

Episode #018 – Low Magick

The Infinite and the Beyond

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

❖ Show Introduction

- It's Saturday December 18, 2010. Happy Solstice everyone! MM, BB, 93, hello and welcome to the #18 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 welcome back author Lon Milo DuQuette and talk about his new book Low Magick and touch upon some of what he mentions in it.
 - We learn about the Sacred Magic of Abramelin the Mage in A Corner in the Occult.
 - We talk about “words of power” in the Essence of Magick series.
 - And to close Lon and I discuss celebrating Christmas as non Christians.

❖ Announcements

- (Background Music: “Charlie Brown Christmas” by Jeremiah Salvador)
- If you live in the United States I hope that you had a good Thanksgiving.
- Oddly enough after being thankful for the show reaching #5 on iTunes since the last show it reached #3 for a day which was an even bigger surprise so thank you to all the new subscribers! I hope you enjoy the podcast and stay with us for a long time and introduce the show to your friends.
- Welcome to any new listeners and if you didn't know, I went beyond the threshold with Gary Blackheart who has a live show on Tenacity Radio. We talked about a lot of things and even touched upon my crisis of faith which I'm going to speak more about a little later in this episode. So, if you're a listener of Beyond the Threshold and are now a listener of this show it's nice to have you I hope you enjoy what I've managed to so far put together here at The Infinite and the Beyond. And if you missed my appearance on Gary's show, past episodes of Beyond the Threshold can be found on iTunes and on his Podomatic page and the URL for that is bttbeyondthethreshold.podomatic.com. And new episodes of Gary's show air live Tuesday nights at 9:30pm EST at tenacityradio.com and check the show notes for those links.
- Podcast Alley?
 - Changed servers, but feeds are still not updated and some shows can't even be searched for properly.

- Here is a big problem over 89,000 podcasts listed but if you get 9 votes that shoots you to #4 on all of Podcast Alley?
- 1 vote will put you in the top 50s
- Years ago it was a relevant website where shows duked it out for their rank in the listing, but unfortunately it now seems like the people who run Podcast Alley have completely abandoned it.
- When I still thought someone cared I even messaged Chris McIntyre on Facebook about what was going on with Podcast Alley because I thought he would want to know, but I never heard from him. And actually I never heard from any of the staff from Podcast Alley.

❖ Thank You!

- Thank you to
- **Forum**
 - RAZIA
 - For joining the show Forum
- **Facebook**
 - Just hit 360 members!
- Tim Titus from “The Juggler” which is a part of the Pagan Newswire Collective, for spotlighting this podcast, primarily the segment “A Corner in the Occult,” in his October 29 post, "Linking to the Voices of the Elders Part II: Voices of the departed" where along with talking about the show he even listed all the subjects that A Corner in Occult had covered up until that point. I missed his article when it was originally posted. I’m sorry Tim for not mentioning it in Episode #17 and thank you for your work at The Juggler.
 - <http://culture.pagannewswirecollective.com/>
- Dave Amber and the gang from PCP for recommending this podcast to their listeners in episode 176! You Rock!
- In a bit we’ll be visiting our favorite corner.....but first let’s here from some of the podkin.

❖ Promo

- Media Astra Ac Terra
- PPP Bumper

❖ As of Late: A Crisis Averted

- (Background music: “Serene Radiation” by Alexandre Falcao)
- Like I mentioned earlier, back on November 23rd I was a guest on *Beyond the Threshold* hosted by Gary Blackheart which is a live internet radio show that can be found exclusively on Tenacity Radio

(tenacityradio.com). On the show I went a little deeper into my crisis of faith and I would like to further address it here for the benefit of everyone whether or not you listened to my appearance on *Beyond the Threshold* because I think that would only be fair.

- My initial concern with mentioning my crisis on the show was out of fear for its infectious nature, so I hope it didn't shake anyone up and if so, I hope the following helps to heal any issue that I may have caused.
- My crisis occurred while brainstorming to help write a segment for the show. As I was gathering my thoughts it suddenly occurred to me, without warning, that I had no reason that justified or supported my belief in divinity or deity. When this thought came to mind it was like the floor dropped out from underneath me. Everything I was doing came to a halt and a part of who I thought I was dissolved in a matter of seconds.
- Now I realize that asking the question, “if the Gods exist?” is somewhat of a ludicrous thing to ponder because that's not something which one can easily answer, but follow that question up with the notion that the only reason I may have ever believed in a deity in the first place was because of my Catholic upbringing, and you can imagine that my thoughts got wedged into a very strange place.
- So, in order to not ignore where my head was, I figured that I have to go through with this new understanding, at least until some other occurrence or revelation came along to pick me back up. When I accepted this new understanding, the first thing which crossed my mind was “Can I do this?” Meaning how would me doing so affect the other areas of my life? Am I still a pagan? I still feel pagan despite these recent occurrences and with no way to really be sure about any of it, I guess I just had to wait and find out.
- Oddly enough even after I began going in this direction I could still hear and feel the presence of the Goddess in my life which had always been stronger than that of the God. Her voice, or at least what I thought had always been her voice, still spoke to me in my mind upon which I began to wonder if her voice was simply a part of my Ruach as discussed by Lon back in episode 15. Could her voice be a part of my soul or me that I was mistaking for something coming from the cosmos? Or is there anything of me which is really separate from the cosmos to begin with? And what of Will? What did that sense of intuition that I always attributed to being a guide for my Will now exist as to me? Was that too even a part of my Ruach or were they real and actually part of my Neshamah? The questions just kept coming.
- Could I still practice magick feeling like I currently do? Do I really want to know if divinity exists?
- Thankfully the more I thought about it the more some answers came to me.
- In regards to “Could I still practice magick feeling like I currently do? Do I really want to know if divinity exists?”
- The answer is: No, the magick, power and presence of such a thing as divinity and deity exists in the mystery of their existence, partially because in their acknowledgement, their mystery creates a facet of reality which instills hope and allows dreams to manifest and grow. I even realized that a situation built of certainty contains no mystery and instead removes the idea of potential from my perspective of existence. Because if I knew for

certain whether divinity or deity existed or not I think that knowing would actually make life really boring despite whatever the facts were. A part of the greatness of religion is the magick and mystery that it provides for the individual, that it allows one to exist with unknowing, but at the same time with occasional glimpses of alternate truths that garnish our experiences. And In contrast I realized that if I was forced or expected to quantify everything in my life then I may only be left with myself if at all, and the ultimate thought of that being the case, released me from the prison of my mind which I succumbed to in the beginning of my crisis and in being released these realizations opened me back up to the possibilities of deity and divinity.

❖ **Promo**

- Beyond the Threshold with Gary Blackheart
- Kakophonos Bumper

❖ **Segway**

- (Background music: “Rikki Come Home” by Dr. Frost)
- Welcome back
- Well the cat is out of the bag. If you hadn’t heard Rikki LaCoste is fine and his disappearance was revealed to be a Halloween stunt in much the same vein as Orson Wells’ radio production of War of the Worlds. I hope his disappearance didn’t upset anyone too much as I know this stunt was carried out for most of the month of November and that Rikki even received some harsh feedback over it. I think a lot of us who helped Rikki do this enjoyed how it blurred reality, but at the same time it did offer the outsider some subtle clues to indicate that this was a stunt and all being done in the spirit of the season. After all he allegedly disappeared at the hand of a summoned demon.
- Now for those of you who are unaware of what I’m talking about, listen to episode 17 of this podcast because that’s where I first mentioned it, check this episodes show notes for a link to Rikki’s show blog, or visit Kakophonos.com for the November 23rd 2010 entry which fully discloses what went on with this staged disappearance of Rikki LaCoste. In all honesty it turned into a pretty impressive stunt. I think my favorite parts of it were the candle light vigil that Greg Currie held and the montage memorial video that featured the song “Rikki Come Home” by Doctor Frost which you are currently hearing. The video will be added to this show’s YouTube Channel, which can be viewed and accessed through the show website.
- In a bit we’ll be visiting A Corner in the Occult, but before we do let’s meet with author Lon Milo DuQuette for part 1 of our look into his new book.

❖ **Interview with Lon Milo Duquette Part 1:**

- “Low Magick: It’s all in your head. You just have no idea how big your head is.”

❖ **Promo**

- Pagan FM with Dee and Jasper

❖ **Segway:**

- Hope you enjoyed part 1 of my interview with Lon. We’ll continue with our discussion of his new book in Part 2, but before that it’s time for us to achieve Knowledge and Conversation with A Corner in the Occult.

❖ **Segment: A Corner in the Occult: The Sacred Magic of Abramelin the Mage** (approx. 1300-1500 words)

- (Background Music: “Piano Quartet in g 3rd Movement by Mozart” performed by Linda Holzer)
- Hello and welcome to “A Corner in the Occult” Where we focus on one part or person from the history of occultism. In these regular segments, I touch upon many aspects of the occult and I hope to offer you something new or at least something to think about. The information presented is always done so in the best manner possible in regards to its content and accuracy depending on the available sources. There is a lot in occultism that one may never choose to look into, and here you have the opportunity to learn about something which you may have never bothered to investigate. And oddly enough there are a lot of people who may not be that aware of what today’s topic is on...
- One of the essential texts found in western occultism is *The Book of the Sacred Magic of Abramelin the Mage*. Up until recently the most well known and often used English translation was done by Golden Dawn founder Samuel Liddell MacGregor Mathers in the year 1900, for the assumed incorporation into the mystic tradition of the Hermetic Order of the Golden Dawn. Though within the last several year *The Book of Abramelin: A New Translation* by Georg Dehn and Steven Guth has become available, it is the Mather’s translation which has served as a primary text for magickians for over a hundred years.
- The book is said to be have been written in 1458 by Abraham the Jew during his ninety-sixth year and is divided into three sections, though some sources indicate that in similar manuscripts there is a fourth book of which the Mathers’ translation does not contain. According to Mathers, the book reveals a tale of travel dealing with the journey of Abraham the Jew where he learned about The Sacred Magic of Abramelin the Mage while in Egypt after traveling through Europe and meeting with various teachers and mentors who did not possess the knowledge and Godly reverence for that which Abraham sought.
- In his early pursuits, Abraham mentions a Rabbi Moses in Mayence who he regarded as being *a good man, but felt that he was entirely ignorant of the True Mystery of the Veritable Magic*. So, after several years of study with the Rabbi, Abraham became dissatisfied with his teacher and traveled the land; making his way to

Argentina, Prague, Austria, Hungary, Greece, Constantinople, and then finally to Egypt where after meeting with five men, he came to the home of Abramelin the Mage, at Arachi on the banks of the Nile river. He practiced magic in a manner that was in Abraham’s liking as he saw in Abramelin a reverence for God and the art of magic which had been lacking in those whom he had encountered previously among his journey implying that they were unworthy teachers, charlatans or even diabolique in some respects; in that one particular individual consorted with demons and made a pact with Leviathan in which he offered up his body and soul. Apparently this person attempted to coerce Abraham into doing the same, upon which Abraham fled. He later states that stories of this individual were sung in the streets telling of the terrible end which befell him.

- Abramelin the Mage who, trusting in the mercy of the Lord, granted unto Abraham the Holy Science which was contained in the two manuscripts. In sharing this ancient art Abramelin stipulated that:
 - *Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall receive it shall draw no fruit there from. Keep thyself as thou wouldst from a Serpent from selling this Science, and from making merchandise of it; because the Grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same. - (1:4 pg. 14)*
- After receiving the Sacred Magic, Abraham returned home to Germany where he would practice that which he had learned from the Egyptian Mage. In the book he discusses details regarding the invocation of angelic forces and which entailed a series of simple rituals which required six months to perform. Apparently Abraham was extremely successful in his attempt at obtaining Knowledge and Conversation with his Holy Guardian Angel and with this union he sought to utilize most if not all the workings in the text to help others. For example he healed all persons of all conditions of all religions without making exceptions in any case; he helped Emperors and Counts in their roles as leaders and in war; he revealed deceit and acts of betrayal in government; he had a man delivered to him from prison upon the night before his execution; and other magical feats of which through his telling revealing which books and chapters he employed for some of the deeds he discussed.
- The first section of the book details the conveyance of Abraham’s journey to his son Lamech in whom he is entrusting with the sacred knowledge that he received from Abramelin the Mage. The second book discusses the complete process for the obtainment of the Knowledge and Conversation of the Holy Guardian Angel. And the third text discusses the various ways in which the magic can be applied by the magician after meeting with their Holy Guardian Angel, like in providing specific instructions for clairvoyance, divining metals and treasure, warding off evil magick, healing illness, levitation, transportation, making oneself invisible, creating illusions,

reading minds, and many various powers and magicks, which the magickian can utilize once knowledge and conversation has been achieved.

- Aside from the stories in the book, the text itself is a bit of a mystery. According to the text, the author by the name of Abraham was possibly born during 1362 in Wurzburg Germany, though the town of Worms has also been mentioned as his possible home which eludes to an alternate name that being “Abraham of Worms.” Abraham explains that he was the Son of Simon who died when he was only twenty years old and is not to be confused with Abraham from The Book of Genesis as according to Samuel Mathers, *Abraham the Jew was a contemporary of Nicolas Flamel and his wife Perenelle as well as the mystical Christian Rosenkreuz who was the founder of the Rosicrucian Order in Europe.* As the tale goes, Abraham was even the alleged author of the famous alchemical document that captivated Flamel and his wife, but, despite living during the same time, no known accounts are mentioned which discuss their meeting. Such connections are suspicious at best, and tend to be common in regards to many occult texts and stories, but it should be noted that despite their actual origin the role and influences such texts have bestowed upon the seekers of divine wisdom out shines any frailty surrounding the history or facts pertaining to the documents themselves.
- However, the origins and historical placement for the text itself are sketchy. Mathers was said to have translated his version from a French manuscript which claimed to have been translated from a copy written in Hebrew. It is said that the second two sections are suppose to be direct copies of the manuscripts that were in possession of Abramelin though scholars argue that these texts look more like medieval Grimoires than of being Egyptian or entirely Jewish in origin and even state that the entire text itself was more likely written in the 1600s rather than in 1458. But the new the translation by Georg Dehn and Steven Guth as mentioned earlier, is more complete and based upon an older German copy of the manuscript. Dehn and Guths and may have even found a historic person by the name of Rabii Jacob ben Moses Mölln (MaHaRIL) who seems to fit the description and time period of the author though he died in 1427 which was 31 years before the manuscript was said to have been written. As remarkable as Dehn and Guth’s contribution is to western occultism, their new findings don’t revoke the previous spiritual accomplishments made by those who worked from the translation done by Mathers, but still the new version by Georg Dehn and Steven Guth is sure to be a landmark in the history of western occultism and will go to serve future magickians as the Mather’s translation has done since 1900.
- Though despite its questionable and ambiguous origin, the significance of this text exist nonetheless as this is where the idea behind the Knowledge and Conversation of the Holy Guardian Angel springs forth from. An idea and pursuit which was incorporated into the teachings of The Hermetic Order of the Golden Dawn and the Order A.’A.’. which was started by Aleister Crowley and George Cecil Jones in the early 20th century. This divine and personal goal continues to be a major aspect of ritual magick and according to some individuals is the only true form of High Magick, due to its devote divine pursuit and religious focus.

- The famous working as discussed by Abraham is a long drawn out devotion, composed of adoration, worship, fasting, and prayer which intensifies over the several months. Upon success the magician is then advised to summon the lords of darkness to bring them under the magician’s control illustrating the natural cosmic balance required by such a working and further emphasizing the occult principle of *as above, so below* uniting the power dynamic often mentioned in the several Abrahamic religious traditions, and which confuses those individuals who do not entirely understand the wholeness of the cosmos.
- The Holy Guardian Angel (or HGA for short) has been described as being very different things by occultists over the years. Abraham viewed it as being an Angel of which each individual was assigned upon birth. While Mathers described it as the *Bornless Self* or *Higher Genius* and Crowley once referred to it as the *Silent Self* though even he was reported to change his description of it during his life. He was said to have also compared it to the Augoeides of Iamblichus, the Atman of Hinduism, and the Daemon of the ancient Greeks. In Thelema it is said that the magician is only aware of his True Will after knowledge and conversation has been attained.
- Similarities in the Knowledge and Conversation of one’s Holy Guardian Angel can be recognized in Enochian Magick with one’s ability to ascend through the Aethyrs of which migration to the 8th Aethyr has been compared to the Abramelin operation; in Wicca with the Drawing Down of the Sun or Moon in that divinity is brought down into the High Priest and Priestess for divine communion and inspiration; and even in Buddhism with its pursuit and idea of enlightenment.
- Oddly enough, some claim that the six month ritual found in the book was actually shortened and that other manuscripts state that the rite is more closer to 18 months than not. Yet at the same time alternate rituals have been designed over time to acquire the same end but by using different means. For example the Bornless Ritual of the Hermetic Order of the Golden Dawn assumedly written by Mathers and Thelemic ritual Liber Samekh written by Crowley were created to be more modern and practical for the aspiring magician as not many individuals are able to devote six months of their lives to such a seemingly arcane process.
- One of the practical issues raised by the text is the use of one’s natural language as opposed to any other. Mathers states:
 - *Unfortunately, like far too many modern Occultists, Abraham the Jew shows a marked intolerance of Magical systems differing from his own... Works on Magic, Written Conjurations, Pentacles, Seals, and Symbols, the employment of Magical Circles, the use of any language but one's mother tongue, appear at first sight to be damned wholesale, though on a more careful examination of the text I think we shall find that it is rather their abuse through ignorance of their meaning which he intends to decry, than their intelligent and properly regulated use.*
- Mathers goes on to say (pg. xxxvi) that the reason one’s own language is stressed by Abraham is so that every word and syllable uttered is understood completely by the practitioner, but Mathers then argues that:

- *While I fully admitting the necessity of this, I yet wish to state some reasons in favour of the employment of a language other than one's own. Chief, and first, that it aids the mind to conceive the higher aspect of the Operation ; when a different language and one looked upon as sacred is employed, and the phrases in which do not therefore suggest matters of ordinary life. Next, that Hebrew, Chaldee, Egyptian, Greek, Latin, etc., if properly pronounced are more sonorous in vibration than most modern languages, and from that circumstance can suggest greater solemnity. Also that the farther a Magical Operation is removed from the commonplace, the better. But I perfectly agree with Abraham, that it is before all things imperative that the Operator should thoroughly comprehend the import of his Prayer or Conjunction. Furthermore the words in these ancient languages imply “formulas of correspondences” with more ease than those of the modern ones. (Possibly eluding to the numeric quality often found in ancient languages).*
- The other thing that Abraham emphasizes in the text is the importance of one to honor and follow the faith in which there are born into in order to succeed with the Sacred Magic. In Book One he says, *it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, Infidel, or whatever religion it may be, can arrive at the perfection of this Work or Art and become a Master, but he who hath abandoned his natural Law, and embraced another religion opposed to his own, can never arrive at the summit of this Sacred Science. (1:6)*
- However, despite what Abraham says, Aleister Crowley argues that the Abramelin Procedure is not the only way for one to achieve Knowledge and Conversation with their Holy Guardian Angel. He says in his *One Star in Sight*, that *it is impossible to lay down precise rules by which a man may attain to the knowledge and conversation of His Holy Guardian Angel; for that is the particular secret of each one of us; as secret not to be told or even divined by any other, whatever his grade. It is the Holy of Holies, whereof each man is his own High Priest, and none knoweth the Name of his brother's God, or the Rite that invokes Him.*
- The procurement of the knowledge and conversation of one's Holy Guardian Angel is said to be the ultimate and primary goal of the Magician and that any other work one does should be a preliminary to achieving that single goal. The goal itself was central to the curriculum of both the Golden Dawn and the A.'.A.'. and continues to be a central pursuit by students of the western esoteric tradition. So, it is for this and more that The Book of The Sacred Magic of Abramelin the Mage has its 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
- Loyd Auerbach bumper?

❖ **Segway:**

- Hey Welcome back hope you enjoyed that section of A Corner in the Occult.
- Thanks to Loyd Auerbach who I interviewed back in episode 17 for that show bumper. If you missed episode 17 and you like ghosts and parapsychology then you should definitely check that episode out!
- It being Yule in Northern Hemisphere, I almost forgot that the Perchten Procession, mentioned back in episode 7, should be occurring soon and actually I found some videos on YouTube that are from back in January of 2010. I don't know why I didn't think to look for videos of this event last year, but if you search for Perchtenlauf or Perchten Procession you can find some great video footage of this event. I even added one of the videos to the podcast channel on YouTube so if you're interested, see what this event is all about by visiting the shows channel on YouTube and a link for the channel can be found on the show website.
- Recap/comments from a corner in the occult?
- In a bit I'll be reading some listener messages, but before I do that lets continue with our discussion with Lon Milo DuQuette.

❖ **Interview with Lon Milo DuQuette Part 2**

- Freemasonry and The Tarot of Ceremonial Magick

❖ **Promo:**

- Lakefront Pagan Voice with Scarlet

❖ **Segway:**

- Hope you enjoyed part two of my interview with Lon, stay listening for part three later in this episode where talk about something which should be of interest to all of you listening; the celebrating of Christmas as non Christians an issue most if not all pagans have to deal with.
- *Chris laughing clip*
- But before we get to that I have some letters that I would like to read.

❖ **Letters and Messages**

- (Background music: “No More Hectic Days” by Alexandre Falcao)
- **Scarlet from a Lakefront Pagan Voice had this to say in regards to the “Gender and Deity” segment from Episode #13 (Frog/ribbit) Scarlet says:** Just listened to episode 13 and catching up with you. I was interested in your discussion about how we deal with ancient deities in our modern neo-pagan practices and had some

thoughts about recognizing deities of ancients while simultaneously celebrating the changes and seasons of the modern world...

- One must consider the influence of the ancestors on us... the ancestral influence is powerful in paganism... seeing that something is "as it always was" or that something has the power of validity by being established long ago by ancestral authority (ie: parental authority) is extremely primal to pagans while we also see the need to be present in our own lives. We define ourselves by what has gone before, on what we can experience, but also, in the absence of certain things, we rely on the precedent and authority of the ancestors and their legacy to guide us.
- Since these things connect us to very primal human sensitivities (the universal experience of parentage, etc) can we separate our fascination with these ancient deities and their time-honored traditions and hard-learned lessons to look into new things? Is anything truly "new"? I think, as pagans, we ARE reinterpreting these ancestral deities in the context of our modern needs and experiences, keeping, in some ways, the primal human lessons that come, part and parcel, with them.
- I don't know... Just some musing on the topic I wanted to share. Love the show as always and keep up the good work!!
 - **(Response adlibbed)**
 - **Thank you very much Scarlet for the response.**
- **Robert has this to say in regards to episode #017:** I got to listen to episode 17 today and it was the best episode yet! Loyd Auerbach's interview was so well done, informative and entertaining. I really appreciate every episode. You truly do put out the best Pagan podcast out there. I know it may not be the easiest interview to get, but have you tried to get Alan Moore for an interview? I think his background in chaos magick would make for an interesting interview. But seriously, I have no idea how hard it is to talk to the guy. Anyway, thanks again for the excellent episode. It's always the bright spot of my day. BB/93
- Thank you to for your messages.

❖ **Segment: The Essence of Magick Series (TEoMS): Words of power**

- **(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.***
- **Words of power**

- Magickal rituals are full of words that are spoken to invoke or evoke power, to focus energy and to ultimately enable the practitioner to cause change to occur. Though often times the words being said are not based in any language which we were raised in or are all that familiar with, though they can be, and as odd as that may be, these words still work for us nonetheless when we use them.
- Before we continue we need to ask what are words?
 - Dictionary.com says that words are a unit of language, consisting of one or more spoken sounds or their written representation, that functions as a principal carrier of meaning.
 - So a word must possess or convey a meaning in order for it to be a word, which would imply that any arrangement of letters that could establish a common pronunciation could be regarded a word as long as it also had a meaning associated with it. The use and effect of words in a person’s everyday life even have philosophical implications which deal with thought and language where words become a way of organizing and conveying thoughts, but at the same time whose existence has enabled thought to become as complex and in depth as it has over time. For without words we could not be the creatures that we have become.
- To continue with this we have to bring up something which was briefly touched upon back in episode 10 when discussing *The Meaning of Death*, that being defining the word meaning? So, without heavily attempting any jokes about us trying to find the meaning for the word ‘meaning’ after we just addressed what the word ‘word’ meant, all while ignoring the fact that I’m using words to define and explain what a word is. (I think this segment needs to be a power point presentation) LOL ... Back in episode 10 the word meaning was defined as *what is intended to be, or actually is, expressed or indicated; the end, purpose, or significance of something*. Which that implies is that the meaning of a word makes it what it is, and what that word actually is, in a literal sense regardless of culture, language or pronunciation, is more of an arrangement of letters that; in their combination - allude to a particular thought, idea, concept, or implication which indicate that a word of power is a metaphor for that which it embodies.
- Because a major aspect of magick and ritual exists on a symbolic level, the language and words one employs can be viewed as being another tool in the arsenal of the practitioner’s magickal cabinet. Invocations, incantations, ritual vibration, chants, mantras, and other such lyrical devices are indicative of the ritualized function of words and language in magick and ritual.
- Some alphabets are felt to even evoke or convey magickal powers. Alphabets such as the Runic, Theban, Phoenician, Hebrew, and even Enochian seem to contain magickal qualities by their appearance and are often favored and used by many individuals for religious, magickal, spiritual, and journalistic pursuits. But can we say that these alphabets have an inherent potential or does their unusual appearance, pronunciation, and history have a bigger hand in their mystical quality than we realize? More on this later...

- The use of language along with gesture, movement, and bodily expression are all fundamental means of communication and they are all used in the art of magick for in many respects magick is an art of communication and transference of intent and energies which are directed to cause change to occur. In many respects, the ritual and all its parts exist as a symbolic trigger and fuel enabling the will of the practitioner, which in the culmination of their use, infuses the individual with the ability to send forth their will to manifest in the world. And if we recall back to what Dr. Dean Radin said in episode 14, such devices help one to get out of their head and externalize their focus while helping them to get into an altered state of consciousness where the most effective magick occurs.
- The difference with language in ritual is that we often have the opportunity to use an alternate language which may provide one with a sense of secrecy and mystery and if they view language as being purely symbolic, the more abstract and seemingly foreign one is with the language they employ in their magick then the more successful it can be for them.
- Essentially, the problem inherent in whether or not to use one’s own language or one which is foreign exists in the mind of the practitioner. Abraham from *The Book of the Sacred Magic of Abramelin the Mage* insisted that one use their native language and forgo the temptation of succumbing to exotic words and phrases in regards to their magic and religious practices so that every word was familiar and completely understood. As honorable as the thought is for one to stick with their native language, aside from being familiar with the language, there is not much further significance in doing this. One reason being many languages have similar origins so the variations between similar languages and language families reveal the subjectivity of language and leans more towards the significance of the meanings implied by the language than the language itself. Disregarding how language changes over time, recognizing that the language of one’s ancestors may not even be the exact language of their kinsman, one should be forced to regard language as symbolic and as a system of conveying meaning and intent if that has not been made clear so far. Because of this, the more meaningful and significant a language may be to the practitioner, in a magickal sense, the more value it will have in regards to one’s magic.
- To reemphasize some of the points made throughout this segment:
- In *The Magick of Aleister Crowley*, DuQuette states that “*magick words*” are *efficacious because they are unintelligible* (pg.126) and what he was alluding to was the value for such words to transcend the rational mind. Approaching language in this way employs it like any other tool, by using it as a symbol, an element which we utilize for its quality of being different, and not of the norm. When we reduce elements in our magick to functioning as symbols, the more they enable us to unite the conscious mind with the subconscious through their use. We do this all the time, because we can never be sure if we are in fact performing a ritual or magickal act in exactly the way and manner in which it is explained, we have to conclude that if it feels right and we get the desired results, despite our accuracy or personalization, then we have to conclude that what we are doing is

correct until we are shown differently. This issue then argues against the idea of the automatic nature of magick, meaning results are not instantaneous or automatic in response to our actions further illustrating the previously mentioned internal component which is necessary to our magickal practices. For further example, the pronunciation of words regardless of language will vary from person to person, and Aeon to Aeon, but the use, function, and application of such words are still useful and produce the desired results. After all, to loosely quote from the *Tao de Ching*, “the name is not the thing named.” So, the words we use to imply what we mean are as subjective as anything else in life and only truly matter in regards to everyday communication. In our magick, we have the liberty to use words from an alternate language or even make-up the words we use as long as the intent and meaning for our random vocalizations are present in our mind when we use them for our magick.

- So, inclosing, because the words we use are as varied as their pronunciations the essence behind our words of power exists in the meaning and allure that they hold for us as practitioners. Regardless of the approach, the internal effects that these words provide enable us to not only reach deep within ourselves, but also aid us into plugging into the Great G of the cosmos.
- **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.**

❖ Interview with Lon Milo DuQuette Part 3

- Celebrating Christmas as non Christians

❖ Promo/Commercial

- Infinite-Beyond.com

❖ Conclusion:

- **(Background Music: “Charlie Brown Christmas” by Jeremiah Salvador)**
- I hope you enjoyed my interview with Lon.
- I particularly enjoyed his comments about Christmas as a non Christian and how the greatest gift of the Season of Christmas is the instillation of magick and wonder in children.
- I know, like I mentioned, that whether or not we decide to celebrate Holidays like Christmas is a personal issue that many of us tend to deal with as pagans. After all, I know that I can’t avoid being exposed to the Christmas season because everything gets decorated, and the music is played everywhere I go. So, like Lon, I look to those elements in the winter season that speak to me and embody what I like about the holiday because many of the

holidays celebrated during this time have similar characteristics like the celebration of light, imagination, wonderment, the presence of darkness, youth, new beginnings, joy, and most importantly life.

- So, there are many aspects that dominant the Christmas theme of December that can appeal and harmonize with much of what many of us honor and celebrate as pagans, regardless if some of those aspects are blatantly pagan in nature already.
- Next episode Dissecting Wicca and then in the episode after that we'll be talking to Blackheart Gary about the Twilight Path.
- But until then Happy Solstice, Happy Holidays, and for those of you in the northern hemisphere, in the words of Louis Armstrong and The Commanders have a Yule that's cool!

❖ Music:

- “Cool Yule” by Louis Armstrong and The Commanders

❖ Episode wrap up

- (Background music: “Universe inside you” by Persian Paladin)
- 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.
- 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.
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- Thanks for listening, thanks for subscribing, and until next time Merry Part, Blessed Be, and 93!

Show Notes: Episode #018 – Low Magick

❖ **Show Summary:**

In the latest episode of The Infinite and the Beyond, we welcome back author Lon Milo DuQuette and talk about the rerelease of his Tarot of Ceremonial Magick and his new book Low Magick: It’s all in your head... You just have no idea how big your head is and we touch upon some of what he mentions in it; like his discomfort with the ideas of low and high magick, his concept of The Great G, pop goes Ganesha, and the celebrating of Christmas as a non-Christian.

We discuss my appearance on Beyond the Threshold with Gary Blackheart that occurred back in November. Gary took me beyond the threshold we discussed some touchy and often difficult issues that I have mentioned in the past on this podcast. I elaborate on my crisis of faith and come to some refreshing conclusions.

In A Corner in the Occult we learn about The Book of the Sacred Magic of Abramelin the Mage and ceremonial goal of one attaining Knowledge and Conversation with their Holy Guardian Angel. The most familiar edition of the book was translated in 1900 by Samuel Liddell MacGregor Mathers for incorporation into the curriculum of the Hermetic Order of the Golden Dawn. The book reveals a ritual procedure that becomes a pinnacle goal for ceremonial magickians of the western esoteric tradition.

Later we talk about “words of power” in the Essence of Magick series and look into language, words, and meaning and the roles they play in magick and ritual. I also read listener email and we have a good time as always!

❖ **Breakdown: (01:41:42)**

- (00:00:00) – Introduction
 - Music : “Proteus” by composer George Wood
- (00:01:03) – Announcements
 - Music: “Charlie Brown Christmas” by Jeremiah Salvador
- (00:04:35) – Thank Yous...
- (00:06:23) – Promos
 - Media Astra Ac Terra
 - Proud Pagan Podcasters
- (00:07:13) – As of Late: A Crisis Averted
 - Music: “Serene Radiation” by Alexandre Falcao
- (00:12:32) – Promo/Bumper
 - Beyond the Threshold
 - Kakophonos Bumper
- (00:13:55) – Rikki LaCoste is Home!
 - Music: “Rikki Come Home” by Doctor Frost
- (00:16:30) – Interview with Lon Milo DuQuette Part 1
- (00:35:43) - Promo
 - Pagan FM! with Dee and Jasper

- (00:36:35) – A Corner in the Occult: The Book of the Sacred Magic of Abramelin the Mage
 - Music: “Piano Quartet in G, 3rd Movement by Mozart” performed by Linda Holzer
- (00:51:53) – Commercial / Bumper
 - Title Goes Here: Magazine
 - Loyd Auerbach bumper
- (00:53:32) - Perchten Procession
 - Music: “Ource” by 3vrn3n
- (00:55:16) – Interview with Lon Milo DuQuette Part 2
- (01:08:43) – Promo
 - Lakefront Pagan Voice with Scarlet
- (01:10:22) – Letters
 - Music: “No More Hectic Days” by Alexandre Falcao
- (01:13:42) – Essence of Magick Series: Magickal Intent
 - Music: “Calling Peace” by Alexandre Falcao
- (01:23:12) – Interview with Lon Milo DuQuette Part 3
- (01:33:19) – Commercial
 - Infinite-beyond.com
- (01:34:22) – Conclusion
 - Music: “Charlie Brown Christmas” by Jeremiah Salvador
- (01:36:20) – “Cool Yule” by Louis Armstrong and the Commanders
- (01:39:14) – Wrap-up
 - Music: “Universe inside you” by Persian Paladin

❖ Music

- George Wood - <http://podsafeaudio.com/jamroom/bands/1454/>
- Jeremiah Salvador – (no website)
- Doctor Frost -
- Alexandre Falcao - <http://www.soundclick.com/bands/default.cfm?bandID=613461>
- Linda Holzer - <http://www.ualr.edu/lrholzer/bio.shtml>
- 3vrn3n -
- Louis Armstrong and The Commanders - http://en.wikipedia.org/wiki/Louis_Armstrong
- Persian Paladin - <http://podsafeaudio.com/jamroom/bands/2644/>

❖ Links

- Lon Milo DuQuette - <http://lonmiloduquette.ning.com/>
- Email Lon – lonmilo@gmail.com

- Tarot of Ceremonial Magick – <http://www.thelesisaura.com/whatsnew.html>
- Thelesis Aura Publications - <http://www.thelesisaura.com>
- Beyond the Threshold - <http://bttbeyondthethreshold.podomatic.com>
- Tenacity Radio - <http://www.tenacityradio.com/>
- The Juggler - <http://culture.pagannewswirecollective.com/>
- Pagan Newswire Collective - <http://pagannewswirecollective.com/>
- Rikki LaCoste - <http://www.kakophonos.com/2010/11/23/kakophonos-episode-08-rikki-come-home-alternate-ending/>
- Rikki Come Home Video - <http://www.youtube.com/watch?v=4G7tJ10bY5I>
- Title Goes Here: - <http://www.titlegoeshere.com>
- Misanthrope Press - <http://misanthropepress.com/>
- Proud Pagan Podcasters – <http://www.paganpodcasting.org>

❖ Promos

- Media Astra Ac Terra – <http://sphinx.libsyn.com/>
- Pagan FM! - <http://www.paganfm.com>
- Beyond the Threshold - <http://www.tenacityradio.com/beyond-the-threshold>
- Kakophonos - <http://www.kakophonos.com/>
- Lakefront Pagan Voice - <http://lakefrontpaganvoice.podbean.com/>

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