

## Episode #016 – Crises of Faith

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### 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

- It's Saturday September 18, 2010. Happy Equinox everyone! MM, BB, 93, hello and welcome to the #16 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...
  - Talk with fellow podcaster and author Jeva Singh-Anand about his new book *Bedtime Stories for the Faint of Heart*.
  - We learn about 16<sup>th</sup> century heresy in this episode's edition of *A Corner in the Occult*.
  - I reader a message and I announce a contest for this episode.
  - We start *The Essence of Magick* series by looking into *Belief and Magick*.
  - And to close we look into crises of faith and why they're beneficial for one's spiritual growth.

#### ❖ Announcements

- (Background Music: "Son of a Preacher Man" by Etta James)
- It's good to be back behind the microphone...
- Episode 15 featured on Steve Otero's *Weekly Dish 200.0* on *Souldish*, a web magazine for cultural pioneers exploring the frontiers of spirituality, science, media, art, and sustainability and they can be found online at [souldish.com](http://souldish.com).
- Remember that right now the people who produce *Title Goes Here* magazine are taking submissions until October 31st, for their Spring 2011 story anthology *Etched Offerings: Voices From the Cauldron of Story*. The complete writers' guidelines can be found on their website at, [www.misanthropepress.com](http://www.misanthropepress.com). They're pretty open regarding what they're looking for, and they're looking for both stories about pagan topics, like new/revisited myths and stories about the gods as well as stories about pagan characters that aren't necessarily about specifically pagan topics. So, check them out on line at [www.misanthropepress.com](http://www.misanthropepress.com).
- The 7<sup>th</sup> annual 2010 South Jersey Pagan Pride Day Will be happening this year on Saturday, October 2nd in Cooper River Park in Pennsauken, NJ from 10am -7pm. Just off Route 70 on Cuthbert Blvd and minutes from the Ben Franklin Bridge! Plenty of workshops, music, food, and shopping! Come and join us for a day and spend

a blissful Autumn Saturday at South Jersey Pagan Pride! For further information visit their website at [southjerseypaganpride.org](http://southjerseypaganpride.org).

#### ❖ **Thank You!**

- Thank you to Amplitude over at MeatCrab.com as the show will soon be listed over at his website Meatcrab.com. Amplitude does his own live ustream show called “Radio Free Jersey... Bitch!” And his show is full of commentary and music. ...He even interned for The Howard Stern years ago and was one of the DJs over at KOL that is until he moved back to New Jersey and yes he’s actually a friend. So, check him out and all the people and shows over at Meatcrab.com.
- **Flickr**
- **YouTube Channel**
  - Yod111
  - Pambergis
  - Asraiya (Az-ray-uh)
- **Forum**
  - Irrylyn
  - Amergin
  - Puck
  - WesternWhiteWolf
  - Noelpnc
    - For joining the show Forum
    - If you join the forum and receive some weird email about needing permission please let me know.
- And last but certainly not least, thank you to those of you who take the time every month to vote for the show on Podcast Alley! I really appreciate it and look forward to the comments that you leave. It’s nice to know that the show is being enjoyed!
- In a bit we’ll be visiting our favorite corner and then talking to Jeva Sing-Anand about his new book, but first let’s here from one of the podkin.

#### ❖ **Promo**

- Media Astra Ac Terra with Oraia Sphinx

#### ❖ **As of Late: Going back to Lodge...**

- (Background music: “Cast Your Fate to the wind” by Vince Guaraldi performed by George Winston)

- Well, I did it.
- You’re probably thinking... “Did what?”
- I went back to Lodge after a year long hiatus. If you have yet to hear episode 15 then you may be unaware of the fact that I had not been to a meeting at my Masonic Lodge since June of 2009 and Lon Milo DuQuette talked me into going back.
- At first the amusement of being able to say that Lon Milo DuQuette told me to go back lodge was enough of a push to get me to go back. After all, Lon Milo DuQuette told me to go back! Right? How could I not go? He did say some things that rung true and the more I thought about what he said, the more it forced me to reevaluate what Masonry meant to me, what my involvement in it meant, and how I felt about the why I left and the reasons that caused that to occur.
- Like I already mentioned in the last episode a lot of political stuff happened in my lodge which bothered me so I left. I quit. I even almost demitted, which means formally leaving the fraternity. But a friend and fellow Mason kept me from going that far with my decision, as even he stepped away from Lodge over the incident.
- The details regarding why I left are unimportant, but the reason was that I felt severely let down by people whom I trusted and respected. People who represented a face of the institution that I held in such high regard. One thing became clear, was that in many respects Masonry was “*A perfect system ran by imperfect people,*” as a friend of mine once quoted to me from a source unknown to him.
- Now, I haven’t changed how I felt over what occurred, but I realized several things about myself and Masonry.
  - 1) That I enjoyed the fraternity for what it was and I needed it in my life, I needed that experience. I need the exposure to it, for what it was, the good and the bad, the happy and the sad.
  - 2) To allow a handful of brethren to affect my feelings about a much larger situation was wrong. Do I attend meetings for the 5 or so people I have a problem with, or do I attend for the greater number of brethren whose company I enjoy?
- So, for the first meeting of September I got dressed in my formal attire and went back to Lodge. The night before I made it appoint to call my friend to let him know I was going back so there was no confusion and that he first heard the news directly from me and not from someone else. He admired me for being able to go back and was very thankful for me having let him know about my decision.
- All day prior to that evening I was dwelling on the idea of going back. I broke out my Masonic ritual book and went over the cipher in case I needed to prove myself as a Mason, because in the last year, my lodge consolidated with another, and we were meeting in their building so I knew that they were would new faces, new names, and I could very well be a stranger to many in attendance. Thankfully that wasn’t the case as upon entering the building four familiar faces were directly inside and warmly greeted me. They were thrilled to see me as my disappearance was well known and noticed since when I left I was going to be taking on an officer role

that was only three years away from being the Master of the Lodge. I knew from their greeting that my reemergence would be well received and that this night would mark a new beginning to my Masonic Career and to my experience as a Mason.

- It was nice to see everyone, and aside from the consolidation, that not much had changed in the last year. I walked in there that night with no expectations. I went there to be there. To experience Lodge again. To see the ritual. To hear the words. To vote and laugh with the rest of the room. To watch the circus of the evening unfold like Lon alluded to last episode. To be a part of something which was bigger than myself. To learn the lessons that were shared in spite of my teacher’s efforts rather than because of their efforts like Lon pointed out. I saw the whole experience with fresh new eyes and as an escape from everyday life to rejoin a community that I had forgotten was my other home.

#### ❖ **Promo**

- Druidcast with Damh the Bard

#### ❖ **Segway**

- The Lessons one learns from an experience such as a lodge environment stretch into everyday life and I’m not referring to the direct teachings of the fraternity, but instead in how to run a group, organize an event, manage an organization, deal with conflict, etc. Such experiences and lessons translate directly into other venues, like running a business, a church, a grove, a coven, a club, a study group, or in even being a community leader or organizer.
- In a few moments we’ll talking to Jeva Singh-Anand about his new book, but first it’s time to visit A Corner in the Occult.

#### ❖ **Segment: A Corner in the Occult: Giordano Bruno** (approx. 1300-1500 words)

- (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 whom today’s topic is on...

- Born in Nola, Italy in 1548, Filippo Bruno was schooled in Naples Italy. He was privately tutored at the Augustinian Monastery and partook of the public lectures held at the Studium Generale which was a medieval university. He was often referred to as “the Nolan” by others and even referred to himself in that manner which can be observed in his own writings.
- At the age of seventeen in 1565 he entered the Dominican Order at the monastery of San Domenico Maggiore in Naples where he took the name Giordano, after his metaphysics tutor Giordano Crispo. He continued his studies there, completing his novitiate, and became an ordained priest in 1572 at age 24. He was even apparently skilled at the art of memory and was said to have even demonstrated his ability for Pope Pius V.
- Regardless of his abilities and the honors bestowed upon him, Bruno’s inquisitive mind and love for forbidden books was sure to get him into trouble. His curiosity for science and philosophy enabled him to fill any gaps in his humanist education by studying such controversial subjects as hermeticism, magick, and cosmology. Bruno's interest for Erasmus the Christian Humanist, who was branded a heretic, and his criticism of the dogma of the church caused him to leave the habit before being confronted with the accusations of friar Montalcino Domenico Vita.
- So, from 1576-1592, after fleeing Naples, he wandered throughout Italy and then Europe. Early on his journey while in Venice he published his lost work *On The Signs of the Times* with the permission (so he claimed at his trial) of the Dominican Remigio Nannini Fiorentino. From Venice he went to Padua where he met some fellow Dominicans who convinced him to wear his religious habit again.
- Bruno lived in a time when scientific thought was still blossoming, by stretching the understandings of the cosmos and enabling the individual to more and more think outside of the church as with the case of Copernicus’ heliocentric model of the Universe, which placed the Sun at the center of the universe. This was also a time period that was influenced by the resurgence of Hermeticism as well as Henri Cornelius Agrippa’s Three Books of Occult Philosophy.
- In 1579 he found a new life in Geneva. After allegedly converting to Calvinism he enrolled as a student at the University, but later is reported to have stated *that he did not adopt the religion of the city, but only desired liberty and security*. It was during his time in Geneva that he had a pair of breeches made for himself, and the Marchese and others apparently made Bruno a gift of a sword, hat, cape and other necessities for dressing himself. His idea was that he no longer wanted to be recognized as a priest. Some modern images of him portray this time period of his life. At the University he attended the lectures on Aristotle that were being given by Antione de La Faye whose incompetence was quickly denounced by Bruno in a pamphlet which he produced. This incident caused him trouble with the Geneva hierarchy and Bruno was arrested and excommunicated from the Calvinist church in August of the same year.

- After Geneva he moved to France and lived there from 1580-1581 it was there that he took his doctorate in theology and became selected by the other students to lecture on Philosophy. It was during this time that he even attempted to return to the Catholic fold, but he was denied absolution by the Jesuit priest whom he approached.
- He relocated to Paris during the summer of 1581 due to the break out of religious strife. It was in Paris where he held a cycle of thirty lectures on theological topics. He even began to gain attention for his prodigious memory which he based, in part, on an elaborate system of mnemonics (Nee-Monics) which he designed, but some of his contemporaries found it easier to attribute his abilities to magical powers. His abilities even attracted the attention of King Henry III who summoned Bruno to his court in April of 1583 to display his talents to see whether or not they were natural or possibly acquired by magical means. As result of proving that his abilities were based on organized knowledge and not magic, he was able to publish a book on memory titled *The Shadow of Ideas* of which he dedicated to the King and was even given an extraordinary lectureship with a salary at Oxford. While there his views sparked controversy, notably with John Underhill, who was the Rector of Lincoln College and later the bishop of Oxford, and George Abbot, who later became Archbishop of Canterbury, who poked fun at Bruno for supporting *“the opinion of Copernicus that the earth did go round, and the heavens did stand still; whereas in truth it was Bruno’s own head which rather did run round, and his brains did not stand still.”*
- While in England he became acquainted with the poet Philip Sydney and other members of the Hermetic circle around Dr. John Dee the founder of Enochian Magick. Though it is unknown if Bruno every met Dee during his time in England their meeting is more eluded to more than actually stated, but it is likely that they met since they held similar interests, were involved with the same social circle of people, and were both affiliated with Marsilio Ficino the famous Italian humanist philosopher. Though their actual meeting of each other is not known.
- Bruno’s exploration and travels exposed him to various forms of thought. He lived in a time where Religious thought and understanding was being challenged by the forming understandings of the Scientific Revolution, which contrasted and even contradicted the teachings of the church. For example, Bruno’s view of the Universe was an elaboration of Copernicus’s fully realized heliocentric model and was influenced by teachings of Hermes Trismegistus, Henri Cornelius Agrippa, and his own understanding as a priest and free thinker. Where Copernicus' system was heliocentric, Bruno's was theocentric. He is quoted as saying that *God is the inner principle of all movement, the one Identity which fills the All and enlightens the universe.* He went on further to say that everything is contained in this One Principle, *for the Infinite has nothing which is external to itself.* For in believing in a supreme being, who is infinite, should undoubtedly, by ability and character, be responsible for

infinite universes and by default would not have just created one. Bruno also believed that all the stars that we see at night are like our Sun and probably also have planets circling around them as well.

- Bruno even defined Nature in which he said that Nature, *is a living unity of living units, in each of which the power of the whole is present.* Nature may manifest in many forms, but it must always be considered as a whole in its fundamental principle. Nature, therefore, must never be conceived as an individual thing, but merely as a reflection of this First Principle. He even went on to say that one should look for God *in the unchangeable laws of nature, in the light of the sun, in the beauty of all that springs from the bosom of mother earth, in the sight of unnumbered stars which shine in the skirts of space, and which live and feel and think and magnify the powers of this Universal Principle.*
- In 1586 he went to Germany where he taught at Wittenberg and lectured on Aristotle for two years after which he moved to Helmstedt in 1588 where he registered at the Academia Julia. Though it didn't take long before he had a conflict with the pastor and superintendent of the Lutheran church, he was able to write three books on magic including his *De Magia* which is said to discuss the means for one to become associated with demons and the magical dimensions of the imagination.
- After teaching in Germany for several years he was invited to Venice by Giovannia Mocenigo (Mochenigo) in 1591 to teach him the magic art of mnemotechnics. Although hesitant at first, Bruno accepted the invitation because he hoped to be appointed to the chair of Mathematics at the University of Padua which did not happen. So, Bruno took leave of Giovannia who was not only disappointed by Bruno's teachings, but also doubted his Orthodoxy and so denounced him to the inquisition upon which Bruno was arrested on May 23<sup>rd</sup> in 1592.
- His trial almost lasted for eight years. Initially he was being charged with concerns for his anti-dogmatic ideals which related to his feelings regarding the Holy Trinity, the virginity of Mary, his views on the cosmos, and his attraction to magick. All of which presented a full list of accusations that mostly pertained to Bruno's free thinking and his lack of concern for his contrary opinions to the teachings of the church. *Luigi Firpo lists the accusations against Bruno as:*
  - *Holding opinions contrary to the Catholic Faith and speaking against it and its ministers.*
  - *Holding erroneous opinions about the Trinity, about Christ's divinity and Incarnation.*
  - *Holding erroneous opinions about Christ.*
  - *Holding erroneous opinions about Transubstantiation and Mass.*
  - *Claiming the existence of a plurality of worlds and their eternity.*
  - *Believing in metempsychosis and in the transmigration of the human soul into brutes.*
  - *Dealing in magics and divination.*
  - *And denying the Virginity of Mary.*

- Under the circumstances Bruno defended himself during his trial. His defense consisted of bowing to the Church's dogmatic teachings, while trying to preserve the basis of his philosophy. In particular he held firm to his belief in the plurality of worlds, although he was admonished to abandon it. Unfortunately Bruno had a tendency to discuss his views with whoever would listen so, testimonies from his fellow prisoners were also used as evidence against him. His trial was overseen by the Inquisitor Cardinal (bell-ur-min) Bellarmine who drew up a list of the theories deemed to be heretical, of which he demanded a full recantation of from Bruno to which Bruno eventually refused stating, *I fear nothing and retract nothing, there is nothing to retract and I know not what I would have to retract.*
- As a final attempt, Bruno appealed in vain to Pope Clement VIII, hoping to save his life through a partial recantation. Unfortunately, the Pope was in favor of a guilty verdict. Consequently, Bruno was declared a heretic, and told he would be handed over to the secular authorities. In response to this, Bruno is said to have made a threatening gesture towards his judges and stated, "Perhaps you pronounce this sentence against me with greater fear than I receive it."
- And so on January 20<sup>th</sup> of the year 1600, Pope Clement VIII declared that Giordano Bruno was, "*an unrepentant heretic, tenacious and stubborn.*" His sentence was pronounced by Cardinal (mad-ruzzi) Madruzzi on the 8<sup>th</sup> of February and Giordano Bruno was burnt at the stake in the Campo dei Fiori in Rome on February 17<sup>th</sup> in 1600. It was even stated that, defiant to the very end, Bruno looked away from the crucifix before perishing in the flames. His ashes were dumped into the (Tie-bur) Tiber river and all of his works were placed on the Index Librorum Prohibitorum in 1603.
- Years later, debate over Bruno's execution continued. Whether he was tried for his Copernican like beliefs on astronomy, the promotion of his personal theology in regards to Christianity, or both; the fact remains that he was executed for his free thinking and willingness to question life and the nature of the world. To further illustrate the unrest and fascination for Giordano Bruno nearly three hundred 7ears later in 1889, after the temporal power of the church was removed from Rome in 1870, a statue of him was erected by the newly established Kingdom of Italy in his memory, and it was placed in the location where he was executed centuries earlier in the Campo de Fiori where it still stands to this day.
- The role that occultism played in the life of Giordano Bruno, not only opened the awareness of the world to the greater possibilities of life and the cosmos, but it also awarded him his own corner in the occult.
- **Suggestions for A Corner in the Occult are welcomed and encouraged and you can do so on the show website or through the show forum. Thank you.**

❖ **Commercial / Bumper**

- Title Goes Here commercial

❖ **Interview Part 1**

- Clip: second chance for lost souls
- Jeva Singh-Anand Part 1

❖ **Promo:**

- Kakophonos with Rikki LaCoste

❖ **Segway:**

- Hey welcome back...
- I found something out recently which some of you may be interested in... As it turns out a friend of mine will be moving to New Mexico in the next month and when we were talking about it he mentioned that he will still be able to listen to a favorite radio show online through the stations website which I was happy to hear that he at least wouldn't be leaving everything behind as a result of his move. Now why am I telling you this? Well, since the show can be heard by anyone anywhere in the world through the station's website I thought I would mention it since the background music that I tend to use for this podcast is similar to the type of music played on the show which is called Stars End. It is hosted by a soft spoken gentleman by the name of Chuck van Zyl and airs from 1:00 am to 6:00 am EST every Sunday (late Saturday night technically Sunday morning). The show website which can be found at [www.starsend.org](http://www.starsend.org) and the website describes the show as:
  - *“(with the exception of "Music from the Hearts of Space") STAR'S END is the longest running radio program of ambient music in the world. Since 1976, STAR'S END has been providing the Philadelphia broadcast area with music to sleep and dream to.*
  - *‘The music is presented in a non-stop drifting blend and drawn from a diversity of genres including: electronic, ambient, spacemusic, chillout, avant-garde, low-intensity noise, new age, international, spoken word and classical.’*
- Now, the show even hosts live performances several times a year which are known as The Gatherings Concert Series and they take place in St. Mary's Church on the University Penn Campus in Philadelphia which my friend and I have attended on multiple occasions. It's not a religious event even though it's in a church, but the church provides wonderful acoustics and ambiance for the concerts and the music is always accompanied by some form of visual elements such as smoke, lasers, and video imagery which create an awesome compliment to the live music being performed. Creating a well rounded audio / visual experience that make these shows a really enjoyable. The featured artists even then play live on the radio that same night during the weekly broadcast of Stars End.

- So, if you’re local to Philadelphia and have just not heard of the show it can be found at 88.5FM WXPB and if you’re in Pennsylvania or Maryland it can also be heard on:
  - 88.7 FM Middletown, York and Lancaster, PA
  - 90.5 FM WKHS Worton/Baltimore, MD
  - 99.7 FM Harrisburg, PA
  - 104.9 FM Lehigh Valley, PA
- And for the rest of you, check out Stars End online at [xpn.org](http://xpn.org) to listen via the live stream! Just go to website at xpn.org during the time the show is airing depending on where you are in the world, click “Listen Live” in the upper corner and then select “WXPB 88.5” channel and that should allow you to listen to Stars End. Remember that the show airs 1am -6am Eastern Standard Time on Sunday mornings. So, if you like the music I use in this podcast then you really should check Stars End with Chuck van Zyl. And be sure let me know if you do! I love turning people on to new things.
- Now, before we get back to the interview with Jeva or go into the first segment from the Essence of Magick Series, I have a letter that I would like to read...

#### ❖ Letters and Messages

- (Background music: [Secret Music] same as deos’ Shadow)
- **Anamarie from the USA wrote this on Proud Pagan Podcasters Show Index page:** I’m a new listener I originally loaded the podcast as a form of research. Due to the fact that I started to realize that I have not been happy being a catholic and might never have been, so I started looked up religions and other things on Google and somehow came across this horrible web site that was useless to me but I did find some interesting thing about Wicca, pagans, and the craft. But I have a bad attention span and memory so I kind or forgot and got distracted with other things. Luckily then not that long ago I started looking stuff up again and ran across your podcast. I thought maybe hearing other people (that know what they are talking about) talk about would help me to understand some things and so I downloaded like three or four podcasts on Zune I started hearing yours and I found it helpful. But in still looking to do some more research but I don’t know where to start. So I was just thinking if you could recommend some books or web sites that I could look at to help me I would appreciate it.
  - Hi Anamarie. Sorry I just noticed your message and I wasn’t notified that it was here.
  - In regards to Wicca, some good beginner books are:
    - ◆ books by Scott Cunningham
    - ◆ The Complete Book of Witchcraft by Raymond Buckland
    - ◆ Spiral Dance by StarHawk
    - ◆ books by Janet and Stewart Farrar

◆ books by Doreen Valiente

- There may even be some newer books that are good which I am unfamiliar with so just take those suggestions with a grain of salt.
- Basically anything indepth, with a good Table of Contents, as well as Index, Appendix, and or Bibliography because you will want to be able to research and look things up further. It’s always nice to know what the authors you are reading are reading for themselves. Also if there is a glossary check out the definitions listed before you buy the book and see how they sit with you. Hope this helps.BB / 93!

➤ Thank you to

### ❖ Contest

- Before we get into the Essence of Magick Series, I just want to announce a contest for this episode.
- In honor of our interview with Jeva, in episode 17 I will be raffling off one copy of his new book “Bedtime Stories For the Faint of Heart” to one lucky listener.
- To enter just visit the contact page on show website and submit the form by selecting “Bedtime Stories For the Faint of Heart” as your subject line. Just please be sure to include your name and a mailing address.
- And now let’s initiate the new show segment of this podcast The Essence of Magick Series.

### ❖ Segment: The Essence of Magick Series (TEoMS): Belief

- (Background Music: “Calling Peace” by Alexandre Falcao)
- (Audio clips: Gerald Gardner and Patricia Crowther chanting “The Witches Rune;” Aleister Crowley “Excerpts from the Gnostic Mass;” An interview with Gerald Gardner, early 1960’s)
- *...It is a secret and you will be taught. From the basic to the complex all will be revealed. Welcome to the Essence of Magick Series... echoing forth from the infinite and the beyond.*
- Welcome to the essence of magick...
- ... and I think it would only be appropriate to begin this series with a look into Belief and Magick, because belief is the essence of magick itself.
- Our beliefs fuel much of what we do on a regular basis. We do a thing because we believe that it is expected of us or that it is the right thing to do. In many ways, a belief is an assessment or decision we harbor that is based upon evidence and understandings which we possess and are aware of. This also goes for things that we think that we need because in some respects a belief is simply an understanding or even an assumption about a given thing. Consequently, our beliefs dictate what we regard as being real, but what we regard as to real based upon those beliefs, exist in a more subjective manner than in what we regard as being fact.

- We do magick because we believe that it is effective. Because it alludes to something which stretches beyond what we know and what is commonly understood about existence. Magick connects us to ourselves and our world through practices and symbols which tend to appear superstitious and arcane to those who believe differently. But deep inside we feel a kinship to these practices and symbols; they feel familiar to us, as if they are unlocking a part of what we are and the world in which we live. We believe that we have the ability to cause change to occur in our lives through what many would call supernatural means. But we know that there is nothing supernatural about the art and practice of magick, because to us it is natural and a very real aspect of the world. So, in essence nothing is really supernatural because nothing is above or greater than nature. The idea of something being supernatural is a misnomer if not completely unrealistic because nature is inherent in everything.
- The root of effective magick, regardless of tradition or technique, is often dependent on the quality of belief entrusted into the magickal act by the practitioner. Because if a magickal act were not performed with a level of confidence entrusted into it why would it be effective? Why would any result be anticipated? Similar acts are often done daily by people with no such confidence, intent, or regard for any further action or manifestation to occur as a result of performing the act other than a common expectation. For example, someone drawing a tragic image depicting a person with no related effects occurring; or someone drawing hearts around a name or picture of someone they secretly care about or that same person joining their name and the name of another within the shape of a heart. In a magickal context such approaches could be applied to cause change to occur, and because no results were desired upon the completion of the act nothing took form.
- Is magick just about belief or about doing a physical act? No. There is also an internal aspect to working magick. The internal aspect can be observed in the difference between the following statements. “If I do this, then that will happen.” As opposed to, “When I do this, then that will happen.” The first statement is more external, unsure, suspicious, and lacking confidence. While the second statement is more internalized and implies an understanding for what one is about to do without possessing any lingering doubt. In order for someone to be able to say, “When I do this, then that will happen,” and meant it in a complete sense, in a very real sense, is when the individual can perform a magickal act successfully. This form of awareness is similar to what was discussed back in episode five in the nature of magick segment where we opened our awareness to the point that we were no longer just noticing our immediate environment, but instead were acknowledging the universe in relation to the earth and ourselves. If that segment made you feel dizzy, nervous or provoke some kind of other internal reaction then you achieved the level of awareness I am referring to. You took an understanding and realized it to such an extent that you began to feel it in your body and in your being. This being similar to the differences in the levels of acknowledgement between saying, “If I do this,” and “When I do this.”

- Though it takes more than belief to do magick. Belief is only a part of it. After one is able to internalize and utilize that sense of being, the next step is in applying the will. But how does one apply their will? That’s a fair question. Even though we apply our will on a daily basis to accomplish menial tasks, when it comes to a transcendent act such an act of magick it may not seem so common place. The key lies in realizing what we really do to accomplish a regular everyday act; for example, to pick up something your brain sends signals to the appropriate muscles and causes them to function in a particular manner to accomplish the desired result. When we want to pick up something we don’t consciously control and manage the individual muscles of the back, arm, hands, and fingers to pick up the desired object, but there is a point in our conscious decision that becomes the catalyst for unconscious reactions to fulfill the request of the consciousness. Applying the will can be viewed as the same thing. When we decided to pick up a thing, we don’t think about how that happens, we just do the act because it may be so common place for us, that there is no doubt in the fulfillment of the act. The act is *SO* a part of who we are that there is no stumbling and there isn’t even much of a “when I do this, then that will happen.” There is no contemplation in the initiation of the act, the act itself, and the effect of the act. And this is how doing magick should be. As unconscious and natural as possible. In my opinion the ability to do this in such a manner is to some degree where the Art in the “Art of magick” plays into the Crowleyan definition of magick as being *the science and the art of causing change to occur in conformity with will*. And to get to such a point in one’s practice starts with one’s belief in the practice of magick.
- So in essence... to successfully perform magick one must apply belief in such a way that one’s reality encompasses the effects, abilities, and powers of magick to the level that when one does an act it will certainly happen in accordance with one’s will because as you willed it, so shall it be.
- **This concludes this edition of the Essence of Magick. Suggestions for this series are welcomed and encouraged and you can do so on the show website or through the show forum. Thank you.**

#### ❖ Pagan Podcast Promo/s

- Standing Stone and Garden Gate Podshow with Bren and Juni
- Proud Pagan Podcasters

#### ❖ Segway

- Hey welcome back. Hope you enjoyed the start of the essence of magick series.
- If you didn’t know the introductory clips of that segment were of three separate clips. The first being of Gerald Gardner and Patricia Crowther chanting “The Witches Rune;” the second being a clip of Aleister Crowley performing an Excerpts from the Gnostic Mass, and the third being from an interview with Gerald Gardner, during the early 1960’s. The final voice was a gentleman by name of Anthony and he is from the Australian

Alternative band Tenpenny Joke and I’d like to thank Anthony and Pete, who is a listener of this podcast, for offering to record something for me. I just don’t think he expected me to ask him to record the intro to a permanent show series. And if you’re interested in the music of Tenpenny Joke, check the show notes for a link to their MySpace page or search for them on iTunes because their album *Ambush on All Sides* is available there.

- Before we get back to our interview with Jeva, I’d like to further show my appreciation for Pete, Anthony, and the other guys of Tenpenny Joke by playing their song “She” and a video for this song can be found on the YouTube channel. Hope you enjoy it.

#### ❖ **Featured Music: “She” by Tenpenny Joke**

#### ❖ **Interview Part 2**

- Jeva Singh-Anand Part 2

#### ❖ **Promo/Commercial**

- Infinite-Beyond.com
- “Dear God” by XTC

#### ❖ **Segway**

- Hey welcome back and that was the song Dear Go from XTC which I thought was rather appropriate for this episode.
- I hope enjoyed my interview with Jeva, I was glad that he was willing to discuss his background and to speak so openly about his past and his experiences. Thank you once again to Jeva Sing-Anand for coming on the show and speaking with me and remember that his book *Bedtime Stories for the Faint of Heart* can be purchased online by visiting [lulu.com/blackhatpress](http://lulu.com/blackhatpress).
- In conjunction with the other segments from this episode and my interview with Jeva let’s now look into the ever problematic religious experience known as the crisis of faith.

#### ❖ **Segment: A Crisis of Faith**

- (Background Music: “Great Pumpkin Waltz” by Vince Guaraldi performed by George Winston)
- If I had to explain what a crisis of faith is, I would say that a crisis of faith is what one experiences when a conflict occurs between what one understands and what one trusts to be true. Essentially this is the relationship between the ideas of belief and faith. Beliefs are what we understand about a particular situation upon which we then build trust on as our beliefs solidify over time. So, when something occurs to shake our beliefs our faith

is also affected because our beliefs are the foundation upon which our faith rests. And when a crisis occurs we can be left with a feeling similar to what one may regard as being heart broken or depressed.

- As one makes their way through life, they will undoubtedly experience, a crisis of faith at least once if not multiple times during their life. Whether in regards to their religious faith or in something else which they value, the faith one instills in the various aspects of their existence may at some point falter or be effected as the result of some occurrence, experience, personal revelation, or maybe even divine intervention.
- Though one can experience a crisis in any area of their life where trust is an issue, when a crisis of faith is experienced in regards to one’s religion, one’s entire world view becomes subjected to the crisis. But regardless of the crisis and how it affects one, it’s important to see it through and to meet it head on which is what needs to happen if the individual wants to attain any level growth from the experience. One also needs to realize that having a crisis of faith doesn’t make them any less of a religious or spiritual person, because incidentally the crisis is a result of one’s dedication to their path and not because they have done something wrong.
- Crises of faith, as devastating as they are to the individual’s religious life and how difficult they can be to work through, are actually an integral part of one’s individual spiritual growth. After all, a crisis of faith perhaps brought one to their current path as is the case with most people who calls themselves pagan and a future crisis may even carry one into a new direction far away from where they now theologically standing. Changes like these can seem like a betrayal and can even be very confusing for the practitioner, but our religious path is in many ways a journey that contains many experiences, with different types of terrain, as well as bumps, hills, mountains, turns, and fallen trees that we have to deal with and overcome along the way.
- The crisis of faith reminds us that the journey is the destination and perhaps it is there to shakes things up for us when we appear to get too complacent about our faith or our religious practices and to possibly keep us on our spiritual toes. To remind us over and over again of how much of a learning process life can actually be and that the tests submitted to us by our teachers whether they are personal mentors or the Gods themselves, never stop being given to willing and aspiring student of life.

#### ❖ Conclusion

- (Background Music: “Son of a Preacher Man” by Etta James)
- Next episode who knows? \*wink\*

#### ❖ 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.
- 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 Podsafe 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
- 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!

❖ **Song: "Losing My Religion" by REM**

## Show Notes: Episode #016 – A Crisis of Faith

### ❖ Show Summary:

In the latest episode of The Infinite and the Beyond, we talk with fellow podcaster and author Jeva Singh-Anand about his new book Bedtime Stories for the Faint of Heart. Jeva is the host of the Lance and Graal podcast and Professor Zarnoff’s Channel on YouTube. We also discuss his background as a former Christian Fundamentalist and what happened to cause him to move away from his life as a fundamentalist.

I go back to Lodge after a year of staying away from it and I share my experiences with that return. We learn about 16th century heresy in this episode’s edition of A Corner in the Occult as we learn about Father Giordano Bruno. I read a single listener message to a nostalgic pagan podcaster music track. I also announce a contest for this episode.

We start The Essence of Magick Series by looking into “Belief and Magick.” How much does belief really play into the practice and effect of magick and how does one apply the will to their magick and how do such acts differ from mundane acts which may be of a similar content and nature.

We hear a great music track from Tenpenny Joke an Alternative Australian band who may not be a pagan band, but who absolutely rocks none-the-less and we are glad to have them in this episode! And to close we look into crises of faith, what they are, and why they’re actually beneficial for one’s spiritual growth and a positive

### ❖ Breakdown: (1:48:25)

- (00:00:00) – Introduction
  - Music : “Proteus” by composer George Wood
- (00:01:33) – Announcements
  - Music: “Son of a Preacher Man” by Etta James
- (00:02:56) – Thank You...
- (00:03:56) – Promo
  - Media Astra Ac Terra with Oraia the Sphinx
- (00:04:30) – As of Late: I went back to Lodge!
  - Music: “Cast your Fate to the Wind” by Vince Guaraldi performed by George Winston
- (00:09:18) - Promo
  - DruidCast with Damh the Bard
- (00:11:51) – A Corner in the Occult: Giordano Bruno
  - Music: “Piano Quartet in G, 3<sup>rd</sup> Movement by Mozart” performed by Linda Holzer
- (00:24:39) – Commercial for Title Goes Here: Magazine
- (00:26:11) – Audio Clip
  - “A Second Chance for Lost Souls” by Jeva Singh-Anand
- (00:30:01) – Interview with Jeva Singh-Anand (Part 1)
- (00:47:23) – Promo
  - Kakophonos with Rikki LaCoste

- (00:48:51) – Starsend Radio with Chuck van Zyl
- (00:53:48) – Letter/s
  - Music: \*Secret\*
- (00:57:03) – Contest Announcement
- (00:57:39) – Essence of Magick Series: Belief and Magick
  - Music: “Calling Peace” by Alexandre Falcao
- (01:05:09) – Promos
  - Standing Stone and Garden Gate Podcast with Juniper and Dr. Brendan Myers
  - Proud Pagan Podcasters
- (01:06:42) – “She” by Tenpenny Joke
- (01:10:09) – Interview with Jeva Singh-Anand (Part 2)
- (01:31:00) – Commercial for Infinite-beyond.com
- (01:32:04) – “Dear God” by XTC
- (01:36:56) – A Crisis of Faith
- (01:40:42) – Conclusion
  - Music: “Son of a Preacher Man” by Etta James
- (01:42:12) – Wrap-up
  - Music: “Universe inside you” by Persian Paladin
- (01:43:57) – “Losing my Religion” by REM

#### ❖ Music

- George Wood - <http://podsafeaudio.com/jamroom/bands/1454/>
- Linda Holzer - <http://www.ualr.edu/lrholzer/bio.shtml>
- George Winston - <http://www.georgewinston.com>
- Vince Guaraldi - <http://www.vinceguaraldi.com/>
- Alexandre Falcao - <http://www.soundclick.com/bands/default.cfm?bandID=613461>
- Tenpenny Joke - <http://www.myspace.com/tenpennyjoke>
- XTC - <http://www.xtcidearecords.co.uk/>
- Persian Paladin - <http://podsafeaudio.com/jamroom/bands/2644/>
- REM - <http://www.remhq.com/>

#### ❖ Links

- Giordano Bruno - <http://www.bruno-giordano.net>
- Writings of Giordano Bruno - <http://www.esotericarchives.com/bruno/home.htm>
- MeatCrab.com - <http://meatcrab.com/>
- Starsend Radio - <http://www.starsend.org/>

- WXPN Philadelphia – <http://www.xpn.org>
- The Gatherings - <http://www.thegatherings.org/>
- Blackhat Press – <http://www.lulu.com/blackhatpress>
- Lance and Graal – <http://lanceandgraal.net/>
- Professor Zarnoff’s Channel - <http://www.youtube.com/user/ProfessorZaroff>
- Title Goes Here: - <http://www.titlegoeshere.com>
- Proud Pagan Podcasters – <http://www.paganpodcasting.org>

❖ **Texts**

- Frances Yates - [http://www.infinite-beyond.com/scripts/yates\\_giordanobrunoandthehermetictradition.pdf](http://www.infinite-beyond.com/scripts/yates_giordanobrunoandthehermetictradition.pdf)

❖ **Promos**

- Media Astra Ac Terra – <http://sphinx.libsyn.com/>
- DruidCast - [http://druidry.org/modules.php?op=modload&name=PagEd&file=index&topic\\_id=3&page\\_id=145](http://druidry.org/modules.php?op=modload&name=PagEd&file=index&topic_id=3&page_id=145)
- Kakophonos - <http://www.kakophonos.com/>
- Standing Stone and Garden Gate - <http://stonegatepodshow.net/>

❖ **Credits**

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