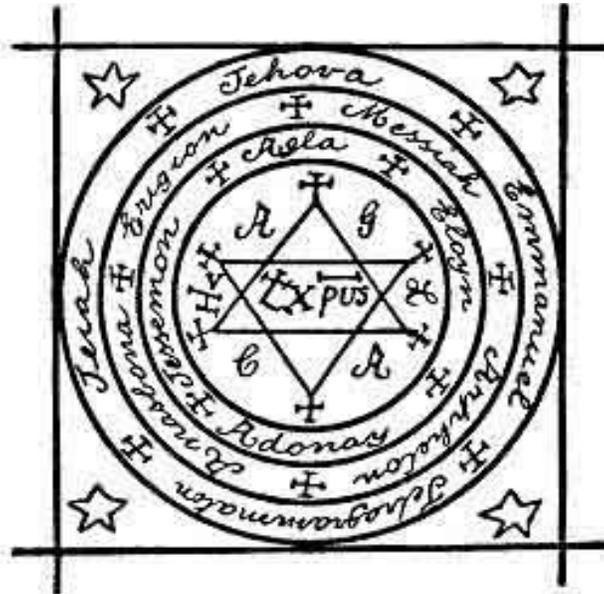


HOWLINGS FROM THE PIT

an apocryphal edition



A JOURNAL OF OLD SYSTEM MAGIC,
THEURGY, AND GOETIA

VOLUME II NUMBER 1

AUGUST 2008

A PUBLICATION IN HONOUR OF 8TH MATRIX PRESS

AND

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Journal Issue – Volume II, Number 1

September 2008

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Cover Illustration — *Pantaculum Salomonis* as given in *The Book of Black Magic* by A.E. Waite

The Daily Aspersions Ritual

(re)discovered, (re)constructed and written by *Joseph C. Lisiewski, Ph. D.*

and

analyzed, compiled and commented by *George Abraham*

The dweller sought to enter the house of mysteries, lingering still on his profane self. His will and his faith were but a castle built on sand, and upon its collapse, he was thrown out between the lands. He had tried to steal the mysteries, and gain from them prosperity. Light indeed did shadow him, but after a time he lost all. Fate did not let itself be cheated. The price was paid in the results themselves, because the dweller remained nothing more than a dabbler even if he dared to call himself a magus. The laws of fate came upon him as a slingshot effect, because he dared to look back. There is no looking back, and if you do not want the same fate of Lot¹'s wife to be bestowed upon you, you will not shatter the Veil of the High Priestess, but approach her in silence. By this the fate of the dweller will not reach you, because you gained the rights of the first born, the name of the Magus. Such is the knowledge that you will gain from the following pages.

Within this paper will be discussed the vital importance of The Daily Aspersions Ritual as a protocol for entering Old System Magic. You will find the information most beneficial in the process of creating and polishing your personal subjective synthesis of Old System Magic. Subjective Synthesis is term coined by Dr. Joseph Lisiewski to define the state of eclectically balanced subconscious synthesis realized by the process of studying, learning, understanding, comprehending, practicing, apprehending and applying the apprehended knowledge during a larger period of time. It is the accomplishment of achieving Subjective Synthesis that wards the practitioner against the slingshot effect - the unwilled effects, often of an evil nature, that occur when the magus is unprepared or performs the ritual in a wrong manner

You will find that this work provides insights into the subject from different approaches: a historical approach in the first part of the work; an apologetic-polemic one present mostly in the second section perspectives; an operative-ritualistic (liturgical) one that follows; and in the final part the doctrine and a mystical interpretation. It is my hope that through these different approaches, the present work will be complete in its own

1 Lot (the biblical character, Abraham's friend)

way. By studying it as a whole, you will come to the conclusion that this work is pragmatically oriented, and its only real goal is creating the premises of achieving REAL RESULTS (with little or no slingshot effect) by using one of the most efficient methods of magic: Old System Magic. We may understand Old System Magic as referring generally to the magical practice of the Medieval and Renaissance Western Mystery Traditions. Specifically this refers to magic of the grimoires (such as the Heptameron) and the Solomonic Clavicles of Ceremonial Magic).

" History " of The Aspersio n Ritual

The Aspersio n Ritual has been present, in one form or another, throughout the entire history of the Catholic Church. During the pre-tridentine missals (performed in the Roman Church, prior to 1570), it was done on a daily basis before Mass. The priest would have taken holy water and would have started purging around the altar, from left to right, by saying: "Asperges me hyssopo ..." (Psalm 50:8 Septuaginta and Vulgata, 51:8 Massoretic text translation). The intention of the priest was to make "holy" the region in which the Body and Blood of Christ was to be trans- substantiated from the bread and wine, consecrated during the Holy Mass. The fact that this rite was performed on a daily basis is of great importance, since, by dint of this fact, the Catholic priests (the authors of the magical grimoires) accomplished a very high level of subjective synthesis and crystallization of faith. By "subjective synthesis", I mean an internalization of faith and insight into its nature.

All of the religions and authentic magical orders in the world have purification rituals, in which water is one of the most important elements. As an example, we have the washing before prayer done by the Arabs, the washing in the Ganges done by the Hindus, the ablutions made by the Jew etc. I mention these not merely to validate the existence of Dr. Joseph Lisiewski's Aspersio n Ritual, but because I wish to make the reader aware of a singular fact: *it is a general and universal fact proven by the history and philosophy of religions that cleansing, washing, and purification utilizing the Element of water is considered absolutely necessary for spiritual growth or psychic unfoldment. And general and universal facts should always be taken into account as valid in any circumstance.*

The Aspersio n Ritual is, nevertheless, a ritual within Experimental Old System Magic. Even though the general and universal facts, proven by the phenomenology of religions, are taken into account as an argument for the validity of the ritual, we must observe the fact that this ritual has a particular form and a particular purpose and enters into a particular system of magic, that is to say: Old System Magic. By "Old System Magic", I mean *Old Magic* (medieval-renaissance magic) and the *system of thinking* that is at the base of that old magic (meaning the theory of old magic – most of which is

exposed in Agrippa's books).²

In Agrippa's Fourth Book, we come across a presentation of the general behavior of the Theurgist (I use this term with the general meaning of Right Hand Path Magician): *But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations.*

And than again in the Heptameron: *When the Circle is ritely perfected, sprinkle the same with holy or purging water, and say, **Thou shalt purge me with hyssop, (O Lord,) and I shall be clean: Thou shalt wash me, and I shall be whiter then snow.***

It's safe to say that the rite of purging, for the sanctification of the circle, is present in the grimoires, not only in those cited above, but in all of the Old System Grimoires. As an established thought, we can define *The Rite of Purging and Consecration of the Magical Circle as General Knowledge and Practice within Old System Magic*. Now, we are not only within the apparel of thought in the human race (as stated by the phenomenology of religions and explained above) but in a more particular form, formulated within the system of Judaic magic - Christian magic, developed in a Roman-Catholic style and system during the medieval and renaissance times.

So, we are at the systematic point, that we can conclude these:

- The purging rite is present in different general forms in all the spiritual paths of the world.
- In a more particular form the ritual exists in the Judaic-Christian world with the verse of the King David's Psalm "Asperges me hyssop..."
- In even a more particular form exists within Old System Magic grimoires as *preparation ritual before the the conjurations of evocation, a consecration of a nine feet circle, with the effect of keeping out negative spirits and any other malevolent beings.*

Joseph Lisiewski and The Return to Innocence

Joseph Lisiewski, Ph.D is well known throughout the occult community as one of the most traditionalist minds with a "hardcore" approach towards magic, a despiser of New-Age sentiments and theories, and someone who does not like half-measures, instant gratification and quick-fixes in magic. His highly polemic style is hated by many, but although he is aware of that, he continues this kind of approach due to his serious nature, and the fact that he finds that *efficiency and efficacy in magic is restricted by a new-age superficial and spurious type of thinking which must be utterly destroyed in*

²(As for you to understand this principle, imagine that a Catholic says : God is Eternal Love! This exact sentence is not present in the Bible, neither in the Mass, neither in the Councils Decisions or in Pope's Encyclicals. That does not mean that the man who says it, is not Catholic because the sentence is not present in that *exact form* in the streams of the catholic life and thinking. His synthesis between *God is Eternal* and *God is Love* (present in Catholic records - Bible, Mass etc.) did not took him out from the Catholic doctrine-system in no way, whatsoever, but affirms it with the exact same force.)

order for one to achieve real results and success in magic.

The essentials of Dr. Lisiewski's perspective are present in his famous ten axioms, presented in his first book “Ceremonial Magic and The Power of Evocation” from which, I will extract them and relate them to The Daily Aspersion Ritual:

1. *Different systems of magic as previously defined; or components and requirements of different systems of magic, must never be mixed. Neither must grimoires or other magical texts within a given system itself be mixed.* The Aspersion Ritual is part of Western Old System Magic developed in the Roman-Catholic part of the world. That means: no Yoga, no Tantra, no Tao, no Arabic magic, no Woo-doo or any other kind of system must ever be mixed with this particular ritual. In itself, the ritual is a part of The General Knowledge and Practice of Old System Magic being a preparatory rite necessary in the Protocol of Entering Old System Magic³. The people of today, victims of New-Age type of thinking, must renounce this type of thinking in order to construct the same type of thinking that animated The Fathers of the Grimoires. In the old days, the protocol of entering Old System Magic would not have been necessary since they were living that particular system anyhow. But now, when most of us grow up within a system which values no faith and no system unto itself - the New-Age system or the system with no doctrine⁴ - this protocol is necessary to shift our paradigm of thought as to reach subjective synthesis; which leads us, in a logical motion of thought, to the other two axioms:

2. *Every aspect of any magical ritual, ceremony, or rite, including evocation, must be consciously and thoroughly understood* and 3. *A state of Subjective Synthesis is produced through the conscious study, understanding, comprehension, and acceptance of the theory of all elements that compose a given magical act. As a result of this synthesis, an integrated belief system is taken up in the practitioner's subconscious mind. This allows the individual to perform the magic and obtain the results desired from the magical act.*

These two last axioms oblige the practitioner to BE ONE WITH THE RITUAL! The practitioner must be in perfect alignment and accordance with its every aspect. In other words, one must believe what the ritual believes, affirm what the ritual affirms, think what the ritual thinks, approve the authority that the ritual approves of, act as the ritual is supposed to be acted, and use the impedimenta that are meant to be used. The ritual must be accepted in its entirety AS IT IS.

The Aspersion Ritual must be *studied, understood, comprehended, practiced, apprehended and applied*⁵. Still, this being a preparatory ritual with the primary function of Entering Old System Magic, we must understand that *this special ritual it's a base, giving us the first glimpse of apprehension* within Old System Magic. As we know,

³ *The Protocol of Entering Old System Magic* has the following steps: Getting rid of all new-age books and the paraphernalia of any other modern magick system including Golden Dawn, Wicca, Aurum Solis or any other occult order; reading Joseph Lisiewski's books, of which the most important are Ceremonial Magic and The Power of Evocation and Kabbalistic Cycles and The mastery of Life, and the practice of The Daily Aspersion Ritual.

⁴ “Cosmic foo-foo” as Israel Regardie says in his last interview to C. Hyatt, Ph.D

⁵ These are the steps for achieving of the state of subjective synthesis.

there is a danger within the range of Old System Magic: the danger of slingshot effect or the backfire of the ritual, when the proper subjective synthesis is not properly polished as it says in **axiom 7**: *In general, it results from improper subjective synthesis and the resulting subconscious belief system...*, or if the ritual is practiced in a wrong manner. And no apprehension can be achieved without practice. But practicing Evocation to Physical Manifestation (material plane of existence) without proper subjective synthesis can lead to a great deal of backfiring. So the primary function of the ritual is to act as a passing area, a liminal zone between your Uninitiated Self and initiation into Old System Magic. The ritual acts as Practice of Old System Magic but without the dangers of evocation and invocations, because it is, in itself, a somewhat religious practice with a magic purpose. The ritual has in this way a dual feature.

The ritual requires an amount of spiritual effort on the part of the practitioner, and it is the exertion of this effort that helps to act as a catalyst to fortify inner belief in our own worthiness. That is why Mark Stavish concludes that: *the Slingshot Effect is clearly a direct result of each occultist's subconscious mind's deeply hidden views of self and its ability to achieve the desired goal as well as its feelings of worthiness.* Without this subconscious sense of worthiness subconscious, many magicians say to themselves, “I will shift the paradigm in a second, (today I am a yogi, tomorrow a catholic, the day after tomorrow a bear etc.)”. However, it most certainly **does not work**⁶ that way. *The subconscious belief system is developed by constant practice within that system, and only in that system, since the subjective synthesis must not divide itself.* That is why we will see that the ritual requires constant practice for at least three months.

9. *Do not reject the religious tradition in which you were raised, nor the commonsense found in what religionists call the Commandments of God. The use of these precepts is crucial in devising an effective subjective synthesis and producing a corresponding coherent, integrated subconscious belief system. It is also the one fundamental axiom every Practitioner of magic rigorously avoids, which accounts for more magical failure than is realized.* For the Catholic, this is good news, since the grimoires were mostly Catholic in nature. We must reach an agreement between the religion of your childhood and the practice of your magic. The Aspersion Ritual can be practiced by any Christian or Kabbalistic-Jew without worrying they are trespassing in anyway God's commandments. Yet, what about the followers of Muhammad? How are they supposed to practice grimoire's magic or to practice this simple Aspersion Ritual? Is it good to adapt the ritual to that particular religion by changing names and prayers? No. So, are they suppose to convert? That may be a solution. *But they must find a flaw in their religious system that may allow them to pray in another way than their traditional-dogmatic one.* In this way, they can “expand” their form of adoration without trespassing their religious commandments!

6 Meaning this method is totally non-efficacious due to the psychological nature of the human race. For realizing this truth, I recommend the studies in psychology of Freud, Jung, Adler, Assagioli, and Reich. Read them carefully and you will see that the human Psyche is not robotic in regards to belief; it has certain limits. Setting aside the difference in perspectives of these five great psychologists, you will observe that this is a common point that must be taken into consideration.

I have no more to say on this matter since I am not about to take every religion in particular in order to analyze the possibilities of doing Old System Magic. The main point, however, is that this particular ritual is Christian in nature and Old System Magic in practice, and the practitioner must accept it for what it is, and for what its constructor (in this case Joseph Lisiewski, Ph. D) meant it to be.

8. Daily “magical exercises”, the product of New Age charlatans and well meaning dilettantes which supposedly are designed to bring about the Practitioner’s spiritual development, are unnecessary. These extraneous fabrications confuse the issues of ‘spirituality’ and ‘psychicism’. This particular eighth axiom may suggest that, even this ritual is a daily unnecessary magical exercise! If we think of it as a new ritual, (which essentially it is not), we can see it only as a portal which takes us from the new-age realm, where the spirits are only figures of our mind and imagination, to Old System Magic, where they are objective realities that can make our wishes come true. This portal was not necessary in the old days, because they were already in the “realm” of Old System Magic.

So there is a psychic development gained by the performance of this ritual, that being the realization of subjective synthesis, **but there is also a spiritual unfolding brought about by prayer to God**. In the case of this axiom, Dr. Joseph Lisiewski is actually repeating the first one: do not mix systems⁷! That means no more LBRP, no more Yoga Asanas, no more Tantric Meditations, no more Chaos Magick, no more Rose-Cross Ritual, not even the lovely Middle Pillar Ritual etc. Practices of this kind are not necessary within the system of old magic. On the contrary, one should take into consideration that they are dividing the practitioner’s subjective synthesis, making one impossible to reach any results in Old System Magic.

But The Aspersion Ritual is ad-hoc, a gate to Old System Magic. The subconscious subjective synthesis that is brought by practicing The Daily Aspersion Ritual will lead one to the mode of thinking of the medieval and Renaissance periods, and consequentially, to a superior mode of practice with superior results. This mode of thinking, deeply anchored in the subconscious, is absolutely necessary for reaching success in Old System Magic.

As I said before, The Aspersion Ritual is not new in essence. It was practiced by priests every day before mass, and by theurgists every time they consecrated the magical circle, as well as during many other ritual occasions. It is part of what we call General

⁷ “No student will ever make any progress in spiritual development who flits from system to system; first using some New Thought affirmations, then some Yoga breathing exercises and meditation-postures, and following these by an attempt at the mystical methods of prayer. Each of these systems has its value, but that value can only be realized if the system is carried out in its entirety. They are the calisthenics of consciousness, and aim at gradually developing the powers of the mind. The value does not lie in the prescribed exercises as ends in themselves, but in the powers that will be developed if they are persevered with. If we intend to take our occult studies seriously and make of them anything more than desultory light reading, we must choose our system and carry it out faithfully until we arrive, if not at its ultimate goal, at any rate at definite practical. The student must gain results and a permanent enhancement of consciousness. After this has been achieved we may, not without advantage, experiment with the methods that have been developed upon other Paths, and build up an eclectic technique and philosophy therefrom; but the student who sets out to be an eclectic before he has made himself an expert will never be anything more than a dabbler.” Dion Fortune, *The Mystical Qabalah*

Knowledge and Practice of Old System Magic. Practicing the ritual on a daily basis is a continual fight with laziness and sloth, which no authentic magus will let control his or her life. A ritual a day keeps the armchair away!

10. *All evocation to physical manifestation must occur directly on the ground, either in the outdoors (preferably in a secret wooded area), or in a house equipped with a cellar or basement with a dirt or concrete floor.* This axiom, out of all of Lisiewski's ideas, is one of the most vehemently attacked by modern magickal adepts. Obviously many "great RPG⁸ mages" live at the 13th floor of New York's high buildings and spent a lot of their lives practicing "evocations" there. And now to tell them that *It's a must* to practice on the ground is like taking away from them, every "*imagined*" of their results. This is because many feel that the rule is arbitrary and of Dr. Lisiewski's own invention. However, even if it was of his own invention, the truth is that Dr. Lisiewski's Experimental Magic led him to this conclusion through actual experience.

Also, present within the grimoires is the claim that evocation in wooden areas and on the ground is as *a must*. But is this really the case? Indeed, in the grimoires, it is not specified exactly: DO NOT do the evocation on the 13th floor of a building. Well, why would they say that if they were not buildings of that kind in that particular *epoque de l'humanité*?! And even if there were, we know from other grimoires that the upper rooms were used for angelic invocations and sacred arts not for materializing spirits.

An example of this instruction is found in The Culminus Rite. This lost rite of the French alchemist E. V. LaCrance, mentions exactly, from a source that is genuinely pre – Lisiewskian, that for the performance of a certain ritual which is related to the banishing and conjuring of spirits and demons, the ritual must be done on solid ground, either in the wild or on the bottom floor of the dwelling (a.k.a. the haunted place). The reason given for doing this is the fact that *the earth will bind and focus the power*. The rite in its complete form is lost in history. Many may say, however, that this is an untrustworthy source. Well, it is indeed possible that it could be a forgery or hoax. However, regardless of its authenticity, the rite still affirms the point being made: the mention of the rite is pre – Lisiewskian, and affirms exactly the same idea relating to the same context and the same type of argumentation.

We may ponder on whether Dr. Lisiewski came to this realization purely by his own Experimental Magic, or if the idea indeed belonged to the General Knowledge and Practice of Old System Magic. We can speculate a lot a great deal on this subject. We can think about the fact that Dr. Lisiewski followed Frater's Albertus teachings, and that perhaps it came from Albertus. Or perhaps Lisiewski is even familiar with LaCrance's work. Who knows?!

Nevertheless, The Aspersion Ritual respects this tenth axiom, even if it is not an evocation in itself. It is, however, *at the beginning of the rite of evocation*. Practicing it on the ground, takes it a huge step closer to the material realm and materialization, and to "concrete" results. As we know, traditionally, Kabbalah is not taught until one

⁸ Role Playing Games are games in which the player identifies him/herself with a hero-character which is often of a magical nature.

masters the sphere of malkuth - establishing a baseline material existence that is stable and fruitful, in order to then utilize this material existence to further one's spiritual growth. Thus, we can say that the ritual is connected to the kabbalistic sphere of Malkuth in two ways: the circle on the ground and the obtaining of impedimenta. And being a beginning to the rite of evocation, it's actually a *simulacrum* of the rite of evocation without the conjurations. In this way, the possibility of being subjected to the slingshot effect is eliminated.

Questions about The Aspersio Ritual: Misunderstandings And Misconceptions

- So, even though the EXACT RITUAL, in its every detail, did not exist in medieval times, we are supposed to think at it as Old System Magic?

- Yes. As explained, above, we can only think of it as Old System Magic because it is Old Magic in style and reasoning. It belongs to the Old System of thought by virtue of the underlying principles – so it is Old System Magic. Even if it's re-constructed by Joseph Lisiewski in the more modern age, we cannot say it is modern magick, because its writer is an Old System Magic practitioner who has apprehended Old System Magic. He is an Old Type Theurgist as the Fathers of Grimoires were. If he is in the exact same paradigm of the Fathers of Grimoires, how can we say that this is modern magick or new-age? *In other words, an Old Type Theurgist – Imago Patris Grimoriis - using the same principles of Old Magic, the same reasoning, the same style, the same system of thinking can create nothing else than Old System Magic.*

So, what is “new” about this new ritual, then? Are its form and purpose, and the time of its writing new? While it may be anachronistic in style, it comes at the right time for true seekers, and the form is related to its fundamental purpose: entering into Old System Magic in times that are dominated by Modern Magickal and New Age thinking. So its paradoxical nature of being both old and new is due to its particular purpose of getting out from Modern Magick and the New Age (a purpose that was non-existent for practitioners a few centuries ago, since these two paradigms did not exist!). Thus, this ritual is a Gate from Modern Magick and the New Age to Old System Magic, created by an Old Magic Practitioner. With the help of the tools and symbols of Old System Magic and utilizing the principles Old System Magic, it serves to bring the modern practitioner the realization of subjective synthesis needed to practice Old System Magic!

Now, it is actually dangerous to your subjective synthesis to consider it new-age or modern magick, because by this you internally accept the efficacy of those kinds of practices, which you already doubt or you wouldn't be reading this. So, in this sense, you would actually be surrendering to your own doubt, and hence, diving your subjective synthesis!

We now have enough reasons to accept the Aspersions Ritual as Old System Magic, so as your internal subconscious subjective synthesis does not divide itself. But this small argumentation is nothing compared to the apprehension lead by practicing the ritual itself.

- In all of the grimoires, the aspersions and purifications are done as a part of the specific ceremonial work of the grimoire, and are not in any way prescribed as a general or daily ritual. How are we supposed to think that this stand-alone ritual, which resembles daily new-age exercises, is not an adaptation of modern use of things like the LBRP?

- Simply! Make the choice not to, since there are enough “reasonable reasons” to think otherwise. Eliphas Levi was once asked by a Voltairean woman as to what she must do to become a believer. Eliphas said, “Decide and do the deeds of faith.”

As I said before, the daily use of the ritual is meant *to oblige* your subconscious to realize the subjective synthesis, which you do not naturally possess. The Old Catholic priests, the fathers of the grimoires, possessed it naturally, however. Nevertheless, they were performing the aspersion ritual daily before Mass!

Agrippa's books and Waite's Ceremonial Magic or Levi's Preparations chapter in the **Ritual** are talking about the qualities the magician requires in order for the ritual to be effective. You need to have a strong and fervent faith in what you do. And that cannot be reached in one day, when you decide: “Oh! That ritual in that grimoire seems like a groovy treat! I'll do it!” And, believing it works *ex opere operato*, you do it. But most likely, you will find it ineffective or backfiring! Why? You are actually quite right when you say that it works *ex opere operato* but you have to remember one thing: the priests that were doing it were ordained.

“The magus must be free from common weakness, from common vice and must be fortified by the grace and favor of the superior world. Given the magical standpoint in each case, the conditions essential to operation seem, in this respect, above challenge. Its recommendations, however, were more especially of times and seasons; they were for the work of the art in hand rather than for the high and transcendental art of holy life” (The Book of Ceremonial Magic by Waite).

And here, the Fourth Book of Occult Philosophy merely reproduces the instruction of the genuine work: *“Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magical Art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecration is perfected by two things especially, viz., the virtue of the person himself consecrating and the virtue of the prayer itself. In the person are required holiness of life and a power to consecrate. The former, nature and desert perform, the latter is acquired by imitation and dignification.”* Book III. c. 62.

The point being made here is that the virtue of prayer derives from its institution

by God, the ordinance of the Church, or the commemoration which it may make of sacred things.

Now getting back to this particular form of the Ritual of Aspersions, we see, through an understanding of its principles, and its history and (re)construction, accomplished by Dr. Joseph Lisiewski, we have to understand once again that it acts as an interface meant to shift your magical practice from that of a modern magician and a new-ager (a prisoner of ignorance and sloth) to an Old System Magician. But in this Ritual we find no adaptation towards easing the impedimenta, out of sloth, here, whatsoever!

- So this Aspersions Ritual must take over my entire life?

- No. But, you must practice it for at least 3 months, without interruptions. After that you can make a Heptameron or a grimoiric operation of your choosing, since your subconscious has been sufficiently prepared. Such preparation ensures that you have appropriately accepted the path of Old System Magic, exercised your will, shielded yourself against the forces of the Fallen, and taken your first, equilibrated step that will lead you on a smooth course, and not on a bumpy ride. You can practice it even more if you choose, due to its secondary effects in protecting from evil spirits etc. as I will analyze it further. Remember that the instructions of all the grimoires are not expected to be sufficient, since they leave out those General Knowledge and Practices, which the magician of that time knew instinctively or was taught by others.

One of my first magick rituals was the evocation of my holy guardian angel, using a new-age cookbook at the age of eleven! It was useless and fun, but that is besides the point! I was supposed to draw a circle with consecrated salt, and then I was supposed to stay in padmasana outside the circle, and repeat: Divine Protector, materialize yourself entirely inside this circle! Well, after 15 minutes with no signs of any divine protector there whatsoever, I started wondering if my angel needed some help with the materialization. Can you guess what I did next? Well, I took some frankincense, placed it on a fire inside the circle, in order for my angel to make a body out of the smoke! I must mention that at the time, I had never read any other magical literature, only that crappy new-age cookbook, which used only salt in all the rituals.

I'm sharing this little personal story to illustrate the fact that intuition can be used to complete missing parts of grimoiric rituals – not to change or adapt the requirements. While childish, yet natural, spontaneous thinking can do this easily, minds filled with new-age garbage (causing one's lack of efficacy) are no longer able to. This is why throwing away garbage-thinking is a necessary thing in the process of following the instructions of the grimoires.

Hence, the Aspersions Ritual is not a daily exercise, meant to take over your life, but a cleansing shower, meant to wash away all the garbage thinking and superficial non-doctrines of the new-age that cover your subconscious mind and inhibit your

natural, magical intuition from manifesting in a spontaneous manner. Once this is accomplished, and you have obtained results in evoking spirits to physical manifestation - which is the purpose of Old System Magic - you can choose to renounce it or commit to it and practice every day, if you find that it indeed furthers you in the Great Work.

Again, I must note that, even if the preparatory purifications of the grimoires were meant to be necessary only to that particular grimoiric rite, it is vital to understand the premise that the practitioners of that time were already living Old System Magic, which for today's general occult community is no longer a valid truth. So it remains absolutely necessary as *a passing rite* to enter that system of thinking.

- So we cannot say that The Aspersion Ritual is exclusively Lisiewski's invention and arbitrary in design?

- No. Inventing the steam engine is not the same as including the steam engine into a rail-road train! The steam engine (aspersion ritual) was already there in the Old System Magic. The exterior design of the engine is not arbitrary but it is meant to fit particularly the needs of the rail-road train (a man who must travel from new-age to Old System Magic). *Form follows function, but prior to the existence of any form or function, exists a law.* Hence, the ritual is not created to give a few dabblers the feeling of being magical on a daily basis, but it has a particular function or purpose, which has already been proven as a necessary one, as discussed above.

- Is it correct to think that The Aspersion Ritual is a detail of a ceremony (for example, The Heptameron) relevant and exclusive only to the ceremony in which it exists? In other words, it seems that this particular ritual is a reconfiguration, in form and purpose, of a specific detail of certain ceremonies used in certain grimoires, removing it from Old system magic.

- Let us put this another way: is God relevant only and exclusively to the ceremony at hand? No, of course not. Every apparently arbitrary act, in ceremonial magic, has a reason to be. In the ceremony within the Heptameron, the reason for The Aspersion Ritual is to erect and consecrate the magical circle, which is for the protection against evil influences and manipulation. This is necessary for the well-being of the practitioner, who must reach the reason of his being. His being is the image and similitude of God, the image of liberty (freedom from any internal or external manipulation or influence) and sovereignty (the power to command nature).

Even if we were to consider Dr. Lisiewski's ritual just as the preparatory part of evocation ritual within the ceremony of the Heptameron, we are reaching the same conclusion: doing this particular part of the ceremony, gives the practitioner the results that must be achieved, in that particular part of the ceremony, according to the reason of being of things. But instead of continuing the ceremony with the evocative

conjunctions, the practitioner continues with Dee's prayers, thus practicing the ritual but not actually completing the entire ceremony. But this is just a thought! As I said before, The Aspersions Ritual is not outside Old System Magic, just because it was incidentally written in another time, has a particular new purpose, and possesses a seemingly new form.

Any other ritual formed on the basis of the grimoires or Agrippa's work, by someone who has apprehended and is successful in Old System Magic, technically falls under the category of Old System Magic.

Imagine this situation: You are evoking a Goetic spirit like Astaroth, according to the traditional ritual of the Goetia and according to the axioms of Old System Magic. You ask him to reveal to you a certain ritual by which any woman you touch with a certain intention may be attracted to you and be obsessed with you. You also ask that this particular new ritual can be used successfully by anyone. Now, the spirit gives you a ritual unknown by this day: Is it modern magick? Is it new age? What is it?

And what if you command him to answer anyone who calls him by a formula chosen by you, and make him sign that formula? Is that modern magick? Is that new-age? No. It still very much remains Old System Magic.

So, how can a reconfiguration of form and purpose take it out of Old System Magic, when entering Old System Magic is its purpose? Even the word "reconfiguration" may not be entirely accurate. There is indeed a new purpose but it still contains the same underlying principle, there is a new form but it does not in any way depart from the principles and system of old magic.

- It seems to me that we are not taking things for what they really are: a new ritual created by a new guy.

- No, we are not, and we must not! If we were to really do that, then we would be invalidating magic itself. Magic does not and must not take things for what they "really" are in a "scientific" manner but for what their *magical meaning* and *magical purpose* is supposed to be. This premise is left out by many of the over-criticizing, self-considered scholarly types today, as if a physics scientist would leave out the fact that the beam of light is material and another will leave out the fact that is a vibrating wave. One must first begin to think in a magical manner before thinking that one can understand magic!

We cannot judge the magical circle as a circle laid on the ground with some chalk. We must be convinced that its meaning and function is to protect, that nothing can get past it without you willing it, even if one is living in today's scientific mentality. Its height is not as large as a wall, but a poor line of a couple of microns, almost bi-dimensional.

And, as I already gave reasons for this before, The Daily Aspersions Ritual, even if paradoxical in its existence (like the dual nature of light), must not be considered as modern magick or new-age. It also must not be considered as an arbitrary creation of

Dr. Lisiewski. However, due to its purpose (entering Old System Magic), style (used in old days), its system of thought (old system) its creator (old system magician) and its use for our own subjective synthesis (having genuine faith in the efficacy of Old System Magic) we can, and we must, consider it only as Old System Magic.

- Are we to think that these psychological aspects of magic and the kabbalistic cycles are not in any way related to New Age? I mean, there aren't any of these precautions present in any of the grimoires. Isn't that a new-age addition of Lisiewski's?

- On the contrary, psychological aspects of magic are present in all the old writings. Agrippa, Levi, The Arbatel, etc are all presenting those aspects in a more religious manner, or in a manner suitable for those times, when psychology was not considered a science as it is accepted today.

Most of the grimoires were not creating the magician, but instead were just handbooks for the rituals. The magicians were either born with this particular aptitude or were initiated by the transmission of the sacerdotium and knowledge, along with the practicing of exercises of will and experimental magic.

As for the kabbalistic cycles used as a template for the magician's Sacred Time or as a framework for the timing of the rituals, we dismiss vehemently such an accusation which implies that Dr. Lisiewski invented or added this system to Old System Magic, thereby tainting the purity of Old System Magic. The system of planetary hours is part of the Common Knowledge and Practice of Old System Magic. The relation of the Planetary Hours to the Paths of the Tree of Life is not an invention of Dr. Lisiewski's, but is in truth an experimental observation. The psychological aspects of magic dismissed by Dr. Lisiewski are those that together form the Modern Magick and New-Age type of thinking. This type of thinking leads to the false conclusion that, "it's all in your head!"

In truth, a psychologically balanced mind is a high requirement for the practice of magic. However, on the other hand, a psychologically unbalanced mind is a high requirement for the sorcerer of The Black Arts.

- Can I practice grimoiric magic without the introductory Aspersion Ritual?

- Yes, you can. You can also jump from high altitude with no parachute, hoping you learn how to fly in the joy of the moment! But I would not advise going ahead without the ritual for the following reasons: without having reached a successful stage of subjective synthesis, free of new-age ideas, the dangers of the slingshot effect multiplies. Without a sufficient subjective synthesis, the work that a grimoiric ritual requires is difficult to understand or undertake. For these reasons, it is advisable to practice it just to be on the safe side. In this way, you can walk on silk until you achieve your goal, instead of on thorns and disappointment.

There are many other peculiar questions that may arise concerning the Aspersion

Ritual. However, these important questions were answered for the practitioner so that he or she may cultivate the faith that inspires one to practice it. Once the practitioner has results, he or she will give up any intellectual dissection. Instead, the practitioner will enjoy perfect subconscious subjective synthesis, and will live only in the joy of unity with one's own results.

The Daily Aspersions Ritual and its Kabbalistic Analysis

Impedimenta for the practice of The Daily Aspersions Ritual:

1. A *Practitioner Decides* to leave out modern magick and new-age, and sets out to do anything to achieve success in Old System Magic. Believe it or not, this is the most important of the impedimenta⁹: the other ones are just consequences of the "obtaining" of this one! This is the Aleph, the beginner, the fiery ox set foreword to achieve success by effort.
2. An *Empty Room*. This is the Beth (house) from Berashit (Genesis 1:1), the beginning of all creation. This bare room is the beginning of your new world, or creation. This is your secret temple in which no one may enter during the months of practicing this ritual. Your Magical Chamber must be very clean as for nothing "exists" yet in the magical way. Joseph Lisiewski uses the term of Magical Chamber to indicate a completely separate, enclosed, easily sealed area that is NEVER entered, unless there is a ritual or a ceremonial work to do. The *Magical Chamber will be consecrated* and made official in the following manner:
 - a) Purchase *9 white, unscented candles, 9 new candle holders*, a new unglazed earthen bowl, a box of new table salt, fresh, clean mountain spring water (a few ounces will do) and a box of new, wooden sulfur-less matches.
 - b) Enter your new Magical Chamber and put on your *pure white, ritual linen vestment*. Place one of the white candles in each quarter of the universe, and one in each sub-quarter in such a way that the positions of the candles outline a Circle 9 feet in diameter.
 - c) Place the 9th candle at the center of your Altar. First, light the candles in the quarters, rotating clockwise. Begin in the East, continue through the North, and then move back to the East. Next, light the candles in the sub-quarters, beginning with that in the SE, moving to the SW, then to the NW, on to the NE, and conclude by returning to the East. Move clockwise within the circle of candles to the West of the Altar, facing East, and light the 9th candle there.
 - d) While facing East, add some water to the bowl. To this, add ½ - 1 oz. of table

⁹ "Magus must be impassible, sober and chaste, disinterested, impenetrable and inaccessible to any kind of prejudice or terror. He must be without bodily defects and proof against all contradictions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence." (Eliphas Levi, *The Ritual of Transcendental Magic*)

salt. From your position behind your Altar (still facing East), dip your right hand into the saltwater, remove it, bring some of the water into your hand, and then asperse toward the East, turning clockwise through the directions of the compass until you are facing East once more. While you are asperging, say the following:

“Thou shalt purge me with Hyssop, Oh, Lord, and I shall be clean! Thou shalt wash me, and I shall be whiter than snow!”

e) Make the Sign of the Cross (*equal-armed to indicate the equilibration of the four Elements*) in the air, in each quarter and sub-quarter. Begin doing this from your position behind your Altar, facing East, performing the Sign of the Cross in the quarters and sub-quarters in this one circumambulation.

f) As you make this Sign, recite some *Prayer of Dedication*¹⁰ that you feel is appropriate to your purpose. This prayer must be composed by you and no one else; i.e., it must not be taken from a book of any kind. Be highly focused on the words you speak, and on their meaning. The prayer should transmit the intention of consecrating the magus as well as the room.

g) Extinguish the candles in the quarters first, beginning in the East and finishing in the North. Return to the East, move to the SE and extinguish the candle in that sub-quarter first. Then extinguish those in the remaining sub-quarters, always moving deosil.

h) *Remove your ritual or ceremonial vestment*, take each of the white candles and their holders, and destroy them: make certain they can never be used again by anyone. Take the saltwater outdoors and, while facing East—not South as many would have you believe—reverently pour the mixture on the ground. Finally, destroy the bowl totally. Your Magical Chamber has now been asperged, and is properly consecrated to Magical practice.

3. The will to *secretly practice* and the decision to keep the insights received and apprehended secret until after one the months of dedication to this ritual have passed. Also, remember *to love God* (The Father, The Son and The Holy Spirit), and to not let opinions of others (and other such temptations) shake your belief. This is your Gimel.

4. You need a *wooden altar*. This is where your worldly desires are sacrificed to propitiate God. This is your Daleth. This is the stone of your word and by this you manifest your sovereignty *ex cathedra*. The altar must be constructed from wood (without any metal if possible) by yourself, and must be hollow on the inside,

¹⁰ Magic is an art of dedication. Magic is not something you do, or even worse, something you do when you can spare the time. Magic is something you **live** and eventually **become** in the truest and purest sense of the word. The only limit to your magic is your own psyche's limit. Free your mind from all limits, not by transgressing the limits, but by conquering the territory within those limits and then establishing your will in the outer limits. The transgression of limits is yet another limit. It is like moving into another country: if you do not have a passport or a visa, and you go transgress the borders into the country, you will find no freedom but yet another set of limits that can be worse than the first set. If you acquire a passport, you will actually free yourself by embracing the limits of the laws (in our case, the Old Magic System Rules). Free your mind (the entire soul) from the limits!

after a manner of a cupboard, wherein you shall keep all the necessary things.

Dr. Lisiewski teaches the use for the following type of altar: imagine two cubes, each made of $\frac{3}{4}$ inch thick plywood, and having 18 square inch *finished* sides. Imagine these two cubes stacked one atop the other, and secured in place by four 4 inch x $\frac{3}{4}$ inch bolts. The bolts are placed inside the two cabinets, such that the bottom of the upper cabinet is secured to the top of the bottom cabinet. Now imagine a burnished solid brass handle on the front face of **each** cabinet, and a 12" brass hinge securing the front face of **each** cabinet to one of the sides, such that each cabinet can be opened and closed easily. A simple brass latch with an eye hook keeps the face of each cabinet closed until access to the interior is needed.

Finally, add four 2 inch diameter coaster-wheels to the bottom cabinet, such that the entire assembly can be moved about in the Magical Chamber with a single push of one hand. This is Dr. Lisiewski's interpretation of the cabinet Abramelin described, and is simple to make. It is also an Altar you can stand in front of. Be warned, however, that such a unit, made of $\frac{3}{4}$ inch plywood, is enough to bust a gut if you try to lift it; hence, the casters. Such a cabinet-assembly offers plenty of surface-area for a work space and certainly has more than enough room inside for storing the Impedimenta needed for this or any magical operation. One thing: NEVER have anyone build this or any other critical magical structure or Impedimenta for you!

5. You need to obtain a new, *earthen vessel* never used for any other purpose. Be sure the vessel is unglazed. It is best to do this on a day and hour ruled by Venus.

6. You need to obtain a new container of *mountain spring drinking water*, upon a day and hour ruled by Jupiter. That is, water that has only been filtered and irradiated by ultraviolet light.

7. Likewise, during the day and hour of Venus according to Agrippa's system of planetary hours, obtain a new container of *ordinary table salt* (NaCl), but not mixed with Iodate, natural and without any impurities.

8. At the same date and hour obtain a new bottle of *Extra Virgin Olive Oil*, assured that the integrity of this oil is pure, i.e., obtained from olives only grown in one particular country (not mixed with other oils from another country where they were extracted). Doctor Lisiewski advises his students that, these days, Pompeian Extra Virgin Olive Oil is a brand to be trusted.

9. You need *new paper and a pen* to write the ritual, for Dee's prayers and to take notations as in a daily magical journal, if any notable effects of the ritual are observed. This observation and journaling will help you to form and polish your

subjective synthesis.

10. *Holy Chalk* for drawing the magical circle. The outer circle is to be nine feet in diameter, the middle one is to be eight feet, and the inner one will be seven feet. “Holy” chalk can be obtained in two ways: directly from a catholic priest or by sprinkling with holy water, by making the sign of the cross, upon a piece of regular chalk and saying this formula “ *I bless and consecrate thee, O thou creature of chalk, In the name of The Father and of the Son an of The Holy Ghost. Be thou a proper and fitting instrument for me in my magical work, and aid me in bringing about my will through that work, and thought thy Holy Office! Fiat! “*

11. While there is no “alb”, or liturgical vestment, needed for this particular introductory ritual (although *it is advisable* to wear one), you should be washed up and clean before starting the ritual. Also, wear a pair of *clean, new white pants and a shirt* (which will be used only for this particular ritual), with nothing on your feet. As you can see, cleanliness and purity is a must when adopting the thinking of Old System Magic.

The Template Practice of the actual Ritual of Aspersion

When? : The Ritual must be started, in its official form, on a Monday, on the Seventh Hour of the Day, related to the Sun's and Success Path 30, with the info-energetic flow from Hod (Mercury) to Yesod (Moon). Also, the Moon Crescent (waxing to full) must be free from any wound given by Saturn or Mars, and free from combustion from the Sun, and out of Via Combusta¹¹ (the 15 degrees Libra- 15 degrees Scorpio interval). Planet Mercury should be in direct motion (not retrograde). If there are no planetary aspects required from within any one of the particular grimoires, we should follow the above instruction as a *default setting*.

The Aspersion Ritual *is to be performed twice a day, every day, with the*

11 The interpretation of “*the moon in equal growth free from combustion*” (as the *Heptameron* terms the favorable time for the operation) is the only issue that I find inexact in *Ceremonial Magic and The Power of Evocation*. While Dr. Lisiewski is interpreting this combustion as The Moon burned by the rays of the Sun (under 8 degrees close to the aspect of conjunction -New Moon), I find that explanation incomplete for the following reasons: The Moon in equal growth means, in antiquated speech, the Moon reaching her first quarter (90 degrees from the Sun, after the New Moon, meaning waxing to full). That being the case, it is not possible for there to be a solar combustion, since the Moon is already so far away (90 degrees from the New Moon moment). This is why my conviction is that the author of the *Heptameron*, is referring to Via Combusta, which is considered, in horary and elective astrology, as *the death of the Moon*. This I consider to be something that was common knowledge among the ancient and medieval astrologers. I strongly recommend for these particular matters the writings of Al Biruni, Guido Bonatus, Cardanus, William Lilly and any other astrologer of the old school. Of course, we can consider that the author of the *Heptameron* is committing a tautology in other words, meaning the same thing by both “*equal growth*” and “*free from combustion*”. But for the sake of exactitude and completeness, I find that we have enough reasons not to make such an assumption. Practicing astrology for some time, I found that planets situated in Via Combusta don't work “properly”. And in elective astrology, I always find that actions started at the time of the Moon's transit through Via Combusta are good material for failure. Nonetheless, it's purely bad-luck to find yourself in this situation, with all of the other requirements agreeing with you and this one not. But is best to take precautions than to be sorry later...

second performance to be done no sooner than 8 hours from the first, and no later than 12 hours. There must be no interruptions for at least 3 months.

In case of special circumstances, in which unknown evil and negative influences are invading your life, *do the ritual three times a day, and continue as such until the evil or negative condition has been removed.* Such untoward events are likely to happen when you begin working in Old System Magic, simply because you are attracting the attention of ‘things that go bump in the night.’ Make no mistake about it. These evils (or intelligent, invisible malignancies) most certainly do **not** care about the ritual nonsense your New Age counterparts engage in: but they **do** and **will** care about your Old System Magical techniques. Count on it!

Where? : Already dressed proper for this sacred moment, draw with the holy chalk, on the floor of your magical chamber, a triple circle as described above. This circle must surround the altar. On the altar must be placed the vessel with sprinkling water and the vessel with salt, the text of the Ritual and Dee's prayers, and the vial with extra virgin olive oil.

How? :

The first month (28 days) or four to six weeks:

1: First you draw the outer circle from the east to the south, the west and the north until the circle is complete. Then, draw the middle circle from the east to the north, the west and the south until the circle is complete. Then draw the inner one in the manner of the first. This creates the circle template which will be present in the room the whole time you practice the ritual. After you draw it on the first day it is not necessary to draw it again!

2: In your Magical Chamber, stand at the center of the room, face East, and add some of the water to your earthen vessel. After this, place a small quantity of salt from the container into your right hand, and slowly pour the salt into the water. Do not stir the salt-water mixture.

3: Place your right index finger into the salt water, and trace a cross on your forehead. Trace the vertical arm first, from top to bottom. Then, trace the horizontal arm from right to left. While tracing the cross, recite: ***“In nomine Patris, et Filii, et Spiritus Sancti. Amen.”***

4: Now, take one step forward with your right foot, and bring your left foot up to meet it at your new position. Place your right hand into the water, withdraw it, and begin sprinkling in the East as you recite¹² the following: ***“Asperges me, Domine, hyssopo et mundabor, lavabis me et super nivem dealbabor!”*** Recite this blessing only *once* as you move from the East, through the South, through the West, the North, and return to

¹² Many wonder how to recite *only once* the Asperges Formula, during the long circa-ambulation of the magic circle. The answer is simple: you have to slowly prolong the words as the catholic priests do during Mass in Gregorian Music Style. But be careful, not to cut the words, or to exaggerate in any way and pay attention so you do not without breathing air during one word or another. For those with improved musical skills, I recommend the 6th byzantine *eh* (music voice), since it is a verse from a Penitential Psalm, in analogy with Venus (mixo-lidian) and according to Agrippa's Three Books Of Occult Philosophy. However, the same warning is given as above: Do not let the words be “cut” (unfinished from a single breath) from your mouth (Peh). This will denote a lack of control, and we most certainly do not want to give that impress in magic!

the East. That is, you recite the prayer **slowly** while sprinkling, ***focusing on the words and your mechanical actions.***

5: Since now you are at the east of your altar, you must return to the west of it in the center of the room by passing the south side of the altar, so that you find yourself moving in a continual motion. Return to the center of the room, and face East once more.

6: Take a drop of salt water from the container with the index finger of your right hand once again. As you trace the Cross on your forehead as before (by saying the trinitarian formula), focus on your intention of receiving protection and opportunity.

The second month (28 days at least) or the next 4 to 6 weeks :

For points 2 and 6 you will change the tracing of the cross on your forehead from salt water, to tracing the cross with olive oil¹³. It will no longer be necessary for tracing with salt water, since you already established a baseline of purity.

The third month (28 days at least) or the next 4 to 6 weeks (or more if you wish!):

After the 5th step of the ritual you will get on your knees, and with faith and humility, praying to The Almighty God with prayer:

Dee's Morning and Evening Oration: for Wisdom.

*In the Name of God the Father, of God the Son, and of God the Holy Spirit.
Amen.*

Almighty, Everlasting, True and Living God stretch forth, now, to my help: Lord of Lords, King of Kings, Jehovah Lord of Hosts, hasten to my assistance. Glory to God, Father, Son, and Holy Spirit: As it was in the beginning, and is now, and will be always, even unto the Age of Ages: Amen.

Teach me to properly sense, and to rightly discern, (O Father of all things,) For I desire your Wisdom, because it is all that is: Give your word to my established practice,(O Father of all things,) and fix your wisdom in my heart. O Lord, Jesus Christ (who art the true wisdom, of your eternal, and Omnipotent Father) Most humbly I entreat your Divine Majesty, that you might think myself worthy, in respect of my general piety, to promptly send forth your Wise and tested Philosophical assistance, to that fulfillment of understanding and perfection, that will be of the greatest value towards the enlarging of my praising and glorification to you. And when no one is subject to Death, and at last there is Life in the Earth, to which office is it that I will have been fitted: In particular to whom, according to your eternal foresight, will your beneficent eminence have assigned me: Moreover, truly and most humbly it is my most burning and most steadfast quest to your Divine Majesty, that you would think worthy to send forth from heaven to me, your good Spiritual Ministers and Angels, Namely Michael, Gabriel, Raphael, and even Uriel: and (in accordance with your Heavenly favor) as often so ever as any other of your true and

¹³ *Sicut unguentum in capite, quod descendit in barbam, barbam Aaron...* (Psalm 132:2 Vulgata, Septuaginta or chapter 133:2 Massoretic text edition)

faithful Angels, who might completely and perfectly inform and furnish me, in the true and accurate, knowledge and understanding of your Secret Mysteries and Mighty Works (Concerning the properties of all of your Creatures and the best use of those natures) and of the unavoidable necessity for the Decree of our Deaths; to the praising, honoring, and glorification of your name; and to confirm to me, and of others (through me) of your many faithful encouragements: and to the disorder and ruin of your enemies. Amen.

Let the Will of Jehovah Zebaoth be done: Let the Will of Adonai be done, let the will of Elohim be done, O Blessed and Most Beneficent Almighty Trinity, yield to me (John Dee – insert here you own name) this request, for such a method, whereby to most appease you. Amen.

Let God, his own mercy, be glorious in me. Amen.

O Almighty, Eternal, the True and Living God: O King of Glory: O Lord of Hosts: O thou, the Creator of Heaven, and Earth, and of all things visible and invisible: Now, (even now, at length,) Among others thy manifold mercies used, toward me, thy simple servant John Dee, I most humbly beseech thee, in this my present petition to have mercy upon me, to have pity upon me, to have Compassion upon me: Who, faithfully and sincerely, of long time, have sought among men, in Earth: And also by prayer, (full often and pitifully,) have made suit unto thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and understanding of thy laws and Ordinances, established in the Natures and properties of thy Creatures: by which Knowledge, Thy Divine Wisdom, Power and Goodness, (on thy Creatures bestowed, and to them imparted.) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronounce thy praises, to rend unto thee, most hearty thanks, to advance thy true honor, and to Win unto thy Name, some of thy due Majestical Glory, among all people, and forever."Amen.

If you wish you could say these prayers in the Latin language (*John Dee - Mysteriorum Liber Primus*), but be sure that before you begin saying them, you understand the words and the meanings of what are you saying. And once you decide on a language, do not change it, but *remain in your decision as a way to affirm your sovereign will.*

However, even if these prayers *seem not to be* obligatory to the practice of the Aspersion Ritual, DO NOT CHANGE THEM, do not modify them, or adapt them, or add anything new to them. If you do, it means there is still something wrong with your attitude towards Old System Magic. In Old System Magic, one does not alter the pre-existing rituals. Since this ritual is already existent in this specific form, your attitude in wanting to change is a remainder of the New-Age and Modern Magick type of thinking. It will destroy your Subjective Synthesis which you are still trying to form and polish. I am not saying that it will not work with other prayers, but I can't say that it will either. "If it aint broke, don't fix it!"

You might say "We don't mean to fix the thing, but to perfect it!" I am a strong

supporter of perfectibility, too. But before having results, you are in the situation of a stone-age man trying to perfect quantum physics theory, or fixing a nuclear missile! These may seem to be exaggerations, but keep in mind that it is your life and well-being at stake here, as well as of those around you, not to mention the precious time that can never be recovered.

After saying the prayers you will continue with the 6th point of the Aspersions Ritual given for the second month. This ritual is now finished.

The Kabbalistic and Hermetic Analysis:

This Ritual is one of an obvious Yesodic nature.

Yesod is the Ninth Sephirah, which is believed to be the foundation, base, or groundwork of every spiritual, psi, and magical work. This “Foundation” is related to the Moon which in astrology is the Lord (actually Lady) of the sign of Cancer, related to history, subconscious, family, intimacy, secrecy, Innum Coeli and the fourth house of the astrological chart. The 4th house is a mystical, or occult-secret house (as is the 8th and the 12th) of the Moon, whose exaltation is in Taurus, with exile in Scorpio and with her worst case in Via combusta (Al Biruni). Her esoteric ruling covers the sign of Virgo (hard-work, prudence, chastity), the Moon being the *planet* of Magic.

So, what is the FOUNDATION of your work in this Old System Magic and this particular Aspersions Ritual? Behold: purity, the God of your ancestors (history) (The God of Abraham, Isaac, and Jacob), the God your childhood (family), the One who holds all the power of your life (SHADDAI EL- CHAI) (the God¹⁴ of your every-day life, who is honored by you daily!). The day of beginning, the nine feet circle, the element of water, the daily routine, and the prayers to The Almighty of Your Life serve as the Foundation of the Magical *You*. Your subconscious is cleansed by all impurity, so as to create and polish your equilibrated subconscious synthesis.

I cannot stress it enough that without Purity and Purifications (See the Novenary commentary of Eliphas Levi in his letters to Baron Spedalieri), all magical acts are doomed to failure, partial success or catastrophic back-fires (the slingshot or boomerang effect). Purity is the base of your magical life. Without it, you depart from the sacred field into the profane one (sq. *Das Heilige* by Rudolph Otto and *Sacred and Profane* by Mircea Eliade). Related to the sign of Virgo is attention to detail. Eliphas Levi says that in magic “negligence est fatale!”. The Yesod is the Glass Window which receives the light and power of Tipheret. The window must be clean and pure. The window is your

¹⁴ In *Agrippa's books*, the consummation of all ritual magic is to effect transparent communication between God and the magus. Ideally, the magus becomes a nexus between God and the World. Linguistically, we might say that God writes His message upon the magus, and the magus translates that message into the speech of the World. But in *DOP*, as we have seen, there are really three kinds of language, each proper to one sphere. As a general rule, magical power over nature employs celestial forces to control the natural; that is, the magus *writes* his effects into the celestial, which in turn *speaks* them into nature. Thus the conception of God writing and the magus speaking is incorrect, shifted one place in the system of three worlds and three languages: it would be more accurate to say that (1) God *communicates* with the magus in the divine language of silence and transparency, (2) the magus *writes* that message celestially, and (3) the demonic hierarchy *speaks* the message into being in nature. (*The language of demons and angels* by Christopher Leirich, published by Brill Leiden Boston, 2003)

subconscious.

But Yesod is not the only Sephirah that participates in the ritual. Dr. Joseph Lisiewski mentions an essential fact in an e-mail addressed to Mark Stavish: *“The perfect balance must be struck between Netzach and Hod, which is why the Tarot card of the Major Arcana, The Tower, is so dangerous and demanding. However, when this force is equalized, it can be directed by the path from either Hod or Netzach into Yesod, depending upon the needs of the Operator. So what we have is an inverted triangle, the bottom vertex of which, culminating in Yesod, directs the 'culminated, equalized' force into Malkuth, directly through the Subjective Synthesis which is in Yesod.”* That is why, replies Mark Stavish: *“To reduce or eliminate the Slingshot Effect completely requires that the individual's subconscious, its subtle nuances, personal interpretations of words, ideas, and associations, and view of the universe be an open book to the operator”*.

Hod is the House of Magic and Reason and Netzah is the Victory of Desire united



by The Tower Atu¹⁵ and The Path of Peh¹⁶. The Tower is a Path of destruction, where reason and desire do not get along, and where pride is punished. The Tower Atu is connected with the Hebrew letter Peh (Mouth) and is of an oracular nature, connected as much with prophecy as it is with the manifestation of daemons.

Victory and fame will be destroyed by the splendor of reason if it finds no equilibrium in the purity of subconscious subjective synthesis. But with the base of Yesod established, The Tower will break only upon opening the Path of Sameck. Therefore, it is *the energy of Tiphareth that influences Yesod within the Veil of Qesheth*,

15 Many ask why Dr. Lisiewski uses the Golden Dawn attribution of Tarot Cards, and not Levi's or some other older attribution of the cards in Kabbalah. I will answer the best I can, at this particular time, to such inquiry: The answer comes from the fact that Old System Magic is not based on Kabbalah and neither on Quabalah. Old System Magic is entirely different. Then, why we use a kabbalistic analysis of The Aspersion Ritual? That is a good question, too. When we are using the kabbalistic symbols in the Old System Magic, we are not using them to create the system, but to find enough reasons for the seemingly arbitrary elements in the system, so as to understand and accept the ritual as reasonable. Crowley said one time: One part shows and one part hides! He meant that one part of the ritual is meant to show its meaning, and one part should remain mysterious. You can see, not even the Thelemites accept that a ritual must be totally mysterious or totally revealed.

The Old System Magician can use Kabbalah as a tool to reveal a part of the meaning of the ritual, but should accept that a part of it is to remain mysterious. Even more, Tarot Cards are not part of the Jewish Kabbalah, but of the Christian Cabala, more exactly in its original form to Levi's Kabbalah. Gershom Scholem, an academic, but **not an occultist** says: *Similarly, the activities of French and English occultists contributed nothing and only served to create considerable confusion between the teachings of the Kaballah and their own totally unrelated inventions, such as the alleged kabbalistic origin of Tarot-cards. To this category of supreme charlatanism belong the many and widely read books of Eliphas Levi (Actually Alphonse Louis Constant; 1810-1875), Papus (Gerard Encausse; 1868-1916), and Frater Perdurabo (Aleister Crowley; 1875-1946 [note: Crowley died in 1947 -- hara], all of whom had an infinitesimal knowledge of Kabbalah that did not prevent them from drawing freely on their imaginations instead. The comprehensive works of A.E. Waite (*The Holy Kabbalah*, 1929), S. Karppe, and P. Vulliaud, on the other hand, were essentially rather confused compilations made from secondhand sources.*

As we can see, those who accuse Dr. Lisiewski of changing his mind about the uses of the Kabbalah, are failing to see that he makes a big difference between the psychic unfolding and the spiritual development. When he uses Kabbalah in the analysis, he uses it like a psychological pattern. We can use other psychological patterns but this one is closer to magic than the rest. If we accept the kabbalistic structure of the magus, we can use kabbalistic meanings to understand how man "works". That is why there are amazing people in every religion: buddhas, bodhisattvas, gurus, teachers, masters, priests, *thaumaturgoi* They work their own system of psychological approach to man. And many do not use a Kabbalistic correspondence. But why do they all then have working systems? This is because the psychological pattern is just a tool, not a purpose, in comprehending the nature of man. And the man remains a mysterious creature who holds within him the reflex of God's incomprehensible nature (part known and part unknown). And, we have to remember that magic ends in mysticism, and the path of magic is the first step into the realm of mysticism. That is why a kabbalistic analysis is most useful, because it helps man to "know thyself", as the facade of Delphi's Oracle Temple is known to advise.

If we come back to the Tarot Cards, we have to understand that they are just a tool as well, and their attribution to the tree, even if it is not totally arbitrary, is multi-symbolic nature and may have more than one "correct" attribution. In this case, the "correct" attribution we use is that by which the subjective synthesis of the maker of this particular ritual was able to create this efficient ritual. In the case of Golden Dawn magic we will use Golden Dawn attribution (see Dr. Lisiewski's Kabbalistic Handbook), but that is a topic we will not approach in the Realm of Old System Magic. There is a spiritual part in the ritual beyond the psychological one, and that is given by prayer, by faith and love of God. The real spiritual part of Old System Magic 'begins ' with Abramelin's Saint-Angelic Evocation.

16 "*Pe*" capitale indicat animam intellectualem et dirigitur ab intelligentiis separatis, juxta opinionem Hebraeorum. Oedipus Aegyptiacus by A. Kircher. Capital Peh indicates the intellectual soul and leads to the discriminatory intelligence, according to the opinion of the hebrews. Hence, this word, "separantis" is a good reason to connect Peh with The Tower Atu, and this reason dates to 1653 A.D. So Dr. Lisiewski is not using Golden Dawn attributions, but old type reasoning. In "*canalis reciprocae victoariae et honoris*" is sought after the balance between the **worthiness** of your honor according (in perfect reciprocity) to the victories that you achieved. Discriminatory intelligence is that intelligence that does not mix systems or languages, since no good results can be achieved that way. These negative results manifest from out of The Babel Tower. Other interpretations of the Tree of Life, like the one of Isaac Luria or Eliphas Levi will be used only in the

where the Tower manifests. And Tiphareth is unconcerned with prurient purposes as it is not ruled by the lower ego. So the light of Tipheret and The Holy Guardian Angel is easily found within *The Purity-Enstasis* as a base and foundation of Yesod.

We affirm with great certainty that, *there is a right way to do efficient magic*: by establishing a baseline, an equilibrated point within Yesod. If we go from Malkuth to Yesod, we find that the fascinating intellectual theories that we gained without practice over time will break in front of the unknown. If we go from Malkuth directly to Netzah, we will find that our right and nice way will find no end due to the lack of reason. Magic is a holy art and science; its purpose is to serve the higher ego in its manifestation within the body. In other words, without the practice of the presence of the divine and the development of the permanent presence of holiness in the psyche, this slingshot effect would be inevitable; even if one clearly defines the parameters as the ritual describes.

The ritual, being started within the influences of the 30th Path, summons forth success and uses the yetziratic force of Collective Intelligence (by which astrologers perfect their science, according to Papus) and by this, gains much more help from the elective astrological times and planetary aspects, used for their beneficial influences.

Without this, even if money or love is obtained, the cost is the diminishing of the soul and the innate power of the Ruach. Initiation then becomes physically (so to speak) impossible and decadence then ensues; a sort of anti-Initiation that would then prepare one to become a dupe of the Black Lodge.

Any information that reaches Yesod tends to become material in Malkuth. But only the eclectic-balanced information will bring balanced results in your life. And the information from Yesod must pass the *tests of time* before reaching Malkuth, meaning The Path of Tav related to Saturn and Father Time... *Any of the rituals of Old System Magic are tests of the elements (air, water, fire, earth -which are manifestations of the 3 alchemical principles put in motion by the processes moving towards perfection in the Great Work), of space and time, and of Man made Perfect. These seven elements are sometimes hidden, but they are always present. Passing these tests, will allow efficiency taking its course.* “Cheating” these tests is not an option, and by cheating I mean short-cuts; the “what ever works for you!” perspective, sloth and laziness, changing impediments or regalia of the Art etc.

So we have the Practitioner-Aleph seeking the end of his dwelling among the field of ignorance and within his House-Beth begins his own initiation. This decision, made with enough reasonable motives – Gimel and help of God, will translate vibrationally in the lower world in The Paths of Tav, Peh and Sameck, respecting the principles of the Tabula Smaragdina.

Why and to what ends:

The effects of the Ritual manifest from the kabbalistic principles put in motion as discussed above, the general meanings brought into it by its history, and the intention context of the practice described by these particular authors.

implanted into it by its maker, Dr. Lisiewski. This intention was brought it to its current form by his own apprehended Old System Magic subjective synthesis. The points of its purpose, as well as its effects, are as follows:

1. *Forms the practitioner's subjective synthesis with a glimpse towards its apprehension*; vital for the practice of Old System Magic, and its more complex operations, as described in the grimoires.

2. *Provides a maximum of protection in all daily activities. The ritual will form a powerful shield, and will set up powerful wards for the practitioner, based on the Holy Power of the Almighty Creator.*

3. Attracts to the practitioner no small amount of ***opportunity both spiritual and worldly***. What is the nature of these opportunities? The consecration of the circle gives you the opportunity to practice evocation. Realizing your subconscious subjective synthesis gives you the opportunity of putting in action your “true will”. God's help is opening the ways for you towards fulfilling the reason of your existence; meaning your mission printed into you in the act of your creation. Without evil getting in your way, you have the opportunity to access more beautiful and more useful events in your life. Once you accept that the Ritual works and you practice it, you will see that as the ritual creates a baseline of thinking, working, and a discipline that will regulate all your life. You will see also that opportunity is not in your mind only, but will have an objective reality. Hence, you don't have to force yourself to see the results. Your thoughts upon opportunity should remain only within the ritual, and the opportunity should be observed only if “it kicks you in the face!”

4. the *effects of this ritual act build up and actually intensify over time* unlike the effects of LBRP and BRH, which—as their own adherents admit—diminishes throughout the day and night. Day after day, week after week, month after month, its effects continue to build, bringing more and more of those desirable things in life; while neutralizing or removing those negativities and evils that can beset the magical practitioner. The Ritual will create “an aspersion field” as Dr. Lisiewski calls it, or a Purifying Field that will become denser over time. By this, you will feel your sovereignty become a reality, and whenever you create your magical circle, you will know and will be convinced that ***NOTHING can pass its boundaries***.

5. Once the ritual has been practiced for at least 3 months, the practitioner can begin practicing evocation, creating the Magical Watcher etc.

7. To yearn, to strive, to reach the “lost” endeavor of Old System Magic outside the box of inefficacious practices of the new-age is a result of this awesome particular ritual.

Remember, if the ritual is paused for a period of time, you must re-start it on Monday on the Seventh Hour of the Day related to the Sun's and Success Path, with the Moon Crescent free from any wound given by Saturn or Mars, free from

combustion from the Sun and out of Via Combusta (the 15 degrees Libra- 15 degrees Scorpio interval). So you will practice it as if you never started it or practiced it before. But if you paused it unwillingly, you must restart it keeping in mind that you have to take at least a month break before you restart it, even if the astrological impedimenta is favorable sooner. You have to let your magical *you* revive itself “naturally”, and the pause will act as a “penitential” time: use it well! The same principle is present even in Abramelin's Book if you read it carefully.

Also remember that while practicing it, not to read any new-age or modern magick books, or anything that will divide your subjective synthesis. After you achieve success in evocation to the physical plane, you can restart being a free reader, but at that point, you will find that this activity is useless anyhow! But if you like a good joke, you can do it anyway!



Special Announcements

This is the rebirth of *Howlings from the Pit* publication, although not coordinated or written by Joseph Lisiewski, Ph.D, (even if he is aware of its existence and considers it a “significant contribution” to Old System Magic) (that is the meaning of the term *apocryphal-edition* used on the cover, and similarly with the existence of Cornelius Agrippa's 4th Book with Pierre d'Abane Magical Elements, it remains a faithful follower of the original writings teachings) but written in his honor and for the help of the students of Old System Magic from:

http://groups.yahoo.com/group/Old_system_magic_and_theurgy_and_highmagic.

This journal is meant to help Old System Magic students, at least, as for the intellectual part of the problem goes, to form and polish their subjective synthesis.

Sadly, Dr. Lisiewski kept his word to this moment in not continuing his writing in the occult domain.

This Journal Issue is the first of many to come (with an issue every semester), being the result of many over-analytical “dissections” of any occult subject within the range of Old System Magic, Theurgy and High Magic. This journal, although a little more systematic, will keep the original one's form and size and we're hoping to reach it's level (in about 40 years or so).

For any particular questions, respectful demands, orders of the issues of this journal, proposal of articles, or any of the sort, you can write e-mail to old_system_magic@yahoo.com.

In the next issue:

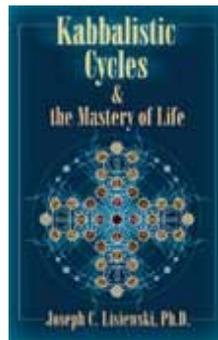
The contents of the next issue will cover the subject of the Magical Calendar used by the Old System Magic practitioner, and the reason of time and times through the eyes of the karcist.

I think you will be delighted at what you will learn.

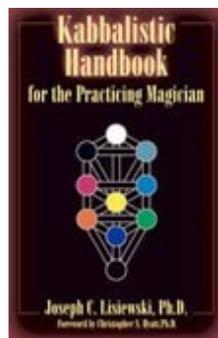
Mark Stavish's reviews to Joseph Lisiewski's books



After reading "Ceremonial Magic & The Power of Evocation" I had the opportunity to enter into extensive and detailed conversations with Dr. Lisiewski over the last year. Regardless of the topic, be it magic, psychology, physics, or alchemy the underlying theme has always been consistency - both internal and external. Consistency is what allows the energy that makes magic work flow easily and without conscious effort. If we have to think about it, we are already in trouble and failure is shadowing our every step. It is too easy when reading "Ceremonial Magic" to miss this point, as it is the basis of effective magic, science, and living. Lisiewski treats Medieval magic like a cook book. If the recipe calls for one pound of flour, you use one pound of flour. The reason is simple. If we believe the system works, then we must follow the directions that make it work, and not tinker with it. Second guessing the author of a 500 year old manuscript is dangerous business. If he says the demons are real, then at least until you have worked the system enough times to know otherwise, be prepared for them to be real objective phenomena. This basic idea of actually following directions is anathema in modern magic, wherein too many students do not want direction or instruction, but approval. Lisiewski treats magic for what it is, an art AND a science, and does not heap praise wantonly. He follows the dictum, "Politics is merely polite decite." If you are looking for a solid, reliable, and direct system of working with evocation, you have found it in "Ceremonial Magic & The Power of Evocation". If you are looking for something warm and fuzzy, then look elsewhere, and certainly don't even think of trying evocation - the demons, be they objective or subjective, will eat you.



When I was first given a copy of "Kabbalistic Cycles and the Mastery of Life" the word 'synchronicity' came to mind. One of the key topics discussed in the book - using the Tarot and the Paths of the Tree of Life in connection with planetary hours - was one that I had just started compiling notes on. Needless to say, I was interested in what Lisiewski had to say on the matter. Overall my theories were in agreement with what he was saying, and while that was nice - learning that he had been working with it for 32 years and it worked with repeatable results was even nicer. Overall "Kabbalistic Cycles" is a book all practical occultists should be familiar with, but the well read among you be warned: much of the material you will already be familiar with, only its application (the critical part) will be new to you. However, readers new to Kabbalah, the Tarot, and Planetary Hours as a daily expression of astrological influences will find a fine primer on the topic. As with Lisiewski's other books his writing style can be a little dense, but a careful reading and application of the principles will pay off. There is something for everyone in this book.



On a first read a "Kabbalistic Handbook for the Practicing Magician" is more than a little dense and can be difficult for the average student. However Lisiewski takes THE most critical topic in practical magic - how we train and relate to our subconscious - and shows the reader how it is to be done if we want to experience success in our magical operations with regularity, predictability, and confidence. In doing this, he slays, or at least wounds, several sacred cows of modern magic, and reminds the reader that magic is an art as well as a science, and if you are not getting

the results you want then you need to change what you are doing. Lisiewski holds a Ph.D. in Physics and has studied alchemy with Frater Albertus and magic with Israel Regardie giving him a perspective that is unique among a selection of authors who are either self-taught and/or are not trained as rigorously as hard sciences (or magic and alchemy) require. Unfortunately Lisiewski's writing style does not help the matter with an over zealous need to hammer home some points at the expense of others. This is something that should have been caught by the publisher. However, despite this, as the author points out, the book is a handbook and not a novel. It is meant to be read, re-read, and re-read again, and its principles applied daily. Maybe Lisiewski should have opened his book with the first words of Paracelsus' Credo, "Do not fear me for I am different". Different it is, and you will be glad you read and applied the teachings this little handbook contains.

Suaviter in modo, fortiter in res

Here ends
Howlings from the Pit
Journal Issue Vol II, No 1