

DOWNLOAD PDF HOW MAGICIANS RELATE THE OCCULT TO MODERN MAGIC

Chapter 1 : What does the Bible say about magic, magicians, illusionists?

The Magicians & The Scientists Secrets of the Occult DVD Extras explores the fascinating interface between occult beliefs and modern discoveries of the mind and the physical world. Experts speak on a range of topics from the function of magic to the beginning of mysticism.

Share via Email Witchcraft and Magic At the dawning of the third millennium, a belief in the reality and efficacy of witchcraft and magic is no longer an integral component of mainstream Western culture. When misfortune strikes at us, our family or a close neighbour, we do not automatically seek to locate the source of all our ills and ailments in the operation of occult forces, nor scour the local community for the elderly woman who maliciously harnessed them and so bewitched us. Nor do we believe that knowledge, love or power can be ours for the taking if only we employ the correct rites, charms or incantations to bring them within our grasp. Despite the interest in the modern pagan movement, the figures of the witch and the magician are conspicuously absent from the national stage and remain, for most people at least, simply the stuff of storybooks, firmly relegated in the popular consciousness to the realm of the late-night movie and the pages of fantastic fiction. However, this has not always been so; and even now in parts of the non-Western world, where technology has failed to achieve total dominance over the traditional rhythms of agrarian life or to guarantee material prosperity and social justice, beliefs in witches and sorcerers are still firmly retained which bear significant and striking similarities to those held by Europeans throughout the early modern period. This said, there is still something peculiarly tragic and poignant about the history of the witch belief in Europe. In a span of roughly years, beginning in the later fifteenth century, a great many people, most of them women, were prosecuted for witchcraft. Among those accused were, without doubt, individuals who had attempted to harm their enemies by occult means and who were thus guilty of witchcraft, at least in intention. Yet we now recognise that the alleged crimes of the witches were mostly impossible - a witch could conceivably invoke the Devil, but she could not fly through the air to meet him, give succour to shape-changing spirits or harm her neighbours by curses or magic. Although historians have long taken an interest in early modern beliefs in witchcraft and magic, and their terrible consequences for those accused of the crime, the past 30 years have witnessed an enormous explosion of scholarly enthusiasm for the subject. A wealth of radical new interpretations and many conflicting theories have been advanced to account for the survival of this often disastrous aspect of popular culture, and the rise and fall of the many judicial measures designed to combat it. One important feature of much of this recent writing has been the substantial use of techniques and expertise drawn from across discipline boundaries. Anthropologists, sociologists and feminist theorists have all brought their different skills, talents and insights to bear on our understanding of the historical phenomena. Research into witchcraft has been conducted in every European country, in the Americas and in Africa, while international conferences have proliferated and leading scholars have undertaken painstaking analysis of court records and other archival material relating to the social and economic status of both accusers and accused. As a result of this broadening and deepening of the range of study, an altogether more sophisticated picture of the intellectual and social basis for witch theory and belief has begun to emerge, replacing many of the previously held assumptions about the nature of witchcraft and the rationale behind its proscription and prosecution. Few writers today would be inclined to echo the views of such rationalist historians as Hansen and Lea, who regarded the beliefs of sixteenth- and seventeenth-century people in witchcraft as wholly irrational superstitions, and thundered with moral indignation against the cruelty and credulity of witch hunters and judges. The advance of research has done nothing to mitigate the sense of horror one feels on reading the grim records of trials, tortures and executions, but it has done much to remove the impression that the only proper explanation of witch prosecution is to be found in the madness, or the badness, of the prosecutors themselves. In this light, the past may not be such an unfamiliar place as it was even 20 years ago and the modern author may be closer, and more sympathetic, to his counterparts in the sixteenth and seventeenth centuries than at

almost any time since those days. There were, indeed, isolated figures even in the sixteenth century who voiced scepticism about the prosecution of witchcraft. The essayist Montaigne observed that: For the overwhelming majority of educated men around the year , the problem was worryingly simple: Such crimes, he believed, which were both atrocious and widespread, needed to be energetically met with the most grievous of punishments. But just what are witchcraft, sorcery and magic? If a discussion of these central themes in their sixteenth- and seventeenth-century context is to be fruitful, it is first necessary to characterise them with some precision. Witchcraft, in their conception, is an internal power that some people possess, an inborn property which they inherit, just as they might inherit the properties of being right-handed or snub-nosed. Witches can harm other human beings, their animals or crops, without performing any special acts; they can cause damage merely by a look or a malicious thought, and sometimes may even do so involuntarily. Sorcerers, on the other hand, have no such innate capacity for occult harm, but employ magical operations, such as the chanting of spells or the performance of certain ritual operations, to accomplish their ends. In principle, anyone can become a sorcerer by learning the appropriate techniques, whereas to be a witch it is necessary to have been born one. A sorcerer wishing to hurt someone might use a verbal formula whilst damaging something belonging to the intended victim, such as a piece of their clothing, or some hair or nail parings, relying on the mystical relationships between those objects and their owner magically to transfer the harm to them; but a witch can achieve a similar objective without so much as lifting a finger. Historians, however, have become increasingly dubious as to whether this distinction has much application to the European scene. Yet trial records provide little evidence that two distinct classes of offenders were singled out on these lines; the *modus operandi* of the accused witch seems normally to have been of little interest to accusers or court officials. French historians would thus seem to be justified in using the one term *sorcier* to cover all of those charged with causing harm - or *maleficium*, as it was termed - by occult means. It remains possible that in some parts of Europe a greater measure of distinction was drawn between witchcraft and sorcery at the popular level than is apparent from the surviving records; but on the basis of the available evidence, it is of little assistance to the historian to hold the two terms sharply apart. Typical *maleficia* which figure in European trials include procuring the deaths and sickness of people and animals, spoiling crops, causing sexual impotence, raising bad weather, and interfering with the manufacture of butter, cheese and beer. Such *maleficia* had been feared in rural areas of Europe from immemorial antiquity, and while there was nothing in principle to limit the practice of black magic to the countryside, it appears on the whole to have loomed less large in the perspective of urban dwellers. But occult forces could also be enlisted to serve non-malicious ends. In an age when formal medical treatment, however rudimentary, was well beyond the reach of the vast majority of the population, many of these figures were undoubtedly familiar with folk-remedies and herbal lore, and fulfilled a genuine healing function within their localities. Reputations might also be made or further enhanced by such divinatory tasks as the identification of enemies, which would not have proved insuperable to someone with an acute ear for local gossip, or who was well provided with suitable informants. It is likely, too, that some of these consultants genuinely believed they had the power to do either good or ill by occult means. But for many educated people of the sixteenth and seventeenth centuries, these characterisations of white and black witchcraft would unquestionably seem to have left out the most important element. Orthodox learned opinion, promoted by religious, and increasingly accepted by secular, authorities, held that witches or sorcerers were in league with that great foe of God and mankind, the Devil, and were utilising his superhuman powers for their own operations. This concept of witchcraft as a manifestation of diabolical power seems to have had considerably less grip on the popular than on the learned mind. Examinations of court records over the last few years have amassed much support for the view that unlearned people were not especially concerned with witchcraft as a devilish thing; like many people today in non-Western cultures, they accepted that the world contained hidden forces which knowing individuals can tap, just as anyone can tap the more familiar forces of everyday life, without speculating as to their origin. The typical peasant who laid an accusation of witchcraft did so because he believed he had suffered injury from a

witch, not because he looked on her as a servant of the Devil. But it was much less the notion of maleficium than a concept of the witch as a follower of the Devil that had the foremost place in the minds of theologians and many witch judges. This overlay of a demonological content on the idea of primary witchcraft is distinctively European, and is possible only within a Christian culture. Theoretically unsophisticated, it was a magic primarily rooted in folk traditions orally transmitted from one generation to the next, with many of its spells and prescriptions having their origin in half-remembered learning and pseudo-science gleaned from the most distant antiquity. Yet in early modern Europe, magic was by no means the exclusive preserve of ill-educated low magicians. Far removed from low magic in its theoretical and operational sophistication was the high magic of the Renaissance magus, a learned and visionary figure combining elements of the scientist and the priest, and entranced by the noble prospect of man controlling the cosmos by magical means. For such men as Marsilio Ficino and Pico della Mirandola, it was through magic that humanity could realise its highest aspirations to understand and to compel the forces that govern the universe, and to make its nearest approach to divinity. Renaissance high magic rested firmly on the quasi-mystical philosophy of Neoplatonism, which had originated in third-century Alexandrian speculation on the meaning of certain strands in the thought of Plato. Influential, too, were the so-called Hermetic writings, themselves actually a product of the Neo-platonist tradition, which were believed - before they were correctly dated in the seventeenth century - to be the works of an Egyptian sage contemporary with Moses, named Hermes Trismegistus. Medieval magicians had had some knowledge of the Neoplatonist-Hermetic tradition, largely filtered through Arab sources or the pages of the Jewish mystical Cabala, but high magic received a considerable boost during the Renaissance from the rediscovery of Hermetic manuscripts, and from the new enthusiasm for reading the works of the ancients. Crucial to this conception was the Neoplatonist idea of the *spiritus mundi*, the spirit of the world, which infuses all things and which is the medium through which the influence of the stars is drawn down to earth. The purpose of magic then becomes that of attracting benign stellar influences and hindering malign ones; and the magician must study how to compel these forces by carving images on stones talismans, chanting and singing mystical songs, making certain gestures and producing appropriate odours, all at the astrologically propitious times. To illustrate the nature of this unity, Ficino cited the well-known phenomenon of sympathetic vibration: There was much debate about the extent to which high magic relied on demons. Even St Thomas Aquinas, the arbiter of orthodoxy, had not forbidden the use of natural substances which, by virtue of astral correspondences, might have a certain efficacy - occult certainly, yet still strictly within the bounds of the natural - to produce some result; for example a particular plain stone, placed on the skin, might in this manner help to cure some disease. Whatever the sincerity of this plea, high magic was understandably greatly suspect in the eyes of the ecclesiastical authorities. Through its avowed sense of optimism, intense curiosity and willingness to seek for ultimate knowledge, Renaissance Neoplatonism was able to offer attractive and highly plausible intellectual defences for magic which were accepted by many members of the educated classes throughout the early modern period, until the concept of an animistic universe, whose organic power could be harnessed and channelled, was finally eclipsed, late in the seventeenth century, by that of a mechanistic one subject to immutable physical and mathematical laws. Meanwhile, popular low magic continued to thrive as it had always done, seemingly little indebted to the writings of the learned practitioners, even though more or less garbled echoes of the thought of Mirandola or Agrippa might occasionally surface in manuscript manuals of practical magic. In England, as Thomas has shown, wizards were generally artisans, or sometimes farmers, merchants or clerics, and practised magic only in their spare time; for the most part they can have taken little interest in the theoretical basis of magic, though presumably few were inclined to attribute its efficacy to the Devil. Some of these consultants built up considerable practices and charged high fees. Their clients were not confined exclusively to the commonalty: Magical remedies were, in fact, available for an enormous range of problems. In , Lord Neville was promised the assistance of magic in his attempts to become proficient on the lute and virginals, while in the late seventeenth century the antiquary Elias Ashmole employed astrological talismans to rid his house of rats and mice.

Chapter 2 : Christian 'Magic': Theatrical Entertainment or Demonic Manifestation?

Edit Article How to Use Magic and Enter the Occult. The Occult is an art which is simultaneously reviled and revered in our society. Full of many mysteries, it has endured the dogmatic protests of intolerant religions and sciences for thousands of years.

Posted on November 5, by cindylouc**bp** Occult Magic “ Secrets of the Hidden The word Occult means secret or knowledge of the hidden. Its early masters were regarded as true magicians, and they were also the first scientists. Discoveries in the occult arts of astrology and alchemy gave birth to modern science. Many people still view the occult with suspicion, but modern science is often working on the edge of the supernatural. Physicists today study things like time travel, and parallel universes, trying to DE-code ancient myths of the past, using the art of magic and fantasy to some degree. The Egyptians believed this knowledge was given to them by Thoth, the Egyptian God of magic, who gave the world writing, language and numbers. Legends held that a book of magic written by Thoth contained the secrets of the Gods. This book was considered to be in the astral plane, not physical, but something we have to travel in consciousness to get to. Modern archaeologists say they have discovered that the Babylonians had actually created much of the knowledge Egyptians credited to Thoth, as early as BC. They were the first to measure planetary movements. They invented the Abacus, the first sequential numeric system, and some of the earliest forms of Astrology and Astronomy. Similar to the Egyptians, the Babylonians regarded their knowledge as divine. The Babylonians used the Occults oldest arts to understand their worlds divination or accessing the supernatural. In the Stone Age, Shamans would invoke spirits for guidance, knowledge, and protection. The Pharaohs of Egypt must have been head of their religion and most likely understood and practiced the art of magic. Much of what is called ceremonial magic, such as casting spells, the use of magic words, and incantations comes from the ancient Egyptians. Phoenicians learned this knowledge and then began to spread it throughout the Mediterranean world. They understood the code of alphabet that would line up the sounds of speech, the number cannon, zodiac signs and planets, so that with this alphabet, you could spell sacred words, count and calculate. The origin of these teachings was gradually forgotten. In BC Ramses the second, the last Pharaoh of Egypt died, invading armies conquered, and the occult secrets were lost, but not for long. Pythagoras In the 6th century BC, Pythagoras of Greece taught very similar or the same teachings to a select few that could comprehend and appreciate this knowledge. His pursuit of wisdom made him travel broadly searching for lost occult knowledge and he found it, in mystery schools scattered throughout many different cultures. He captured the elements of these teachings into a new discipline called philosophy. His foundation was from numbers. He believed that philosophy, mathematics and the divine all went together. Pythagoras looked at numbers as the most fundamental elements of creation. Pythagoras discovered that the mystery schools shared the belief that all of creation was one with God. Pythagoras also applied numbers to decode music, which the Greeks regarded as the language of the Gods. He believed that he had solved the mysteries of the Universe. His idea that music of the spheres was that heaven itself was playing an orchestral music piece. In BC his school was burned down and destroyed. Some of his followers were killed or imprisoned. Generations later would build on Pythagoras philosophy and Aristotle turned it into science. After that came Christianity and religion would cast a dark shadow over occult knowledge. Since then, Judeo-Christianity became the enforced model. Magic and the occult knowledge became dark and forbidden subjects. The church then guarded its secrets with political influence and manipulation. Suggesting that the Pope was the only one who had access to the divine and God. The church singled out occultist, condemning them because they believed that an individual could have direct access to God.

Chapter 3 : The Illusion That Seduces and Bewitches Magicians

In Polly Birdsell, owner of California Magic & Novelty Co. in Pleasant Hill (on the eastern side of the San Francisco Bay Area), completed a masters thesis on the opinions of magicians and the relation of the occult to modern magic.

One could say that at the most fundamental level, all magical actions are based upon willful actions whose results are reflected through the beliefs of the magician. So how do we separate the magician from a normal everyday person as the control? If we take a run of the mill everyday person, they may be applying their will in order to achieve a specific end, and yet they may have no interest or belief at all in magic. However, an observer may see this person performing things that would be very much an act of magic if understood properly and in context. Suppose this person wanted to acquire a specific job and they thought about it constantly, oftentimes at night before sleep when the subconscious is most receptive. Also suppose they began to dress suitable for the part, and read up and practice skills necessary for this job. All of these habits from the point of view of any magician observer would be representative of a drawn out magical ritual. Yet the person performing these everyday "rituals" does not think of what they do as particularly magical. And this is why it is hard to set aside a control group, because even the control group may be affecting change even if not fully aware. Measuring success even between magicians of the same group may sometimes be difficult. The results of a group operation may not always be apparent to all the members of the group or may instead be as you mentioned in your example by considering events prior to the ritual. Each member of the group performing the ritual together would have had to perform all preparations exactly the same. Which is why sometimes it is ill advised to have neophytes partaking in certain rituals with adepts, especially if the neophytes lack the necessary discipline to prepare, such as in fasting. Speaking of fasting, this is an interesting concept that at least shows a rudimentary scientific method. Magicians to monks, in almost all of the major spiritual traditions fast from meat or forego meat all together in order to become more sensitive. Either different groups of mages realized this at different times through trial and error, or else it would have had to have started with one person and spread throughout all of Eurasia. I am unaware if the tribal shamans in Africa, Australia, and the Americas do this. I definitely agree that magicians today are at a disadvantage to their counterparts of yesteryear. Scientific skepticism while beneficial to some degrees, can also become quite detrimental. In the past we knew very little about the natural world. Man relied on his imagination to fill the gaps. He created numerous pantheons of gods overhead and filled his immediate surroundings with various spirits. These were the times when magic was most alive, when objective reality was blurred with subjective wonders. We sometimes talk of childhood innocence, which is because the world for them is still full of wonder and magic. Our current culture has lost its innocence. We have been cast out of Eden. I am unfamiliar with Dan Winter but I thank you for sharing the site and I will definitely check it out. Jean Dubuis, a nuclear physicist, was one of the foremost modern Alchemists before passing away not too terribly long ago. He explains things almost scientifically though using the language of Alchemy.

Chapter 4 : Secrets of The Occult: The Magicians | Documentary Heaven

Whether the levitation is experienced by young girls playing a dangerous occult "game" at a slumber party, ("Light as a feather, Stiff as a board") or by street magicians as shown on YouTube videos, paranormal things happen when people engage in practices that are rooted in sorcery, magic and witchcraft.

I had never heard of the magician, Dynamo, until I read about how he floated alongside a double-decker bus in London recently. I watched the video. Personally, I think it was legit. I believe this was a paranormal event and an authentic example of levitation. Whether the levitation is experienced by young girls playing a dangerous occult "game" at a slumber party, "Light as a feather, Stiff as a board" or by street magicians as shown on YouTube videos, paranormal things happen when people engage in practices that are rooted in sorcery, magic and witchcraft. Many magicians and other occultists have experienced levitation and various forms of supernatural power. These sorcerers typically cast spells or perform other rituals in an attempt to conjure the power to accomplish these feats. It is becoming more and more commonplace to see such expressions of magical performance. What most of these magicians do not realize, however, is that the power to do such things only appears to be under their control. These magical performers are actually being duped by beings with superior intelligence to their own. Just as some magicians engage in illusion, so do the spirits which seduce magicians to go deeper and deeper into their craft. It is incredibly enticing, especially when the performers start to get high on the attention it brings them. While the spellbinding feats such as levitation are very often real, these "abilities" are not under the ultimate control and power of the magician. All the control over these supernatural occurrences belongs to the spirits which orchestrate this "power seduction. It is all a con, and the victims are the hosts magicians and those who choose to follow the example of the sorcerers and take up the craft themselves in the seductive pursuit of power. Does this mean that everyone who is exposed to Harry Potter is going to come under the power of the devil? But it does mean that the real spirits which are opposed to God will meet you right where you are at if you are willing to engage them for a little "power encounter" in the name of "magic. They will draw you in one step at a time, and all the while you mistakenly assume that you and your "unique and special abilities" are responsible for these paranormal results. Nothing could be further from the truth. But that is certainly the illusion which is cast by the evil spirits in order to snag unsuspecting recruits who long to be powerful wizards. At that point, the trap has been successfully laid and the bait is wickedly enticing to those with visions of grandeur. After all, these new recruits are beginning to perceive themselves as having "a special calling to the craft. See what Jesus said about him in Luke His minions know quite well how to entice wannabe bigwigs with that particular desire because their master fell from heaven as a result of the same ungodly passion. These fallen angels are experts at spotting that weakness in someone, and they jump on it with a vengeance once they get a whiff of your susceptibility in that area, and your "usability" in their larger scheme. You are now the puppet they begin training to entice other unsuspecting souls into the realm of the occult, whether that is your personal agenda or not. That is what they will use you for if you fall for the illusion and become seduced by the perceived payoff at the end of the rainbow. Thankfully, there is a way out of this addiction if you are one of those who has become snagged in their cunning web of witchcraft and sorcery. Do you want to get free from this "puppet life" and magical obsession? Here is something any witch or magician should seriously consider. Try saying these words sincerely from your heart, if you dare: I pray that the blood of Jesus will cover my soul and my sins. I call upon Christ and Him alone to save my soul and set me free from any addiction to magic. Free me Lord, in my mind, and in my body. Break the stronghold in my life Lord Jesus. Make me new through the blood of the Lamb. And burn away through the blood of Jesus any evil spirits that are around my life. I believe you died and rose again from the grave Lord Jesus. Forgive me for loving magic rather than worshipping you, my Creator and Redeemer. I renounce levitation, as well as any pursuit of magical power, and I look forward to ascending to heaven one day by your power Almighty God. I now know that I have no power in and of myself.

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You Lord Jesus are now my Defender and my Savior. You are my power. Set me free to love you rather than loving magic and spiritual darkness. Fill my soul with the power of the Holy Spirit. Forgive all my sins and wash them away as far as the east is from the west. I need You Lord, today and forever. Thank you for loving me, and for dying on the cross and rising again for my eternal salvation. In fact, pray it everyday for a week. And then begin to read the Bible rather than books about magic. You will experience contentment like never before if you use the discipline you have used in the past, but now, you apply it to prayer, Scripture reading, and sharing the love of Jesus and His words with others. These godly power encounters are on a much higher level than magic. Only a disciplined mind can walk on this narrow path, but boy is it ever worth it. It will be like nothing you have ever encountered I assure you. And besides, it is below Him. He can do anything, anytime, anywhere. That dangerous power seduction will never give you the ability to ascend to heaven one day, but only the eventual burden to descend into hell. And all who belong to Christ will ascend to heaven with Him. Check out what God says on this matter: After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words. Would you like to ascend with Christ one day, or are you too addicted to what those deceptive spirits are doing to make you feel like a successful sorcerer? Instead, get saved through faith in the blood of Jesus. And then start telling others about His power. Also, you will want to be sure to get actively involved in a Christian church where the Bible is taught in a spirit of love and grace. How else do you think the spiritual power is going to remain at a high level in your soul and in your new life of discipleship? It turns out much better when you trust in Jesus than when you live life obsessed with magic. If those evil spirits could levitate your soul to heaven for eternity, they would be worshipping the Creator rather than tempting people to dabble with the counterfeit practices of the occult. So would you rather float next to a big bus for a few minutes, or live in paradise forever? Both of them require supernatural power. But only one of them will bring perfect contentment to your soul and rapturous joy to your entire being throughout eternity. Temporary bus floater, or eternal resident of heaven? Is this a trick question? He is a regular contributor to The Christian Post.

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Chapter 5 : Occult Magic ~ Secrets of the Hidden ~ November 5, | roseramblesdotorg

Magicians, mystics, bibliophiles, occult scientists, esotericists, philologists, etymologists, critical syncretists, mythologists, gnostics, open-minded skeptics, and anyone interested in the open-minded, critical pursuit of illumination and the exploration of esoteric mysteries are welcome.

Contact Should a Christian Do Magic? The context of the Bible prohibitions makes it clear that God does not want people to dabble in games with the devil. The Christian has no business playing with these, since they open the door to demonic influence. There may be confusion due to the fact that certain words have two meanings. Obviously the Bible is talking about the first of these meanings and not the second. In fact, a better translation of I Thessalonians 5: According to this thinking, Jesus was correctly rebuked for eating with publicans, for forgiving prostitutes and for touching lepers. Certainly these actions confused many people, but the Son of God knew His mission and performed His ministry in spite of possible objections. The Gospel magician could easily be confused with the secular entertainer, or worse, with the occultist, just as the Christian singer could be associated with the acid-dropping Satanist, or the radio preacher could be identified with the immoral talk-show host. Or we could insist that it is wrong for the Christian to read any magazine or paperback book, because immoral people publish sinful books and magazines. Do we believe that because of the sin of some broadcasters, there is no value in the ministry of broadcasting? Part of the issue is whether a godly performer should stop a ministry he knows to be right, just because someone else might misjudge his motives or his methods. Hence they see negative effects as being produced by demons, and every positive event must be a miracle of God. There is great room, however, for neutral items which can be used either for good or for evil. Another objection is that it is not right for the Christian to use trickery in presenting the truth. No matter how you slice it, magic involves deceit illusion. The deceit was there, regardless of whether the performer told a lie with his words or with his actions. Here we must deal with the nature of truth. At any given time, a presentation of truth only represents a portion of reality. I carry a photograph of my wife that everyone claims is a very candid likeness, yet it deceives in certain ways. For one thing, my wife is not black and white and gray; for another, she is more than two inches tall and is not flat. But the image abstracted by this photograph captures her expression and personality very honestly. It is an honestâ€”though partialâ€”representation of the truth. The issue is whether the Gospel magician conveys the impression that he is doing supernatural things, or whether he honestly acknowledges that what he is doing is trickery. Something to bear in mind is the nature of drama. If the total presentation is an accurate representation of Biblical truth, the audience will be impressed with the message, and not dazzled at the thought that a person has been doing actual superhuman feats. Is there a Biblical justification for using magic to present Scriptural or spiritual truths? Sleight of hand and illusion provide a way of presenting some very powerful spiritual messages in a visual way. Magic tricks have power to gain and maintain attention. He could have dealt with people without using the miraculous, but with Moses He chose to use a bush that burned without being consumed; with Balaam He used a talking donkey; with Joshua He used a destructive trumpet blast to bring down the walls of Jericho, and with Belshazzar He wrote on the wall with a giant hand. Many of the prophets used spectacular attention-getting devices, such as shaving their head, wearing a disintegrating garment, making a model of Jerusalem. And what a sight Jonah must have been, bleached from the digestive juices of the great sea monster, as he paraded through Nineveh proclaiming the judgment of God. But perhaps most spectacular of all are the descriptions of the events surrounding the death and resurrection of Jesus. The resurrection was accompanied by a blast of light that left the guards stunned and dazed. When sleight of hand and illusion are harnessed for the purpose of explaining Gospel principles, they can be very powerful from a psychological and educational point of view. Performance Leads to Pride A serious objection is that when people are amazed and admire the performer, this leads to pride on his part. This is certainly a possibility, and the Christian performer no matter what art form must guard against pride. This is true of the Christian singer, actor, magician,

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ventriloquist”and even preacher! Pray for the Christian magician. He wants to present Gospel truths in an effective way, without violating what is proper. It is easy to give in to the sins of pride and presumption. He needs your understanding and support. Praise God that He has given this performer opportunities to present a message at places where a preacher would never be able to speak. Be sympathetic and ask God to help you understand what attitude is right to have towards forms of ministry that you do not wholeheartedly understand or endorse. Realize that the same skill may not be best for everyone, but God can bless it and use it for His glory. If you continue to have reservations, work them out. Talk to your local Christian magician. He will be happy to discuss them with you! Thanks for being open to consider some new ideas. I hope they have helped you to gain a new perspective. This article may be freely copied and distributed provided that it is done so in its entirety and without charge. You can correspond with the author, Robert Hill, at roberthill fcm.

Chapter 6 : Top 10 Real Magicians - Listverse

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The original article can be found at <http://> However, we can easily forget a rather simple fact: I talk about this at length in *Secrets of the Magickal Grimoires*, where I discuss the origin of the Solomonic tradition among a class of clerical exorcists. Without a doubt, the methods of spirit conjuration outlined in the Solomonic texts reflect this origin: Yet, the grimoires themselves have given us clues that this was not the only method of working with spirits—perhaps not even the predominant one. These clues reside in the condemnations the grimoires often make about—well—other grimoires. Here are a few examples: That the greater number of magical books are false and vain. Essential remarks upon the foregoing symbols. Neither to these is that unlike if it be true, and not a fable which is read concerning the detestable heresy of old Church-men, and like to these are manifest in Witches and mischievous women, which wickednesses the foolish dotage of women is subject to fall into. By these, and such as these evil spirits are raised. That we may by some certain matters of the world stir up the Gods of the world, and their ministering spirits. However, as Jake points out in his article, the truth is a bit more complex. If we take all of the above quotes together and these are only a few examples! It originated with ancient Greek shamans called goen who became famous for their funeral services and magickal work with chthonic deities. Later, when the Olympian cult arose, the ancient magick was dismissed as an ignorant and primitive practice. As often happens when one cult supersedes another, the goen were demonized even as their practices were plundered for the newly urbanized religions. By the time we reach the European grimoires, we find evidence of the ancient goetic tradition dispersed throughout the texts. Abraham the Jew, in the *Book of Abramelin*, gives us several anecdotes wherein he meets with these necromancers. A few of the grimoires, too, make no apologies for their goetic content: One book like the *Key of Solomon* will freely tell us how to conduct rituals of necromancy, while another book will assure us such practices will mean the loss of our souls. So what were the necromancers and sorcerers doing that so offended the Catholic exorcists? Check out the passage from the *Three Books*—I quoted previously see here. Therein, Agrippa reveals the mystery: It is really nothing more than yet another example of the religious intolerance that characterized much of the Roman Catholic empire. It was evil only because it was Pagan. Rather than brow-beating the spirits and threatening them with torture and hellfire if they do not comply, goetia erects altars to them, feeds them with offerings, and enters into mutually-beneficial pacts with them. Where the later Solomonic magician approaches the spirits to conquer and rein over them, older methods called for establishing lifelong friendships with the forces of nature. Jake Stratton-Kent gives some great examples of this dichotomy in the grimoires themselves. For example, the *Grimoire of Pope Honorius Wellcome MS* explains that the magician may conjure Leviathan after struggling with him—using the strongest of prayers, a firm will, fearless heart, and a well-constructed magick circle for protection. Yet, the very same passage goes on to say witches, who make a pact with him, ride Leviathan to their sabbats. Because the witches honor the forces of nature and bond with them. They ride upon the winds, rather than attempt to defeat them. Jake goes on to give further examples in his article. Not only does this give us further proof that goetic magick was still in use at the time, it also indicates that the sorcerers and witches were finding it much easier to invoke the very same spirits. We are told such methods will work, and very well, but that we must never avail ourselves of them. In *The Key of Solomon the King*, the two traditions seem to blend entirely together. Part of the book relates a typical Catholic exorcism-style evocation method—complete with brandished swords and daggers, curses, and threats of torture for disobedient spirits. Even a magickal circle is stated to be unnecessary unless the magician has some particular reason to fear the spirits he would summon to the table. Plus, *The Key* does not shrink from giving us instructions to work with the dead, the spirits of nature, etc. The blades and

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curses only came into the picture later, after medieval Roman Church dogma had taken its toll. Now, we know it is in fact the name of an ancient spiritual tradition that underlies much of our Western mysteries. And we know that this tradition continued to live on, in one form or another, until the time of the Solomonic grimoires and now even until today. Besides this, we are also coming to understand that goetia does not focus entirely upon the chthonic realm. For example, I work primarily with angelsâ€”yet I erect altars to them, give them food offerings, make pacts with them, and generally conduct myself toward them in the manner of a dirty, dirty Pagan. And Abraham the Jew was correctâ€”it does work better. The following two tabs change content below.

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Chapter 7 : How to Use Magic and Enter the Occult: 10 Steps (with Pictures)

Welcome to /r/Occult! /r/Occult is a community centered around discussion of the occult, mysticism, esoterica, metaphysics, and other related topics, for those who likely believe that blind faith is the death of intelligence.

I was embarrassed and saddened by what I read. It got worse as I saw the article spread virally through my industry friends. Of course, I speak for no magic organization, nor any magazine, nor my church, nor my pastor, nor anyone else here. This is my personal commentary. While I think Mr. Delzell was motivated by a genuine desire to help people whom he feels are in spiritual danger, I also think he over-reached and under-researched. I give him the benefit of the doubt that his article was motivated by a Peter-like zeal for Jesus. In the process of exhibiting that zeal, though, he seems to have unnecessarily cut off more than a few ears. Yes, some of the more archaic uses relate to the occult and sorcery. The primary use of the term now, though, relates to a form of entertainment that is a theatrical combination of dexterity, acting, and hidden "but completely natural" methods. Magic is a form of theatre and storytelling that uses natural means to create seemingly impossible special effects. Even while honoring that code, though, I can safely assure you that the illusions you see performed in the various "magical arts" including feats by magicians, mentalists, illusionists, etc. What those feats do require is a lot of practice, some fine motor skills, the cognitive ability to translate written instructions into physical choreography, and a sense of showmanship. The instructions in magic books, far from being arcane incantations of spells and conjured spirits, are mostly a mind-numbingly dull collection of instructions on how to secretly hold and move things with your hands. They use theatrical magic to share their changed lives and their witness for Christ. Andre Kole, an inventor and illusionist long associated with the Campus Crusade for Christ, has traveled around the world many times using his illusions in churches and colleges, presenting the Gospel directly and unapologetically for decades. There are innumerable others who have brought thousands to Christ using magic as their communicative art. Modern performers like Toby Travis, Duane Laflin, Brock Gill, Greg Davidson and Scott Humston have all taken the art forward, ministering to untold multitudes with live illusions that direct attention to an everlasting Truth. Having met most of these people, and having myself used my own performances for Christian ministry and outreach at churches and on mission trips in the U. He went on to assert that such levitations are commonplace, along with casting of spells to conjure the power to perform such feats. None of those claims were documented. Delzell chose to assume not only that the illusion was supernatural, but that the performer was in league with the devil. Rather than talk to any illusionist, or specifically a Christian performer, he went directly to accusations of witchcraft and contact with evil spirits, and the presumption that the art of magic is a gateway to demonic involvement. In a world where Christians and the church are often rightfully criticized for lack of intellectual rigor, this kind of unnecessary incident does nothing to elevate Christ. In Conclusion In the end, we can have different opinions on how different art forms can or should be used in praise, worship, outreach, or ministry. Some like different genres of music, hymns, or praise songs. We must be careful with our knives. Some of the ears we cut off in our zeal might actually have been willing to listen to us.

Chapter 8 : Magicians Who Endorsed Psychic Phenomena by George P. Hansen

Magic has long fascinated mankind. Human beings are both perplexed and drawn in by that which they cannot understand or comprehend. While the world, and the television, appears to be full of magicians these days they are not all accurate or respectable representations of magic. Anyone can claim to.

Hansen Conjurers have long played a role in psychical research. Many people are under the impression that magicians are total skeptics when it comes to psychic phenomena. It comes as a surprise to many including some magicians, to learn that this is by no means the case. A number of the most prominent magicians in history have endorsed the reality of psychic phenomena. A surprising roster of modern-day conjurers also have positive views. In this article I will list favorable opinions and comments of conjurers from the past and present. Some of these are prominent figures included in any standard history of magic while others are not quite so well known. The end of the article includes a list of original sources. These may be of interest to historians of magic and other scholars. Many more references could have been included, but these give the views I cite in this article. In other instances, magicians might make positive statements for publicity purposes. Such practices have led some to doubt any positive opinions magicians claim on the matter. There is considerable controversy regarding statements made by mentalists like Joseph Dunninger, David Hoy, and Kreskin. However, I have not yet come across anything that would lead me to doubt the statements and views cited in this article. They seem to truly reflect the honest opinions of those stating them. If anyone has contrary information, I would much like to know.

Historical Figures It is well known that J. Nevil Maskelyne reaped much publicity for his attacks on mediums. In fact, Maskelyne and Cooke began their rise to fame with performances of an anti-spiritualist demonstration. Maskelyne testified in court against several Spiritualists. I believe, in my own mind, that it must have been some psychic or nerve force which. He emphatically denied that spirits were involved however. Thus he rejected a supernatural explanation but accepted the natural physical reality of the phenomena. Professor Hoffmann Angelo Lewis, author of *Modern Magic* and other classic texts, expressed some skepticism regarding psychic phenomena. But he said that he thought that certain slate-writing phenomena of mediums were probably genuine and not all due to trickery. He was consulted by investigators of the Society for Psychical Research and sat in on a number of seances with Mr. Eglinton, a spiritualist medium. Harry Kellar has also written of his experiences with Eglinton; Kellar observed him levitate. Kellar too rejected a spiritualistic interpretation but accepted the physical reality of the event. Bellachini investigated the controversial American medium Henry Slade. The sittings were not only held in darkness, but some were in full daylight. Bellachini was convinced that the results were not due to trickery. The famous historical medium, Eusapia Palladino, readily admitted herself that she used trickery when she could. Skeptics have often thus dismissed positive reports of her phenomena. Thurston was nevertheless well aware of her trickery. Thomas Worthington produced a short biography of Thurston in which he described a premonition of Thurston himself. Worthington mentioned that Thurston had a deep interest in Eastern philosophy. First-hand accounts from Jean Eugene Robert-Houdin are difficult to come by. Robert-Houdin attested to the clairvoyant ability of Alexis Didier. He wrote one book titled *Spirit Mediums Exposed*. In another, *The Secrets of Mahatma Land Explained*, which also explained spiritualistic tricks, he stated that he did believe in psychic forces. He made a point of saying that he did not use them in his performances though. Some might consider the statements of Baldwin more suspect than others mentioned in this article because he performed as a mentalist. Henry Ridgely Evans was a journalist and magic historian who wrote several books exposing fakery of mediums. He too believed in telepathy and said so in his *Hours With the Ghosts*. Blake, a trumpet medium. Blake gave Abbott details about deceased relatives which she had no way of knowing. Parsons, a magic inventor and music professor, was also involved and also received strikingly accurate information. Father Carlos de Heredia was a Jesuit and also an amateur magician. As a boy, he was able to study under Herrmann. In his book *Spiritism and Common Sense* he explained tricks of the mediums, and he

too acknowledged that some psychical phenomena do exist. John Mulholland authored the book *Beware Familiar Spirits*. Mulholland was generally skeptical, but at the end of the book he included a chapter with accounts of paranormal occurrences from others. Among those was one by Fulton Oursler describing a premonition involving himself and Howard Thurston. Some of his magical writings appeared under the name Samri Frikell, including a book *Spirit Mediums Exposed*. He had a strong interest in spiritualism and psychical research and stated that not all the phenomena could be explained by trickery. He was one of the charter members of the Society for Psychical Research. Julien Proskauer served as president of the S. In his other book, *Spook Crooks!* In the early part of this century, he investigated numerous mediums and published many journal articles on his investigations. Dingwall came to rather favorable conclusions regarding St. Joseph of Copertino a saint who levitated, and for Daniel Dunglas Home an extraordinary medium. He also has written an extended discussion of Eusapia Palladino. These are recounted and evaluated in his most appropriately titled books, *Very Peculiar People* and *Some Human Oddities*. Later in life he wrote some scathing attacks on psychical researchers, but he did not explain some of his own extraordinary observations. Will Goldston wrote more than 50 books. It is not as well known that Goldston was heavily involved in encounters with the psychic. In his *Secrets of Famous Illusionists* he describes a number of table levitations he witnessed and also mentioned that he himself practiced automatic writing. He took part in investigations of the medium Rudi Schneider. The eminent psychic researcher, Walter Franklin Prince, was an amateur conjuror and published a book titled *Noted Witnesses for Psychic Occurrences*. The book well describes the contents. Prince reprinted letters and other accounts from such persons as Mark Twain, Luther Burbank, and Charles Dickens an amateur conjuror. Wallace Lee, for whom Ring is named, was a friend of J. Rhine, the father of modern parapsychology. Lee had a chance to observe firsthand some of the early tests of Rhine. Second part of article: *Hansen Modern Day Magicians* As we have seen, many magicians of the past have endorsed the reality of psychic phenomena. Among them were some of the foremost members of the profession. Many of these were active in exposing fraudulent mediumship and psychic trickery. Even today this tradition continues. The renowned writers, Walter B. Gibson and his wife Litzka, are two modern-day figures who have had much involvement with the psychic realm. They co-authored a number of books on divination methods and psychic development. In their book *The Mystic and Occult Arts*, they recount in detail a number of their own personal psychic experiences. Walter was a member of the American Society for Psychical Research. Daryl Bem is a professor of psychology at Cornell University and also a mentalist. He was featured in *Psychology Today*, March, for his use of magic in teaching. Recently he helped prepare a revision of *Introduction to Psychology*, one of the largest selling introductory textbooks for college courses in psychology. The section on parapsychology gives a favorable view of modern ESP experiments. The name of Uri Geller often sparks a dispute among magicians. Their report described events which they could not explain. Several skeptics have sought to discredit the account by writing of second- and third-hand rumors of conversations with Abb Dickson, supposedly indicating discrepancies. I personally have spoken with Dickson, and he affirmed the essential accuracy of the report and said that he did know how Geller accomplished the feats observed during their investigation. Magic historian and biographer William Rauscher has had a long involvement with psychical research. He has not only written biographies of John Calvert and Servais LeRoy, but he was instrumental in helping with the book *The Psychic Mafia* which described the shenanigans of fake mediums. *The Spiritual Frontier* describes his activities in the psychic realm giving both skeptical and favorable views of various phenomena. That book, as well as *Arthur Ford: The Man Who Talked with the Dead* written with Allen Spraggett, give considerable information on the controversy surrounding the Houdini code the message Houdini was to have communicated to his wife after death. Mentalist and magician Ormond McGill is well known for his books on hypnosis and mentalism.

Chapter 9 : List of occultists - Wikipedia

Magic is a category in Western culture into which have been placed various beliefs and practices considered separate from both religion and blog.quintoapp.comically, the term often had pejorative connotations, with things labelled magical perceived as being primitive, foreign, and Other.

Share Shares 85 Magic has long fascinated mankind. Human beings are both perplexed and drawn in by that which they cannot understand or comprehend. While the world, and the television, appears to be full of magicians these days they are not all accurate or respectable representations of magic. Anyone can claim to be a magician. In reality, but a select few possessed such unique skills that the world has acknowledged them as true magicians. Trying to select just ten individuals to be honored as the Top 10 real magicians of all time is difficult, but it is possible to attempt ranking them based upon their careers and following. The ten men on this list made irrefutable contributions to the world of magic and left a lasting impression on society in the process. Golden Dawn was a magical order that was active in the late 19th and early 20th centuries in Great Britain. Although the order once splintered, reconciliation was realized and the order lives on into the 21st century in the form of two distinct orders. Mathers had a fondness for magic, occultism, and mythology. He led a very rare lifestyle for his time. He was a practicing vegetarian and non-smoker. He was known for ostensibly facing off against pagan gods in a game of chess. According to fellow members of the order, Mathers would make his move and then cover his eyes as he waited for the signal of a move from his opponent. No one ever recorded who won. He was responsible for developing the theory of Thelema. The basis of his theory is the idea of the sovereignty of Will. Wilson starred in his own Las Vegas show and consulted on numerous television shows, but it was his efforts in bringing magic to television for he is most widely remembered. Wilson introduced magic to television when TV was in its infancy and his audacious show set the standard by which others would follow. His Las Vegas show ran from August to September A former watchmaker, Houdin broke with the tradition of other magicians and performed his craft in theaters and at private parties. Houdin is credited with being the first magician to perform the bullet catch trick. In addition to an ability to amaze with magical feats, Copperfield is a magnificent story teller who could draw an audience in with his ability to tell a story, while amazing them at the same time with magic. His most famous acts include making the Statue of Liberty disappear and levitating over the Grand Canyon. His name and the idea of magic are considered synonymous in the minds of many. His career began as a nine year-old boy who drew people in with card tricks. Later in life he became the master of escape. Houdini wowed time and again with his escapes, and went on to write several books about his magic techniques. Magic comes in a number of forms. Some performers present us with what might appear as nothing more than slight-of-hand. Others offered visually stunning acts in which impossibly large items were made to disappear in front of our eyes. Still others contributed to the history of magic and its formation of the occult. Regardless of their position in the world of magic, these magicians have made unforgettable contributions to magic that cannot be ignored.