be our solution to any listlessness we may be experiencing as a result of our isolation?

- We are comparative creatures. After all we use comparison to offer us meaning, to define who we are, and how we conduct our lives, but who are we when there is nothing or no one for us to compare ourselves to? Would we understand as much? Would we have a respect and empathy for other creatures or for life itself? Would we understand death?
- Perhaps being the dependent creatures that we are, we need the knowledge and presence of others to provide us with that opportunity to compare? Perhaps this is at least one reason for a belief in a life that exists beyond death? For, if we feel that those we lost are still alive somewhere, on some other plain, in some other world, regardless of the circumstance, we can never be alone and our actions will always matter. This belief is further exemplified by statements like “what would your grandparent, mother, or father think?” which are made by someone to police the actions of another by reminding them of a deceased loved one or one who is not currently present. The idea being that the knowledge of another person and who they were in life would remind the living individual of how their actions may appear to those whose opinions and guidance they may value.
- Though this doesn’t even scratch the surface, we can begin to understand that death is one way in which we define and understand life and what it means for us to live and what it also means to one day move on from the earth whatever that may imply, reveal or contain. For regardless of the intellectual and technological advancements that the future may hold... death will always be the final frontier.
- (Sound clips - Star Trek: The Next Generation – “Intro/Theme” fade into the Monty Python: I’m not dead clip)

❖ **Interview with Ray Sette (part 1 – Introductions / psychic astrology / 2012)**

➤ (0:00.00-0:19:27.00)

❖ **Pagan Podcast Promo/s**

➤ A Witchery of One with Jay O’Skully

❖ **Show Segway**

➤ Hey welcome back!

➤ (Comments on Death, Ray Sette so far, or any other thoughts?)

➤ In a bit I’ll be reading listener messages and later we will be continue with our discussion with Ray Sette, but first it’s time for our look into (da-doodle-da batman scene change sound) A Corner in the Occult.

❖ **Segment: A Corner in the Occult: Dr. John Dee and Edward Kelly** (approx. 1300-1500 words)

➤ (Batman Theme fade into Mozart)

➤ (Background Music: “Piano Quartet in g 3<sup>rd</sup> 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...

➤ If any pair of individuals from occult history can be thought of as being the dynamic duo of occultism Dr. John Dee and Edward Kelley, would be that pair. As one is rarely ever discussed without the mention of the other since their contribution to the history of occultism and magick is one of the more significant and fascinating systems of magick that history has to offer.

➤ Primarily being associated with Queen Elizabeth I and the Elizabethan Age, Dr. John Dee was born in London England on July 13<sup>th</sup> 1527. His father, Ronald Dee, worked for King Henry VIII and was a wealthy wine merchant. And due to his father’s wealth and status little John Dee was able to receive a quality education.

➤ In his early years, Dee reportedly mastered the Latin language by the age of ten and in 1542 at the age of fifteen he attended St. John’s College at Cambridge where he studied grammar, rhetoric, logic, arithmetic, geometry, music, astronomy, the Greek and Hebrew languages, as well as the natural, moral, and metaphysical philosophies. He managed this by only allowing himself 4 hours of sleep a night so that he could devote more

time to his studies. As a result of his diligence and hard work he received his Bachelor of Arts degree within two years. After his time in college he then traveled to Europe to meet with other scholars of the day like famous Flemish Cartographer Gerardus Mercator who created the Mercator projection map and Physician, Mathematician and Cartographer Gemma Frisius both of whom supplied Dee with geographical, astronomical, and navigational equipment as well as having instructed Dee in the art of navigation. During his travels Dee came to realize that some of the arts and sciences were more developed in Europe than in England and decided that England would benefit greatly from his findings which later aided Elizabethan explorers in discovering the New World.

- In time Dee would become the consultant of Queen Elizabeth I, offering her advice and astrological predictions. A skill which was initially utilized by her to plan her coronation ceremony as Dee was asked to provide her with a propitious (pro-pish-us) date upon which for her to become Queen in 1558.
- During his time as the Queen’s consultant Dee still pursued his personal interests through travel and it was during one particular tour of Europe when he acquired a copy of Trithemius’s Steganographia which was a manuscript that dealt with angel magick and cryptography of which also became extremely influential to Dee in his later years.
- In 1578 at the age of 51 Dee married Jane Fromond a 23 year old member of Queen Elizabeth’s household and three years later he would begin with what he considered as the most important study of his life.
- Being the learned religious man that he was, Dee began having a great interest in the unknown world, its’ mysteries and revelations, more specifically God and the realms of existence which were only reportedly experienced and known by the prophets and by a few individuals mentioned in the bible who were so blessed as to having seen it and who even conversed with the almighty himself.
- Dee’s earlier magickal experiments consisted of him trying to make contact with angels via a shewstone which is a crystal or gem that is used for the purposes of scrying or crystal gazing, but he apparently found the technique mentally exhausting and not very conducive to note taking. Due to his lack of success and his inability to document what he saw, Dee began to employ others to scry for him while he wrote down what they saw as he was determined to make contact with the divine realms of existence. In 1582 Edward Kelley entered Dee’s life via a mutual friend. Kelley was interested in Dee’s extensive knowledge in occultism, science, and cipher code to aid him in understanding an alchemical document which he had come in possession of. Dee who already had an interest in alchemy and the hermetic sciences, even had an immense private library which reportedly consisted of over 4,000 documents and manuscripts.
- Though not much is known about Edward Kelley’s background, he was born on August 1<sup>st</sup> 1555 and is known to have at least one brother by the name of Thomas. Most accounts indicate that in his youth he was an apothecary’s apprentice which may have been a family related business. His later interest in alchemy may have

started as a result of studying chemistry while working in his step father’s shop who is thought to have been an apothecary by the name of Talbot.

- In later years Kelley went to school to study property Law in London and then in Lancaster. Though he apparently never finished school and rumors were that he may have even been expelled, and other tales indicate that his expulsion may have been the result of him practicing Necromancy.
- One story regarding Kelley describes him and friend Paul Waring being hired by a local nobleman to animate a corpse of a recently deceased pauper in order to locate the whereabouts of buried treasure. Though it is unclear if Kelley really practiced the art of Necromancy, the stories and artwork depicting Kelley and another gentleman in a graveyard, standing within a detailed circle, with a shriveled ghost like figure standing before them just outside the circle readily exist nonetheless.
- Kelley is also said to have had his ears clipped which were easily hidden by the hat he always wore, being the hat he is often shown wearing in many of the portraits of him. His ears were reportedly clipped due to criminal activity either while doing time in prison or as a punishment as he was also said to have been convicted of forgery and counterfeiting of which it is also said that he was pilloried (pill.er-reed) for, meaning put in a box on display for public ridicule and abuse.
- During his first experience scrying for Dee, in anticipation of malevolent spirits and to put Dee’s fearful mind at rest, Kelley dropped to his knees and prayed for an hour before looking into scrying glass to describe what he saw. When Kelley finally looked into the stone he witnessed a childlike angel who seemed trapped in the glass and was unable to be heard. Dee identified this angel as the Angel Uriel. As a result of this instant success Dee was overjoyed with Kelley’s ability and employed Kelley as his seer paying him 50 Pounds a year and even had him move into his home much to his wife’s dismay. This partnership would soon develop what is now known as Enochian Magick to the western world.
- The Work of Dee and Kelley primarily dealt with ritual evocations, done to establish contact with angelic beings, upon which Kelley would sit before the shewstone dictating all that he saw. Dee would in turn write down everything described by Kelley during these sessions.
- It has been said that Kelley didn’t like the spirits he and Dee were in contact with as they often ridiculed and mocked him, and only accepted the job from Dee for the money and for access to Dee’s library which would be along the lines of his apparent selfish nature as so often eluded to in the biographies on him.
- Enochian Magick can be best explained as being the Magic of the angels. It contains its own language and alphabet as dictated by Kelley, an elaborate system of tools, sigils, evocations, its own magical cosmology built of thirty Aires or planes which stem from the Earth up to God, which ultimately reveal a means by which one can reunite with God without dying similar to Enoch from the book of Genesis. The means in question is a process of ascension where one elevates the self, by reducing ones being to its essence, to un-manifest in sense.

- Enochian Magick seems to be one of the first complex forms of magickal systems as it grew out of Dee’s advanced mathematical and philosophical background and presented a more scientific form of magick of which attracted many men of Dee’s caliber to the study of magick and occultism. Some even pose the concern that the system itself was made up by Kelley, but at the same time is often argued to have been far too complex, involved, and integrated to have simply been created at random by Kelley, and yet others say due to its complexity and even beauty that the Enochian system is evidence of a higher level of being and consciousness which was eluded to by Kelley’s unique ability as a scryer.
- Their worked continued for five years until Saturday April 18<sup>th</sup> of 1587 when a controversial message was conveyed to Kelley via the shewstone, which would later result in the separation of Dee and Kelley and the cessation of their work would occur. Kelley reported to Dee during a skrying session that the angels claim they were to share all things in common implying that they had to share each other’s wives since they both had wives and due to the fact that their wives, Jane Dee and Jane Kelley, shared the same name. Being a trusting man of God, Dee, though reluctant, carried out the order much to his wife Jane’s disapproval as she foresaw this happening. Interestingly much of the conflict experienced by the parties involved, especially Dee, was the concern for the vows and commitment to his wife that he had done years prior in the name and presence of God as doing what they were being required to do was not indicative of being a good Christian, but at the same time if this is what God wanted who were they to question the request? Dee was concerned that they must not enjoy the act and only view it as an example of their faith and devotion to God and to the work which they had been committed to doing for the last five years.
- However some feel that this Godly request delivered by Kelley was a scheme so that he could experience sexual relations with Jane Dee.
- Regardless this divine request deeply affected the disheartened Doctor as it is imagined that it not only affected his marriage, but also challenged his faith in God, the faith in his friend, and the work which they had been doing for the last five years. It is said that they kept up with these acts of union and intimacy for several months and is reportedly said to have produced some interesting material, but the manuscripts detailing these results have not survived. This would soon mark the ending to the work of the dynamic duo as they went their separate ways within the next year’s time; though they kept in touch with one another for the next couple of years. Dee continued to employ scryers, but none were as productive as the infamous Edward Kelley.
- During his time with Dee, Kelley managed to acquire social rank and influence and was even apparently Knighted by Queen Elizabeth which is why he is often referred to a Sir Edward Kelley in many books and articles about him. Though after his separation with Dee, years later Kelley found himself back into his old routines and after several squabbles with a foreign employer he found himself in prison and during a carefully planned escape

coordinated with a gentleman sent by Queen Elizabeth, Kelley suffered severe leg injuries which he later died from. In Dee’s diary (pg. 54) there is a passage which reads *Edward Kelley was slayne on November 25 1595.*

- Years after his parting with Kelley while on a six year trip, rumors and concerns over Dee’s experiments caused a mob to burn down his home destroying all his belongings including his library. Though *Liber Mysteriorum*, a book detailing early communications by Dee with the angels Anneal and Uriel, was left unscathed due to it having been with Dee during his time away from home.
- Though some of Dee’s manuscripts was destroyed in a fire which occurred after his death, some books written by him that relate to his experiments and Enochian magick are still available and include: *Liber Mysteriorum*, *A True and Faithful Relation of What Passed for Many Years Between John Dee and some spirits*, *The Heiroglyphic Monad*, and *John Dee’s Five Books of Mystery*.
- In relation to its influence on later schools of magick, occultism and religion Enochian Magick is also the most likely source for the four elemental watchtowers found in Wicca and the Hermetic Order of Golden Dawn who also incorporated the tablet of union, the Enochian calls, and the Great Tablet of the Four Watchtowers into their rituals and magickal tradition.
- It was said that even Aleister Crowley believed that Sir Edward Kelley was one of his past lives and even practiced Enochian magick as revealed in his Liber 418 “*The Vision and The Voice*” which details his ascension through the 30 Aires.
- Along with Dee’s surviving manuscripts, many books have been written about him, and some of his artifacts can be found on display in The British Museum.
- Thank you. This has been another 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.
- (Mozart fade into Batman Theme ending)

#### ❖ **Promo/Commercial**

- Commercial for [infinite-beyond.com](http://infinite-beyond.com)
- Promo Lance and Graal with Jeva

#### ❖ **Show Segway**

- LOL that was fun. Who knew Occult history had a dynamic duo?
- When I was proofing reading the material for this episode I couldn’t help but wonder what it was like for John Dee to inform his wife that he and Kelley were asked to share all things in common...
- (Skit)

- We’ll get back to our conversation with Ray Sette a little later and in a bit we’ll be seeing who won the goat-head wall plaques from episode 8 where we talked about black magick, but first I have some messages I would like to read.

#### ❖ Letters and Messages

- (Background music “No More Hectic Days” By Alexandre Falcao)
- Since the last episode....
- **The Fae from California says via the show website:**
  - Love the show so far. Amazingly done. I'll be listening for a long time to come. Thank you for reigniting my want and need to learn more.
    - (response adlibbed)
- **In response to episode 9 Soaring Lilith said this on YahooGroup:**
  - Hello! I really enjoyed the interviews from South Jersey Pagan Pride Day. Particularly Janet's interview/conversation. It really was a great conversation. The Kybalion segment particularly hit home for me. Balance is not achieved with stillness, but through movement and action. Love it! Keep up the great work!
    - (response adlibbed)
- **Twig from North Carolina wrote this on the Forum:**
  - Hi Chris, I'm enjoying the podcast you are doing a great job!! I love the corner of the occult and look forward to it each show. Please do not ever cut that part. I often say to myself 'oh one day when i retire and my children are all grown I'll have time to do research into all the neat occult people and history' your segments will not replace my own eventual research but it sure does fill in a lot of historical gaps I have. Thanks for educating the masses. Blessings
    - (response adlibbed)
- **On the Libsyn blog, Jeremy left some insight in regards to the picture for episode seven which was in reference to the Perchten Procession. He says:**
  - I believe the creature in the photo is the antithesis of Saint Nicholas, named Krampus.
    - Thanks Jeremy! He also provided a link to article on the Austrian Times website which talks about Krampus and a link for that article can be found in the show notes.
    - (response adlibbed)
- Thanks to those of you who messaged the show. Happy

### ❖ Contest from Episode #008

- (Background music “Reflections” by Guy David)
- Back in episode #088 when we were discussing Black Magick, I announced a contest that would enable two listeners to win one of two silver goat-head resin wall plaques. The plaques are signed by me and they are hand-sculpted, hand-painted, hand-cast resin pieces that I made. To enter one just had to visit the contest page, fill out the form, include a mailing address and select contest #008. And I held the contest open until this episode.
- Who Won?
- Congratulations to.....?
- I will be getting these in the in mail shortly
- Thank you to everyone once again for entering the contest as your participation is a lovely sign of your enthusiasm and that you are enjoying the show. Thank you very much.

### ❖ Segway

- Before we get back into the theme of the show, I just want to announce the contest for Episode #011 where I will be raffling off a silver resin wall pentacle and like the goat-head plaques, a picture for this pentacle will be on the contacts page of the show website. To enter visit the contact page of the website and submit the form. Just be sure to select contest #10 as your subject line, provide me with your name, email, and a mailing address and you will entered to have a chance to win a resin wall pentacle.
- Before we finish stalk with Ray Sette I ....

### ❖ Segment: The Reality of Death

- (Sound Clip: Princess Bride “mostly dead”)
- (Background music “Telepathic Interplay” by Alexandre falcao / “Roads” by Portishead )
- The irony of that clip is that medical science is now starting to realize that there are phases to death which actually begin before clinical occurs and then continue after death has occurred. For example
- There are TWO PHASES prior to death:
  - 1. The Preactive Phase
  - 2. The Active Phase
- Preactive Phase Signs
  - Increased restlessness, confusion and/or agitation
  - Withdrawal from social activities
  - Increased periods of sleep
  - Decreased intake of food and/or liquids

- Beginning to show periods of paused breathing (apnea) whether awake or asleep
- Seeing persons who have died (or seeing people/things not visible to others)
- Verbalizing onset of death (saying “I’m dying”)
- Requesting family visits to settle unfinished business or tie up loose ends
- Inability to heal or recover from wounds or infections
- Increased swelling (edema) of either the extremities or the entire body
- Active Phase Signs
  - Inability to arouse or only with great effort with patient returning quickly to unresponsive state.
  - Severe agitation, hallucinations, acting "crazy" and not in patient's normal manner or personality
  - Longer periods of pausing breathing (apnea)
  - As death draws near, respirations become more labored. Shallow mouth breathing with periods of paused breathing (apnea) occurs; this is known as ‘Cheyne-Stokes’. Fluid accumulated in the lungs as the body’s respiratory and cardiovascular symptoms begin to fail resulting in a rattling sound that health care workers refer to as the “death rattle”. When this begins death will usually occur within 24-48 hours.
  - Severely increased respiratory congestion or fluid buildup in lungs
  - Inability to swallow any fluids (not taking any food by mouth voluntarily as well—this can occur days in advance and often patients are on liquid or honey diets)
  - Breathing through wide open mouth continuously and no longer can speak even if awake
  - Urinary or bowel incontinence in a patient who was not incontinent before
  - Marked decrease in urine output and darkening color of urine or very abnormal colors (such as red or brown)
  - Blood pressure dropping dramatically from patient's normal blood pressure range (more than a 20 or 30 point drop)
  - Systolic blood pressure below 70, diastolic blood pressure below 50
  - Extremities feel very cold to touch (due to poor circulation)
  - Cyanosis, or a bluish or purple coloring to the patients arms and legs, especially the feet and hands particularly the fingertips and toes.
  - Back of torso is often dark blue due to pooling of blood
  - Body is held in rigid unchanging position
- Signs of death, or strong indications that a person is no longer alive are:
  - Ceasing respiration
  - The body no longer metabolizes
  - No pulse

- Pallor mortis, paleness which happens in the 15–120 minutes after the death
  - Livor mortis, a settling of the blood in the lower (dependent) portion of the body
  - Algor mortis, the reduction in body temperature following death. This is generally a steady decline until matching ambient temperature
  - Rigor mortis, the limbs of the corpse become stiff (Latin rigor) and difficult to move or manipulate
  - Decomposition, the reduction into simpler forms of matter, accompanied by a strong, unpleasant odor.
- As pagans, who often look to nature for insight, we recognize and memorialize death as a part of the wheel of the year. And in our understanding of death we realize that the completion of life is death and that we all will someday die. We acknowledge that death brings forth to life. For example, society grows by the death of its citizens as homes become empty and available for new inhabitation or for rebuilding much like a fallen tree permits new light to enter the forest giving other plants an opportunity to grow and prosper. Social morals and values grow and develop as old ways of thinking perish with the older generations. It is the cycle of change and growth that allows equality to develop for all people in time, as the society learns and becomes more comfortable with what it is and who its citizens are. And the occurrence of death provides this change.
- But regardless of its necessity and the opportunity it brings with it, the reality of Death never gets easier to bear or witness.
- Some of my most personal and introspective experiences were dealing directly with the dead. It’s no secret that last spring I graduated from the Pennsylvania Academy of the Fine Arts. The undergrad program at the Academy was very traditional in that they focused on the human form, the body, light and shadow. They drew from live animals that were brought to the school and like many art schools often worked from nude models. One thing they also did was conduct nightly excursions to Hahnemann University Hospital to allow students to observe, study, and draw the cadavers which were slowly being dissected by the medical students. I went on several of these trips and to say that they were very stilling, is the best way to put it. To see close to a dozen bodies lying on tables in a cool room was one of the most real things I’ve ever been present to. Now I’ve been to several funeral viewings in my life, but this was different because at a funeral the person in question is made to look alive and asleep. They’re clothed and usually appear peaceful not to mention that you usually can’t remove their rib cage as if it were a cabinet door or lid to expose their heart and lungs or lift off their skull cap to remove and hold their brain. This is what I mean by real. Seeing the bodies, holding the arms, moving them around was a very real and somber experience for me. Though they almost looked fake as a result of having been embalmed you knew they were very real and that these bodies at one time were walking around and had lives, goals, expectations, friends, and family. I knew that at one time these people were just like me and that one day I will be like how they are now...

- My other personal story happened years prior to my experience at Hahnemann, I witnessed something that I never thought I would see and may never see again and the following story may be too upsetting for some of you to listen to. The following is an adaptation from a private online journal entry I wrote...
- Back in November of 2004 I saw my girlfriend's mother die and I was only one of four people who were present for her passing. I tell you it didn't seem real. She looked so bad that she looked fake as she laid there breathing in her bed. Upon entering the room and seeing her I instantly had zombie movie flashbacks and not out of insensitivity mind you. Horror special FX artist Tom Savini could not have made something so startling to me. It was very shocking to see her like that. The song Roads by Portishead began playing in my head (Cue background music) and only added to the sorrow of the moment as that song always sounded so sad to me. To see a breathing human so drained, near death, and pass into death, to become nothing but an empty shell, was surreal to say the least, even frightening and most of all upsetting as this was not a movie set.
- Prior to her passing the nurse came in to administer her pain medication which I believe relaxed her body enough to allow her to let go. Because after the meds were given her eyes shifted. Her breathing began to break up. Her eyes ever so slowly panned the room. Her body jolted as if she were coughing and then relaxed to a silent stillness as her last breath emptied from her body. It was too real to be real. I couldn't help, but watch and wait for her to take another breath. To anticipate her strong will to push forward through the moment. To continue as she was. But she never did. After that the nurse checked her still sunken body and paused. Tara's mother had passed on. The silence that followed was the buildup of two years of wondering and worry that soon gave way to tears.
- Mentioned briefly in a previous episode, Tara's mother died of a terrible monster named cancer. It finished her off to the very moment of death and she fought all the way. Witnessing her death was an amazing sight, not to glorify or belittle the tragedy. But to witness that was so unbelievable. Tara broke down when she stood up to leave. I couldn't help but cry though I knew I had to be strong for her as she had no one to lean on. This whole time she had to be the strong one so when she could no longer be that person I knew I had to step in. I swallowed my tears. I told her that it has been a long road/journey and now it's over. At least her mom died on her own, peacefully, and not as the result of pulling a plug or initiating her death to end her suffering and pain.
- When we left the center in our own cars I put in that Portishead song I heard in my head when I entered Tara's mother's room because I had to hear it again. It helped the ride home and to finalize my emotions as it embraced them in its own.
- The closing quote from my Live Journal reads: I never called her mom. Was I too stubborn?
- (Music - "Roads" by Portishead)

❖ **Interview with Ray Sette (part 2)**

- Death and the after life
- (Things to do in Denver When You Are Dead - Mustard Burp Clip)

❖ **Promo/Commercial**

- Spiritscast with Feithline Stuart

❖ **Podcast Shout Outs! (Pick 6)**

- (Background Music: “Drum and Bass” by Ted Tunes)
- I would also like to give a shout out to some of the other podcasts out there.
  - Jeva from Lance and Graal
  - Jesse Miller from the Mystic Mind Podcast
  - Ruth and Gary from the Celtic Myth Podshow
  - Foxfire and Arrowind from Pagan Parent on the Edge
  - Oraia the Sphinx from Media Astra Ac terra
  - And Sparrow and Mojo from The Wigglian Way
- 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: Modern Necromancy with EVPs**

- (The Convent – Rise! Rise! clip)
- (Background music “Fluids of a Past Existence” by Alexandre Falcao)
- Given the theme of this episode and the relation to the current season in the Northern hemisphere and the soon approaching Autumn or Fall of the southern hemisphere, this is the perfect time to discuss Necromancy and the many forms it has taken over the years, and more specifically its modern form being that of the recording of electronic voice phenomena.
- Necromancy, meaning the art of divining with the dead, is one of those practices that is often feared and or looked down upon as it is often instantly regarded as being a form of traditional black magick or simply wrong. Some feel that any information attained via necromancy can’t be trusted. Dating back to ancient Persia, Greece, and Rome, Necromancy is one of the oldest forms of magick as any dealings with the dead for help and insight can be regarded as a form of divination.

- Grimoire based necromancy often deal with digging up bodies of the recently deceased and summoning the spirit of a corpse back into the body in order to ask it questions. The idea being that the deceased now possesses the answers to life as having transitioned into death and could answer any question posed to them. The bargain being that upon answering all their questions the spirit would be left alone and their body burned so that they could not be summoned again.
- If corpses weren't used then another agent, like incense, was used as in the case of Eliphas Levi in his summoning of Apollonius of Tyana, the idea being that the spirit will manifest in the waves, curls, and clouds of the incense smoke.
- Even later forms of necromancy took the form of the 19<sup>th</sup> century séance where people would gather and attempt to bring forth a loved one or a medium would be employed to channel a departed loved one or bring forth their own spirit guide to answer the questions of those who attended the private darkly lit affair. Often times raps and taps were used as a means to provide yes or no answers to questions.
- The religion known as Spiritualism developed in 1848 in United States by the Fox sisters. The movement itself dealt primarily with mediumship and the calling upon the dead for information. Along with a belief in God, but with no formal organization in its early years, it was mainly held together through articles, tours, lectures, and events. One of the most well known believers and advocates of spiritualism was no other than Sherlock Holmes author Sir Arthur Conan Doyle. The religion itself grew in popularity, but greatly waned by the end of the 19<sup>th</sup> century as the result of accusations of fraud on the part of some of mediums and one of the more proponents of exposing fraudulent mediums was none other than the famous Escapist and Magician Harry Houdini. Despite the controversy and its wane in popularity, formal Spiritualist churches still exist in United States as well as in the United Kingdom and actually the only spiritualist church in NJ is within ten minutes of where I live. No, I've never been to a service, but I have been there in spirit (rim shot clip / followed by booing).
- Regardless of the questionable history often associated with necromantic practices its popularity and fascination exists nonetheless. During the last one hundred years probably the most popular tool utilized would be Ouija boards, talking boards, psychic boards, or spirit boards which are often used to receive answers from a seemingly mysterious source often assumed to be the spirit of a deceased person. I say seemingly mysterious because there is an explanation as to how these devices function, but more often people just want to regard these boards as being evil or something they should fear. According to parapsychologists what causes these tools to move are actually subconscious muscle movements known as the ideomotor effect or ideomotor action and is the reason why these item don't function in the same manner if the participants using them are blind folded or are in some other manner unable to see the board or planchette, being the indicator tool that people place their hands on while using the board. Though the real kicker with these games is that if the participants believe in the power of the board and scare themselves enough while using it, they could possibly trigger the

phenomena known as RSPK. RSPK being Recurrent Spontaneous Psychokinesis or poltergeist activity which is not caused by a ghost or spirit, but is caused by someone under a ridiculous amount of stress. So, it's best to not use these boards if you fear them. Some people do use these boards for divinatory purposes, but with the idea of chance being removed from the situation by the ideomotor effect why bother using them? The element of chance in a divinatory exercise is where the divine has the opportunity to speak to us.

- Despite the rise and fall of many of these techniques, practices, and tools over the years the one which has stood up to the development of technology is the recording of anomalous voices often referred to as Electronic Voice Phenomena or EVP and if you listened to Episode #004 which was the combocast with Haunted New Jersey you're probably already familiar with EVP.
- In case you have yet to hear episode #004, EVPs have been getting a lot of attention in the last 10 years due to podcasts, websites, and the many paranormal shows on TV and if you happen to be one of the few people who have yet to hear of EVP let me explain. EVP is an anomalous voice, meaning a voice with no known source or identifiable cause that occurs on an audio recording. Most paranormal investigators try to obtain EVPs in a haunted location with the idea that the voices are the voices of the dead and the recording of the voices will provide them with a means to communicate with who may be haunting a location. So, investigators will intentionally ask questions to a space in the hope of obtaining a response from a disembodied person. Sounds weird huh? If so, that's understandable. I imagine EVP is typically not considered as being a normal or popular concept.
- After all, skeptics love to criticize the whole idea of and process pertaining to EVPs, but the fact of the matter is there is more evidence in support of EVP than against it. Now, I'm not going to claim that EVPs are the voices of the dead because as far as I'm concerned they could just possibly be the voices of the living that got telepathically transposed into the recording. I know that sounds just as farfetched, but it is a possibility and I'm saying this to indicate my objectivity on the matter. I even realize that what is often said to be EVP could just as well be the power of suggestion or even pareidolia which is the brain finding substance in sensory chaos because brain has a unique ability to interpret patterns, take cloud gazing for example. Although cloud gazing and seeing shapes in the clouds, is an intentional practice it's a form pattern recognition. There was even a recent credit card commercial that relied on the viewer to recognize smiling faces in objects, landscapes, as well as in table and room arrangements in order to make their point. Even the occurrence of hearing the phone ring while taking a shower or while in the presence of loud running water is an example of pareidolia at work. So, in many instances in regard to EVP if we hear a word or a phrase it could be the result of our minds interpreting random sound so that we hear it as something we understand. This is a problem, but it's a minor problem because some EVPs are too recognizable as being voices and too good to argue or misinterpret by others.

- Some of the other arguments by skeptics are that EVPs could be crossed signals from one of the dozens of signals going through the air at any given time or that the use of low quality equipment is why EVPs occur. But they never address why signals then are not always interfering with recordings or why EVPs don't sound like a HAM or CB radio conversation or a disc jockey from a local radio station. Or for that matter why some EVPs even respond directly to questions or even repeat things that are being said by the people present during the recording.
- They even seem to over look that audio forensics specialists are able to distinguish a human voice from static or random noise and that some audio forensics specialists are very much aware of EVP and have been for the last half a century.
- Now, I'm not picking on skeptics. I'm really not. I think healthy objective skepticism is extremely important in life. I'm just interested in answers and I find EVP fascinating. If we are able to prove what EVPs are I would be happy knowing this regardless of the outcome. But until that becomes certain, EVP provides us with potential proof of life after death by eluding to history via names or phrases which supports the of Survival Hypothesis being the *Continued existence of (one's) personality after 'death' of the physical body* or even the possibility that human energy/emotional/events can be imprinted within a physical environment or space and later recorded under unknown circumstances. The downside of EVP is that it can't prove anything; meaning in most circumstances people will hear different words and phrases; EVPs occur at random and not everyone can hear or even record them. So, there are some obvious questions regarding how EVP manifests, functions, and how dependent it may be upon the individual recording or listening for its level of overall success.
- From my own experiences I feel that EVPs are anomalous voices of an unknown origin. They seem physically based in some form, meaning that they exist in a space and appear to have a place of origin. Now what did I mean earlier when I said that EVP stood up to the test of time and technology? I mean just that.
- EVPs have been recorded as far back as the 1930's. The first EVP is believed to have been captured on a phonograph in 1936 by American photographer Attila von Szalay and later were even being recorded on old reel to reel tape recorders, newer cassette recorders, digital voice recorders, and now by computers.
- The continued success of recording EVP despite the advancements in audio recording technology gave credence to the anomaly and prompted a woman by the name of Sarah Estep to create the American Association of Electronic Voice Phenomena in 1982 which has just recently changed its name to the Association TransCommunication, which is dedicated to understanding the nature of the greater reality and what it means to have our personality survive after so called death. And they can be found online at <http://atransc.org/>. Many of the people in ATransC do regular recording sessions in their own home, where they converse with who they feel is past loved one or someone whom they have simply made contact with and continue to converse with regularly. These people do what is referred to as Instrumental Transcommunication (ITC) which is the

communication with anomalous voices via an instrument like a Digital Voice Recorder or their computer. EVP is a product of ITC which is a bigger topic unto itself and one which we can get into in a later episode if you would like me to? I don't do regular recording sessions in my home and the reason for this is that I am a paranormal investigator and I don't want the voices I converse with on a regular basis at home to interrupt my investigative recordings, which has been known to happen to people.

- Now what I would like to do now is play you one of my favorite EVPs that I've ever recorded. Just keep certain things in mind
  - 1) Does this sound like a voice?
  - 2) Can you distinguish a gender by the sound of the voice?
  - 3) Does the voice sound electronic or does it have a similar acoustic quality as the other voices in the room?
  - 4) What do you think is being said?
- Just keep those four things in mind as we go over this clip.
- (Clip played and analyzed)
- Well, I hope you found that clip interesting and may even be considering trying this out yourself. If so here's how.
- First oddly enough a location doesn't have to be haunted to permit the obtaining of EVP. Some EVP researchers conduct regular daily scheduled sessions in their home for personal research.
- The clips were recorded using an Olympus digital voice recorder, but any recorder can be used. Digital voice recorders are nice because they're portable and being digital they're a pretty clean recording unlike recorders of years past which have moving parts and motors which created extra noise and interference. Digital recorders are completely electronic with no moving parts so an external microphone is not needed and they're relatively inexpensive and very handy if you are a student or writer.
- During the recording, a limited number of people should be present. At the least two people should be present and video tape the session from a far so as to document you and the other people. Having more than one person helps for control as they may notice things you may not and can help validate the situation along with the video footage. However having too many people present begins to work against the situation and your level of control so try and keep this in mind.
- Ask clear audible questions with leaving 8-10 seconds of silence after each statement to allow for a potential response. Never whisper while recording and try to vocalize any bodily sounds (stomach rumbling) or environmental sounds you hear. Doing so will help you later while reviewing the material.
- Sessions can last as long as you like, but just realize that the review session can double and sometimes triple the length of the recording time.

- Before you review keep the following classification system created by Sarah Estep in mind while reviewing your material her system involves three types of EVP which are labeled as A, B, and C.
  - Class A EVPs are loud and clear to any listener and who's content is agreed upon by those who listen to it.
  - Class B EVPs are loud, but somewhat garbled. All who listen to the EVP agree that it is a voice, but do not agree on what that voice is saying.
  - Class C EVPs are vocalizations or sounds, but are extremely hard to decipher and may need filtering or enhancement to get them to a point to be understood or recognizable.
- Once home from the session the files were downloaded from the recorder saved as WAVE files and were reviewed. Any EVPs were made into separate files and no further editing was done to the clip to keep its integrity.
- You may have noticed that in my clips I always kept some of the people present in the recording file. I think this is important to do so the listener has an idea of what the normal volume is. Often times EVP clips found online are edited and isolated and you can tell by how digital they may sound and how short the clip is. The big problem with these clips is you don't know what normal is. You have no idea how much editing they did to make the EVP sound like it does. With computer programs you can do a lot of audio tweaking and make something almost sound like anything you want. So, I recommend if you get involved with recording then keep the recordings true to the moment and leave the original question in your file. Also, if you have to tweak a file in order to hear something in it then get rid of the file, it's not worth it and there's no value in it. By doing what you do you should be trying to eliminate factors and not attempting to skew or create them by what you do. Some people will add material to the recording like by using a box which does a continuous radio sweep or by even playing white noise or running water during the recording session to provide the voice something to manifest in, which I'm personally against because it's tough enough expecting the public to believe that the anomalous voice you recorded is possibly the voice of a disembodied person, ridiculous editing practices or the inclusion of additional random material like radio or background noise, in my opinion, white washes the whole recording practice. Meaning you can't expect people to accept an EVP if you create other potential causes for the EVP as a result of your recording practices. So, if you get into recording EVP... keep it clean people.
- Now as Pagans what does EVP and its potential reality mean to us? Well it alludes to the possibility that some part of us continues to exist after death, however I'm not sure of how this may relate to the presence or reality of deity or to the idea of reincarnation. Though we can't be too sure about what EVP is, I feel that it's definitely important to explore and experiment with it as it offers us a new perspective on life and may even offer us a greater understanding of death.

### ❖ Closing

- (Background Music: “Don’t Fear the Reaper” by The Blue Oyster Cult)
- Congratulations! It’s the end of the episode and hopefully you didn’t die! Though there are still a couple of minutes left, you lived through the episode. Well you know what they say... there’s always tomorrow... LOL
- In the next episode the Kybalion segment will be back with the Principle of Cause and Effect and we’ll be talking about magick along with apophenia, coincidence, as well as having a featuring musician with CDs to win!
- Stay listening after my usual show wrap-up for an appropriate closing song by Nick Cave and the Bad Seeds
- And until next episode don’t fear the reaper people...
- (Fade out with a short part of Blue Oyster cult and into the wrap-up)

### ❖ Episode wrap up

- Well, this concludes this episode 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 contacting me through the show website which can be found at [www.infinite-beyond.com](http://www.infinite-beyond.com).
- If you like this show and are interested in hearing more or subscribing, then visit the show website where you can find links to where this show can be found online for you to subscribe, download, and friend.
- To find an index of this show and other pagan podcasts visit The Pagan Podcast Index at <http://paganpodcastindex.wordpress.com/>
- Remember that all notes for the show can be found on the blog which can be accessed through the show website.
- Be sure to visit the show’s online library found on the manuscripts page of the show website for any available texts related to this episode.
- A list of the regular music used on this show and a manuscript of this episode can be found on the show website and links for the other music played in this episode can be found listed in the show notes.
- "Some of the music provided tonight is from the PodShow Podsafes Music Network. Check it out at 'music.podshow.com'"
- This show is happy to be a member of the Proud Pagan Podcasters which can be found at [paganpodcasting.org](http://paganpodcasting.org)
- The other opinions expressed in this episode are not necessarily the opinion of Chris Orapello.
- The Infinite and the Beyond and its segments are copyrighted by Chris Orapello and are licensed under a Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License.
- Thanks for listening, thanks for subscribing, and until next time Merry Part, Blessed Be, and 93!

- ❖ (Music: “Death is not the End” by Nick Cave and the Bad Seeds)

## **Show Notes: Episode #010 – Death and Necromancy**

### ❖ **Show Summary:**

- In this extra long landmark episode we talk about death, the greatest rite of passage of them all by addressing its meaning and reality as well as how it affects the meaning of life. We talk to Ray Sette about being a Psychic Astrologer. We learn about Dr. John Dee, Sir Edward Kelley, and Enochian Magic in A Corner in the Occult. I read listener email. We find out which two lucky listeners won the goathead wall plaques from Episode #008. I share some personal stories regarding my experiences with death and medical cadavers. And to close we discuss Necromancy and Electronic Voice Phenomena.

### ❖ **Breakdown: (1:57:13)**

- (00:00:00) – Introduction
  - Music : “Proteus” by composer George Wood
  - Music: “Don’t fear the Reaper” by Blue Oyster Cult
- (00:04:58) – As of Late: Happy Solstice and saying Goodbye!
  - Music: “Voices from the Ether” by ASCIAN
  - Music: “Lake Monster-Spooky Foggy Harbour” by the Dragon Ritual Drummers
- (00:08:50) – Promo
  - Inciting a Riot with FireLyte
- (00:09:25) – Opening Dialog
  - Music: “An Appointment” by All India Radio
- (00:11:10) – The Meaning of Death
  - Music: “Deep Dreams” by Alexandre Falcao
- (00:22:41) – Interview with Ray Sette Part 1
  - Introduction / Psychic Astrology / Spirit Helpers / 2012
- (00:42:08) – Promo
  - Witchery of One with Jay O’Skully
- (00:43:04) – A Corner in the Occult: Dr. John Dee and Sir Edward Kelley
  - Music: “Piano Quartet in G, 3<sup>rd</sup> Movement by Mozart” performed by Linda Holzer
- (00:56:08) – Promo / Commercial
  - Lance and Graal with Jeva
  - Show Website Commercial
- (00:59:06) – Listener Messages
  - Music: “No More Hectic Days” Alexandre Falcao
- (01:01:17) – Contest from Episode #008
  - Music: “Reflections” by Guy David
- (01:03:14) – The Reality of Death
  - Music: “Telepathic Interplay” by Alexandre Falcao

- Music: “Roads” by Portishead
- (01:15:50) – Interview with Ray Sette Part 2
  - Death / Past Lives
- (01:26:12) – Promo
  - Spiritscast with Feithline Stuart
- (01:27:01) – Shout Outs!
  - Music: “Drum and Bass” by Ted Tunes
- (01:27:33) – Modern Necromancy with Electronic Voice Phenomena
  - “Music: “Fluids of a Past Existence” by Alexandre Falcao
- (01:49:53) – Closing
  - Music: “Don’t fear the Reaper” by Blue Oyster Cult
- (01:50:51) – Wrap-up
  - Music: “Universe inside you” by Persian Paladin
- (01:53:07) – Feature Music - “Death is not the End” by Nick Cave and the Bad Seeds

#### ❖ Music

- George Wood - <http://podsafeaudio.com/jamroom/bands/1454/>
- The Blue Oyster Cult - <http://www.blueoystercult.com/>
- ASCIAN - <http://www.ascian.net>
- Dragon Ritual Drummers - <http://www.dragonritualdrummers.com/>
- All India Radio - <http://www.allindiaradio.com.au/>
- Linda Holzer - <http://www.ualr.edu/lrholzer/bio.shtml>
- Alexandre Falcao - <http://www.soundclick.com/bands/default.cfm?bandID=613461>
- Guy David - <http://www.guydavid.com/>
- Portishead - <http://www.portishead.co.uk/>
- Ted Tunes - <http://podsafeaudio.com/jamroom/bands/939/ted-Tunes.php>
- Persian Paladin - <http://podsafeaudio.com/jamroom/bands/2644/>
- Nick Cave and the Bad Seeds - <http://www.nickcaveandthebadseeds.com/>

#### ❖ Links

- Association TransCommunication – <http://atransc.org/>
- Ray Sette – <http://www.astrologerray.com>
- Credit Card Commercial – <http://www.youtube.com/watch?v=m56F4EKN9hg>
- Mid- Atlantic Paranormal Research – <http://www.midatlanticparanormalresearch.com>
- Krampus - [http://www.austriantimes.at/news/Panorama/2009-12-04/18599/Krampus\\_and\\_Nikolaus\\_to\\_visit\\_Austria\\_this\\_weekend](http://www.austriantimes.at/news/Panorama/2009-12-04/18599/Krampus_and_Nikolaus_to_visit_Austria_this_weekend)

❖ **Promos**

- Inciting a Riot - <http://firelyte.podbean.com/>
- Witcher of One - <http://witcheryofone.libsyn.com/>
- Lance and Graal - <http://lanceandgraal.net/>
- Spiritscast - <http://spiritscast.com/>

❖ **Credits**

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