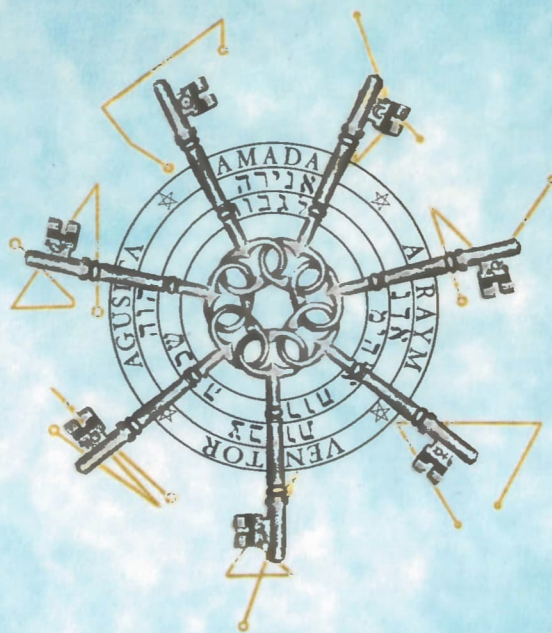


CLAVES SPIRITUUM

EXPANDING THE HORIZONS OF
GRIMOIRE CONJURATION



DAVID RANKINE

CLAVES SPIRITUUM

CLAVES SPIRITUM:
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ISBN 978-1-915933-76-8 (Hardcover)
ISBN 978-1-915933-77-5 (Softcover)

A CIP catalogue for this title is available from the British Library.
10 9 8 7 6 5 4 3 2 1

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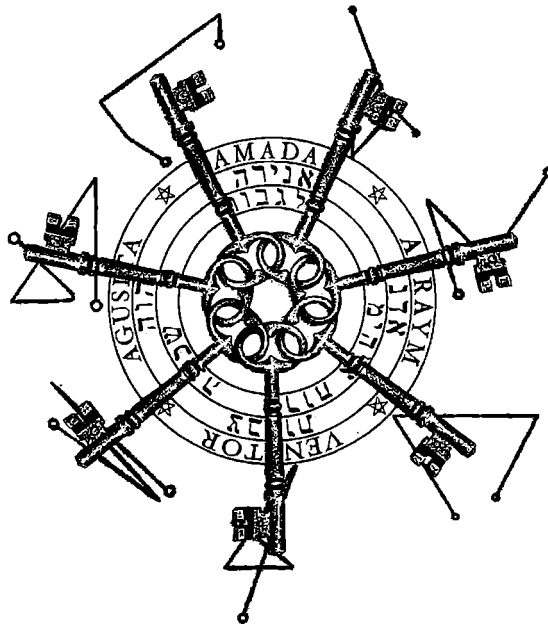
Published in 2025
Hadean Press
West Yorkshire
England

hadean.press

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Volume 2 of the Claves Trilogy



DAVID RANKINE



This book is dedicated to

Dorian Bones, Mattia Mazzeo, Simone Vannini and La Societa della Zolfo (the Sulphur Society), whose questions have inspired me and challenged me to explore avenues that I had not considered. It was they who planted the seed of this work.

Alexander Eth, whose Glitch Bottle podcast leads the way in propagating the oral aspect of the grimoire tradition, and whose feedback and questions as my late-night sounding board in our frequent discussions have helped shape this work.

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ACKNOWLEDGEMENTS

Cover and all illustrations (unless stated) by Rosa Laguna.

I would particularly like to thank Dr Gal Sofer (Solomonic Magic) and Dr Stephen Skinner (Summa Sacra Magice) for both providing me with pre-publication access to their outstanding and essential works. I would like to thank Craig Slee for his invaluable feedback and encouragement on the subject of conjuration and disability, and R J Womack for messaging me to ask the questions that made me see the need for that chapter. I would like to thank all those who participated in my Conjuration Course and Conjuration Weekend who provided me with so many great questions resulting in a lot of extra additions to this work. I would like to thank Mihai Vârtejaru for providing me with the cleaned-up demon bishop sigils. I would like to thank Andreas Erneus, Bradley Sneddon and Reda Ruhani for providing me with translations of relevant work. I would like to thank José Beceiro and Jesse Hathaway for answering my questions about the winds in Palo Mayombe and Quimbanda. I would like to thank Aequus Nox for her questions during a podcast interview which made me realise I needed to add Appendix 7 and the consecration sequence in Appendix 6!

I would also like to thank those fellow magicians who aided me by trying out the Winds conjuration in their work to test it and provide more data: Alexander Eth, Alexander MacMillan, Alexander Moore, Altson Chicosky, Frater Ashen Chassan, Hannah Pitt, Ike Baker, Jae Cro, Katarina Pejovic, Mat Hadfield, Max Kornfield, Michael Sebastian Lux, Nash Ventress, Richard White, Sef Salem, and Winter Armada.

Finally I would like to thank my fellow magicians who read the draft and gave me feedback and comments: Alexander Eth, Alison Chicosky, Dr Alexander Cummins, Dr Stephen Skinner, Edward Ryalls, Ike Baker, Jason Miller, Mat Hadfield, Sef Salem, and Steve Savedow.

ABBREVIATIONS

3BOP – *Three Books of Occult Philosophy*

Hmn – *Heptameron*

PGM – *The Greek Magical Papyri in Translation*

SBH – *Sworn Book of Honorius*

SSM – *Summa Sacra Magice*

‘Unless the eye catch fire, the god will not be seen.
Unless the ear catch fire, the god will not be heard.
Unless the tongue catch fire, the god will not be named.
Unless the heart catch fire, the god will not be loved.
Unless the mind catch fire, the god will not be known.’

Pentecost, William Blake

INTRODUCTION

WRITING A PRACTICAL MAGICAL BOOK IS AN ACT OF MANIFESTATION, of offering the contents for the reader to use or discard as they choose. When I wrote *Claves Intelligentarium*, I did not foresee the extent of the changes it would cause for me in my perceptions and practices. These changes have been entirely positive and have opened my eyes to new and fresh perspectives. Over the year since I wrote it, discussions with fellow practitioners and questions from fellow students I have taught (and been taught by in return through their observations and queries), and prompts and insights from spirits have enabled me to progress more in my practice than for some years previously.

It is hugely important to always be open to change, and acknowledge that there is always room for improvement. For this reason this book is a combination of fresh ideas and revisions to my existing material. Where I have made changes, such as to the magic circle activation, this does not undermine the effectiveness of the previous technique which I used successfully for many years, rather it reflects what I perceive as a further improvement to a very successful technique. Magic is a process of change, and to that end we must always seek to refine and enhance what we do to the best it can be at the time.

In diving down numerous research rabbit holes in the quest to improve my practice, I have unearthed various unexpected gems in the process, and these are woven into this book. References from early grimoire and proto-grimoire texts are used throughout to illustrate my reasoning, as well as to demonstrate the continuity of practices into and through the development of the grimoire tradition. Drawing on material from the previously unavailable *Summa Sacra Magice* is a good example of this.

Two emails I received during the writing of this book brought up separate issues which share a common theme, that of unconscious bias. The first was from a practitioner asking for advice. He uses a wheelchair and has cerebral palsy, and asked for my thoughts on how to adjust the conjuration sequence

to suit him for a working he was doing with others. I wrote a long response, and this prompted me to add the chapter on 'Conjuring with Sensory Impairment or Disability', and add notes into the revised Conjunction Sequence. This process made me think about how little consideration most people (myself included) had given to making the grimoire tradition (and others) accessible. Our unconscious bias is to not consider issues that are not raised or within our day-to-day experience. I hope that what I have written, whilst limited by my perceptions and the fact that I have not personally experienced disability, will contribute to making this a much more public and wide-ranging discussion and an appropriate expansion of inclusivity in our practices. I am immensely grateful to Craig Slee for looking over the pertinent material and offering suggestions on how I could improve it.

The second email was from an Arabic practitioner who commented on the blog I wrote based on an early draft of the 'Return of the Winds' chapter. He pointed out that to qualify it and not give offence, I should say Holy Qu'ran, not just Qu'ran. I realised my unconscious bias of growing up in a largely Christian environment, where we refer to the Holy Bible, was a respect that should be accorded to other religious texts as well. I immediately changed this in the text and thanked him for pointing this out. As a magical practitioner, we have all been shaped by our upbringing, environment, and experiences, and these will generate unconscious bias. Being aware of this can help eliminate it and improve our engagement with everything in our world.

We are living in a renaissance of grimoire practice, with many practitioners and scholars publishing important source works and insights into their practices and the results gained. The grimoire tradition by its nature is one of synthesis and evolution. The evolution of personal practice within the principles of the Solomonic tradition has been for me, like many others, the fruitful path forward. For this reason the books of this trilogy are aimed at providing my personal form of practice and its sources and roots, as an offering for people to use or not as they find appropriate and relevant for their practice. There is no one set way, and no best way. What there is however, is a way that works

for each practitioner, and I fervently hope that my work may contribute in some way to those works for all who read them.

Whilst some of the material in my previous book *Claves Intelligentarium* is reprinted here with revisions and additions, areas like the consecrations, planetary timings, tools, triangle, sigil creation with Aiq Beker, preparation for conjuration and others are not included here. I would recommend having *Claves Intelligentarium* as well as this book to present a complete collection of all the information required.

David Rankine

June 2025, Alcalá de Guadaira, Spain

CHAPTER I – RETURN OF THE WINDS

THE EARLY GRIMOIRES CONTAIN A HUGE IMPORTANT COMPONENT WHICH was quickly lost, and whose significance seems to have been overlooked. This is the winds, and their role in transporting spirits to the conjuror. In the *Sworn Book of Honorius* the second day is devoted to ‘the raising up of the winds’ (chapter CXXVIII). The final of the nine raisings of the winds says, ‘may he send with your winds the subordinates and daemons of the same’.¹ The implication is that the winds carry or transport the spirits to the conjuror. This is stated more explicitly in *Summa Sacra Magice* (chapter XII, ‘Of the Forty Winds’), where the conjuration declares:

I conjure you the winds of every part of the world, I call to action and command you: [list of names], – by these holy and powerful names I bind and enjoin upon you, that they may come and fulfil my will, that is, that you cause such a spirit (N) to come to me with truth and meekness, obedient and acting fearlessly, without deception and without harm.²

This is stated even more clearly later in SSM (fo 365v-366), when it observes of the winds being called to bring demons that:

the spiritual winds or the spirits of the winds are thus aroused when one calls the devils the winds have their effect and drive with force as lords of the devils in this regard, they drive, compel, chase, push, torment the devils until they do, come and appear according to the will of the exorcist.

The effectiveness of the winds is described later as being able to bring any demon except Lucifer to the conjuror (fo.380):

¹ Peterson, 2016:249.

² Skinner, 2024:48.

And these winds, as Solomon³ indicated in the 3rd, are powerful over all the devils of the whole world, to the supreme Lucifiel, who cannot be called, then it is impossible.⁴

Significantly, in chapter eight (Satan's own invocation) we see a series of names that bind the winds being used to command Satan. These are later reproduced in the SSM and in a slightly altered (or corrupted) form in the *Book of Oberon* as the fifth Semiphoras of Adam:⁵

*I charge you by these most sacred names of God: Ya, Va, El, On, – as much as you [must] do my will in everything. Again, by these names that bind the winds: Liahm, Lyalgaua, Leafar, Vialnarb, Lebara, Lebarom, Layassales, – as now and at every time that I call you, you will come in immediate obedience and remain at [my] will.*⁶

The conjuror is literally calling the winds to bring the spirit from whatever part of the world it is in to their presence. There are forty different names of winds, and the implication is that the relevant wind⁷ brings the spirit from wherever in the world it may be (hence all the winds, not just the direction the spirit resides in). This is done at the

3 Note this does not refer to King Solomon, but a twelfth century magician who wrote five or six books of magic which are quoted heavily in SSM, and is described as the start of the lineage of magical practice explored therein. The lineage is given as from Solomon to Toz the Greek (named in various grimoires including *Key of Solomon* manuscripts) to Honorius the Theban (supposed author of the SBH) to Ganellus himself.

4 The reference here is important, as Ganellus places the use of the winds in the twelfth century by referencing them being used in the *Third Book of Solomon*.

5 Harms, Clark & Peterson, 2015:163. 'The fifth Semeforas is when [Adam named] animals and whatever. The fifth is when he named the seven natures, with which he bound herbs, seeds and trees. Liahm, Lialgana, Liafar, Vialurab, Lelra, Lebaron, Laasalilas.' This is a good example of how meanings are changed or transferred over the centuries through different grimoires.

6 Skinner, 2024:38.

7 SSM fo.365, 'even if the work is universal, because they are all called, it is nevertheless particular, according to which the word which has the active power [i.e. name of the relevant wind] comes from the mouth of the magician'. The information I am quoting is scattered through several sections and for convenience I am quoting the page references rather than listing a load of headings along with them.

command of a sequence of ninety-five divine names,⁸ reminiscent of the strings of *nomina magica* in the *Sword of Moses*. Ganellus qualifies this clearly in the text of SSM (fo382-382v) when he observes:

Why do we need the winds for that? To this answer I so say that the Semiphore and the winds must be called simultaneously, but with distinction for the Semiphores drives the devils by force, but the community union of the winds with a particular act. Because the Semiphore forces with great holiness. But the union of them [winds] with little holiness.

Direction	Winds
North	Saathan, Maymona, Zeab, Mexythura, Altybany, Alphlas
East	Abnalazart, Behemoth, Baxatau, Chahatus, Caudones, Yarabal
Southeast	Roya, Haryth, Yesse, Ryon, Nesaph, Naadop
South	Abnazart, Hatrahurbyabylis, Yaconablabur, Carmeal, Junyal, Proathophas
Southwest	Abnalazafar, Cambores, Trachatat, Nassar, Naassah
West	Amnalasfar, Hebethel, Amocab, Oylol, Mylalu, Abuaba
Northwest	Abnalaamar, Zobha, Drahas, Palas, Sambas

This is further confirmed later in SSM in the section ‘On the Order of the Book’, where we see:

The spirits and the wind compel you to go here and come to this place Compel yourselves and stir up all the winds May he send you spirits with your winds in all obedience.

There is another wind summoning in the SSM where only the seven main winds are called (those listed first in the rows of the table above),

⁸ Nearly all of the divine names are *nomina magica*, but the divine name Eloy is present in the sequence, reinforcing the assertion they are divine names. These are referred to by Ganellus as a semaphore.

however this is done when calling multiple spirits in the style of the SSM. For this reason I do not include it in my practice as I feel this style of spirit summoning in the SSM is excessive and unnecessary for success, greatly complicating the procedure in a way that makes it impractical for most people in the modern world. Ganellus (fo.406v) states:

Then Solomon says that no one should be called alone, unless the winds of the whole world are called at the same time.

It is significant that both these grimoires date to the first half of the fourteenth century, 1346 being the date of *Summa Sacra Magice* (SSM), which also contains the earliest currently known copy of the *Sworn Book of Honorius* (SBH). The *Sworn Book of Honorius* is undoubtedly earlier, as Berengar Ganellus was synthesising existing material in the SSM.

Winds are also mentioned in the Universal Conjunction of Saturn in SSM (chapter VII, 'The Appropriate Conjunction') alongside demons, spirits and storms:

I [N] conjure upon you [N] demons or spirits or evil winds and storms of the air, of the earth and of the lower realms by these names.

An earlier mention of the winds in *Astromagia Book III: Liber Luna* (VRL 1283a; c.1276-1279) shows reference to the winds being used with spirits, though in this case it is for a lunar talisman with zodiacal winds:

And inscribe on the image the name of the Angel and of the wind and his helpers that serve the Moon and her sign Cancer ... These are the names of the winds that serve Cancer, Hebetel, Halmitab; and their assistants are Bylol, Milalu, Abuzoba.

Though talismanic, it does show the winds as part of the tradition prior to the SSM.

The aspect of zodiacal winds is also seen in a section of an earlier twelfth century Arab manuscript (Bodleian MS Arab c.90 fo.12b), 'The tenth section is about the hitting/blowing/angle attack⁹ of the winds, earthquakes and thunder'. The diagram lists twelve winds for the

⁹ The word here can have all three of these meanings. My deepest appreciation goes to Reda Ruhani for translating this from the Arabic.

zodiacal signs, with Arabic names derived from earlier Greek names of the winds (some corruption of the names over time or with translation seems likely). The names are Ikouros (Aries), Ikirkas (Taurus), Washtalis (Gemini), Boreas (Cancer), Arsafis (Leo), Noklis (Virgo), Filitas (Libra), Aqdous (Scorpio), Oritus (Sagittarius), Thoutos (Capricorn), Liboutash (Aquarius), Liklis (Pisces).¹⁰ These names do not match the names found in SSM but demonstrate again the presence of winds as spirit forces.

Probably in the late fourteenth century (definitely post SBH), the *Elucidation of Necromancy* was written. This work still contains the winds,¹¹ but in far less detail and without the conjuration, a theme repeated in the *Heptameron* (its later version). Whilst the use of the wind to bring the spirit is not specified, it is interesting to note that in the *Heptameron* the phrasing states ‘the wind which the angels of the air listed above are under’,¹² as if retaining memory of this association. For convenience these are tabulated below.

Day	Ruler ¹³	Attendants	Planet	Wind
Sunday	Varchan	Tus Andras Cinabal	Sun	North
Monday	Arcan	Vilef Maissobri/ Misabū Alusaba	Moon	West – Zephyr

¹⁰ Reda Ruhani suggests the following possible correspondences based on linguistic corruption: Ikouros – Eurus? (East), Ikirkas – Kirkias? (Northeast), Washtalis – Apeliotes (Southeast), Boreas (North), Arsafis – Zephyrus? (West), Noklis – Notus? (South), Filitas – Apeliotes? (Southeast), Aqdous – Sciron? (Northwest), Oritus – Euronotus? (Southeast), Thoutos – Thrascias? (North-northwest), Liboutash – Lips? (Southwest), Liklis – Leuconotus? (South-southwest).

¹¹ The winds mentioned are those of the four main cardinal directions and the southwest.

¹² Peterson, 2021:209-225.

¹³ These rulers are an excellent example of how spirits are presented differently over time in different texts. They go from being Jinn Kings in early Arabic texts to demon kings (SBH) to angels of the air (Hmn).

Tuesday	Tamax	Cormax Ismael Paffran	Mars	East
Wednesday	Modiat/ Mediat	Suginos Sallales	Mercury	Southwest
Thursday	Guth	Muguth Gutrimis	Jupiter	South
Friday	Sarabotres	Abalidoth Flacf	Venus	West – Zephyr
Saturday	Maymon	Albumalith Asaibi Balidit	Saturn	Southwest

Also in the *Elucidation of Necromancy* we see this description with the first Semiphoras¹⁴ of Adam: ‘Say these names when you wish to command the winds, and any kind of demons and spirits.’¹⁵ The reference to commanding the winds reinforces the idea of the conjuror using the winds for transporting spirits, and also by its position next to ‘any kind of demons and spirits’, implies that the winds may be used to bring any type of spirit, not just angels.

In the fifteenth century there is reference to the winds in *The Book of Wisdom of Apollonius of Tyana* (earliest known manuscript is 1440), a work which may well be centuries older in origin. In this work only the names of the winds of the four main directions are given, though it is interesting to note that the names of the sun, moon, and earth in the four seasons are also present, as in the *Elucidation of Necromancy* and *Heptameron*. Subsequent mentions of the winds in later grimoires are usually reproductions of material from the *Heptameron*.

Another interesting survival of the winds, referred to as ‘high angels

¹⁴ *Semiphoras* are strings of divine names found in some early grimoires attributed to Moses (seven), Adam (seven), Joshua (one), David (one) and Moses and Abraham (one), which can be spoken after the invocation of the angels to each of the cardinal directions.

¹⁵ Peterson, 2021:131.

that are powerful in the air'¹⁶ is found in the *Munich Necromancer's Handbook* (CLM 849, early to mid-fifteenth century) in the charm 'To obtain a flying throne' (fo.33-35v).¹⁷ Here it is the conjuror themselves being transported by the winds rather than a spirit being transported to the conjuror by the winds. A cursory glance at this list of names shows a significant number of them are clearly derived from names for winds from the Classical period, such as Africus (Aforax), Aquilo (Aquelyo), Aurora (goddess of the Dawn and mother of the winds/anemoi), Auster (Austeron), Boreas (Boreal/Boreoth), Eurus (Eureal), Favonius (? Faelyon), Subsolanus (Subseloy), and Zephyrus (Zephirim).

The fifteenth century *Book of Bileth* also makes references to the winds in an interesting and explanatory way. With reference to the wind carrying the conjuration it says (fo.78v):

And just as the word that comes out of the mouth of the exorcist and the conjurer has gone out and immediately, when it is heard, it passes into their¹⁸ ears. Because they are wind, and just like wind, they travel in an instant, and having arrived, they come quickly, but with a whistling sound.¹⁹

The earlier (thirteenth century) Arabic grimoire *Shams al-Ma-arif* (*Sun of Knowledge*) attributed to Ahmad al-Buni²⁰ also had this theme of different names for the sun and moon in the four seasons, as well as the four main directional winds. The sun, moon and appropriate wind were all adjured in calling to (for example) the seasonal rulers.²¹

16 The list of these 'angels' (alphabetized for convenience): Afonei, Aforax (Afforax), Aquelyo, Aurora, Austeron, Beolthoray, Boreal, Boreoth, Ebely, Emedel, Emethel, Eureal, Eymeal, Faelyon, Ficary, Gamelorum, Garoen, Gemeloy, Gerebon, Gerbon, Gysay, Mastiesel (Masciesel), Sangel, Seutan, Siego, Subseloy, Sypro, Teneyn, Teregey, Tubairum, Tyrobay, Venoel, Zephirim.

17 I am indebted to Mihai Vârtejaru for drawing my attention to his excellent blog post about this, at <<https://studies-Vârtejaru.blogspot.com/search?updated-max=2023-07-09T16:04:00%2B03:00&max-results=7>>.

18 I.e. the spirits.

19 Sofer 2025:72.

20 The attribution to al-Buni is now considered to be largely pseudepigraphical, as it is a collection of works from different authors, and most of it is believed to not be from al-Buni himself.

21 Table based on material in al-Buni, 2022.

	Spring	Summer	Autumn	Winter
North	Ṭafīr	Abūrā	Kāfūr	Ḥamrīdūn
East	ʿAqīdūn	Kābadyākh	ʿAbrirāh	Alranḥ
South	Māsūr	Samrā	Yaʿfūr	Idʿārūm
West	Marbʿā	Mabrdūd	Māsūr ²²	Maghmūr

Looking at other sources, considering the Arabic influence into the grimoires, we see that the Holy Quran (written 610-632 CE) mentions the winds in a relevant manner, saying:

And to Solomon We subjected the raging winds, blowing by his command to the land.²³

Further reference also significantly directly indicates the speed with which the winds move,

And to Solomon We subjected the wind: its morning stride was a month's journey and so was its evening stride We subjected some of the Jinn to work under him by his Lord's Will.²⁴

The fact that both references connect the winds to Solomon demonstrate the presence of this connection prior to the grimoires and its veracity as part of the Solomonic tradition of practice.

Other interesting references include those to the 'wings of the wind' in the Bible (Psalm 18:10, Psalm 104.3 and 2 Samuel 22.11). This term is also used in *Sepher ha-Razim*,

In the name of the Holy King who walks upon the wings of the wind by the letters of the complete name that was revealed to Adam in the Garden of Eden.²⁵

²² This name is duplicated in the source material, it is not a mistake.

²³ Holy Quran 21:81. I am indebted to Alexander Eth for informing me of these references.

²⁴ Holy Quran 34:12.

²⁵ Morzan 1983:118-119.

Here the implication is that even God uses the winds for transportation. The Bible uses the Roman names for the winds, e.g. Psalm 77:26,

He transferred the south wind (Auster) from heaven, and, in his virtue, he brought in the Southwest wind (Africus).²⁶

Of particular note is Ezekiel 37:9, where the word used can be translated as breath or spirit (both are seen in different editions of the Bible). When read as spirit it says:

And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

This could be seen as instruction to engage with the (holy) spirit and for it to be brought by the four winds. Additionally, Song of Solomon 4:16 (sixth to third century BCE) says:

Awake, north wind, and come, south wind! Blow on my garden, that its fragrance may spread everywhere.

This can be seen as a parallel to the idea of the fragrance used to bear the words of conjuration being carried by the winds to the spirit, who then returns with the spirit. This implies the winds have a dual function, of carrying the fragrance-borne words of conjuration to the spirit, and then transporting the spirit back to the conjuror. This then implies even more strongly the essential nature of the winds in the conjuration process.

The winds are also mentioned in the eleventh century Coptic 'Erotic Love Spell of St Cyprian' in a way that hints at their power.²⁷ Whilst recounting his training as a magician, Cyprian says, 'I learned the whispers of the stars; I took possession of the treasures of the winds'.²⁸

²⁶ 'Transtulit Austrum de cælo: et induxit in virtute sua Africum.'

²⁷ See MS Hiedleberg Kopt. 684. The spell is a good example of historolae being incorporated into charms.

²⁸ Meyer & Smith, 1994:154.

The use of the word 'treasuries' seems to me to not imply physical treasuries in the context of the story so much as their power to contain and transport spirits.

The third century conjuration of the Agathos Daimon in PGM XV.1-21 also has the interesting line 'I conjure you daimons by your spiteful fates that hold you and by those carried by the wind'.²⁹ This also shows the concept of winds carrying spirits earlier in the works which fed into the grimoire tradition.

So why are the winds so important? Well, if originally they were called to bring the spirit to the conjuror, we can assume that this would be faster than the spirit travelling by itself, as the wind would carry the airy body of the spirit much more rapidly. This then leads to the big question: if the winds (i.e. transport) of the spirits dropped out of the grimoires before the sixteenth century, is this why spirits usually take a long time to arrive,³⁰ because they are moving so much more slowly (like walking in comparison to driving)? If this is the case, the return of the winds to the conjuration process could have a huge impact in making the arrival of the spirit a much quicker process, and should be reinstated forthwith. I discussed this with a few friends including Stephen Skinner, Mihai Vârtjaru, and Alexander Eth, who all agreed my insight had merit and should be pursued.

To test this, I took the conjuration of the winds from *Summa Sacra Magice* and added it into my conjuration sequence. I also enlisted the help of a number of friends who I know to be competent and discerning magicians, who were willing to also try adding the wind conjuration into their practice and see if it made a difference. I conjured the Jupiterian planetary intelligence Johphiel, who arrived immediately at the end of his conjuration (no delay, no need for repetition of the conjuration), and who also on questioning gave me an extra line to add into the wind conjuration. I passed the amended version of the wind conjuration to my friends for them to use. A conjuration of the Olympic Spirit Bethor

29 Betz 1986:251.

30 It is interesting to note that the use of the winds does not occur in any of the grimoires which focus heavily on the infernals (demons), and in some of these grimoires it specifically refers to the long time it takes for them to arrive. However, mention is made of the winds being under the four demon kings of the directions, and the inclusion of so much material on winds in the SSM (which works with both celestials and infernals), specifically with demons, shows this is something which for whatever reasons was lost.

achieved the same result, with Bethor arriving before the end of the conjuration but waiting for its completion to engage. A conjuration of the Lunar Intelligence Chasmodai was also very successful with very good post-ritual results too.

Other conjurations proved similarly successful, with the angel minister Guth, demon ruler Beelzebub, demon prince Orobas, demon duke Dantalion, demon president Marbas, demon messenger/herald Emlon, demon Aglasis and others also all turning up very promptly.

From the range of conjurations performed, the results were good enough for me to include the wind conjuration as part of my sequence moving forward. I am not saying that it will guarantee the spirits always turn up as soon as the conjuration is finished, but it does seem to increase the response time greatly. I would also like to emphasise that other practitioners added the wind conjuration in to other grimoire conjuration sequences including those in the *Arbatel*, *Ars Goetia*, *Discoverie of Witchcraft*, *Drawing Spirits into Crystals*, *Grimorium Verum* and *Key of Solomon*, so you can include it in other workings and do not have to just use it in the sequence I provide. It has worked perfectly when added before the main spirit conjuration in these other grimoires. Further, the presence of the winds was also noted to add extra power to the charging and consecration of talismans and pentacles, as they bring their own additional energy to the rite.

Whilst I believe including the winds is the restoration of an important and effective component of grimoire conjuration, please note I am not saying the use of the winds is compulsory; rather, that it does seem to speed up the process significantly and add extra magical momentum. Ganellus discusses this (fo.381), but makes clear that the direction of calling is still essential with or without the winds:

Another question is whether the spirit can be called before the stirring and calling of the winds, so that it comes first. I answer that it must be done towards the place, then he must pray towards the same place towards which he wants to be called, so that the spirits are thereby compelled.

Looking for parallels in contemporary practices that also summon spirits, we find the winds are indeed called to bring spirits in other traditions. In Quimbanda the spirits ride in on the *barravento* ('turning wind'), and in Palo Mayombe the winds are called to bring the spirits to

the ritual. Interestingly in Palo the direction the wind travels (e.g. south to north) is relevant for the type of spirit brought by the wind (matching the directionality of spirits found in the grimoires). Whilst the winds may have faded from grimoire conjuration over the centuries, they have not been forgotten. A great example of this is the use of the winds and rivers to speed up spells and spirits in the Hekatean system of Jason Miller.³¹

³¹ Jason Miller is one of the most significant modern magical teachers, whose excellent courses and books combine research and innovation, and focus on

CHAPTER 2 – WHERE IS THE GODDESS IN THE GRIMOIRES?

AT FIRST GLANCE, YOU MIGHT ASK, WHY IS THE GRIMOIRE TRADITION SO MALE dominated and lacking in the divine feminine? The Virgin Mary (who by the time of the early grimoires was viewed as Empress of Hell with power over all the demons) is present in some of the earlier grimoires as one of the hierarchy rulers to whom all the spirits are subservient, like the *Sworn Book of Honorius* and *Ars Notoria* of John of Morigny. By the end of the fourteenth century the Virgin Mary had largely disappeared from grimoires, coinciding with the role of Empress of Hell falling out of popularity, and her role as personal intercessor becoming more prominent.

The Greek goddess of the dawn, Aurora, is mentioned (along with a number of classical winds with slightly corrupted names) in the *Munich Necromancer's Handbook* (CLM 849, early to mid-fifteenth century). She is described as one of the 'high angels that are powerful in the air' and is found in in the charm 'To obtain a flying throne' (fo.33-35v).³²

The sixteenth century onwards sees two separate goddesses referred to in grimoires. Uniquely in all the known grimoires, the *Secrets of Solomon* (1559-1630) has conjurations to a Goddess and God. In Book 2, 'Concerning the Secrets of the Amalthai', we read:

.... Stand facing north and you should commence this way:
I invoke you O intelligences of the whole world, by order of the
Most High Governess, by these venerable names which God
revealed to his servants

First note that the name Amalthai is used for the spirits, which is likely derived from the ancient Greek goddess Amalthea ('the tender goddess'), the nymph or goat (depending on which version of the myth you go with) who nursed the infant Zeus, and from whom he gained the cornucopia (horn of plenty).

The Most High Governess (Latin: *Gubernatrix altissima*) is an intriguing title, which leads us to several equally significant avenues.

³² I am indebted to Mihai Vârtejaru for drawing my attention to his excellent blog post about this, at <<https://studies-vartejaru.blogspot.com/search?updated-max=2023-07-09T16:04:00%2B03:00&max-results=7>>.

First the goddesses who were given this title by the Romans – Bona Dea, Fortuna and Isis. Bona Dea ('the good goddess') was a Roman goddess of fertility and women, and protection of the state. Her worship was by women only, and her mysteries included the use of strong wine and blood rites. Much mystery surrounds her worship, and she has been equated with a number of goddesses, particularly earth goddesses.

Fortuna was the Roman goddess of fortune and luck (and sometimes fate), interestingly also often depicted with a cornucopia. She continued to be celebrated into the Middle Ages and even survived through to modern times as 'Lady Luck'.

The worship of Isis, the Egyptian mother goddess of magic, continued into ancient Greece and Rome. The second century CE Roman historian, philosopher, and magician Apuleius, represented Isis describing herself as the goddess of whom all others are aspects in his novel of initiation, *The Golden Ass*:

For the Phrygians call me the mother of the gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians, Proserpina: the Eleusians, Ceres: some Juno, others Bellona, others Hekate.

The second avenue from the title of Governess is found in Agrippa's *Three Books of Occult Philosophy* (1530), where it is given as one of the titles of the Moon. This combination is also seen in another Italian work, the *Cantus Circaeus* (*Song of Circe*, 1582) of the Renaissance hermeticist Giordano Bruno, which calls the Moon 'Governess of the gods of the Lower World, Goddess of the Night'.³³ The reference to 'gods of the Lower World' is interesting as it suggests the sub-lunar spirits.

Where else does a goddess turn up in the grimoires? Hekate, who features prominently in the PGM, makes a couple of significant appearances. The first is in *Discoverie of Witchcraft*, Chapter II of the supplementary material in the 1665 edition, 'How to raise up the Ghost of one that hath hanged himself', we see:

by the power of the East and the silence of the night, by the holy rites of Hecate, I conjure and exorcise thee thou distressed Spirit, to present thy self here.

³³ 'Manium gubernatrix, dea noctis.'

The other appearance is the Hekate prayer in *Pneumatologia Occulta* (1660), more connected with treasure-seeking and dealing with the guardians, which is obviously highly appropriate for her. The description of the angel of the sign of Cancer, Muriel,³⁴ in *Janua Magica Roserata* (early- to mid-seventeenth century) is specified as her being a goddess,³⁵ and bears a striking resemblance to that of Hekate in the *Chaldean Oracles*. This raises another major issue which needs a study of its own, which is the survival of ancient deities as spirits and saints in the medieval world onwards. The most obvious of these is the Canaanite goddess Astarte appearing as the demon ruler Astaroth, but exploring the names and properties soon reveals others.³⁶

Arguably the earliest significant appearance of pagan goddesses in the grimoires is in the *Hygromanteia*. Different versions of the text have prayers to Luna and Venus for Monday and Friday respectively, used before the conjuration of the angel and then demon of the hour. A list of pagan gods and goddesses is also given in the *Book of Oberon* (1577-83), including Diana, Juno, Ceres, Fortuna, Isis, Venus, Hecate and Atropos, without saying anything about their use.

³⁴ Skinner & Rankine, 2005:88.

³⁵ 'And then they Invoked the Angel Muriel, which is the chiefest of the Dettles, the first of the Goddesses, the Queen of Angels, the Mistress of the Elements whom the stars answer when the Moon with her seasons returns. Elements serve her, at whose nod the Lightnings breathe forth, seeds bud, plants increase, the initial parent of fruit. She is the satellite of the Moon, restraining the various passions of the Stars, dispensing various lights by the circuits of the Sun: the Lady of great beauty, the Mistress of rain and water, the giver of Justice, the Nurse of mankind, the governor of all states, kind, merciful, protecting men by sea and land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on Earth, wandering and shining in the tops of high woods and groves, beholding the playing of Fairies, restraining the rage of Goblins, shutting the openings of earth and dispensing the light of the heaven, the wholesome rivers of the sea, the deplored silence of the infernal gods, by its motion ruling the world, and treading Hell under her feet, of whose Majesty the birds hasting in the air are afraid, the wild beasts straying in the mountains, the serpents lie hid in the ground, fishes swimming in the sea. She cureth diseases phlegmatic, catarrhs, dropsy, gout and fluxes of the stomach for want of digestion.'

³⁶ My favourite of these being the Egyptian god Anubis appearing as the psychopomp St Christopher, sometimes blatantly as St Christopher Cynocephalus (the dog-headed).

The meaning of some of the Hebrew divine names should also be considered here. A fact that is generally ignored is that the divine name Eloah is the name El with a feminine ending, so it should more correctly be translated as Goddess rather than God. Likewise, as is sometimes discussed, the plural of Eloah is Elohim ('deities'). Elohim is a feminine singular word with a plural masculine ending. As it combines feminine and masculine, singular and plural, it could be translated as 'deities' rather than 'gods', to remove the masculine gender emphasis.³⁷ As an aside, the suffixes found in the majority of angel names also imply gender, -el for masculine, and -ah for feminine.³⁸

As divine wisdom, the breath of life, and the 'mother of angels', it might be expected that the Shekinah would be present in the grimoires. So are there any fragments or clues to suggest her presence? Yes, there are, but to my knowledge they have not really been explored. Once the grimoires are re-examined, the possibility of her presence becomes more apparent. Note I am not suggesting a lost or hidden tradition of the Shekinah in the grimoires; rather, I am suggesting that with her qualities there are elements that can be interpreted as referring to her.

In the *Ars Goetia*, in the second conjuration, we see:

And by the four beasts that stood before the throne having eyes before and behind, and by the fire round about the throne, And by the holy Angels of heaven, And by the mighty wisdom of God, and by the Seal of Baldachia, and by the name Primeumaton.³⁹

The 'fire round the throne' and 'mighty wisdom of God' are both descriptions of the Shekinah. Additionally the divine name Primeumaton, which translates from the Greek as 'first breath', could also hint at the Shekinah as she is also known as 'the breath of life'.⁴⁰ This is reinforced by

37 Yes, I know the word 'gods' can imply both gods and goddesses grammatically, but many people read it as just 'the gods'. By saying 'deities' this uncertainty is removed.

38 There are exceptions to this. Most notable is the lunar archangel Gabriel who has been known to appear in both female and male forms.

39 Skinner & Rankine, 2007:178.

40 'And the Lord God formed the man out of dust from the earth and breathed into his nostrils or soul the breath of life, the divine Shekinah.' Zohar I.27a, thirteenth century CE.

Primeumaton being the name 'which commands the whole hosts of heaven',⁴¹ and as the Mother of Angels, this is true for the Shekinah. Earlier in the same conjuration the divine name Paracletos is also used, from the Greek Paraclete used for the Holy Spirit, i.e. the Shekinah.⁴²

In *The Nine Keys*, the same phrase occurs in all of the archangelic conjurations, to Metatron, Raziel, Cassiel, Sachiël, Samael, Michael, Anael, Raphael, Gabriel, the Issim or Blessed Souls (the Tenth Key found separately in another manuscript). This phrase is: 'And to Conduct us by your Angelical Instincts & Archidoctions in to the luminous pathway of Truth, leading unto & giving Entrance into the ports, Cities & palaces of wisdom & true science & to make us partakers of undefiled Knowledge.'⁴³ 'Palaces of Wisdom' is again a phrase particularly associated with the Shekinah, as far back as the Books of Enoch.

The discursive grimoire *Janua Magica Reserata*, which is heavy in Kabbalistic information, has some fascinating material in it. Discussing the nature of the roles of angels we see:

Angels are not to be Understood, as though they were subject to the influence of the stars, but as they have a correspondence with Heaven, from whence all things are directed, & to which all things ought to be conformable. And as the governing Angels are appointed for & set over diverse stars, so likewise diverse places & times; not that they are limited by time or place, nor by those bodies, over which they are appointed to govern, but the Divine Wisdom hath so ordered & decreed, that they should patronize, & more favour those bodies, stars, times & places, over which they regulate, & to execute & fulfil the will & Commandments of God, according to their several & respective offices, as Divine dispensation shall appoint.⁴⁴

The implication of the phrasing is that the Shekinah (Divine Wisdom) has rulership over all the angels, which again is part of her role

41 *Theurgia Goetia*, The Conjuration to those Dukes that do not wander but belong to the [fixed] points of the Compass. Skinner & Rankine, 2007:303

42 The term Paraclete was applied to prophetesses inspired by the divine wisdom, see *Refutation of All Heresies*, Hippolytus 8.13, second century CE.

43 Skinner & Rankine, 2005: 147, 155, 162, 170, 178, 186, 195, 202, 210, 219.

44 Skinner & Rankine, 2005:62.

as 'Mother of Angels'. A few pages later the author then clearly affirms the feminine nature of Wisdom (i.e. the Shekinah):

In respect of Celestial Angels, as aforesaid &c the opinion of Trithemius or any other natural conclusion is thus answered; they are all beams of that wisdom, which is the End of man's Excellency and if Trithemius or any other natural philosopher, doth but seriously & well observe, they shall find that true wisdom is always painted in a woman's garment.⁴⁵

How a text is read can completely change the context. If we consider in the *Key of Solomon* (Mathers edition), Chapter 7, 'An Extremely Powerful Conjunction', we can see that the following section can be seen to refer to God and the Shekinah, not simply God:

and by the living God who is one throughout the ages, whose dwelling is in the Ineffable Light, whose name is Wisdom, and whose spirit is life, before whom goeth forth fire and flame, who hath from that fire formed the firmament, the stars and the Sun.

It is the 'dwelling of God' in the 'Ineffable Light, whose name is Wisdom, and whose spirit is life'. Shekinah comes from the root 'shakhan' meaning 'to dwell'. The Shekinah represents and is named as Wisdom, and She is the spirit of life. This could then be read as:

and by the Living God who is one throughout the ages, [whose Shekinah is in the Ineffable Light, whose name is Wisdom, and whose spirit is life,] before whom goeth fire and flame, who hath from that fire formed the firmament, the stars and the Sun.

Another point which should be made is consideration of arguably the most common and significant divine name used throughout the grimoires, Tetragrammaton. In Kabbalah the four letters of Tetragrammaton are attributed thus – Yod to God the Father, Heh to the Cosmic or Greater Shekinah, Vav to God the Son, Heh (final) to the Earthly or Lesser Shekinah. So the great unpronounceable name of God is equally divided between the divine masculine and the divine

45 Skinner & Rankine, 2005:66.

feminine. The renowned Kabbalist, Abraham Abulafia (1240-1291 CE), writing about Tetragrammaton, stated:

Yod bears witness to the Throne that is the height of Heh, up to the height of the Vav And the final Heh is Shekinah's seal, the inspiration offering prophecy and salvation to all souls by her Voice and lightness.⁴⁶

This leads us to the Goetic triangle and the divine names surrounding it. As mentioned above, Primeumaton could be considered as representing the Shekinah, Anaphaxeton represents God, and Tetragrammaton is a balance of both. This then means the triangle of manifestation (or creation of contact) can be seen as being surrounded by an equal balance of God and the Shekinah, divine male and female.

When wisdom is referred to in the Bible, it is often meaning the Shekinah. The best example of this is the wonderful piece in Proverbs 8.1-12:

1. Does not wisdom call, and does not understanding raise her voice?
2. On the heights, beside the way, at the crossroads, she takes her stand;
3. Beside the gates in front of the town, at the entrance of the portals she cries out:
4. 'To you, O people, I call, and my cry is to all that live.
5. O simple ones, learn prudence; acquire intelligence, you who lack it.
6. Hear, for I will speak noble things, and from my lips will come what is right;
7. for my mouth will utter truth, wickedness is an abomination on my lips.
8. All the words of my mouth are righteous; there is nothing twisted or crooked in them.
9. They are all straight to one who understands and right to those who find knowledge.
10. Take my instruction instead of silver, and knowledge rather than choice gold;

⁴⁶ *Sepher Ha-Ot (The Book of the Letter)*, Abulafia, 1285-88 CE.

11. for wisdom is better than jewels, and all that you may desire cannot compare with her.
12. I, wisdom, live with prudence, and I attain knowledge and discretion.

The Book of Proverbs is well worth study for the amount of material about the Shekinah it contains. When seen with a discerning eye it is really quite startling, e.g. 'Wisdom has built her house, she has hewn her seven pillars'⁴⁷ which can be read as referring to the seven palaces of the Merkavah rider (realms)/Kabbalistic Sephiroth, the seven archangels (remember she is the mother of angels) who stand in the presence of God, the seven days of the week, and the seven inerasable names of God. So considering the prevalence of the Shekinah in the Bible, which is the most influential source for the grimoires, emphasising her existing presence is a logical development.

Another key consideration for the presence of the Shekinah is her association with prophecy. There is a long history emphasising this connection, so we see in the Wisdom of Solomon 7:27 (first century BCE):

She is but one, yet can do all things, herself unchanging, she makes all things new; age after age she enters into holy souls, and makes them friends of God and prophets.

The prominent rabbi Saadia Gaon (882-942 CE), known as the founder of Judeo-Arabic literature, includes a very specific and significant reference that is relevant here:

The luminous manifestation which must validate for the prophet the authenticity of the revelation he has received is a created light; it is called kavod in the Bible, and Shekinah in the Rabbinic tradition.⁴⁸

The Canaanite goddess Asherah, who became the spouse of Yahweh in early Judaism and who is the precursor to the Shekinah, was also associated with divination. Despite attempts to remove her presence, she

⁴⁷ Proverbs 9:1, third century BCE.

⁴⁸ *Sefer 'Emunoth ve-De'oth*, tenth century CE.

is still mentioned forty times in the Old Testament. A fifteenth century BCE tablet found at Taanach in northern Palestine includes the line:

Further, and if there is a wizard of Asherah, let him tell our fortunes, and let me hear quickly; and the [oracular] sign and interpretation send to me.⁴⁹

It is noteworthy that before her partnering with the Jewish Yahweh, Asherah was originally the spouse of the supreme Canaanite god El. El, Elon, Yahweh, and Elohim were all Canaanite deities (or group of them in the case of Elohim) whose names subsequently became used for the Yahweh of Judaism in the Old Testament, and subsequently appear in the grimoires.

So why introduce the Shekinah to the conjuration process? I would suggest, and hope I have demonstrated, that it is not an introduction, but rather a moving to the foreground from the shadows of references to wisdom, and her presence in divine names. However, to answer my own question, we need to first consider the human soul. In Kabbalah the soul is seen as having three main components, the Neshmah, Ruach, and Nephesh. These correspond accordingly to the mind and divine spark (Neshamah), personality and emotions (Ruach) and vitality and instinct (Nephesh). The Neshamah is further divided to include the Chayah (creative impulse/will) and Yechidah (unique essence). The Yechidah is considered to be the divine spark within each of us, and is such because it is a fragment of the earthly Shekinah. By calling on the heavenly Shekinah in conjuration, you can activate the earthly Shekinah within, i.e. the divinity within you. Obviously activating the divine in yourself puts you in a far more authoritative and powerful position in dealing with spirits.

Next, she is the mother of angels and commands all of them. The entire celestial hierarchy is subservient to her, and also the demonic if you view them as fallen angels; and even if not she shares dominion with God over all things. It is the union or conjunction of God and the Shekinah which brings forth creation, and what is a conjuration but the creation of an engagement with a spirit. Therefore by having the Shekinah and God, you are also bringing the divine creativity into the conjuration. And of course she is wisdom, which is one of the ultimate goals of the grimoire tradition. Further, with her association with

⁴⁹ Day, 1986:386.

prophecy, the Shekinah is also reinforcing communication with spirits.

Whether to include the Shekinah in conjuration is a matter of personal choice. For me the main questions are, does it fit, does it work, and does it add value? In my opinion the answer to all these questions is definitely yes. I would argue that the aspect of balance between God and the Shekinah, and the increased emphasis on prophecy and wisdom as well as on the training and role of the skryer are extremely useful and beneficial to the continuing evolution of the tradition.

CHAPTER 3 - DISCUSSION OF THE SPIRITS WITHIN THIS WORK

IT IS IMPORTANT TO CONSIDER THE NATURE OF SPIRITS BEFORE YOU START working with them. Do not anthropomorphise spirits and see them as intangible humans. Apart from the spirits of the dead, other spirits do not have the same behaviours, psychological and emotional make-up, etc., and as such are to a large degree unknowable in their nature and essence. In all dealings with spirits, treat them with respect and courtesy,⁵⁰ and be mindful that you deliver anything you say you will when you said you will (e.g. offering at a specified time), and fulfil your obligations. Any breach of such an agreement voids the agreement you made with the spirit and they have no further obligation to work with you or assist you.

When you look at older texts, such as *Sepher ha-Razim*, the way angels are portrayed is very different to those a thousand years later in the grimoires. In it, angels are portrayed as task-driven, and can be called on for all sorts of things later associated with demons, like killing people and sexual compulsion. Likewise the demons, or daimones, were perceived in a range of ways in antiquity; they could be gods, deceased heroes, or spirits. The point of this is to illustrate that the Christianity of the grimoires is not the Christianity of Catholicism, Protestantism, or any other branch of Christianity that has developed in the last millennia. It is not a Christianity of religion, churches, and priests, but rather a cosmology of spirits under the divine, which the magician interacts with directly.

Both the celestial and infernal spirits have hierarchies. These hierarchies, both of which are under the command of God and the Shekinah, are chains of command which are relevant to the process of conjuration.

The celestial hierarchy has the archangels at the top (with the seven archangels who stand in the presence of God and the Shekinah at the very top).⁵¹ These seven archangels rule over the zodiacal presidential

⁵⁰ This is not to say that you should not be firm. Occasions do arise where you may encounter spirits that need a firm hand, and you should remember that is one of the reasons you have a sword.

⁵¹ These are Metatron, Raziel, Tzaphkiel, Tzadkiel, Michael, Raphael, and Gabriel.

angels, the presidential angels of the twenty-eight mansions of the moon, and the seventy-two Shemhamphorash angels.

There are nine orders of angels containing huge numbers of angels, each ruled by an archangel (five of whom are also in the seven who stand in the presence of God and the Shekinah), divided into three hierarchies (superior, middle, and inferior). The hierarchies also contain the Planetary Intelligence, Planetary Spirit, and Olympic Spirit (according to some grimoires).

Ganellus, in Plut.89 Sup.38, Biblioteca Medicea Laurenziana, gives the placement of the winds in the spirit hierarchy:

For this reason Solomon in the third part of his 'Magica' and Saint Honorius son of Euclid say that God is above the angels, and the angel is above man, and man is above the demon. And somewhere else Solomon says that God is above the angels and the stars and above all men and demons, and above all created things, and man is his deputy over the angels, and the angel[s] over the stars, though the angel and the stars are over man, man is over them and with them, and the angel[s], the star[s], and man [are] over demons and the winds, and winds [are] over demons. He says this at the end of 'Magica'.⁵²

There is a huge variety of attributions of demon hierarchies throughout the different grimoires. Whether any of them is more accurate, or whether they are in a state of flux, cannot be definitely stated. The different hierarchies as presented through the grimoires is a topic which deserves a book of its own, so I am presenting a simple view based on the most commonly agreed views.

However, based on what is usually seen, it can be said that the infernal spirits are ruled by three or four demon kings, depending on the grimoire. These are roughly divided by location. Grimoires written in northern Europe, like England and Germany, have the trio of Lucifer, Beelzebub, and Satan (abbreviated in some grimoires to LBS). Grimoires from countries in southern Europe, like France and Italy, usually have the foursome of Lucifer, Beelzebub, Satan, and Astaroth (LBSA).⁵³

⁵² My deepest thanks to Andreas Erneus for providing me with this translation.

⁵³ It is interesting to note that the countries which remained Catholic and had more emphasis on the Virgin Mary also have Astaroth, one of the most obviously female-rooted demon rulers.

Under the rulers, sometimes described as specifically under Satan, are the four demon kings of the directions: Oriens (East), Amaymon (South), Paymon (West) and Egyn (North). These four kings each have a demon bishop under them, being Theltryon (East), Boytheon (South), Sperton (West) and Mayerion (North). The demon bishops have a number of named spirits under them. There is also mention of nine infernal orders, mirroring the celestial orders, and numerous other demons of different ranks with legions of servant spirits are named throughout the grimoires.

Following the SSM, the first cardinal direction attributions we see for the demon rulers are in the *Hygromanteia*, giving Lucifer (east), Beelzebub (South), Astaroth (West) and Asmodeus (North). In a large number of grimoires the rulers are this same grouping but with Satan rather than Asmodeus as the fourth ruler.

Direction	SSM (1346)	Hygromanteia (1440)	Secrets of Solomon* (1559-1630)	Grimorium Verum (1817)*
East		Lucifer	Lucifer	Lucifer
South	Asmodeus	Beelzebub	Beelzebub	Beelzebub
[South- East]	Beelzebub			
West	Lucifer, Astaroth	Astaroth	Elestor (an epithet of Astaroth)	Astaroth
North	Satan	Asmodeus		

* Taking Italy as the origin of the *Secrets of Solomon* and the *Grimorium Verum*,⁵⁴ and considering the continental rulerships of the triumvirate in relation to Italy gives these directions (i.e., Asia for East, Africa for South and Americas for West; Europe as the location of Italy is taken as the centre rather than a direction, which are in relation to Europe).

The directions given with the seats in the SSM have some major differences in the planetary attributions to the directions to those assigned by the earlier elemental attributions of directions. This presents a dichotomy where you have to choose if you want to stick with the

⁵⁴ Peterson 2023:11.

attributions based on the elemental qualities of the planets, or go with a very significant early source. However, it should also be remembered that the seats (residences) are in Tartarus, the abode of the infernal spirits, and as such differences in directional attribution could be considered to be operating under different principles to those symbolic elemental attributions. Of course this only matters if you choose to incorporate the seats into your system of working. They undoubtedly have value, but may not be relevant depending on which spirits you are working with.

Direction	Planet	<i>Planet by Element</i>⁵⁵	Seat	Rulers
East	Sun	<i>Sun</i>	Beralensis	Oriens
South-East	Jupiter	<i>Mars</i>	Genealogia*	Beelzebub
South	Mars	<i>Mercury</i>	Baldachiensis	Asmodeus, Amaymon
South-West	Venus	<i>Jupiter</i>	Florigeret	
West	Moon	<i>Moon</i>	Paumachia	Lucifer, Astaroth, Paimon
North-West	Mercury	<i>Venus</i>	Frigicap*	
North	Saturn	<i>Saturn</i>	Apologia	Satan, Eryn
North-East	N/A			
Centre			Mannomeria	

Direction	King under Beelzebub	King under Satan
East	Oriens	Beel (White King)
South	Amaymon	Aney
West	Paimon	Modol
North	Eryn	Laber

⁵⁵ This column is an addition by me to illustrate the point and is not connected to the rest of the material from the SSM presented in this table.

OLYMPIC SPIRITS

The Olympic Spirits first appear in the *Arbatel*, and then subsequently in other grimoires including *Magia Naturalis et Innaturalis*, the *Magical Calendar*, *Key of Solomon* (Rabbi Solomon text family), *Of Angels, Demons & Spirits*, the *Grimoire of Arthur Gauntlet*, *Janua Magica Reserata*, *Pneumatologia Occulta et Vera*, *Key of Necromancy*, *Grimoire of Armadel*, *Clavis Inferni*, the *Secret Grimoire of Turiel*, and the *Sworn and Secret Grimoire*, with some appearing in the *Sixth and Seventh Books of Moses*.

The Olympic Spirits have a unique quality in that they are described as being comprised of a balance of the elements of air, earth, fire, and water. Spirits are usually described as being comprised of air or sometimes fire. They are a self-contained group of planetary spirits, though they are also sometimes placed below the planetary archangels in the celestial hierarchy. They are said to arrive most easily for a person whose zodiacal sun sign is ruled by their planet, so the solar Och for a Leo or the lunar Phul for a Cancer, for example. However experience shows that this is not a prerequisite, and may simply be a sympathy which adds a bit of magical momentum to the conjuration. Additionally it is recommended in the *Arbatel* that the conjuror be under forty years of age. This also is something which repeated experience shows is not essential either.

They are called Olympic Spirits, or Spirits of Olympus, which Inhabit in the Firmament, and in the Stars thereof, whose Office is to Declare the Fate and Destiny of Mortals, and to Administer Several other Matters and Things concerning our Terrestrial affairs; and to Teach and Declare those Things that the Stars to which every one is appointed, portendeth and Signifieth, according to the Doctrine of Astronomy and Astrology, wherein the Offices of the Olympic Spirits is most elegantly Set forth.⁵⁶

This seventeenth-century description from Rawlinson MSS D1363 of the Olympic Spirits gives an indication of their exalted nature. They are not simple spirits, but stellar governors who rule vast legions of spirits. The best way to describe them is probably as 'planetary governors', as

⁵⁶ Rawlinson D1363, seventeenth century.

the earliest reference to them in the *Arbatel of Magick* describes them with reference to governments and ruling provinces.

There are seven different governments of the Spirits of Olympus, by whom God hath appointed the whole frame and universe of this world to be governed.⁵⁷

The nearest spiritual creatures to which the Olympic Spirits could thus be compared are the archangels, though they are more likely to turn up than the archangels when called. Like the archangels they have a degree of autonomy, as seen by reference to their appearance. There is a parallel between the Olympic Spirits, with their consecutive periods of planetary rule through history of 490 years, and the planetary angels described by Johannes Trithemius in his work *De Septem Secundeis* (1508 CE), who consecutively rule for a period of 354 years and 4 months.

These Seven Imperial Princes, or Spiritual Governors, with their Hosts, are in all the four Elements, and do move with the equal Motion of the Firmament, and the Inferiors do always Depend upon, and are Servient to the Superiors.⁵⁸

Reference made to the Olympic Spirits in Harley MS 6482, a significant grimoire copied from seventeenth century material worked by the magician Dr Thomas Rudd, makes an important reference to the preference for working with the Olympic Spirits. This is a point worth emphasising, as the Olympic Spirits and their subservient spirits are far more accessible in many ways than archangels and angels.

To conclude Dr. Rudd's *Doctrine of the Nine Hierarchies of Angels* and the better to understand him, that although the glorious Methraton and Raziel may be invocated for some great signal and weighty matters to prevent ruin of states and kingdoms and persons in great authority, yet it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician,

57 Aphorism 15, *Arbatel of Magie*, 1671.

58 Rawlinson D1909, seventeenth century.

that it is rarely practiced since the Olympic powers are sufficient to be invocated and advised with.⁵⁹

The qualities of the Olympic Spirits are determined by the number seven, that of the classical planets. So we see that they all rule a number of provinces which is a multiple of seven, their period of rule is four hundred and ninety years each; their sub-rulers are in multiples of seven. The current age is under the rule of Ophiel, the Mercurial Olympic Spirit, which is understandable in a world that has become so dominated by information technology and increased literacy.

An important point mentioned in the *Arbatel of Magic* regarding the Olympic Spirits is that they do not always turn up when they are called. If the motives of the magician were not pure there was no guarantee of manifestation. Even if a spiritual creature does turn up, it might not be visible, which is why the grimoires place so much emphasis on thorough banishing even if nothing is obviously visible. This is also why texts say that when called by a true magician who is acting in accord with the divine will they are said to appear; however to an average magician they send some of their spirits with limited powers, and to false magicians they do not appear at all but send demons instead.⁶⁰ Also of course, it is possible that when you call an Olympic Spirit it may be otherwise occupied and send one of its many spirits from its legions to attend to you rather than coming itself.

59 Harley 6482, 1712.

60 Aphorism 17, *Arbatel of Magic*, 1575.

Planet	Governor	Period of Rule	Provinces Ruled
Jupiter	Bethor	60 BCE – 430CE	42
Mars	Phaleg	431 CE – 920CE	35
Sun	Och	921CE – 1410CE	28
Venus	Hagith	1411CE – 1900CE	21
Mercury	Ophiel	1901CE – 2390CE	14
Moon	Phul	2391CE – 2880CE	7
Saturn	Aratron	2881CE – 3370 CE	49

61 Note a legion here is 490 spirits.

Number of Legions⁶¹	Hierarchy
29,000	42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers
—	—
36,536	Many subservients, yet he administers all things alone and all his spirits serve him by centuries.
4,000	Many subservient ministering spirits and over every 1,000 are ordained Kings for their appointed seasons.
100,000	—
—	—
36,000	49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him 14 familiars, 7 messengers

ARATRON (SATURN)

Aratron possesses a range of traditionally Saturnian qualities. He is said to teach alchemy, magic, and healing, and is associated with transmutation. He is able to turn anything into stone (i.e., give something solid form) and convert coal to treasure.⁶² He causes the barren to become fruitful (Saturn was originally associated with agriculture), which combined with his healing abilities makes him a good spirit to call if struggling to get pregnant. He teaches the power of invisibility (being inconspicuous). He gives long life, a Saturnian time-based quality, rather than prolonging life. He gives familiars with a 'definite power' who can be 'hairy men', i.e., gnomes (earth elementals) and can call subterranean spirits.

BETHOR (JUPITER)

Bethor is said to raise a person to great dignities, and should thus be called when seeking to improve to your lot in life, through an important promotion, new better job, etc. He reveals treasures and is said to transport precious stones from place to place (i.e., redistribute wealth or resources). He can improve psychic abilities and is said to make mediums work miraculous effects, and so is especially the Olympic Spirit to call for anyone acting as skryer or seeking to improve their abilities for spirit contact. He is also able to ensure airy spirits give true answers and give familiars of the firmament (which I would suggest means sylphs who will be honest, due to the elemental associations of Jupiter and air, and the unique elemental nature of the Olympic Spirits). As with Och and Phul he is said to be able to prolong life.⁶³

PHALEG (MARS)

The only description given for Phaleg is that he raises a person to great honour in matters of war. As such it seems logical to assume that the traditional martial qualities come under Phaleg, who also has no legions

⁶² Considering the formation of diamonds from coal over very long periods of time, this would suggest he is good to ask about investments that will reap rewards well into the future.

⁶³ I suggest Bethor or Och as the first Olympic Spirit to call, to ask for a long and healthy life for yourself, or for a loved one.

under him. As the other three types of elementals are given as familiars by other Olympic Spirits, I speculate that he might give salamanders as familiars (especially as all the other Olympic Spirits can give familiars).⁶⁴

OCH (SUN)

As expected for a solar spirit, Och is called to improve your situation financially and socially. He is said to give treasure and wealth, being said to give gold and precious stones and a 'purse springing with gold', and to bestow wisdom and raise the dignity of a person so they are honoured and esteemed. An important quality to note is he is said to be able to prolong life; this is worth bearing in mind if you call on him to do major healing work for yourself or another person. For this reason it is unsurprising that the familiars he gives are said to be excellent and teach perfect medicines.

HAGITH (VENUS)

Hagith is called to increase personal beauty and attractiveness, and for matters of love. Although not specified in the grimoires, as a Venusian spirit fertility is also one of the qualities she can enhance. She is said to transform copper to gold and vice-versa, which could also be viewed allegorically as enhancing or degrading the qualities of something or someone. She is said to give faithful familiar spirits

OPHIEL (MERCURY)

Ophiel is said to be the ruler of our current age, to teach all subjects and to be ideal for help learning. As a result the scope of working with Ophiel is vast, and there is an argument for him being the first Olympic Spirit you call unless you have a particular need for one of the specialties of one of the other spirits like improving your finances or attractiveness. He has the largest number of spirits under him and gives familiar spirits to assist with learning a subject. He is said to be able to make mercury transform into the Philosopher's Stone.

⁶⁴ I have never worked with Phaleg so do not feel I can expand this section or speculate further.

PHUL (MOON)

Phul is described as a healer, giving a choice of which spirit you choose to call for such matters. However like Och she is said to prolong life. Although not much is given describing her, Phul should also be considered capable of assistance with any matters under the domain of the moon. She is said to be able to transform all metals into silver, which again when considered allegorically could be taken as she can persuade all sides to your (her) point of view. Although Phul does not have legions under her, she can give undines (water elementals) as familiars.

SEQUENCE NOTES FOR THE OLYMPIC SPIRITS

- The triangle is replaced with an Olympic Spirit circle.
- Hierarchical prayer for appropriate planetary archangel is optional.
- If archangel prayer used, the seal of the archangel should be on the reverse of the lamen. If not, use an appropriate planetary divine name and/or sigil.
- Incense/oil should be a suitable planetary resin or oil; the recipes given in the grimoires contain animal parts and are unpleasant to burn.
- All other tools, consecrations, prayers, etc. are as for the Planetary Intelligences in *Claves Intelligentarium*.

DEMON BISHOPS

The demon bishops occur in at least six grimoires, the *Cambridge Book of Magic*, *Book of Oberon*, *Crafte of Conjurynge*, *Grimoire of Arthur Gauntlet*, *Of Angels, Demons and Spirits* and the *Book of Treasure Spirits*. All of these texts have variants of the same conjuration with the same purpose, to return stolen goods or runaway persons.⁶⁵ However looking at their position under the four kings, it is clear they have a role as intermediaries, which makes them much more than a demonic retrieval service! Each of the demon bishops is attributed to one of the cardinal directions and operates under the king of that direction, and also has power in the element

⁶⁵ The original conjuration includes writing their names on a lead plate which is buried, and has clear echoes of the *defixiones* practices of Antiquity.

attributed to that direction.⁶⁶ This is an unusual association and one of the qualities that drew me to the demon bishops as effective infernal intermediaries to work with. They may be called for information or to accomplish tasks, or to put you in contact with a demon who specialises in the task you require (such as the demon councillors/messengers listed for the four kings).

King	Direction	Bishop	Councillors/Messengers ⁶⁷
Oriens	East (Fire)	Theltryon	Alilgon, Barbas, Gordonizor, Lamo, Neophryn, Sobarbas
Amaymon	South (Air)	Boytheon	Emlon, Madicon, Ocarbidadon
Paymon	West (Water)	Sperion	Alichon, Anaboth, Berith, Mala, Othry, Um, Vassago
Egyn	North (Earth)	Mayerion	Alphasis, Baal, Balferth, Baroson, Belfarto, Belial, Rombulence, Temel

As there is little written about the demon bishops, and they are associated with the power of the four elements, elemental associations can be incorporated into working with them, and give an idea of what to work with them for.

⁶⁶ Sloane MS 3824 fo.16 'There are 4 Kings which reign in the 4 parts of the World, that is East, West, North & South; under which 4 Kings are 4 Spirits (as it were Bishops) the power of the said 4 Kings, are in the 4 Elements, that is, Fire, Air, Earth & Water.' This connection to the elements recalls the first four attributions in the categorization of daimons by the eleventh century Byzantine philosopher Michael Psellus in his *On the Operation of Daimones*, where he categorised them into six classes – igneous (fire), aerial (air), terrestrial (earth), aqueous (water), subterranean and heliophobic (averse to sunlight).

⁶⁷ Several of the demons listed here are also found in the *Ars Goetia*, so the sequence provided in this work is an alternative method of contacting them through the hierarchy rather than using the conjuration sequence found in the *Ars Goetia*. Paymon is in the *Ars Goetia*, but the hierarchy sequence was left out of this grimoire, which can be confusing and may be one of the reasons for the long conjuration sequence. Note that the demon bishops are under the four kings and can act as intermediaries to these spirits, which are Baal, Belial, Berith, and Vassago.

	Fire	Air	Water	Earth
Direction	East	South	West	North
Time	Dawn	Midday	Dusk	Midnight
Season	Spring	Summer	Autumn	Winter
Colours	Red	Yellow	Blue	Green
Fragrances	Cinnamon Frankincense Opoponax	Galbanum Lavender Mastic	Camphor Jasmine Lotus	Benzoin Myrrh Patchouli
Crystals	Carnelian Garnet Ruby Tiger's Eye	Amethyst Citrine Quartz Quartz Topaz	Aquamarine Moonstone Selenite Sapphire	Emerald Jadeite Malachite Onyx
Metals	Gold, Iron	Mercury, Tin	Silver	Copper, Lead
Qualities	Courage Creativity Drive Focus Freedom Lust Motivation Passion Power Success Transformation	Clarity Communica- tion Grace Happiness Intellect Intuition Knowledge Luck Memory Speed Wisdom	Compassion Cycles Dreams Empathy Fertility Love Nurturing Psychism Sex	Endurance Humility Patience Practicality Pragmatism Realism Responsi- bility Sensuality Stability Strength Tolerance

SEQUENCE NOTES FOR THE DEMON BISHOPS

- Lamens have the sigil of the demon bishop on the front and the divine name Yahveh on the reverse.
- Seal placed under the crystal/mirror has the sigil of the demon bishop on top and its ruling demon king underneath.
- Section E Hierarchical Prayers – recite A Prayer to be said before the calling forth of Elemental or Infernal Powers, or Spirits of Darkness, and the Call to the Ruling Demon King.
- Section G perform the Prayer and Conjunction of the Demon Bishop.
- Incense/oil should be a suitable elemental resin or oil.
- All other tools, consecrations, prayers, etc. are as for the Planetary Intelligences in *Claves Intelligentarium*.

CHAPTER 4 - WAYS TO INCREASE MAGICAL MOMENTUM

WHILST THE BUILD-UP OF MAGICAL MOMENTUM FOR THE CONJURATION increases in the seven days of build-up and purification, there is no reason why this has to be the start. Once you have decided to perform a conjuration, even if it will be weeks or months later due to proper timing, you can still start building up the magical momentum immediately. There are various steps you can do by focusing the energy of the planet (or element) associated with the spirit you will conjure, so that you are already beginning to build up appropriate magical momentum in those preceding weeks or months, to further increase your chance of success.

The practices I mention below are not found in the grimoires, as there is no discussion of practices for prior to the conjuration lead-in. However the principle of sympathetic attraction found throughout the grimoires is the same as I am referencing for increasing magical momentum when working with planetary (or elemental or zodiacal) spirits.

The first step is with fragrances. Wearing a few drops of an appropriate essential oil each day (diluted in olive oil or sweet almond oil if it is caustic or not recommended for putting neat on the skin) is a good idea, as is putting a few drops in the bath every time you have one. You can also add appropriate herbs to the bath as well for added momentum. All of these actions are designed to increase the focus of the energy of that planet around you as you move towards the conjuration, so it is already strong before you hit the lead-in period.

Another simple step is to wear an item of clothing of the appropriate colour for the planet (or other aspect) daily. Not the same item obviously (clothes should be changed daily). Investing in multiple sets of underwear or socks are the cheapest way to do this, or even handkerchiefs.

A further step is to carry a crystal appropriate to the planetary energy, or wear a piece of jewellery with such a crystal in it. The crystal acts as another focus for the planetary energy, and can also be regularly anointed with a suitable planetary essential oil, making the sigil of the planet on the crystal with your fingertip.

I mentioned making dream charms in *Glass Intelligentarium*, and this can also be done to open the path of contact prior to the conjuration. If you do this, keep to one dream charm for each spirit, and do not mix them by using multiple charms during the lead-in period to the

conjunction. You are using it to open that particular pathway and it does not need crossways on it. Dream charms can be used with celestials or the Olympic Spirits, but I would not recommend using them with the Infernals as those paths are better left inaccessible except for during conjunction. As their motivations are more unknowable and may be at odds with your path, it is better not to give them access to your unconscious mind.

There are also actions you can take which contribute to magical momentum through 'right action'. By this I mean behaviour that promotes focus and is well received by the spirits. The first of these is not swearing. Swearing profanes the mouth, which is used to utter divine names, and as such celestial spirits are not appreciative of it. Additionally if you are cursing a person with swear words, you are engendering a negative atmosphere around yourself, which does not help with magical momentum and may cause it to slow down or stall. It is good practice to avoid swearing as much as possible and ideally completely cut out.⁶⁸ The removal of profanity is not only mentioned in the grimoires, but also seen centuries earlier in the proto-grimoire *Sepher ha-Razim*, which when discussing ritual purity states, 'and guard your mouth from every evil word and from every sin'.⁶⁹

Another 'right action' is one which celestial spirits quite often ask for in payment for their services, that of charity. By giving your money, or time and energy⁷⁰ to worthy causes, you are spreading positivity in the world, so you are performing the work of the celestial spirits, acting as their physical agents. Giving to charity does not only have to be done in payment; if it is done as part of your general life, you are also promoting 'right action' (and purity of spirit) through your support of other people, animals or causes. It is significant that in the SSM (fo.314) it says to 'purify yourself with almsgiving'.

68 Whilst it may be near impossible to never swear, as swear words can slip out in moments of extreme stress or duress, it should be minimized as much as possible.

69 Morgan, 1983:44.

70 Spirits do not expect you to pauper yourself for charity, and time and energy are arguably more important as they involve you getting directly involved with the cause.

Another way to add magical momentum (for planetary spirits) involves using the Semiphoras⁷¹ from the planetary archangel prayers prior to and in the lead-up purificatory period. These sequences of divine names/nomina magica are found near the beginning of each of the prayers, and are extracted into the table below.⁷² The Semiphore for the planet of the planetary spirit conjured should be used each day, as you are focusing on the energy associated with that planet. Alternatively you can recite them the associated planetary number of times during the appropriate planetary hours of that planet each day (or even both if you wish). Using the Semiphore each day adds to the magical momentum both on a daily basis, and also cumulatively, so that when the prayer containing the Semiphore is recited in the conjuration sequence it has already had a build-up of momentum prior to those preceding seven days.

Planet	Semiphore
Saturn	Adonay, Adonay, Adonay, Eie, Eie, Ele, Acim, Acim, Acim, Cados, Cados, Ina, Ima, Saday, Ja, Sar,
Jupiter	Cados, Cados, Cados, Escherele, Escherele, Escherele, Hatim, Ya, Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Berisay, Alnaym
Mars	Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim
Sun	Adonay, Eye, Eye, Eya, Eye, Abray, Saday, Cados, Cados, Cados
Venus	On, Hey, Heya, Ja, Je, Adonay, Saday
Mercury	Ja, Adonay, Elohim, Saday, Saday, Saday, Ele, Ele, Ele; Asamie, Asamie
Moon	Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Ja, Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jela

⁷¹ Semiphores are sequences of nomina magica/divine names which generate a great deal of magical momentum and are more prominent in the earlier centuries of the grimoires.

⁷² The use of nomina magica in this way is seen heavily in the PGM, and continued into the grimoire tradition. I have been using such nomina magica to enhance the momentum of rituals since noting their prominence in the PGM in the 1980s when I was working with them.

A further consideration with magical momentum is in the way a conjuration sequence is structured. If we look at later grimoires dealing with the infernals, like the *Ars Goetia*, we see the sequence of conjuration, second conjuration, constraint, invocation of the king, lesser curse, conjuration of the fire, greater curse. Here the magical momentum is loaded towards the end of the conjuration sequence. This is the opposite of the structure I present, where the magical momentum is front-loaded, with the preparatory work, prayers to God and the Shekinah, and conjuration of the winds before you reach the conjuration sequence.

An analogy to this is pouring water down a funnel (front-loading). The water is all focused and pours out of the spout in a focused stream. The end-loaded structure is like having the spout upside down, so you have to pour the water down the narrow spout and it is then dispersed into a pool at the bottom of the cone part of the spout. Likewise by front-loading the ritual, the magical momentum is focused towards the desired result of successful conjuration, whereas a rear-ended structure does not have the same early focus and requires far longer to achieve the desired result.

CHAPTER 5 - TALISMANS, SEALS & MORE COMPLEX LAMENS

TALISMANS ARE AS MUCH A PART OF THE GRIMOIRE TRADITION AS conjuration. Talismans usually come in two categories, acquisitive (favour, gambling success, good harvests, knowledge, love, luck, sex, treasure, wealth) and protective (including health, property, livestock, people while travelling, protection from maleficia, physical attack). It is important to consider that many times you can use a talisman rather than perform a conjuration to achieve a desired result. Many people, including magicians, unless they have existing health conditions, do not pay enough attention to their own physical health. As such, I encourage people to bear their health in mind when making talismans and make some appropriate ones for preserving health. Another thing to bear in mind is that the sign a protective talisman is working is that nothing happens! So not getting ill when you have a health protection talisman, or remaining safe while travelling with a talisman for that purpose are positive results.

The most common shape for talismans in the grimoires is that of the circle, like the Solomonic pentacles. As a perfect shape, it makes sense to work with the circle, and it is the one I prefer and will use here. More recent ceremonial magic includes the use of shapes for the planets based on their numeration, i.e. triangle for Saturn (3), square for Jupiter (4), pentagon for Mars (5), hexagon for the sun (6), heptagon for Venus (7), octagon for Mercury (8) and nonagon for the Moon (9). These shapes can be incorporated into the central circle, creating a divide where the inside of the shape can have appropriate symbols such as the planetary sigil and/or seal, and the space between the edge of the inner circle and the planetary shape can be used for names such as appropriate divine names, archangel names, spirit names, etc. I say 'central circle' as the talisman will usually have one or two bands formed by concentric circles, in which is written the appropriate Psalm incipit for the talisman's purpose, and divine names if you choose to place them there (as opposed to or in addition to inside the central circle).

Whilst the *Key of Solomon* recommends using appropriate planetary metals or alloys,⁷³ gold and silver discs can be costly, and a substitute for mercury needs to be used as it is liquid at room temperature.⁷⁴ Parchment, vellum or good quality card can be used just as effectively as the base for a talisman, though it could be argued that using the metal provides durability and a bit of extra power due to the energy it can hold. Card however has the added advantage of being easily available in the planetary colours.

Another option for a more enduring talisman is to use a crystal as the basis of your talisman. If you choose to do this, ideally a rounded stone is preferable (or a disc, like those you can get of stones like agate), and you will need to keep the design simpler as the easiest way to do this is to paint the symbols/names you use onto the crystal with a very fine paintbrush (such as 000) and gold paint. If you have the skill or know somebody else who can, smaller stones can always then be set into jewellery, e.g. in a ring or a pendant. Four to five inches (ten to twelve and a half centimetres) is a good size diameter for the pentacles you construct.

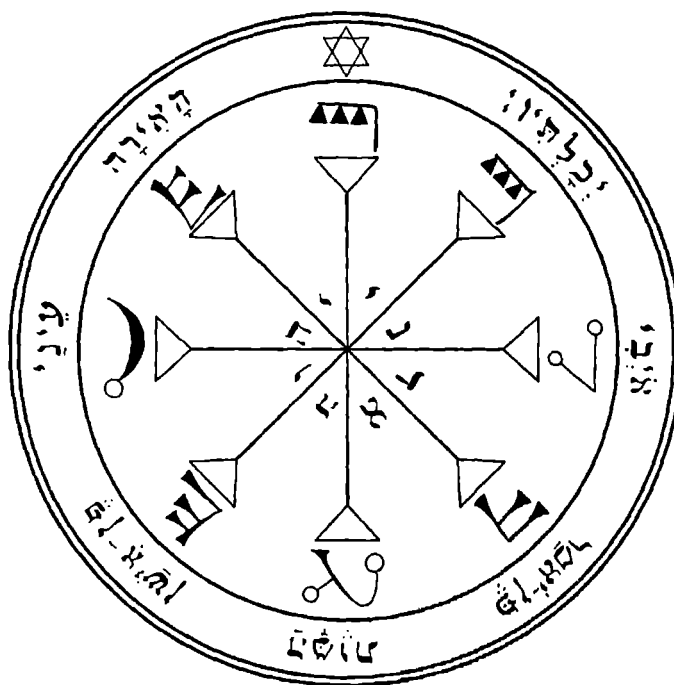
The manuscript Sloane 3824 has a unique collection of pentacles, most of which are made on different woods. Using wood as the basis for a talisman is also an option. Whilst it may not be as enduring as metal or crystal, there is a vitality to wood which can make it very effective. Note that the woods and crystals mentioned are those found in grimoires, so you may notice some omissions you might not expect.

73 I will include these for completion, and because sometimes you may want the extra bit of magical momentum the metal can provide. The attributions given are the most common ones, but note some texts do have a bit of variety on some of the attributions.

74 Aluminium has been suggested in recent decades, and I have used this effectively as a metal for Mercurial talismans.

THE FOURTH PENTACLE OF THE SUN⁷⁵

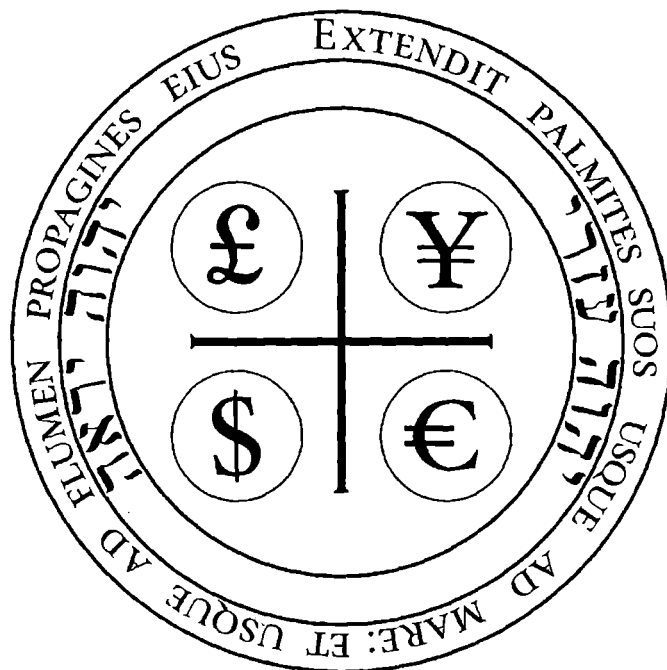
I decided to include an example pentacle from the Mathers' *Key of Solomon*⁷⁶ as I felt some people may find it useful. If you do not feel confident in your ability to skry and see spirits in the crystal or mirror, you can make this pentacle prior to the conjuration and have it present for the spirit engagement.



⁷⁵ Anticlockwise from the top, the Hebrew around the middle reads יהוה (IHVH, Yahveh) and אדני (ADNI, Adonai); the lettering around the spokes anticlockwise from the top is the same two divine names in Passing the River script (i.e. Yahveh and Adonay). The Hebrew in the band is Psalm 13:4-5, 'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him'. Note another version of the pentacle has the same centre but the Psalm text in Latin instead, which you may prefer to use rather than the Hebrew. The Latin is 'Illumina oculos meos ne umquam obdormiam in morte: ne quando dicat inimicus meus: Prævalui adversus eum'.

⁷⁶ Mathers 1889:67.

The decription of this pentacle says 'This serveth to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible', i.e. it is used to enable you to see the spirit in the crystal or mirror. If you cannot see or feel anything in your crystal/mirror and do not hear anything, you should take the consecrated pentacle out of the silk it is wrapped in and show it to the crystal/mirror, holding it as close to the edge of the circle (inner band) as you can directly in front of the triangle or circle of manifestation. Once the spirit is visible, you can return the pentacle to its silk and put it down, to continue with engaging with the spirit (so either requesting your task, or picking up your pile of paper and pen to record the answers to the questions you ask).



EXAMPLE PENTACLE FOR BUSINESS SUCCESS

Outer band has text from Psalm 79:12 starting at top: 'Extendit palmitēs suos usque ad mare: et usque ad flumen propagines eius.' ['It extended its new branches even to the sea, and its new seedlings even to the river.']

Inner band has the Hebrew Divine Names: Yahveh Ezri (God My Helper, יהוה עזרי) and Yahveh Jireh (God Will Provide, יהוה יראה).

Centre divided by an equal-armed cross, with circles in each of the four sections like coins, from top right the coins have the symbols in them for Yen, Euro, Dollar, Pound; i.e. four major currencies (representing international success), which also make the word Yes, affirming the success of the business. The equal-armed cross also demonstrates stability.



EXAMPLE PENTACLE FOR HEALING BROKEN OR FRACTURED BONES

Outer band has text from Psalm 6:3 starting at top: 'Sana me Domine quoniam conturbata sunt ossa mea.' ['Heal me, Lord, for my bones have become disturbed.']

Inner band has the Hebrew Divine Names: Yahveh Rapha (God Who Heals, יהוה רפא) and Adonai haAretz (Lord of the Earth, אדני הארץ).

Centre has the Saturn symbol made up of bones – two bones making the cross, and the crescent formed by a curved set of finger bones. Saturn gives form and endurance and is associated with bones, so is an obvious choice for the central symbol.

AN EXPOSITION ON THE PSALMS USED IN PENTACLE CONSECRATION

The ten Psalms given for use in the consecration of the pentacles in the *Key of Solomon* are not qualified, simply presented as a fait accompli which nobody questions. However if we explore the symbolism and phrasing of the ten Psalms used in the consecration, the reasons for their use become clear. The language is full of evocative phrases, rich in relevance to the process of creating and consecrating a pentacle. Additionally, we can read some of the phrases as being instructional, providing insights that can be expressed in the process of consecration. The quantity of words in the ten Psalms make it equivalent in duration to a long conjuration, and concentration is required for their duration.

Psalm 8 emphasises the works of God and the place of man in the universe (8:4, 'For I will behold your heavens, the works of your fingers: the moon and the stars, which you have founded.'), over the works of God (8:7, 'you have set him over the works of your hands; 8:8, 'You have subjected all things under his feet').

Psalm 18 continues the emphasis on God's divine creativity (18:2, 'The heavens describe the glory of God, and the firmament announces the work of his hands.'). This emphasis can be seen as indicative of the principle of 'as above, so below' – as God creates the heavens (macrocosm), so the magician mirrors this act by creating the pentacle (microcosm), which embodies the distillation of the heavenly image into a tangible form ('the works of the hands'). Verse 18:6 ('He has placed his tabernacle in the sun, and he is like a bridegroom coming out of his bedroom.') is particularly interesting, emphasising the central creative role of the sun and also hinting at the Shekinah, of whom He is the bridegroom. This is reinforced two verses later with a reference to wisdom (18:8, 'The testimony of the Lord is faithful, providing wisdom to little ones.'). The theme of cleansing, which is the essence of consecration, first appears in the sequence here in this Psalm too (18:13, 'From my hidden faults, cleanse me, O Lord'; 18:14, 'and I will be cleansed from the greatest transgression.'). Two further significant themes are also introduced here, that of the eloquence of the magician (i.e. the power of the words they are speaking), and the meditation of their heart (18:15, 'And the eloquence of my mouth will be so as to please, along with the meditation of my heart, in your sight, forever, O Lord, my helper and my redeemer.').

The opening line of Psalm 26 emphasises the incomparable power of God, and also has the hugely important reference to 'being

sealed' (26:1, 'A Psalm of David, before he was sealed. The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid?'). Whilst the original context of being sealed refers to being anointed, the use of the word seal here is incredibly evocative of the pentacle itself, which is the manifestation of a seal. There is a lot of emphasis on the divine protective power of God which none can overcome in the verses of this Psalm. Verses 26:5-6 can even be seen as hinting at the power of the magic circle the magician is standing in performing the consecration ('For he has hidden me in his tabernacle. In the day of evils, he has protected me in the hidden place of his tabernacle. He has exalted me upon the rock, and now he has exalted my head above my enemies. I have circled around and offered a sacrifice of loud exclamation in his tabernacle.').

The whole emphasis of Psalm 21 is essentially a form of confession and expression of humility, reminding the magician to not allow their ego to interfere in their practices or their engagement with the world in their daily life. Psalm 32 flows on from this, with the theme of the magician exalted by the divine mercy of God, and the flow of his power.

Psalm 50 returns to the theme of cleansing (50:4, 'cleanse me from my sin; 50:9, 'You will sprinkle me with hyssop, and I will be cleansed. You will wash me, and I will be made whiter than snow'; 50:12, 'Create a clean heart in me'). Verse 50:9 is also used in the sprinkling with blessed water after the purificatory bath. This can also be taken as practical advice, sprinkling the pentacle with blessed water and a sprig of hyssop, and also suggests the visualisation of the pentacle being filled with white fire ('whiter than snow') during the consecration process. There are also references which could be interpreted as referring to the Shekinah (50:8, 'the obscure and hidden things of your wisdom'; 50:13, 'do not take your Holy Spirit away from me'). The power of the words of the Psalms spoken is also emphasised (50:17, 'O Lord, you will open my lips, and my mouth will announce your praise').

Psalm 28 again can be seen as reaffirming the symbolism of the magic circle as a reflection of the tabernacle (28:1, 'A Psalm of David, at the completion of the tabernacle.'). Verses 2-9 all refer to the power of the voice of the Lord (*vox Domini*), and the power from Him which empowers the pentacle (28:11, 'The Lord will give virtue to his people. The Lord will bless his people in peace.').

Interestingly Psalm 71 is 'A Psalm according to Solomon' (71:1), making a connection between the Psalm sequence and the Solomonic tradition.⁷⁷ The emphasis is on God's justice, endurance and rule, and the twin luminaries of sun and moon (71:5, 71:7). Whilst it was undoubtedly not meant for such, verse 71:7 could be read as instruction to consecrate the pentacle at sunrise on the appropriate planetary day ('In his days, justice will rise like the sun, with abundance of peace, until the moon is taken away.'). Significantly the theme of blessing is repeated a number of times (71:17-19).

Psalm 53 returns to the theme of God protecting the magician, and also the request for God to hear the prayers spoken by them (53:4, 'O God, listen to my prayer. Pay attention to the words of my mouth.'). The final Psalm, Psalm 133 is very short (three verses) and serves as a final exclamation of the covenant between God and the magician (133:3, 'May the Lord, who made heaven and earth, bless you'), with a symbolic reference to being in the magic circle (133:1, 'who stand in the house of the Lord'), and acknowledgement of the consecration process being composed of several parts (133:1, 'A Canticle in steps'), with some of those performed in the night prior to the sunrise consecration (133:2, 'In the nights, lift up your hands in sanctity, and bless the Lord.').

As an aside, Psalm 44:8-9⁷⁸ refers to the 'oil of gladness' and gives the recipe, which is equal parts of myrrh, cinnamon and balsam. This does suggest an oil which can be used specifically with the Psalms, and as such, to anoint pentacles which use them. I would recommend making the oil at sunrise on a Sunday (waxing moon). Psalm 99:2 instructs to 'Worship the Lord with gladness', providing a clear reinforcement to this idea. As the Holy Bible does not contain a huge number of recipes (three for incense⁷⁹ and two for oil) this does imply this is a significant recipe.

77 Only two Psalms mention Solomon, so its inclusion is clearly not accidental.

78 'You have loved justice and hated iniquity. Because of this, God, your God, has anointed you, before your co-heirs, with the oil of gladness. Myrrh and balsam and cinnamon perfume your garments, from the houses of ivory. From these, they have delighted you.'

79 Exodus 30:34-35 for the holy incense and Exodus 30:22-25 for the holy anointing oil, sevenfold incense in Jubilees 16:21-31, arguably Song of Solomon 4:14 for another sevenfold incense recipe, and the oil of gladness already mentioned.

CREATING AND CONSECRATING YOUR PENTACLES

As with conjurations, pentacles are made during the appropriate planetary hour on the appropriate planetary day during a waxing moon. It is appropriate to have a purificatory bath and recite the penitential Psalms as performed in the lead-up to a consecration.

Set up the magic circle as for conjuration, though there is no need for the triangle. All tools used should be consecrated in advance appropriately.

Consecrate the talisman by censuring with an appropriate planetary fragrance and asperging using a sprig of hyssop, and say the following Psalms (in Latin, English or your native language if different as preferred) as you perform these actions, whilst visualising the pentacle becoming more and more filled with a brilliant holy white light (emanating from the words, symbols and divine names of the pentacle as they are activated):

Psalm 8 – *Domine Deus noster* ['O Lord our Lord ...'].

Psalm 18 – *Caeli enarrant gloriam Dei* ['The heavens declare the glory of God'].

Psalm 26 – *Dominus illuminatio mea* ['The Lord is my light....']. Note anoint the pentacle with oil of gladness after reciting verse 1.

Psalm 21 – *Deus Deus meus respice in me* ['My God, my God, why hast thou forsaken me?'].

Psalm 31 – *Beati quorum remissae sunt iniquitates* ['Blessed is he whose transgression is forgiven....'].

Psalm 50 – *Miserere mei Deus secundum magnam* ['Have mercy upon me, O God, according to thy loving kindness....'].⁸⁰ Be sure to be asperging with

⁸⁰ Note this Psalm includes the hugely significant line (50:9): 'You will sprinkle me with hyssop, and I will be cleansed. You will wash me, and I will be made whiter than snow.' As such, it is a good idea to make sure there is hyssop in the holy water for pentacle consecration.

the hyssop and holy water when reciting verse 9.⁸¹

Psalm 28 – *Adferte Domine* [Give unto the Lord....].

Psalm 71 – *Deus iudicium tuum Regi da* [Give the King thy judgements, O God....]

Psalm 53 – *Deus in nomine tuo saluum me fac* [Save me, O God, by thy name....].

Psalm 133 – *Ecce nunc Benedicite Dominum* [Behold, bless ye the Lord, all ye....].

Then take the finished consecrated talisman and wrap it in an appropriately coloured consecrated piece of silk.

Note, if you are making the pentacle for another person, I recommend getting them to buy the card (or metal disc) you are going to use, and handing it to you. For maximum effect it should be purchased on the appropriate planetary day in the appropriate planetary hour. If the person is distant from you, they should at least handle the card or disc before posting it to you. This way a connection is established between the material base of the pentacle and the person before you craft and consecrate it.

DISPOSING OF PENTACLES/TALISMANS

If you reach the point where you feel a pentacle or talisman has fulfilled its function and you do not wish to keep it around, you should dispose of it. Card talismans are easy as they may be burned and the ashes dropped in a natural running water source like a river or stream. I

⁸¹ If you have a card pentacle, you may prefer to focus on censuring through the Psalms, and only asperge during Psalm 50, so as not to soak the card too much and make it soggy. If you are doing this, remember you are consecrating the whole pentacle, so you can put the pentacle face down for asperging so as not to cause the ink to run when the water touches it. As such, if you are not used to asperging using a herb sprig, it is a good idea to practice beforehand to get used to the way the water sprays. If you have used metal, you can split the censuring for the first five Psalms and then asperge for the second five, starting appropriately with Psalm 50.

would recommend destroying the penacle or talisman in the same planetary day and hour that it was created, but no additional ceremony is required. If you called on a spirit to assist with charging the pentacle or talisman, a simple thank you for their assistance whilst destroying it is courteous and appropriate. Metal pentacles are not as easy to dispose of, and commonly not disposed of as they are made for longevity of purpose. Whatever the metal, removing the design from the disc during the same appropriate planetary day and hour is also recommended. When you have a plain metal disc you can then recycle the metal. If it is an expensive metal like pure gold you could also consider placing it in a container of salt for a period of time to completely decharge it and reuse it later. Gold that is not 24 carat, silver and other metals are likely to be corroded by salt and this will not be beneficial or useful as a practice. As such they blank metal disc should be recycled or disposed of. Do not bury metals in the wilds as this may be harmful to the local wildlife.

SATURN

Divine Name: ⁸²	יהוה – Yahveh (IHVH, Tetragrammaton)
Archangel: ⁸³	קצפֿיאל – Cassiel (QTzPIAL, ‘Wrath of God’) or צפֿכֿיאל – Tzaphkiel (TzPhKIAL, ‘Beholder of God’)
Order of Angels: ⁸⁴	Thrones or אַראַליִם – Aralim (ARALIM, ‘Strong and Mighty Ones’)
Intelligence:	אַגִּיאל – Agiel (AGIAL)
Spirit:	זזאל – Zazel (ZAZL)
Olympic Spirit:	Aratron
Heaven:	שַׁבְּתָאִי – Shabathai (ShBThAI, ‘Saturn’)
Metal:	Lead

⁸² Where a second divine name is given, this is the Kabbalistic one when it is not the same as the commonly used one in the grimoires (except Elion).

⁸³ Again a second archangel name is where this is a Kabbalistic attribution that differs from the common planetary attribution in the grimoires.

⁸⁴ The first order given is from the nine orders as commonly listed in the grimoires, the second is the Kabbalistic order of angels for the planetary sephira, which was at times equated to them.

Woods:	Box, cypress, holly, pine, yew ⁸⁵
Shapes:	Triangle
Colours:	Black, brown
Fragrances:	Myrrh, pine, patchouli
Stones:	Jet, obsidian, smoky quartz

JUPITER

Divine Name:	אל – El (AL, ‘God’) or אלון – Elion (ALVN, ‘Highest God’)
Archangel:	יופיאל – Jophiel (IVPhIAL, ‘Beauty of God’) or צדקיאל – Tzadkiel (TzDQIAL, ‘Righteousness of God’)
Order of Angels:	Dominations or שמלימ – Chasmalim (ChShMLIM, ‘Brilliant Ones’)
Intelligence:	יהפיאל – Johphiel (IHPHIAL)
Spirit:	הסמאל – Hismael (HSMAL)
Olympic Spirit:	Bethor
Heaven:	צדק – Tzedeq (TzDQ, ‘Jupiter’)
Metal:	Tin, electrum, ⁸⁶ zinc
Woods:	Almond, ash, beech, birch, cedar, cherry, horse-chestnut, ⁸⁷ juniper, mulberry, olive, pear, plum, poplar
Shapes:	Square, diamond
Colours:	Blue
Fragrance:	Benzoin, cedar, juniper
Stones:	Lapis lazuli, sapphire, sodalite, turquoise

⁸⁵ Yew is toxic and should not be burned as the fumes will also be toxic.

⁸⁶ Electrum is used as the name for several things, in this context it is the metal alloy of gold and silver.

⁸⁷ Cherry and horse chestnut are also toxic when burned and should not be used in fires.

MARS

Divine Name:	אלהימגיבור – Elohim Gibor (ALHIM GIBVR, 'Strong Deities')
Archangel:	כמאל – Khamael (KMAL, 'He who sees God') or סמאל – Samael (SMAL, 'Venom of God')
Order of Angels:	Powers (Potestates) or שרפהימ – Seraphim (ShRPhHIM, 'Fiery Serpents')
Intelligence:	גראפיאל – Graphiel (GRAPhIAL)
Spirit:	ברצבאל – Bartzabel (BRTzBAL)
Olympic Spirit:	Phaleg
Heaven:	מאדימ – Madim (MADIM, 'Mars, redness')
Metal:	Iron, brass, bronze ⁸⁸
Woods:	Dog-tree, hickory, laurel
Shapes:	Pentagon, pentagram
Colours:	Red
Fragrances:	Aloe, ginger, opoponax
Stones:	Bloodstone, garnet, magnetite, ruby

SUN

Divine Name:	אלוה – Eloah (ALVH, 'God') or Eloah va-Daath
Archangel:	מיכאל – Michael (MIKAL, 'He who is like God')
Order of Angels:	Virtues or מלכים – Malachim (MLKIM, 'Kings')
Intelligence:	נכיאל – Nachiel (NKhIAL)
Spirit:	סורת – Sorath (SVRTh)
Olympic Spirit:	Och
Heaven:	שמש – Shamash (ShMSh, 'the Sun')
Metal:	Gold
Woods:	Elder, ⁸⁹ oak, orange
Shapes:	Hexagon, hexagram

⁸⁸ Brass is an alloy of copper and zinc, and bronze is an alloy of copper and tin.

⁸⁹ Elder is another poisonous tree when burned. There is also fairy lore around this tree and traditionally it should not be brought into the house at the risk of offending them.

Colours:	Gold, yellow
Fragrances:	Cinnamon, frankincense, orange
Stones:	Amber, sunstone, topaz

VENUS

Divine Name:	יהוה צבאות – Yahveh Sabaoth (IHVH TzBAVTh, ‘God of Hosts’)
Archangel:	אנאל – Anael (ANAL, ‘Grace of God’) or אוריאל – Uriel (AVRIAL, ‘Light of God’)
Order of Angels:	Principalities or אלהים – Elohim (ALHIM, ‘Deities’)
Intelligence:	הגיאל – Hagiel (HGIAL)
Spirit:	קדמאל – Kedemel (QDMAL)
Olympic Spirit:	Hagith
Heaven:	נוגה – Nogah (NVGH, ‘Venus, glow’)
Metal:	Copper, pewter ⁹⁰
Woods:	Apple, apricot, myrtle, peach, sandalwood, sycamore
Shapes:	Heptagon, heptagram
Colours:	Green
Fragrances:	Amber, rose, sandalwood
Stones:	Emerald, jade, malachite

MERCURY

Divine Name:	אלהים צבאות – Elohim Sabaoth (ALHIM TzBAVTh, ‘Deities of Hosts’)
Archangel:	רפאל – Raphael (RPhAL, ‘Healer of God’)
Order of Angels:	Archangels or בני אלהים – Bene Elohim (BNI ALHIM, ‘Children of the Deities’)
Intelligence:	טיריאל – Tiriel (TIRIAL)
Spirit:	תפרתרתרת – Taphthartharath (ThPhThRThRTh)
Olympic Spirit:	Ophiel

⁹⁰ Pewter is an alloy of tin and lead.

Heaven:	כוכב – Kokhab (KVKB, 'Mercury, sunstar')
Metal:	(Mercury), aluminium ⁹¹
Woods:	Ebony, ⁹² hazel, lemon
Shapes:	Octagon, octagram
Colours:	Orange
Fragrances:	Lemon, mastic, rosemary
Stones:	Agate, citrine quartz, opal

MOON

Divine Name:	שדי אל – Shaddai (ShDI, 'Almighty') or שדי אל חי – Shaddai El Chi ('Almighty Everliving God')
Archangel:	גבריאל – Gabriel (GBRIAL, 'Strong One of God')
Order of Angels:	Angels or ככרובים – Kerubim (KRVBIM, 'Strong Ones')
Intelligence:	מלכא – Malcha (MLKA)
Spirit:	חשמדאי – Chasmodai (ChShMDAI)
Olympic Spirit:	Phul
Heaven:	לבנה – Levanah (LBNH, 'the Moon')
Metal:	Silver
Woods:	Elm, lime, olive, palm, silver birch, willow
Shapes:	Nonagram, enneagram
Colours:	Silver, purple
Fragrances:	Camphor, galbanum, jasmine
Stones:	Chalcedony, moonstone, pearl, quartz

LAMEN

The lamen is worn on the chest, over the heart, and usually made of vellum or card. It is usually pinned to the robe or hung from an appropriately coloured consecrated cord around the neck. As the lamen faces the heart, it always has either divine names/sigils or celestial names/sigils, as one of its functions is to act as a protection to the heart

⁹¹ This is a modern attribution.

⁹² Ebony is a good material for wands and talismans, and expensive, and should not be burned when there are lots of other options.

from external influence from a (conjured or other) spirit. Its primary function is to demonstrate to the conjured spirit that it has come to the right person/people, identifying you as the people who conjured the spirit and affirming your respect for the ability and being of that spirit.

As mentioned elsewhere, the divine name or celestial spirit name on the reverse of the lamen may be visualised/seen to give off a white light when the primary prayer or prayer to the celestial spirit is performed in the conjuration sequence. A lamen is a powerful magical object, and should be created, consecrated and stored with due respect accordingly.⁹³

In addition to the lamen, you can further increase your personal protection during a conjuration if you feel it may be required (e.g. if you are nervous about calling a high ranked infernal) by using a phylactery. A phylactery in this sense is a protective charm which is bound to the (usually left) upper arm. Some of the pentacles⁹⁴ in the *Key of Solomon* are excellent for this, prepared and consecrated as described in this chapter.

Spirit	Front	Reverse
Archangel	Band: Name of Archangel Centre: Sigil of Archangel	Appropriate Divine Name
Angel	Band: Name of Angel Sigil of Angel	Appropriate Archangel Name & Sigil
Planetary Intelligence	Band: Name of Intelligence Centre: Sigil of Intelligence	Appropriate Archangel Name & Sigil
Planetary Spirit	Band: Name of Spirit Centre: Sigil of Spirit	Appropriate Name of Planetary Intelligence & Sigil

⁹³ Consecration of the seal and lamen are found in *Claves Intelligentarium*, 2024:75.

⁹⁴ As the most common and probably best known source, see the Mathers' *Key of Solomon*, first pentacle of Saturn, third pentacle of Jupiter, fifth pentacle of Mars, and the first pentacle of the Sun.

Olympic Spirit	Band: Name of Olympic Spirit Centre: Sigil of Olympic Spirit	Appropriate Archangel Sigil or Divine Name
Demon King	Band: Name of Demon King Centre: Sigil of Demon King	Appropriate Divine Name
Demon	Band: Name of Demon Centre: Sigil Of Demon	Appropriate Divine Name

SEAL

The seal is placed under the crystal/mirror as part of the signal for the spirit (like a phone number). There is a relationship between the lamen and the seal, as both serve as identifiers for the conjured spirit, with both having the sigil of that spirit on the front/top.

Spirit	Top	Bottom
Archangel	Sigil of Archangel	Appropriate Divine Name
Angel	Sigil of Angel	Appropriate Archangel Sigil
Planetary Intelligence	Sigil of Intelligence	Appropriate Archangel Sigil
Planetary Spirit	Sigil of Spirit	Appropriate Planetary Intelligence Sigil
Olympic Spirit	Sigil of Olympic Spirit	Appropriate Archangel Sigil or Divine Name
Demon King	Sigil of Demon King	Sigil of Demon Ruler
Demon	Sigil Of Demon	Sigil of Appropriate Demon King

CHAPTER 6 – THE ENGAGEMENT OF THE SENSES IN CONJURATION

DR STEPHEN SKINNER ONCE OBSERVED THAT ‘MAGIC IS ODDLY PHYSICAL’, AND this is very true, as well as being an extremely important statement. Magic that is just experienced in the head is fantasy,⁹⁵ and does not usually lead to results in the physical world. It is worth considering the conjuration process through the effects experienced by the five senses, and also when they occur in the practitioners, their psychic extensions (clairvoyance, clairaudience, clairolfaction, clairgustance and clairsentience). To be clear – developed psychic senses are not at all necessary for conjuration, but if you have any they may be useful, and prolonged work with spirits may encourage any or all of them to develop. For the skryer, having a level of clairvoyance or clairaudience certainly makes spirit engagement easier when the spirit turns up. If you do not consider yourself psychically sensitive but are able to skry and engage with spirits, at the least you are employing clairvoyance and clairaudience. If there is a person present in the guard role, then any level of developed psychic senses is also very useful for them, to help pick up on invisible cues to spirit presences.

SMELL & CLAIROLFACION

I burned reeds, cedar and myrtle branches. The gods smelled the fragrance, they smelled the sweet fragrance and clustered around the offering like flies.⁹⁶

This quote from the *Epic of Gilgamesh* demonstrates how pleasant fragrances were known to attract spiritual creatures back in the earliest civilization, back in Sumer. This association continued and was developed further in ancient Egypt, and into ancient Greece and other cultures. By the Middle Ages, this view of the association of fragrance with the intangible was so widespread that some even extended the

⁹⁵ Please note this statement is not referring to mental exercises and disciplines like meditation and visualisation.

⁹⁶ *The Epic of Gilgamesh*, tablet XI, c.2150-2000 BCE. Translation by Mitchell, 2004:188.

ability of fragrance to sustain the human soul as well as being an offering to spirits and gods.

Rabbi Yose came upon them and said: 'Surely the Shekinah is here! I can see from the rose in Rabbi Abba's hand that one can learn great wisdom from this ... Rabbi Abba smelled that rose and said: "Surely the world is only sustained through fragrant smells ... For I have come to understand that the soul is only sustained through smell."⁹⁷

As I discuss elsewhere in this book, fragrance is vital as the carrier of the words of conjuration and prayer, and may be seen as the signal wave which transmits them to the conjured spirit whilst also attracting it with an appealing odour. This is why the censer or oil burner should be kept burning, to keep the transmission of the fragrance which is being offered to the spirit, and this is also why the practitioners having regularly perfumed themselves with the same fragrance is a sensible move. In so doing they establish themselves as connected to the offering as its source.

Unexpected fragrances can be a sign that a spirit has arrived when performing a conjuration. They may also occur at other times, especially if the spirits of deceased relatives or close friends visit you. If you have ever suddenly smelled grandma's perfume, or the brand of cigarettes that your grandpa smoked, then you know what I mean. This can indicate someone who has passed is visiting or watching over you. Whether only you smell the fragrance, or others do as well, gives an indication of who among you that deceased spirit has come to visit. It may also be clairolfaction and that you are picking up on the presence through psychic smell, as clairolfaction is effectively picking up on a fragrance from the lower astral.

SIGHT & CLAIRVOYANCE

The visual aspect of ritual is always significant. The visual cues of all the paraphernalia, the words that are read, the lamens and seals, talismans, are all aspects of the conjuration process. The seals and sigils of spirits

⁹⁷ Zohar; my set was destroyed in a fire so I have not been able to track down the exact reference for this quote.

act as connective gateways for the energy of the spirit to manifest from the lower astral to the physical. This is why, unless you have a pact with a spirit that you are entirely happy with, getting a tattoo of a spirit sigil or seal is a bad idea, especially as it will be fuelled by the blood which is released during the tattooing process. Giving a spirit access to your body at its leisure is an abnegation of your own power which could have very bad consequences.

Clairvoyance, or psychic sight, is a useful talent, but it can also be experienced during skrying by someone who does not possess it. The form a spirit appears in, its gateway image, may or may not be a reflection of its actual appearance. The gateway image is an agreed interface with the spirit, which is commonly (though not always) a humanoid form. This is why conjurations commonly have wording along the lines of 'appear in a fair and pleasant form'. This does not mean that the spirit should be anthropomorphised with human qualities, or that it is the form the spirit normally exists in. Also note that spirit catalogues (spirit lists with descriptions) like those in grimoires like the *Ars Goetia*, are one person's vision of the spirits, and those spirits may not appear in the same form to you (or they may if a number of people have also worked with the same gateway image creating a resonant form). If they do not, it does not mean you have done anything wrong, it is about the gateway image from a person centuries ago.

Visualisation, or mental sight, is employed during the processes of consecration and activation. Whilst this is not physical sight, it is still important and a skill that should be developed as it strengthens mental focus and enhances the imagination. If the skryer has no clairvoyance and there is an existing gateway image description of the spirit, they can visualise this in the crystal as an offering for the spirit presence to inhabit during the spirit engagement. This is the same principle as used in the construction of a thought form, but is only performed to make a gateway image 'shell' for the spirit presence which it is familiar with.

HEARING & CLAIRAUDIENCE

The auditory component of conjuration is in the words spoken. Conjuration is always spoken aloud, not whispered or in the head. There is power in the words spoken, especially divine names and nomina magica, and this power is carried through the air in the fragrances you

burn. The repetition of such names in repeated recitations builds up a magical magnetism which helps attract the spirit being conjured.

Unexpected sounds in the room (or environment if outdoors) during conjuration are an auditory cue which can indicate the presence of a spirit (note this presence is usually on the lower astral, not in the actual physical space around your circle). Some people say that dogs howling is a sign of spirit presence, but unless it is out of the ordinary pattern for the dogs, do not automatically assume it is a spirit presence and not just a dog barking.

Clairaudience, the ability to hear sounds which are not audible to the ear, is also used for communication with the spirit during engagement with them. Even with clairaudience, anyone other than the skryer is unlikely to hear the spirit as it is engaging directly with the skryer. However clairaudience can help with hearing other sounds on the lower astral in the environment, such as movement or sounds made by spirits.

TOUCH & CLAIRENTEANCE

The physicality of touch is a connecting factor in magical practices, especially conjuration. The essential requirement for touch in consecrating and using paraphernalia and materia magica, in setting up the conjuration circle and triangle, in bodily purification, etc, all demonstrate how much touch is used without us thinking about it. Touch is the sense that we most take for granted because we are almost constantly using it, not just actively but passively, feeling the movement of air around us, temperature changes, when we wash, etc.

Clairsentience is something most of us have experienced, like in those moments when we experience a shiver and say 'someone has walked over our grave'. Such a sensation can also occur during conjuration, as can the hairs on the back of the neck all raising. Both of these can be physical expressions of our bodies reacting to the presence of a spirit.

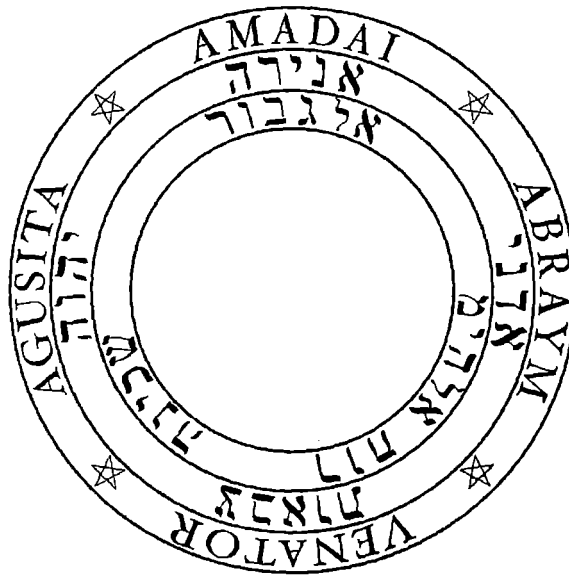
Psychometry is the psychic perception or 'feeling' picked up when touching an object. This is usually applied to inanimate objects to gain a reading of history or connections, and so can be applied to things such as the stones at a ruin you are considering working at to gain more information. It can also be applied to engaging with animate things such as trees, to determine if they are willing to let you cut a wand.

TASTE & CLAIRGUSTANCE

Taste is probably the least used of the senses in conjuration, as unless you partake of shared offerings you are not normally eating or drinking anything. However, getting the sense of a taste in your mouth can be an indication of spirit presence, such as a slight metallic tang when Martial spirits arrive. As with clairolfaction, this can be a good indicator of unexpected spirit presences.

CHAPTER 7 - TYPES OF MAGIC CIRCLE:

THE MAGIC CIRCLE USED FOR CONJURATION CAN ALSO BE USED FOR OTHER functions related to the purpose, i.e. consecration and divination. Consecrations should be performed in the same magic circle that the conjuration will be performed in, and the circle is activated in the same way. If you perform divination to gain insights into what the conjuration may entail, or any issues which may arise, this can also be performed in the same magic circle. However you do not need to perform the asperging and censng prior to the activity as you would for conjuration and consecration. I have provided simpler circles for other consecrations not specifically for the conjuration (such as pentacles) and for divinations unrelated to the conjuration.



THE TRIPLE-BAND MAGIC CIRCLE:⁹⁸

98 This circle is for Spring, and has the names of Sun (Abaym), Moon (Agusita) and Earth (Amadal) for Spring accordingly, with the magical name of the conjuror (Venator) in the south.

A very important consideration must be emphasised regarding activating magic circles which have Hebrew names in them.⁹⁹ As Hebrew is read from right to left, you should walk anticlockwise around the circle when activating the circle.¹⁰⁰ Whilst modern magical and pagan wisdom usually states clockwise (sunwise) to activate and anticlockwise to deactivate a magic circle, this does not apply with grimoire circles in the same way as a simple visualised circle. The power of the conjuror and the power of the divine names are what charges the circle, and to correctly inscribe and vibrate the Hebrew divine names, movement needs to be in an anticlockwise direction. This anticlockwise movement only applies to the circle activation, other movements in the circle following activation are done clockwise.

In *Claves Intelligentarium* I presented a simple single band circle I had been using for conjuring the Intelligences. Since then, following spirit communications, I have expanded my generic circle to a three band circle which helps focus the energy of the season further to add more magical momentum. The outer band has the names of the Sun, Moon and Earth in the season, as is found in the *Summa Sacra Magice*, *Sworn Book of Honorius*, *Elucidation of Necromancy* and *Heptameron*, *Shams al-Ma-arif*, *Book of the Wisdom of Apollonius* and many other grimoires which draw from them. I opted for the names found in the *Heptameron*, as these are the ones which are most frequently occurring in later grimoires.¹⁰¹ These names are placed in appropriate directions, i.e. Sun in the east (fire), Moon in the west (water) and Earth in the north (earth). The component I have added not seen in the grimoires is placing the magical name of the conjuror in the south (air). Air is appropriate as people are animated by the breath of life, and speak their name and the words of power onto the winds. This is the most potent magical name used by

99 If you struggle with Hebrew for any reason, you can replace the Hebrew in these circles with their English equivalents, e.g. AGLA rather than אגלא.

100 This is specifically mentioned in the SSM, that Hebrew and Arabic are right to left, and Greek and Latin are left to right.

101 The presence of these components so prominently in the early centuries of the grimoire tradition does suggest their usefulness as part of the process, prior to the simplification of magic circles in the later period. Sometimes removing components is not always the best move.

the conjuror,¹⁰² not a motto, which is aspirational/intentional. The use of the magical name serves to personalise the circle to the conjuror, and also affirm their connection with it.¹⁰³ These names are all separated by four pentagrams.

Planet	Spring	Summer	Autumn	Winter
Sun	Abraym	Athemay	Abragini	Commutaf
Moon	Agusita	Armatas	Matasignais	Affaterim
Earth	Amadai	Festatui	Rabianira	Gerenia

The middle band has four divine names, specifically those of the first Semiphoras of Adam (which are used to command the winds, demons and spirits).¹⁰⁴ These should be written in Hebrew, and from the East clockwise they are Adonay (אדוני) Sabaoth (צבאות) Yahweh (יהוה) Annora (אנורה).¹⁰⁵

The inner band can be adjusted with different divine names appropriate to the conjuration. As a generic combination I have chosen names not found in the grimoires but that are present in other early texts like the Bible, these being (starting at the East) Ruach Elohim (אלהי רוח, 'Spirit of Deities'), Shekinah (שכינה, 'Indwelling Spirit') and El Gibor (אל גבור, 'Strong God'). These names, like with the triangle,¹⁰⁶ give an equal balance of masculine and feminine divine, being respectively

102 During a magical career it is common to have a number of magical names. The one that you feel has the most resonance and that you identify with most strongly is the one you should use. If you do not have one, now is the time to chose one that best represents you

103 The magical name given in the illustration, Venator (Hunter) is an old magical name I used decades ago, which I put in to illustrate the point.

104 The first Semiphoras of Adam is missing from *Summa Sacra Magice*. There are variations of it in different texts, and the one I use is from a *Liber Semiphoras* manuscript, Halle MS 14-B-36.

105 Annora means 'grace' or 'gracious', and is a fundamental aspect of a person's relationship to the divine, and also the benevolence of the divine. Peterson (2021:300) suggests an alternative, that it is derived from 'ha-nora' meaning 'the Terrible'. Personally I prefer to read it as 'grace' but how you interpret it is up to you.

106 This also establishes more of a connection between the circle and the triangle (if used) through them both having the combination of masculine and feminine divine.

both, feminine and masculine. These can be adjusted as desired with other names the practitioner feels appropriate for specific conjurations.

The bands are thus the seasonal names in the outer, establishing the position of the circle in time and the connection to the conjuror, the First Semiphoras of Adam establishing the dominion of the magician, and the divine names establishing the authority of the magician (and the magician should always strive to be as close as possible to the divine).

If you are making a permanent circle on linen¹⁰⁷ or linoleum for repeated use, there are a couple of important considerations. The seasonal names of the Sun, Moon and Earth in the outer band should not be permanently written in, as you may use the circle during different seasons. As you will add these in something like chalk prior to consecrating the equipment for your paraphernalia and *materia magica*, it is easier to leave out your magical name¹⁰⁸ and add all four names as needed. The middle band names from the first semaphore of Adam can be added in the initial creation as they do not change and are permanent. The inner band divine names may be added permanently or for each conjuration as your preference dictates, as you may feel different divine names may feel more appropriate for different conjurations. I have seen images of a band of fabric used, but I would not recommend this. The circle is the totality of everything from the outer circumference inwards, and as such the inner circle where the practitioner(s) are located should be made of the same material as the bands.

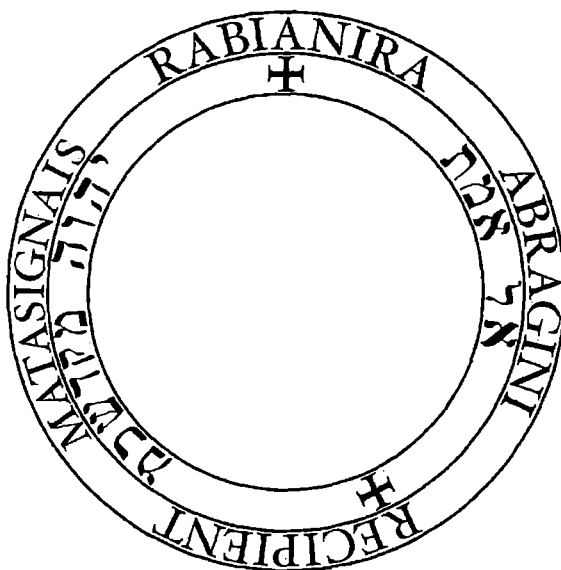
As the Sun is central and arguably dominant amongst the planets, the day and hours of the Sun are the default for making a permanent magic circle. As you are likely to consecrate equipment and *materia magica* two to one weeks before the conjuration, your circle should have already have been constructed at least two weeks before the conjuration. Considering you are likely to make the magic circle before doing consecrations, you can use your fingers in the sign of blessing to activate the circle for use prior to consecrating tools like the sword, black-handled knife or wand. Any of these tools can be used for subsequently activating the circle for use once they are consecrated.

107 If you have the ability, divine names and symbols which are permanent can be embroidered on the fabric of the circle. The English or Hebrew letters for names which can change may be made from pieces of fabric which can be attached in the bands as required.

108 Also magical names can change over time so it is preferable to not put this in as a permanent part of the circle.

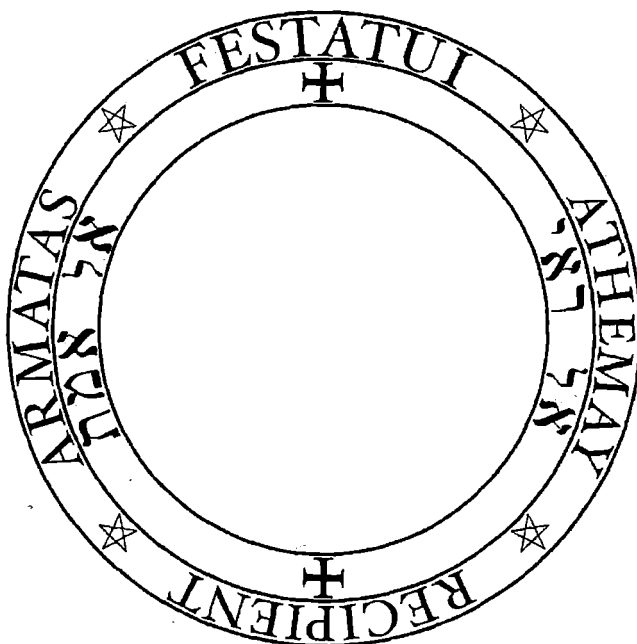
A nine foot (two hundred and seventy-four centimetres) diameter for the outer edge of the circle is often suggested by people. The three bands are six inches (fifteen centimetres) wide meaning the inner circle has a six foot diameter which is not very large for more than one participant. The *Key of Solomon* states an eighteen foot diameter (five hundred and forty-nine centimetres) which is not going to fit in many rooms, and even if broken into four pieces is still very large to transport if working outdoors. For this reason if you are likely to work with others and not just solitary, you might find a twelve or thirteen foot (three hundred and sixty-six or three hundred and ninety-six centimetres) outer diameter works a lot better. Remember practicality is always key!

CONSECRATION CIRCLE (PENTACLES ETC.)¹⁰⁹



¹⁰⁹ This circle is for Autumn, and has the appropriate names of the Sun (Abragini), Moon (Matasignais) and Earth (Rabianira). In the south is the name of the recipient of the item (i.e. the practitioner if made for themselves or the other person if made for another). Note if the person is not a magician and does not have a magical name, use the name they prefer to be known by (including surname).

A two band circle with the names of the Sun, Moon, and Earth for the season (as described above for the conjuration circle) and the recipient of the pentacle (or other item) in the outer band. If you are making it for yourself use you magical name, or if it is for a person with a magical name, otherwise use the person's preferred name. The inner band has the divine names Yahveh Mekoddishkem (God Who Sanctifies) and El Emeth (God the Truth) in, separated by crosses.



A two band circle with the names of the Sun, Moon, and Earth for the season (as described above for the conjuration circle) and recipient of the reading in the outer ring. If the recipient has a magical name this can be used, otherwise the person's preferred name. The inner band has the divine names El Roi (God Who Sees) and El Emeth (God the Truth) in. If the practitioner works with a particular spirit for divination, its

110 This circle is for Summer, and has the appropriate names of the Sun (Athemay), Moon (Armatas) and Earth (Festatui). To the south is the name of the recipient of the divination. Note if the person is not a magician and does not have a magical name, use the name they prefer to be known by (including surname).

name may also be placed in the inner band, in the south between the two divine names, and with an additional cross so there are three crosses separating the three names.

TRIANGLES AND OTHER LOCI

When is a triangle not a triangle? When it is a circle! Although the triangle is used as the locus of manifestation for contact with infernal spirits and lower celestial spirits, it is not universal. Higher celestial spirit like archangels, angels and Olympic Spirits¹¹¹ prefer a circle as their locus, as is seen in some of the grimoires.

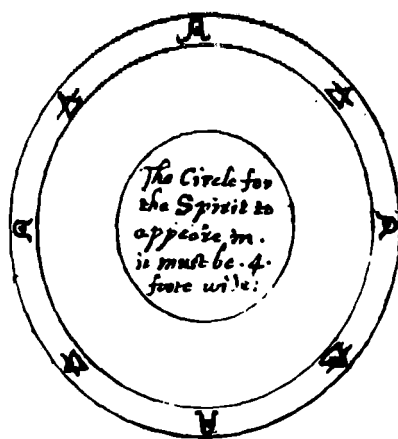
An example given in the *Grimoire of Arthur Gauntlet* (Sloane MS 3851) specifies inside the circle, 'The Circle for the Spirit to appear in, it must be 4 foot wide.' The text by the side of the circle says: 'This Circle is for the Spirit to rise in. If you have any Characters that the Spirit obeyeth to lay them in the Circle toward you. If the Spirit obeyeth he will kneel to it. If you call more Spirits than one make Cross in your Circle. For every one riseth in a place by himself.' This indicates that the conjuror may be summoning more than one spirit in a session, which is an interesting detail.

SPIRIT CIRCLE (GRIMOIRE OF ARTHUR GAUNTLET)

The elemental symbol for air being present four times around the circle emphasises the airy nature of the spirits. I have not been able to trace the other symbol to the time period,¹¹² but could speculate that it resembles the north node of the moon (Caput Draconis) with a small circle within, and could symbolise a gate for sublunar spirits (represented by the circle) at the four cardinal directions.

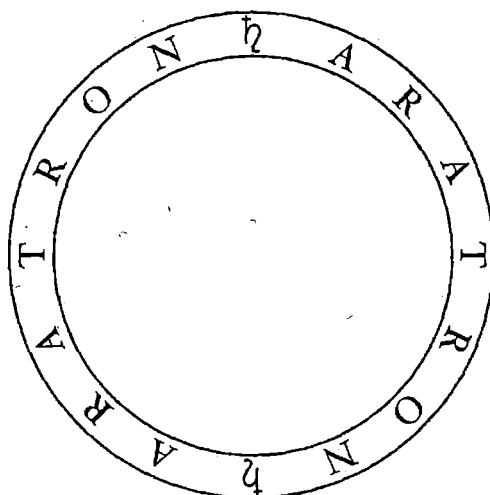
111 Although it is not specified for the Olympic Spirits, I have been present when several skryers have been informed of this during conjurations when asked for ways to improve the process. Hence I include it here, as it certainly seems to be their preference in my experience.

112 A later alchemical manuscript (1701) gives this symbol for vinegar, but this is obviously not relevant as it is later than the grimoire.



The size is described as four feet wide, which is very large, and I would say two foot or even one foot is large enough for the circle of manifestation. The key point is that it is large enough or the crystal or mirror to fit comfortably into the centre of. The circle I use for the Olympic spirits in place of a triangle is a simple single band circle, with the planetary symbol at the top and bottom of the band, and the name of the Olympic spirit written twice in the band.

EXAMPLE 'TRIANGLE' FOR ARATRON



CHAPTER 8 – WORKING WITH GENII LOCI, MAKING OFFERINGS & LANDSCAPE CONSIDERATIONS

TRADITIONALLY GRIMOIRE CONJURATIONS WERE OFTEN PERFORMED OUTDOORS, particularly in ruins of old buildings, in woods near crossroads, and other liminal spots. This has benefits and drawbacks. The benefits are space and isolation, but the drawbacks are potential weather issues, risk of disturbance by people and (in some countries) dangerous animals. When looking for a suitable site, it should be isolated, with flat, even ground to work on (this is essential as you don't want to trip in the dark). It is worth visiting a few times around the time of night you will conjure if possible to get an idea of whether the place is used by people and the level of animal activity.

Once you have found a site that you like, the top priority is to establish a relationship with the genii loci, the spirits of the place. It is up to you through your actions to show them that you are the sort of people they are willing to have perform conjurations in their space. Imagine a stranger bursting into your house, kicking you out at gunpoint and having a wild party in your house! That is the equivalent for the local spirits of you just turning up, banishing and working at an outdoor site. You need to demonstrate to the spirits that you respect the spirit ecology of the place through your actions, and learning from their communications.

The relationship should be begun by meditating and trying to commune with the spirits of the place to make contact. Also make sure to walk the area each time and make sure there is no rubbish and remove any you find to demonstrate your good will. This process can take time, but as you continue you are likely to get a feeling for what they like, in the way of offerings you can make. When you make offerings, the food and drink should be as local as possible. In Europe common offerings include apples, nuts, bread, milk, honey, beer, and wine. This may vary depending on the country you are working in, and the local spirits will tell you what they like. Where possible if you can gather the offerings locally this is great. If this is not practical, visit local farmers markets,¹¹³

113 If there are no local farmers markets, local health food shops can be a good option for local produce as well.

as they are local to the area, and also by supporting farmers you are also supporting the local physical guardians of the land. Consider the difference between offering local honey, pollinated by local bees which are connected to the land in the area, to buying a jar of honey in a supermarket that may have come from halfway round the world. You can see what the local spirits will prefer – always offerings that are part of their ecosystem.¹¹⁴

Sometimes the spirits of a place will say no, they do not want you to work there. If this happens, move on and look for another suitable site. Do NOT work there as you are inviting trouble – do not underestimate the power of local spirits who are annoyed. When you have established a relationship with the spirits of the place, let them know when you want to do the working and what it will entail. Assuming they are happy with this, consider offering a feast to the local spirits before you set up for your conjuration.

Spirit feasts vary in their content, but a common theme in European folklore (again check for local variations depending where you live) is the 'white feast'. I call it this because the food and drink are largely white in colour. A clean white linen or cotton tablecloth is laid out over a table with three chairs. On the table three places are laid with silver cutlery, white plates and fine glasses (crystal if possible). Sparkling white wine is placed in the glasses, and three loaves of white bread, three cheeses and three roast lambs¹¹⁵ are placed on platters in the middle of the table. Once it is all laid out it may be formally offered to the spirits (see conjuration sequence). When you have finished and are clearing up, all the food should be left on the ground for local wildlife and the wine libated with thanks to the spirits of the place. Make sure before leaving that you have gathered up any wax from candles, used charcoal blocks, empty containers and other detritus so you leave the place looking at least as good as when you arrived.

Whenever possible, the place you chose to work should be in sympathy with the nature of the spirit you conjure, to add to the magical momentum. Our physical landscape is reflected in the nearest realms, specifically the lower astral or sub-lunar realm. As such an area next

¹¹⁴ Remember the offerings will likely be eaten by local wildlife, which is another important reason not to offer food that is not part of the local ecosystem.

¹¹⁵ Remember to ensure there are no bones in any cooked meat or fish offerings if you make them, as they could harm local animals which eat them. Also if you are vegetarian or vegan, consider offering a suitable local alternative like nuts.

to a lake or running water will be more appealing to a lunar spirit for example. Likewise woods and mountains appeal to spirits under an earthy planet (Saturn and Venus), hilltops and places where the wind blows for spirits under an airy planet (Mercury and Jupiter). Unless you live near a desert or volcano, fiery planets (Sun and Mars) may be encouraged by either working in the day under sunlight (for solar spirits) or having a safe fire.¹¹⁶

The weather needs to be considered as well for conjuration outdoors, and not just to avoid extreme weather that would prevent conjuration. Due to the closeness of the lower astral to the physical realm, weather conditions can be reflected there. This is why the grimoires advise clear weather without (heavy) rain or wind. As the majority of spirits are said to be made of a rarefied form of air, if they are present in the lower astral their comfort can be affected by weather conditions like rain, just as we humans are in our realm.

Another consideration when working outdoors is how easily candles blow out. For this reason lamps which protect the candles and can be planted into the earth (i.e. have a spike on the bottom) are much better to use. Additionally you can draw the sigil of the spirit to be conjured on the outside of the panes of glass in the lamps with holy oil so that it is subtly illuminated by the candle within and strengthens the intensity of the call further. If these lamps are going to be too bulky to carry with the rest of your equipment, you could also consider using olive oil lamps, which are less likely to blow out than unprotected candles. Such lamps (made from terracotta) have been used since Antiquity for conjuration and divination, and have the added bonus that you can fragrance the oil with an appropriate planetary essential oil for additional olfactory impact. It is also significant that olives (and hence olive oil) are associated with wisdom, and so it recalls the spark of the Shekinah within each of us, as implied in Proverbs 20:27, 'The human spirit is the lamp of the Lord.'

116 A fire bowl which has no chance of spreading a fire, and which you can burn appropriate planetary woods in (see the list of planetary attributions in Chapter 5: Talismans & More Complex Lamens), fulfils this function well, and adds extra magical momentum. Making fire pits or having bonfires is not advisable due to the risk of fire spreading and also out of consideration for the environment you work in. Also if you do conjuration on a beach, do not use driftwood, as when burned it may release unpleasant or dangerous fumes.

Genii loci can also be found at sites in towns and cities, they do not just occur in the countryside. So if you are going to be working in, e.g. a local park, the same principles for contacting the genius loci apply as described above. Unless you are specifically planning on working with the spirit of a dead person inhumed in a graveyard, or the grimoire specifically states it, graveyards and cemeteries should be avoided as conjuration sties. The spirits of the dead and obsessive spirits tend to be very present in these locations and extra precautions are required to maintain spiritual hygiene and avoid unwanted attachments.¹¹⁷

SETTING THE CIRCLE

I created this ritual component, inspired¹¹⁸ by a prayer and section in SSM (Fo.315-316). If you are working outdoors, the purpose of this component is to set the circle as part of the landscape, rather than impose it onto the landscape. By using stones from the landscape which you have collected with permission from the genius loci, you have a direct connection to the place. Placing them around the circle and in the centre once charged further establishes the connection between the practitioner, the circle and the landscape. The stones should have the divine names painted on them in gold prior to going to the site for the conjuration, preferably at the time of other consecrations. Note the consecration of the stones is done with the same fragrance used for the conjuration to add another sympathetic link (see Appendix 6). If you plan on working at the site again, collect the stones after the ritual is finished and store them in consecrated green or black silk. If you do not intend to ever work there again, clean the divine names off the stones and deconsecrate them by placing them in running water and return them to the site.

Take five stones, as flat as you can find (between large pebble to palm size), from the site where you will perform the conjuration. They do not need to be large, just large enough to paint the divine names on. The names are:

¹¹⁷ These topics will be covered in the third volume of this trilogy, *Claves Ultra Circulum*.

¹¹⁸ Whilst I acknowledge the parallel to the visualisation in the Qabalistic Cross, this was not my inspiration, though it does fulfil a similar function of centring the practitioner in their magical universe.

East stone – יהוה אורי (Yahveh Oray, God is my Light),
 South stone – רוח הקדש (Ruach haQadosh, Spirit of Holiness),
 West stone – אל אמת (El Emeth, God of Truth),
 North stone – עמואל (Emmanuel, God is with us),
 Centre stone – שכינה (Shekinah, Indwelling Presence).

Enter the circle and prior to activation, place the four direction stones marked with the divine names on the ground, so that when you lie down the first will touch the top of the head, the second the right hand, the third the feet and the fourth the left hand. Lie down in the centre of the circle, making a cross with your body, so that your heart is in the middle of the circle, with your head to the east and feet to the west, right hand towards the north and left towards the south. Place the fifth (centre) stone on your chest over your heart (and hence on the lamen).

Vibrate the first divine name, *Yahveh Oray*, and visualise a brilliant white light flowing from infinity to the east, the place of the rising sun, to the stone at your crown, through it and into your crown.

See the white light flow down your body, through your feet, into the stone at your feet and continue to the west to infinity as you vibrate *El Emeth*.

Visualise a brilliant white light flowing from infinity in the north as you vibrate *Emmanuel*, passing through the stone at your right hand, into your hand and arm and flow across your body as you vibrate *Ruach haQadosh*, passing along your left arm, into your left hand and through the stone at your left hand out to the south to infinity.

Now visualise a column of white light descending from the heavens into the stone on your chest as you vibrate *Shekinah*, passing into your heart and out your back, continuing down into the earth and infinity beyond.¹¹⁹

Having established yourself (and your magic circle) at the centre of your universe, recite this prayer:

You are the bread of life and source of all good things, God and Lord of the living and the dead, who makes all creatures of the visible and

119 The sequence of divine names thus translating as 'God is my Light, the God of Truth, God is with us, the Spirit of Holiness, the Indwelling Presence'. I also chose these names as they include the Shekinah and the Trinity (by implication as Emmanuel is commonly used for Christ). The Shekinah is the centre stone, not only for all the symbolism previously mentioned in chapter 2, but also because she represents the anima mundi (world soul).

invisible world fearful, who gives all things and to each their own.

You who bestow your benefits according to the merits of men and angels, pour out your Holy Spirit this day into my body and soul, uniting them and multiply the works of the Holy Christ in me, and give strength to the inner wo/man, making me fruitful in that place of your great benefits.

Inform me with your grace, where with you your choice has learned to always take the gifts of the Holy Spirit, that water from the heavenly Jerusalem flows from you like a fountain in my soul. My soul is moistened with divine dew as it overflows with divine grace, just as you rule from heaven according to your glory and truth, who confirms in me your sacrament and your miracles. Amen.

Then say *By your will let the silence speak. Lamech, Nagnah, Nagaha.*

Stand and leave the circle through the entrance in the north-east, and place the first four stones outside the circle around three foot beyond in the east, south, west and north, forming a square which contains the circle.¹²⁰ The fifth stone is left in the centre of the circle. The practitioners then enter the circle to activate it and continue the rite.

AFTERNOTE

If you are working solitary outdoors, there is a strong likelihood that you will need to make more than one trip from your location (home, rented property, car, etc) to the site. This needs to be factored in to your timings. For example if it is a twenty-minute walk to the site, then you need to allow an hour prior to setting up and the planetary hour (if appropriate) for the initial walk and drop-off, return trip, and then second walk to the site. With this in mind, be sure that your most valuable items like the sword (and any other bladed tools), personal book and crystal/mirror are all transported on the second journey. Likewise it makes sense to transport all the materials for the spirit feast as part of the first journey. The reverse is true for the clean-up, most precious items back to base/home/car first. You may choose to carry the sword for all trips so you are armed, of course, this is pertinent depending on the environment.

¹²⁰ A square containing the circle is a common theme in grimoires in the Solomonic tradition. Note if the triangle is in one of the cardinal directions, the stone in that direction may be placed beyond the triangle, and the others at a corresponding distance in their directions.

CHAPTER 9 -- ROLE SPECIFIC PREPARATION AND PRACTICES

I DEFINE FOUR SPECIFIC ROLES IN THE MAGIC CIRCLE FOR CONJURATION. THESE are conjuror, skryer, scribe, and guard. There should preferably be a minimum of two people, and when this is the case the conjuror also acts as scribe and guard. When there are three the role of guard can be split between the conjuror and scribe, with the scribe taking any guard-specific roles when not recording the words of the skryer. As you can see, working solitary means having to juggle a lot of balls. I have frequently commented that two or three is an ideal number to have present for a conjuration so the roles are spread. I would like to make it clear that this does not in any way diminish solo conjuration. At least fifty percent of the conjurations I have performed have been solo, and with a good build-up of magical momentum working solo does not reduce the chance of successful conjuration.

It is preferable not to have more than four people in the circle, as beyond joining in on visualisations, extra people will do nothing except take up space, and spirits often do not appreciate passengers in rituals. The exception to this is when the conjuration is part of a bigger ritual sequence, when the extra participants do seem to add to the magical momentum and are a positive addition.

CONJUROR

The conjuror has a number of roles prior to and during the conjuration. The conjuror is responsible for most of the consecrations, creation of the magic circle and triangle, and the conjuration. The smooth running of the ritual is the responsibility of the conjuror, so they need to be familiar with the ritual sequence and all the parts of the ritual.

SKRYER

The skryer has a vital role as the person who engages with the spirit and receives its communications. To help with this it is beneficial to practice exercises which help develop psychism and prophecy. I also recommend

exercises which help develop awareness of the Shekinah, both as part of the process of developing prophecy, and also for developing receptivity to Her inspiration and wisdom. Developing prophecy also equates to cultivating Ruach ha-Qadosh ('the spirit of holiness'). The Talmud lists the ten steps leading to Ruach ha-Qadosh, and these will not be a surprise to the practitioner, but do serve as an important reminder of how good conduct assists in our development. These steps are study, carefulness, diligence, cleanliness, abstention, purity, piety, humility, fear of sin, and holiness. Before moving on to practices for the skryer to work with, I will end with the words of the prophet Elijah:

I call heaven and earth to witness that any person, Jew or Gentile, man or woman, freeman or slave, if his deeds are worthy, then Ruach ha-Qadosh will descend upon him.¹²¹

CONTEMPLATING THE PSALMS

Eighteen of the Psalms were used in early Judaism as a means of attaining the state of Ruach ha-Qadosh, as a focus for contemplation. These are indicated by having the phrase 'A Psalm of David' in the opening verse, and are Psalms 3, 4, 5, 6, 8, 9, 12, 15, 22, 23, 29, 38, 39, 62, 63, 65, 141 and 143. Spend time reading each of these Psalms and meditate on them, afterwards recording the thoughts that arise.

FLAME MEDITATION ON THE SHEKINAH

This meditation can be done with a beeswax candle, but ideally should be done with a small oil lamp, with olive oil and a linen wick. Olive oil burns with a flame that is particularly clean. The lamp (or candle) should be placed at least a metre (just over three feet) from the wall, and there should be no other light source in the room; curtains should be drawn.

Contemplate the flame, and see the white, yellow and red. Then become aware of the surrounding blackness around the flame. After a while you may perceive a sky-blue colour in the blackness around the

121 *Tan DeBei Eliahu* 9.

flame.¹²² This blueness is representative of the Shekinah. Gaze into the blueness and allow it to transport your consciousness into awareness of the Shekinah.

PRAYER FOR RUACH HAQADOSH

The following prayer may be used to begin meditations and exercises on Ruach HaQadosh and the Shekinah (so any exercise in this section).

A pure heart, create for me, O God,
A proper spirit renew in me.
Cast me not away from Your presence,
And take not your Holy Spirit from me.
Return to me the joy of Your salvation,
And let a willing spirit uphold me.¹²³

MEDITATION ON THE SHEKINAH

Prepare your space by burning pure frankincense and myrrh in your censer. Drink from a cup of milk and honey, so the taste fills your mouth. Sing the phrase 'I am the rose of Sharon, and the lily of the valleys'¹²⁴ as a mantra, whilst visualising yourself surrounded by a circle of flames. Stimulated by these sensations, allow your mind to focus on the concept of the Shekinah.

MENTAL STILLNESS EXERCISE

This is similar to the tatva visualisation exercises of the Golden Dawn. Make yourself comfortable, either cross-legged on the floor or in a chair. Close your eyes, calm your mind, and visualise a white circle on a black background. Now hold that image, and any time it changes shape or colour, gently bring it back to the original white circle on black background. Ideally do this for an hour and practice it until there is no change in the shape or colour. I recognise this is challenging for

¹²² According to the Zohar there are said to be five colours seen when contemplating a flame - white, yellow, red, black and sky-blue.

¹²³ Psalm 51:12-14.

¹²⁴ Song of Solomon 2:4.

some people, so if it is too much try starting with twenty minutes (you can always extend the time later). After a period of time you will find it remains constant for the whole time of the visualisation.¹²⁵ You will also find by the end of the meditation that your internal dialogue has stilled, which is one of the main goals of this exercise. You can then use this exercise during the conjuration of the spirit to ensure your internal dialogue is silenced, as spirit communication is usually heard like a voice in the head. Being able to stop your internal dialogue enables you to be sure it is the spirit you are communicating with and not your own ego.

EXERCISE - THE CAMP OF THE HOLY SHEKINAH

Note I have included this exercise here for the Skryer as one of their practices in preparing the Shekinah oil used during the conjuration. This does not preclude other members of the group from also practising it, and the oil can be used at other times, including self-anointing before practices to develop psychism and prophecy.

The *Book of 3 Enoch* and others make reference to the camp of the Shekinah, with the four camps around it which are ruled by the four archangels, Michael, Gabriel, Raphael, and Uriel. The positions of the archangels in the camps, which are mirrored in the Jewish *Kriat Shema al ha-Mitah* prayer, do not relate to the directions and a modern set of elemental attributions. Rather they relate to the pillars of the Tree of Life. Thus Michael at the right is in the position of the Black Pillar (of Fire) and Gabriel at the left is in the position of the White Pillar (of Water). Raphael behind you relates to the Middle Pillar (of Air) and Uriel before you to the manifestation of divine power, for he bears the light, but also represents earth, showing the formula of *As above, so below*.

You will need a white candle and some rose oil and sweet almond or olive oil for this practice,¹²⁶ which can be used as a simple blessing for

¹²⁵ For perspective, when I first practiced this sort of visualization aged fourteen, it took me eighteen months to hold the first shape for an hour. The next one took three months, the next one month, and then I could do a shape same day. As an adult you will probably find it take you much less time to achieve an unchanging visualization, especially if you are doing it for a shorter period of time.

¹²⁶ The fragrance of roses is traditionally associated with the Shekinah (e.g. in the Zohar). Olive oil has a long association with wisdom, as does almond, which is also associated with the Shekinah.

strength and wisdom, and to create an alternative to holy oil for anointing during conjuration (Shekinah oil). You can perform this exercise as frequently as you wish, and it can be used as a stand-alone practice or used in combination with other exercises and meditations. The oils should be mixed prior to the rite (10 drops of rose oil in 10ml of olive oil) and consecrated as per the consecration in *Claves Intelligentarium*.

Face East and say:

*Let Michael stand at my right
Let Gabriel stand at my left
Let Uriel sound the trumpet before me
Let Raphael set a crown upon my head
Light white candle, and say:
Glory be upon my head
Truth be in my heart
As above, so below
I draw my wisdom from the Heavenly Shekinah*

See a beam of blue light from above descending and bathing you in its radiance.

And the Earthly Shekinah within

Draw the blue light into your heart and feel it uniting with the white light of the Shekinah within you.

*United in Perfect Holy Intent
I bless this sacred oil*

Hold hands over the rose oil and see rays of blue and white energy passing from your heart down your arms and into your hands, and from your hands into the rose oil.

*That as I anoint myself
I gain strength in all my endeavours*

Anoint yourself with rose oil on your brow at the position of the third eye.

SCRIBE

The scribe's main function is to faithfully record everything the skryer says during engagement with the spirit. As such the most important practice for the scribe is to regularly practice their writing, be it cursive or printing. This will enable the scribe to build up their writing speed, and also become used to writing. In this modern age most people do not write much, rather they are on keyboards or screens, and may struggle to write after a couple of pages. As such re-establishing skill at writing rapidly and for periods of time is the single most important practice a scribe needs to engage in.

If you are going to work solitary, there is one simple writing practice I encourage you to become proficient at. This is writing without looking at the paper, so that you can maintain your gaze on the crystal or mirror while engaging with the conjured spirit and not have to break focus. As such, one thing I recommend memorising is the question list you have, if you are seeking information, and the phrasing of the task if you are asking for one to be performed.

To practice writing without looking at the paper, I recommend having separate sheets of paper with just sequential numbers at the top (to represent questions) and write whilst gazing into a crystal. Ideally move your hand down an inch (2.5cm) or so between lines so you do not write over your existing words. This practice is one that is very quick and easy to develop proficiency in. When you are asking your questions to the spirit, have a numbered sheet of blank paper for every question, with an equal number of blanks at the bottom of the pile (easy to grab without looking) in case the answer to a question runs past both sides of the numbered sheet. Again, by having the blanks at the bottom they are easy to grab without looking, and so without breaking focus.

GUARD

The role of the guard is to keep an eye on the environment while the conjuration process is carrying on. They also keep the incense going, adding more when necessary, and make sure the candles are kept alight, etc. The guard can also take any part of the conjuror's roles if required. It is worth the guard practising exercises for psychism like those given previously to assist in being more sensitive to external phenomenon.

CHAPTER 10 – CONJURING WITH SENSORY OR PHYSICAL IMPAIRMENT

THIS CHAPTER BEARS THE LIMITATIONS OF ME WRITING SUGGESTIONS AS A person who has been fortunate enough to not experience sensory, cognitive or physical impairment. As such I am striving to highlight the need for greater awareness and open a public dialogue on these topics, in the hope of emphasising that saying *magic is for all* is not the same as *facilitating* magic for all. Ultimately, my suggestions are just that, and the best way to work out how to make adjustments to a ritual for somebody with sensory and/or physical impairment is by listening to them and what they feel needs to be adjusted.

Following an enquiry I received from a gentleman in a wheelchair asking for advice about conjuration procedures in his circumstances, I realised that like most people, I had been remiss in covering how to make adjustments to the conjuration sequence to accommodate for this. Physical disability is not and should not be a handicap to magical practice. The obvious roles for someone with physical disabilities which affect movement might be seen as skryer or scribe,¹²⁷ but they should not be pushed into these roles without consultation to see what their talents are suited to.

Likewise sensory impairment does not automatically prevent a person from performing conjuration. The severity of the impairment and whether this can be accommodated is something which needs to be explored and have more public attention. For visual impairment it will depend on the level of this. For mild impairment it might be as simple as using large text to read for conjuration. For higher levels it may be more challenging, and may require the other party members to give auditory cues when the rite moves from one part to another (a bell could be used to do this, for example). If a person is fully blind, then unless they read braille and the text can be converted into braille for them, or they can memorise large amounts of text, sadly it is unlikely to be feasible for them to participate. A call/response with a second practitioner could

¹²⁷ 'You are in a wheelchair so you can sit and write the replies' is the sort of negative attitude that people with physical disabilities encounter in their daily lives. They do not need to experience it in magic as well.

possibly be used to reduce the amount of memorising and possibly make it viable for a blind practitioner.¹²⁸

Auditory impairment again is on a spectrum. The primary consideration here is if the person can speak clearly, a conjuration needs to be spoken aloud, it cannot be spoken with in internal voice in the head. Hence auditory impairment which is mild or compensated by hearing aids is not an issue. If a person does not have a full range of hearing, this can be compensated by the other practitioners giving clear visual cues when moving from one part of the rite to the next, if required. If a person cannot speak, then again sadly conjuration is unlikely to be feasible for them.

Physical impairment varies from using a walker for assistance to being permanently in a wheelchair. Regardless of physical impairments on mobility, there is no reason why conjuration should not be possible, although some adjustments may need to be made to the distribution of the sequence between the participants.¹²⁹ Additionally the preparatory purificatory work may require some modification or assistance for the person depending on their mobility restrictions.

So from the beginning, obviously a wheelchair or walker will need to be consecrated if it is going to be in the circle.¹³⁰ The usual sequence should be used for preparation and purification, with adaptations as necessary for the fasting, particularly if medication is taken which needs to be taken with or after food. If the person with mobility limitations is taking the role of conjuror, there should be discussion with the other participants as to what actions may need to be shared with the others. If there is a guard they can take any roles which the wheelchair user conjuror cannot effectively perform. This should also be considered from the perspective of what can be shared. So for triangle and circle activation, while the guard may step in to do the physical actions of moving the sword, both the guard and the conjuror can visualise the white fire,¹³¹ and intone the divine names. When the two circles are drawn in the air, the conjuror can speak the words, changing the 'I'

128 My thanks to Sef Salem for this suggestion.

129 These adaptations are included in the Notes in the Revised Conjuration Sequence.

130 The 'Consecration of Miscellaneous Items' in *Claves Intelligentarium* may be used for this.

131 Though of course all present will be visualizing the white fire from the sword tip during the activation of triangle and circle.

to 'We' so it starts 'We put the Seal of Solomon over us'. The most important aspect is communication and ensuring that only roles which the wheelchair user does *not* feel they can practically are shared out.

CHAPTER II - ANIMALS IN THE CIRCLE

THERE IS A POPULAR TWENTIETH CENTURY ACTOR'S SAYING 'NEVER WORK with children and animals'. This is half true of the grimoires. Whilst it is a common practice in the grimoires to use a young child of seven or younger as a skryer, for their perceived purity, innocence, and receptivity to spirits, this was a product of the times. We live in a very different world, where the idea of using a young child in such a manner is rightly considered wrong. Using a young child as a skryer will at least disturb and confuse a child and at worst severely traumatise them, and likely end up with a visit from Child Protection Services. Children talk, and adults jump to conclusions. Those of us who lived through the Satanic Child Abuse scares of the 1980s remember how unfounded accusations destroyed families and communities. This is a good example of a practice that should remain in the history books and the past, period.

Whilst some magicians may be childless and/or have no pets, many will not be. This raises issues regarding your home and practices within it. I am going to focus on dogs and cats here, whilst acknowledging there are many other types of pets and only you can know how their relationships with you would work in a magical context.

There is mention in a *Key of Solomon* manuscript of consecrating a dog to be present in the circle for conjurations.¹³² The text states that a conjuror working alone may ritually prepare the dog as a companion. This is done by washing the dog with holy water, anointing it as if a person, and reciting this conjuration:

I conjure thee, Creature of Dog, by he who has created thee; I wash and perfume thee in the Name of the Most High and Most Powerful Eternal God, so that you may be a true companion to me for this working, as in all the other workings which I may perform in thy company and may you defend me from evil Spirits, who may seek to harm me or disturb me in my workings of the Art Magical.

This is interesting as it indicates the dog has protective qualities (and the added bonus if working outdoors of added physical protection).

¹³² Skinner & Rankine, 2008:337.

Both dogs and cats are more sensitive to spirit presences than humans, and are likely to make noise in their presence, so from this perspective a companion animal acts as a guard and warning of spirit presence. This consecration could be adapted for a cat (depending on the cat!) or other animal by replacing the word 'dog' in the conjuration. It is up to you to decide if your companion animal is well enough behaved to remain in the circle and not be disruptive for the entire conjuration. I know it is possible as I had a black cat that would curl up on the shelf in my table of practice and remain there for hours snoozing, only occasionally opening an eye to meow when something noteworthy happened in the ritual or when a spirit arrived. However, washing your cat may be something of a challenge, and definitely do not use traditional holy oil on their fur or skin; Shekinah oil is much gentler.

Having discussed the possibilities of having a pet in ritual, we also need to consider the effect a conjuration may have on pets in your house which are not in the ritual. Be aware that dogs may howl and bark, cats may hiss and meow and both may become a bit disturbed by spirit presences and act up as a result, potentially disturbing other members of the household if working indoors. As such, you may wish to consider seeing if a friend or family member can look after your pet for a day, or put them into a kennel or cattery for a day. If your conjuration is outdoors obviously there are no concerns with upsetting pets or other people in the house.

CHAPTER 12 – PHRASING YOUR REQUESTS, PACTS AND OFFERINGS

WHEN IT COMES TO ENGAGING WITH SPIRITS, PRECISION IN YOUR LANGUAGE IS absolutely essential. This applies to both requests you make for tasks to be fulfilled, and in the event of making a pact or contract with a spirit. A spirit will only agree to a pact/contract if it gets something out of it, just as you do, so it should be entered into as a symbiotic contract. What is vital is that when you make agreements like specifying a type of offering you will make and when you will make it (e.g. I will give you a bottle of red wine or a container of good milk and honey every full moon), you keep to it. Spirits are not people, so you do not get to rearrange dates and times of offerings with them. To miss an offering date is to break the contract, making you an oath-breaker in the spirit world, which is going to severely damage your reputation when trying any future conjurations.

Spirits, like humans, communicate with each other. This is why you need to be precise. So, rather than saying, 'I will offer you a bottle of red wine each full moon', it would be far better to say, 'Unless I am prevented by illness or extreme circumstances beyond my control, I will offer you a bottle of red wine each full moon at the location where I am, and in the event of illness or extreme circumstances preventing me, I will offer it at the same time on the next day I am well enough or not otherwise incapacitated by events'.¹³³ The difference is clear, with the comprehensive phrasing making it clear to the spirit that only illness or unforeseen extreme circumstances will prevent your offering, and in such a case you will rectify this as soon as you can, keeping to the same planetary (or other) hours.

Timing is very important with task requests, you need to give a realistic timeframe during which the task will be performed. A lunar month is a common time, but some tasks may be more time sensitive or require a longer timeframe. Either way, you need to specify how long the spirit has to fulfil the task when you carefully word the request. Also, if the spirit does not deliver on the task in that timeframe, then *they* have broken the pact, not you, so there is no backlash on your reputation, only disappointment if the task was not accomplished. If you have a

¹³³ Note regarding offerings – don't be cheap. If you had a guest for dinner you would not (hopefully, unless finances were very tight) give them cheap, lower quality food and drink. The same is true for spirits!

written pact and the spirit has failed to fulfil the agreed task, you should dispose of it. Burning the pact and disposing of the ashes at a crossroads is a common way to do this.

PACTS AND SPIRIT CONTRACTS

The notion of the demonic pact was popularised with the story of Dr Faust, and the medieval witch trials. In the grimoire tradition these concepts are rare and not part of the mainstream in the way often perceived. Contrary to popular belief, a pact does not have to be a lifelong agreement. Making an agreement for a spirit to perform a task in exchange for requested offerings is a pact. A more enduring form which lasts over a period of time and represents an enduring relationship with the spirit is more complex, and the term spirit contract is sometimes used for this (and has a clearer meaning). Sometimes you will hear people say they pacted with a spirit, when they often mean they formed a contract, or even that they made an agreement for a specific task. Spirit contracts should be considered carefully before entering into them, as each contract requires attention, which you do not want to spread too thin. Personally I feel a low number is much more sensible and practical. Multiple agreements running simultaneously increases the chance of something being missed and the problems this can bring.

OFFERINGS

The range of possible offerings to spirits is very wide. Whilst fragrance is the usual initial offering made with first contact, there are many other items which may be requested in exchange for performing a task, or as a regular offering if you have a contract with a spirit. This list includes (but is not limited to):

1. Alcohol – a huge range of drinks may be requested, including beers, spirits, and wines. Such drinks should be of a decent quality, but not exorbitantly priced (if a regular offering they are not supposed to break the bank!). If indoors the alcohol is usually poured into a dedicated glass or other specific vessel (chalice, tankard, etc.), if outdoors it may be poured onto the ground. Alcohol lasts for a while, so you may keep it out for up to a week before disposing of it

outdoors. Another possibility is to offer the first sip of any alcoholic drink to the spirit.

2. Alms – as mentioned elsewhere some spirits, especially celestials, are fond of alms being given as an offering. Choosing an appropriate charity or cause to the nature of the spirit should be considered carefully.
3. Artistic Endeavours – carvings, drawings, paintings, poetry, sculptures and other forms of art created by you can all be possible offerings depending on the spirit. If you are able to depict the spirit in some form, this usually goes down very well with the spirit and may be usable as a gateway or home for the spirit. If such is the case, anointing it with an appropriate oil on a regular basis can be another form of offering.
4. Coins – most commonly silver, but sometimes copper (coloured) and occasionally gold coins may be requested or required as an offering. The number of coins is significant. Coins given indoors may be stored with the seal of the spirit. Outdoors they may be left or gathered according to the dictates of the spirit.
5. Flowers – cut flowers may be requested, which should not be left on a shrine or altar when they have died. Usually they are left for a specific period of time and then disposed of. On occasion a spirit may ask you to plant flowers (including wild flowers). In such instances you should ensure it is a native species that will not adversely affect the local ecology.
6. Food – again a huge range of possibilities, including bread, cheese, fruits, meats, nuts, vegetables. In the case of food like bread or prepared meals, it is obviously ideal if you can be the person putting the effort into the cooking. Food offerings should be left at a crossroads or somewhere in the wilds where the animals can eat them. Never dispose of offerings down the nearest toilet or drain! Even the disposal of offerings should be conducted with respect. Food offerings can take different forms, including specific items, a feast for the spirit, or a shared meal where you both have equal portions of everything, and their portion is later disposed of as mentioned. As a rule of thumb, cooked food should be left for a day for the spirit to take whatever essence it desires from it before disposal. (Remember check cooked meat/fish for bones and remove them).
7. Fragrances – regular use of a preferred fragrance, via incense or an oil burner, is a classic offering.

8. Light – candles, oil lamps and electric candles all provide light on an ongoing basis. Some spirits may request a light at a particular time, or even a constant light which is permanently on or burning. Celestials particularly often like perpetual lights. In such situations remember unattended flames can be hazardous and need to be placed very safely or battery candles used.
9. Plants – growing plants which may be offered is sometimes appropriate. Some spirits may request you have a particular type of plant in your home, which helps make the environment more comfortable/appealing for them as a place to spend time. At the high end of the scale, some spirits might even request or be pleased with trees being planted for them.

OTHER CONSIDERATIONS

One possible aspect of a contract is providing a spirit home for the spirit to occupy when it is in your space. These can take many forms, such as classic spirit home structure, crystal, statue, doll, even a cuddly toy. The home should be something that is permanent and will last.

If you are considering making a spirit contract with a spirit, I would strongly recommend conjuring the spirit first, and seeing if it makes suggestions when asked for easier future contact. A number of grimoires suggest the first conjuration merely being to bind the spirit and not request anything. In this day and age, 'bind' does not have to have the old context, and can be seen as initial engagement to open the relationship. Then try conjuring with the changes the spirit suggests and see how effective they are. If it works well, then is the time to consider the idea of a contract.

Remember this is a long-term binding contract you would be entering into, with obligations accordingly. Also remember that you should never cede authority over yourself to a spirit. No matter how helpful the spirit is, you are not obliged to accept advice and should always consider consequences of actions suggested by a spirit. Remember the spirit is not your buddy and do not fall into the trap of starting to treat it as such and blindly agreeing to what it suggests or wants. You do not want to engage with a spirit that is petty, tyrannical or domineering, and as such there should be a bit of leeway in the relationship both ways. If you perceive negativity in your spirit communications, this can be a red flag.

Contact with a contracted spirit can be across a spectrum. It can range from contact at specific agreed times at one end, to mental messages akin to telepathy from the spirit at times.¹³⁴ Before entering into a spirit contract, you should be able to distinguish between your internal dialogue and other voices in your head from spirit contact. If a contracted spirit gives you unasked for help which proves beneficial, remember to still thank it and make an offering if appropriate. However this also goes back to the point of not allowing a spirit to run your life for you.

Spirit contracts should be carefully worded, and whilst the idea of the spirit manifesting and signing it is very appealing, the reality is that the signature of the spirit is made by you, by drawing its seal with the agreement of the spirit, before signing your name. Once the contract is completed, it should be stored in a secure place, in a sealed envelope, tube or box (depending on the material).

CREATING A SPIRIT CONTRACT

The spirit contract should be written using consecrated magical ink and pen on consecrated paper or vellum.¹³⁵ Ideally it should be written in an activated magic circle when *materia magica* are being consecrated a week before the conjuration, in the same hour of the day and day of the week. It is worth having a couple of extra sheets of paper or vellum prepared, as you should start again if you make any mistakes in writing the contract. The name of the spirit and your name should be written in red ink, the rest of the contract in black ink. Once you have finished writing the contract, leave it unsigned and consecrate it ready for use.

Anoint the spirit contract with holy oil or Shekinah oil in the top middle of the page, and wave it through the incense/vaporising essential oil, saying:

¹³⁴ The latter end can have its benefits if you do have a solid relationship with a familiar spirit. E.g. the morning of the 7/7 bombings in London in 2005, as I was leaving the flat, I heard one of my spirits telling me not to go out. Normally at this time I would get an underground train to central London to go and research in the British Library. The train I would have been on was one of the vehicles that was bombed. So the spirit may well have saved my life by warning me.

¹³⁵ Be aware that writing with ink on vellum is an art, and requires practice. It is easy to smudge or blot the ink as it takes time to settle in the vellum.

*Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip me with everything good for doing his will, and may he work in me what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.*¹³⁶

HISTORICAL EXAMPLE OF A SPIRIT CONTRACT

The example below is the spirit contract for the spirit Padiel found in Sloane M 3824, a very rare example of a spirit contract.

I a Presidential Spirit by name called Padiel, residing & serving under Carnesiel a King of the Angle or Mansion of the West, at the Command of the Sovereign head of my Orders, and on my own accord, by the virtue power & force of Invocation on that behalf, do firmly & solidly bind & oblige my self by these present, Visibly to appear, in fair & decent Form, unto A:B and C:D¹³⁷ or either of them, at all times & in all places, whensoever & wheresoever, I shall of them, or either of them [be] called forth & moved thereunto; either in a Glass Receptacle¹³⁸ or otherwise out of it, as the Condition or Occasion of any matters in question or Operation shall properly or necessarily require.

And I the said Spirit Padiel, do also yet further & more especially bind & oblige myself, unto A:B & C:D or either of them as aforesaid, in by & through the truest & most especial name of my God, & by the principal head of my Orders, & by his Seal & Character & the virtue thereof, at the sight of which all Spirits in their several & respective degrees, Orders & Offices, do therein accordingly serve, honour & obey.

And chiefly by this my Seal or Character, as here under is by me affixed or inserted. And by the force and virtue of these words most powerfully in the Sophick or Magick Art, Lay, Alzym, Mura, Syron, Nalgava, Rythin, Layaganum, Layarazin, Lasai, By the content hereof, & by the virtue power & efficacy of all aforesaid, I the said Spirit Padiel do firmly & faithfully promise to appear visibly unto A:B & C:D: or either of them, in manner & form as aforesaid, & to make true

136 Heb 13:21. Note the word 'you' from the original has been replaced with 'me'; this alternatively can be replaced with 'our' if that is your preferred identity.

137 A:B and C:D are abbreviations for people's names.

138 On of the usual receptacles for receiving spirits in.

& faithful answers, unto all & every their or either of their demands & requests, speaking plainly, & to be understood of them or either of them, & also readily, willingly & effectually to fulfil, perform & accomplish, all & every such their or either of their Commandments, as at any time they or either of them shall request & enjoin me, at all times & in all places, whensoever & wheresoever I shall of them or either of them moved, or called forth to visible appearance, during their or either of their natural lives, even to the last or ultimate Survivors. In testimony whereof being commanded, I have hereunto & hereunder, affixed or inserted, my true Seal or Character, unto which I serve & bear obedience, and have always stuck close.¹³⁹

EXAMPLE OF A SPIRIT CONTRACT TEMPLATE

This is a modern example, removing the unnecessary duplication and modernising the language to a more practical and workable form. It can be stripped down further for a single use pact.

I a [rank]¹⁴⁰ Spirit of the [affiliation]¹⁴¹ by name called [name], at the Command of the Sovereign head of my Orders, and on my own accord, by the virtue power & force of Invocation on that behalf, do firmly & solidly bind & oblige myself to [conjuror's name] by these present, to appear, in fair & decent form, unto [conjuror's name] at all times & in all places, whensoever & wheresoever, I shall be called forth & moved thereunto; in a crystal¹⁴² or otherwise out of it, as the Condition or Occasion shall properly or necessarily require.

*And by this my Seal,¹⁴³ as is affixed here. And by the force and virtue of these divine names, **El Olam, Yahveh Mekoddishkem, Shaddai El Chai**, By the content hereof, & by the virtue power & efficacy of all aforesaid, I the said Spirit [name] do firmly & faithfully promise to appear visibly unto [conjuror's name] in manner & form*

139 Fo 71-71b.

140 The rank in the hierarchy the spirit belongs to where appropriate e.g. duke, baron, prince, etc.

141 This is for order and affiliation, such as planetary association, order of angels or demons, etc.

142 Replace with mirror or glass receptacle or other item if you use them rather than a crystal.

143 The seal or sigil of the spirit as found in the grimoire you are working from.

as aforesaid, & to make true & faithful answers, unto all questions, speaking plainly, & also readily, willingly & effectually to fulfil, perform & accomplish, all & every of their instructions, causing no harm to them,¹⁴⁴ their family, or any other living person or creature, and no damage to this or any other place. In testimony whereof I have assented, by my true Seal, unto which I serve & bear obedience. And for this service I will receive [agreed offering] once every [agreed period] at a place agreeable to myself and [conjurer's name]. Amen.

ENDING A SPIRIT CONTRACT OR PACT¹⁴⁵

An important consideration with spirit contracts or pacts is that they do not usually specify a time period for their duration (as a long lifespan is implied). A timeframe could be specified in the contract, but commonly this would not be known at the time of its creation. It thus makes sense to address the issue of what do you do when you want to end a spirit contract or pact, usually due to it having fulfilled the functions you required of it. As mentioned previously in this chapter (in 'Other Considerations'), the nature of contact between you and a contracted/pacted spirit may vary, and as such how you end the contract or pact may likewise also vary. What is universal is you requesting an amicable ending of the contract or pact to the spirit, stating it has fulfilled its purpose. I suggest this be done in an activated magic circle at an appropriate time with an offering of whatever has been agreed upon as the norm in your contract or pact as a gesture of appreciation. Say something like: *Oh spirit [name], our contract/pact has fulfilled the purpose for which it was created, and I wish to end it. I thank you for all your assistance, and may peace and goodwill remain between us always. Amen.* With the 'Amen' the agreement to end the pact is confirmed by both parties. The contract

144 You may wish to insert the word 'physical' before 'harm' if you are asking the spirit to accomplish tasks which require you succeeding and somebody else failing as a result, such as getting a job. Not getting the job could cause harm to the other person as you do not know their circumstances, but this is a common theme in results magic, sometimes for you to succeed others have to fail. This insertion at least ensures the person does not fail through an accident or physical injury.

145 I am grateful to Brian Alford for asking this question at my conjuration workshop and thereby prompting me to realise that this seldom discussed topic needed to be included in this book.

or pact should then be burned and the ashes collected in a bowl which the pact is burned in. At this point you may give a License to Depart if the spirit does not simply leave. The ashes should then be disposed of in a flowing waterway like a river or stream. Note you do not need to have performed the purificatory process used for conjuration to perform the ending of a contract or pact, or have a triangle or circle outside the magic circle for the spirit, as the contract or pact will have involved a period of contact making this unnecessary.

CHAPTER 13 – THE CONJURATION SEQUENCE (REVISED)

THE HUGE IMPORTANT (AND OFTEN IGNORED) PROTO-GRIMOIRE TEXT *Sepher ha-Razim*, like the Greek Magical Papyri, pre-dates the grimoire tradition by many centuries, being dated to around the fourth century CE. In it there is a quote which demonstrates a clear example of conjuration as it would be developed in the grimoires. Reference is made to making offerings in their names, using their signs and the correct timing, as well as interesting place descriptions which may be the source of the seven seats mentioned in works like *Summa Sacra Magice* a thousand years later.

The name of the first firmament is called Shamayim. Within it are encampments filled with wrath. And seven thrones are prepared there and upon them are seated overseers, and around them on all sides encampments (of angels) are stationed and are obedient to men at the time when they practice (magic), to everyone who has learned to stand and pour (libations) in their names and cite them by their signs at the period when (prayer) is heard (so as) to make a magical rite succeed.¹⁴⁶

There is also reference to the following of hierarchy in conjuration, as seen in the grimoires, demonstrating the process very clearly:

And without permission, (the angels who serve them) do not go out to engage in magical actions. (They wait) until a command comes to them from (one of) the seven overseers, the occupants of the thrones, who rule over them.¹⁴⁷

The sequence of a conjuration follows a number of steps. All the practitioners will already have bathed, prayed, performed the confession and prepared themselves and have all the required items to hand. The stages from A-J should begin at the start of the appropriate planetary hour; the aforementioned preparations are done prior to this. The conjuration of the spirit should begin in the planetary hour – it does

¹⁴⁶ Morgan, 1983:21.

¹⁴⁷ Morgan, 1983:21-22.

not matter if it runs into the next planetary hour. What matters is that it begins under the auspices of the appropriate planetary hour.¹⁴⁸

[Notes: all of the preparation will ensure physical and spiritual cleanliness, which spirits appreciate. Spirits seem to have a very highly developed sense of smell, hence their love of pleasant fragrances, and dislike of unpleasant smells, including BO!]

Before anything else, perform the License to Remain.¹⁴⁹

If indoors: Any phones in the house should be unplugged at the socket, and all mobiles switched off. Ideally turn off your television and internet router too. In fact unplug everything that is not essential to be plugged in. Disconnect the doorbell and smoke alarms temporarily for the duration of the ritual (if you live in shared housing you should notify your fellow occupants that you are doing this). This is for the dual purpose of avoiding disturbance and also because it is not unknown for electrical phenomena to occur during conjurations, so it is better to minimize the ability for this to occur.

The room or space should have the magic circle and triangle set up in the appropriate direction one-two foot from the circle, with the crystal/mirror in place inside the triangle, on a stand to raise it if required, and candles at the three corners of the triangle. If candles are being used for light, they should have already been placed inside the circle equidistant just a few centimeters inside the inner circle (e.g. four at the four directions).

If outdoors: Having developed a relationship with the spirits of the place you are working with prior to the conjuration, when you approach, make offerings which they approve of (or preferably a feast as described in Chapter 8). Recite a prayer of thanks to the genii loci as you make the offerings:

Spirit of this place, guardian of this land and its denizens, I thank you for your forbearance and permission to perform this conjuration on your land; and make these offerings in the hope of a continuing positive

148 ‘...but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours’, Mathers KoS, book 2, chapter 2.

149 See Appendix 8 for the full version of this.

engagement with you into the future. May there always be peace and fruitfulness between us.

[Notes: this should ensure the genii loci leave you undisturbed and continues your developing positive relationship with them. You are receiving their permission to work in their space, and the offerings are your payment for this, in the same way as you would pay to hire a venue to host an event in.]

Optional – if you are working outdoors then you can also set the circle in the landscape, as described in Chapter 8.

The sequence then proceeds:

A. Activate the crystal and triangle (*Praeparatio*)¹⁵⁰

The skryer anoints the crystal with blessed olive oil, so there is a thin film of oil over the crystal. This should be done from top to bottom (North to South Pole), covering the entire crystal.¹⁵¹ As this is done the skryer says:

*Open to me, my sister, my love, my dove, my perfect one;
for my head is wet with dew, my locks with the drops of the night.*¹⁵²

The conjuror places the seal of the spirit under the base the crystal is on (or base of the mirror), along with any talismans that may require charging.

150 I have listed the traditional phases of conjuration along with the appropriate section headings. These are *Consecratio Dei* (opening prayers), *Invocatio* (conjurations), *Constrictio* (reception of the spirit), *Ligatio* (binding/engaging with the spirit) and *Licentia* (license to depart). I also added another earlier phase at the beginning, *Praeparatio* (preparation) for the process of preparing the triangle and circle. It could be argued that an even earlier phase is *Consecratio* (consecration) of all the equipment and the practitioners.

151 The same process is used for a glass ball. If using a mirror anoint from the top clockwise back to the top around the edge, then from top to bottom inside so a thin film of the oil covers the whole mirror. If you are using a bowl of holy water as your skrying medium, do not put the oil in the water, but anoint the rim of the bowl clockwise with a very small amount of the oil.

152 Song of Solomon 5:2.

[Notes: this short prayer is to activate the crystal and bless it as a vessel of the Shekinah. The dove is one of the most prominent symbols of the Shekinah. If the skryer uses a mobility aid, placing the crystal on a stand that is around one metre (thirty-nine inches) high may make the anointing and skrying more practical.]

The conjuror activates the circle inside the triangle first. They should stand between the circle and the base of the triangle, facing the triangle, unless they cannot fit due to size or using a mobility aid, when the apex of the triangle should be used instead. From east to east clockwise they trace the circle in the air just above it, visualizing a burning white fire from the tip of the sword flaming around the circle. As the circle is being drawn, the conjuror says:

*Come you [spirit N] to the seat of Shamayim, wherefore I do invoke and call you, as Yahweh and the Shekinah command all the spirits to obey to increase their honour. Therefore come.*¹⁵³

When the circle is complete the white flames spread across the whole circle, so the seal and crystal/mirror are seated on a layer of white flame.

This process is repeated with the tip of the sword, beginning at the apex of the triangle and proceeding clockwise, the conjuror traces the triangle, visualizing a burning white fire moving from the tip of the sword to the triangle. For both the triangle and circle, the tip should be held so it is close but does not touches them and so does not risk ripping the material of the triangle or circle. Consecrated items have an aura (like living things) and so the aura is in contact and ensures the transmission of consecrated energy from the sword tip to the ground where the triangle (and subsequently circle) are marked. Any other practitioners present should also be visualizing during this whole procedure. The names around the triangle are then traced. However the names are traced anticlockwise (as they are for constraining rather than protecting), in the sequence Anaphexeton – Primeumatōn – Tetragrammaton. As each name is traced the conjuror should intone the name. Finally the name of Michael is traced and intoned. This is done clockwise, as it is written, and because Michael is being acknowledged

¹⁵³ This is adapted from text spoken on the second day of the construction of the circle in the *Sworn Book of Honorius*. Peterson 2016:211. The name in the text is Samaym, a corruption of Shamayim, the Hebrew word for heaven.

as the ruler of angels in a protective role. It should be possible to do all the tracing from a static position or with minimal movement if you use a mobility aid.

[Notes: anointing of the crystal with blessed olive oil makes it more easily accessible by the conjured spirit on the lower astral, effectively opening it like a doorway to communicate through. By activating the triangle you are extending its presence into the lower astral. As the lower astral lies superimposed over the physical, so too the position of the circle and triangle will match on the lower astral. This is another reason why the position of the triangle is so important, as the spirit will come from the appropriate direction to the triangle.]

In this context Shamayim is used as the name of the first heaven, that of the Moon, however this terminology is confusing as it is referring to the lower astral plane, which is governed by the Moon (the sublunar region). So for clarity, first heaven = lower astral plane in grimoire speak. So the seat of Shamayim is the location of the crystal or mirror in the triangle, to which the spirit is being called. This name for the first heaven is used in *Sepher ha-Razim*¹⁵⁴ in the fourth century CE, one of the most significant proto-grimoire texts, so there is a long history of this attribution].

B. Enter the circle, activate and prepare it

The conjuror followed by the skryer, scribe, and any others (if present) enter the circle from the north-east.¹⁵⁵ When all the practitioners are inside the magic circle, the conjurer marks the circumference of the outer band of the magic circle clockwise with the tip of the sword, seeing it burning with a white fire (the other practitioners should also be

¹⁵⁴ 'The name of the first firmament is called Shamayim'. Morgan, 1983:21.

¹⁵⁵ This is the direction I was taught. No explanation was given, I speculate it is because it is between the solidity of the earth in the north and the illuminating rays of the sun (rise) in the east. It is interesting to note that this is the one of the eight directions which does not have one of the seven seats of the spirits where spirits reside in Tartarus attributed to it, which reinforces the logic of it as the entry point.

concentrating on this). This is done anticlockwise¹⁵⁶ from East to East. Then the names in the band of the magic circle should be traced with the tip of the sword and intoned as this is done, and the pentagrams should also be traced. When these are all done, the conjuror walks around the inner edge of the circle from East to East marking the circumference of the inner band of the magic circle clockwise with the tip of the sword with the same visualisation of burning white fire, saying:

*I surround us [/myself] with the virtue of these names with which this circle is sealed.*¹⁵⁷

When this is complete, the conjuror moves round the magic circle and draws two circles in the air above the outer band of the circle with the sword, as high in the air as they comfortably can, again from East to East, saying:

*I put the Seal of Solomon over us [/me] for salvation and defence, in order that it protects us [/me] in the face of the enemy. In the name of the Father and the Son and the Holy Spirit. Amen.*¹⁵⁸

The sword is then sheathed.

[Notes: The activation of the magic circle extends its protection into the lower astral as well as the physical realm. Consecrated items have more of a 'presence' on the lower astral due to the magical charge in them. The presence of a whole collection of consecrated items in a consecrated circle is like a beacon on the lower astral, hence why other spirits are sometimes attracted to see what is going on. If you are

156 As explained in Chapter 7, Hebrew is read right to left, so you have to move anticlockwise to correctly inscribe and vibrate the Hebrew divine names in the magic circle.

157 'Ego nos [/me] circumcingo Virtute horum Nominum quibus hic Circulus est consignatus.' I prefer the Latin but have put the English in the main text to preserve the linguistic flow. Either is fine. This phrase occurs in the inside of the magic circle in *Clavis Inferni*. I am indebted to Alexander Eth for sharing his use of this with me, and have adopted it into my amended circle formation inspired by his use.

158 See the *Sworn Book of Honorius*. Peterson, 2016:243. This serves the function of giving a more three dimensional feel to the magic circle, extending it from a two-dimensional circle to a three-dimensional cylinder.

using a mobility aid and all the circumambulations of the circle are going to be a problem, another person can use the sword to do all the tracing, and join in on the vibration of names in the circle. Remember that everyone present should be joining in on the visualisations.

Whilst I previously thought that the use of visualisation in the grimoire tradition was a component I and others had added in modern times, I recently came across an intriguing reference in the SSM which may indicate that visualisation was used in the early part of the tradition! On fo.401v¹⁵⁹ we see: ‘and surround yourself with the divine light, the name of the character, and divine words, make your circle with the sword’. The phrase ‘surround yourself with divine light’ clearly sounds to me like an instruction for visualisation. Whilst acknowledging that this is speculation on my part, if this is the case, then we have restored rather than introduced visualisation as part of the tradition.]

The conjuror performs the blessing of fire¹⁶⁰ on the taper. Whilst a lighter or matches¹⁶¹ may be used to light the white wax taper, this is the preferred method of then lighting everything else. The taper should be passed to the skryer (if only two people are present)¹⁶² to hold when the conjuror is performing other tasks.

I exorcise thee, O creature of wax, by him who alone hath created all things by his Word, and by the virtue of him who is pure truth, that thou cast out from thee every phantasm, perversion, and deceit of the enemy, and may the virtue and power of God enter into thee, so that thou may give us light, and chase far from us all fear or terror. Amen.

159 This material is unpublished at the time of writing.

160 *Key of Solomon* Book 10, chapter 2.

161 Matches should be avoided when working with the celestials due to the slightly sulphurous smell they produce, which is unpleasant to them. For the same reason they may be used for the infernals, who do not find them unpleasant. Likewise the lighter should not be a zippo or other petrol filled lighter.

162 In order of preference, the person who holds the taper should be the guard, scribe, and then lastly the skryer. If working solo, a small consecrated vessel to hold the taper when not in use is a good practice. I would recommend placing this next to the east candle (for fire).

The conjuror lights the charcoal with the taper or tea light in the oil burner, and adds incense¹⁶³ to the charcoal (or oil to the water in the oil burner) and fumigates the circle from East to East, moving round the circle three times. As they do this the conjuror first recites the Incense Prayer:¹⁶⁴

*Have mercy on me O God according to Thy loving kindness, according to the multitude of Thy tender mercies. Blot out my transgressions, cleanse me from my sin, and bless both me, and these thy creatures of kinds, and increase Thy virtue, force and might in these odours, that no enemy nor vain visions, nor false delusions enter into them, but through Thy virtue, truth, and might, make them helpful to unto me/us through ✠ Jesus Christ ✠ our Lord, so be it done, Amen, fiat, Amen.*¹⁶⁵

The conjuror then adds a petition to the winds to carry the fragrance:

*Awake, north wind, and come, south wind! Blow on my garden, that its fragrance may spread everywhere.*¹⁶⁶ *Accept these offerings of breath and fragrance for your assistance.*

After this is spoken the conjuror should blow the smoke from the censer or evaporating oil/water mix, offering their breath ('of life') to the winds.¹⁶⁷

Finally the conjuror offers the fragrance to the spirits of the hierarchy being prayed to and conjured:

163 If there is a scribe or a guard present, they can add the initial incense. However during the conjuration after the spirit has arrived, the conjuror should keep the incense going unless there is a guard who should do this as part of their duties.

164 Adapted from prayer in *The Secret of Secrets*; a couple of minor word changes are the only adjustments made.

165 When making the cross do so over the rising smoke or vapour, so the fragrance is then also offered to Jesus.

166 Song of Solomon 4:16.

167 Of course after all the purification you have undergone in preparation, your breath will be at its purest.

[Archangel Name],¹⁶⁸ [Conjured Spirit Name]. *Peace conquers, service subdues, tolerance overcomes, humility nurtures harmony. Therefore I, [Name], the child of [Mother's name] and [Father's name] give my peace to you with humility. With tolerance, I bring this gift to you that you being pacified, tolerant and your complaints appeased, that you will kindly grant the petitions which by God's grace and glory I shall ask of you.*¹⁶⁹

Following the offering of the incense, the participants are suffumigated with the fragrance. The conjuror suffumigates each participant, and is then suffumigated by the skryer, in all cases being sure to bathe the lamen in the fragrance.¹⁷⁰ They say:

*Accept, O Lord, the sanctity of the scent of this fragrance, and send your heavenly virtue over us, so that we may be able to fulfil our desires, and for the high praise of your sacred name, through all ages of ages. Amen.*¹⁷¹

[Notes: the same is done using an oil burner rather than censer if you have chosen this option, except the tea light in the candle is lit with the taper rather than charcoal blocks. The asperging and censuring are simple though hugely important actions which have both symbolic and practical magical relevance. Between them they contain the balance of the four elements, used in a process of purifying the magic circle and also transmitting the intentions of the practitioners. Censing is a combination of air (incense or evaporated oil/water mix) and fire (charcoal or nightlight), the two lighter or upward moving

168 If you are performing a demonic conjuration, the name of the ruling demon king would be used here.

169 See Peterson 2016:211. This is based on the 'Blessing of the Place for the Circle' from the SBH.

170 Again emphasising and reinforcing the link between the fragrance and the conjured spirit whose sigil is on the lamen, and the hierarchical ruler if present on the lamen.

171 See Peterson 2021:163. This particular component is only found in the VRL 1115 manuscript of the *Heptameron*. If working solo, replace us/we/our with me/I/my in the self-suffumigation.

elements.¹⁷² Censing is upward moving, carrying the fragrance in the air and spreading it, unlike the containment of asperging.]

The fragrance acts as a vessel for the words of prayer and conjuration, and symbolises all the words and visualisations of the practitioners. The fragrance spreading beyond the circle also demonstrates that while the actions are taking place within the circle, the results are experienced and manifested beyond it. Indeed the spreading of the fragrance carrying the words is essential, as the fragrance is not only detectable on the lower astral, but also in other higher astral realms which co-exist in the same space, and where the different orders of spirits reside. Note that the winds serve a dual function, not only transmitting the words of conjuration carried by the fragrance to the spirit, but also then bringing the spirit back with them. Without the fragrance, the attention of the spirit is unlikely to be gained as the fragrance is the offering. The fragrance is offered to the winds and the spirits prayed to and conjured. Conjuration of a spirit is a request for its attendance and then a request for its assistance (through knowledge or completion of a task). For this reason I feel it is essential that the payment for the requests, i.e. the fragrance (and breath for the winds), is specifically named as being offered to all those spirits being named – the winds, the spirit and its hierarchical ruler. By censing the participants with the same fragrance that is offered to the winds and spirits, not only does this create an identifying link, but can also be seen as a ‘communion of fragrance’ with them, all being united in the fragrance. As a result of this key role of the fragrance, I have combined material from several sources to emphasise the importance of the fragrance offering component of the conjuration.

As with the circle activation, if using a mobility aid will make these components difficult, another person can take this role.]

The conjuror then asperges the circle in the same manner (East to East) with blessed holy water, saying:

*Out of his heart will flow rivers of living water.*¹⁷³

[Notes: as a combination of the elements of water and earth (salt or herbs), holy water represents the two heavier or downward moving

172 Both of which have the upward pointing triangle in their symbol to represent this.

173 John 7:38.

elements, which literally move downward to the floor when asperged.¹⁷⁴ Additionally the nature of the lower astral is most akin to water elementally due to its fluidity. So by asperging you are symbolically uniting the lower astral (water) and physical realm (earth) inside the magic circle as your liminal place of operation. As the solid elements, they also symbolise the physical components of the conjuration process, i.e. all the movements, gestures, etc.]

After this the conjuror lights any candles in the circle, starting in the East and moving clockwise round the circle (done after asperging to ensure no candles are put out by the water).

C) Prepare the participants

The conjuror should anoint themselves and any other practitioners with consecrated Shekinah oil,¹⁷⁵ saying each time:

May truth rest upon your head. [Anoint top of head]

May the shining lily of divine wisdom abide in you. [Anoint back of head]

Hear the dove who whispers the secret of the possible. [Anoint beneath right and left ears]

You have been anointed by the Holy One, and you have knowledge. [Anoint brow at third eye]

Your lips will utter truth. [Anoint just under the centre of the bottom lip]¹⁷⁶

[Notes: the anointing with the oil is a further reinforcement of the pleasant fragrances used, as well as emphasising the link between the practitioners and the Shekinah. If the conjuror has a mobility aid, other practitioners can kneel before them for this anointing.]

174 Hence their symbols both including the downward pointing triangle.

175 See pages 81-82 for the recipe for the Shekinah oil.

176 This anointing blessing I created draws on a number of sources including the *Wedding Hymn of the Acts of Thomas* (line 1), *Sepher Mar'ot Hazove'ot* (*Book of Mirrors*) (line 3), and John 2:20 (line 4).

The conjuror (standing in the centre of the circle) performs the blessing of the skryer, who kneels before the conjuror (the seer is kneeling so that their back is to the direction the triangle is in):¹⁷⁷

I conjure you, skryer

By the Father ✕ and Son ✕ and Holy Spirit ✕, to whose name all knees are bent and all voices proclaim Hosanna, [Anoint eyes of seer with olive oil making tiny cross on each eye]¹⁷⁸

I conjure you, by the holy Mary ✕ always virgin,

By the angels ✕ and archangels ✕, by the four seniors ✕,

And by the thousands of martyrs who stumbled in the name of Christ ✕,

And by holy John the Baptist ✕, and by all the patriarchs ✕ and prophets ✕,

And by the twelve apostles ✕, and by the four evangelists ✕,

And by the seventy disciples ✕, and by all the saints who are holy men ✕ and holy women ✕,

And by all the powers of almighty God ✕, celestial, terrestrial, and infernal, so that whatever you see, you see truly through the power and grace of almighty God ✕.

The skryer then turns round to face the crystal and makes themselves comfortable for the communication.

[Notes: the crosses are made in front of the skryer by the conjuror, not on them.]

177 Taken from a divination in the *Munich Handbook of Necromancy*, with a minor adaption replacing boy with skryer. The translation from the Latin and adaptation of the flow are my own. I have omitted a phrase at the end as it pertained to discovering a murder and is not appropriate here. The anointing of the eyes with holy anointing oil as an aid to spirit vision is given in *De Nigromancia*. Although called a conjuration, this is more of a blessing.

178 Olive oil is used to reduce risk of eye pain, but more significantly, because it establishes a sympathetic link with the crystal or mirror which has been anointed with the same consecrated olive oil.

D) Perform preparatory prayers (*Consecrato Des*)

The conjuror, still standing in the centre of the circle, raises their eyes to heaven, opening the arms in a gesture of benediction, and recites a declaration and prayer to God:¹⁷⁹

*Let my prayer be guided like incense in your sight: the lifting up of my hands, like the evening sacrifice.*¹⁸⁰

O Almighty, Immortal, Immense, Incomprehensible, & most high God, the only Creator of heaven & Earth, who by thy word Alone, has in thine omniscience among the rest of thy Marvellous & wonderful works spread thine sublime design through the animal, vegetable, mineral, elemental, celestial and infernal realms; and have placed and appointed many Hierarchies of Sacred Celestial Angels, from thy mighty & unspeakable throne, as ministering spirits, of several names,¹⁸¹ natures, degrees, orders, & offices, residing in those Orbs, or spheres, placed one above the Other, as the proper Mansions of those Blessed Angels or Mediums or superior Messengers, of Divine Grace, Light & mercy, & amongst the Sons of men; from the beginning of time, as well as all Infernal and sub-lunar spirits both Aerial, Terrestrial and Elemental from the Superior to the Inferior, in their several & Respective Palaces, Mansions, Camps, orders & offices, to serve before thee & obey thy Commandments and Most High Commands, as in thy Divine will & pleasure, in the unity of the blessed trinity is Decreed & appointed, & also by thy most Gracious & Merciful permission to Minister unto & Illuminate the Understanding of thy servants the sons of men, by their frequent Appearance, Verbal Converse, friendly Community, Angelical Wisdom or other spiritual Instincts, Continually from time to time, & at all times Directing, instructing, & inspiring them, in all true Science & Sapience, & also to fulfil thy Divine will & Good pleasure therein, to all such of thy humble & true servants, whom thou art graciously pleased to show forth thy bountiful Mercies.

179 I have replaced the prayer given previously with this longer more all-encompassing prayer I created. This prayer is based on one found in Skinner & Rankine, 2005:138-141. It comprises about sixty-percent of that prayer, with phrases and lines removed, and a number of additions made by me to expand the scope of the prayer to cover all spirits.

180 Psalm 140:2. The arms are by the sides, with the forearms raised to around 45° and the palms open.

181 Note the implication that spirits have more than one name, i.e. a public name, a private name for personal communication which may be given to the conjuror, and a secret name known only to God and the Shekinah.

We thy servants unworthy of the Least of thy blessings, yet with an assured Confidence of thy heavenly benignities, Do in thy holy fear, humbly prostrate our spirits before thy Almighty presence, at the Sacred feet of thy fatherly Goodness & Clemency, in all Contrition of heart and Earnestness of spirit, humbly beseeching thine omnipotent Majesty, to have Mercy pity & Compassion upon us, & to pardon all our sins & offences, that we have Committed against thee; And in thine Infinite Mercy, Graciously to Dignify us with Celestial Dignity, by the power of thy holy spirit, & grant that these thy glorious Messengers of Divine Grace from the Superior to the Inferior, Residing & bearing office in Each Respective Orb or Sphere of Heaven and Hierarchy, as well as all Infernal and sub-lunar spirits both Aerial, Terrestrial and Elemental from the Superior to the Inferior, in general & particular and also all others, thy benevolent Messengers Spirits of Light, & Residing in the Orbicular Spheres, Orders, Palaces, Mansions, Camps, Divisions & the Heavens by thy Divine Goodness & permission, & at our humble Request, Invitations & Invocations, may Move, Descend & appear, to us in this Crystal Stone,¹⁸² which we shall Call, as being Convenient for the Receiving of all Angelical & Spiritual presences, in their appearances, & so for that purpose set here before us.

The which we beseech thee Lord to bless & to Dignify,¹⁸³ first with thy omnipotent Confirmation, & Secondly by the influence of the Angelical Confirmations, by them Conveyed therefore & Conjoined thereunto, & also by their splendour & presence in action, & that in & through the same they may transmit their Luminous Rays, or true & Real presence in appearance to the Sight of our Eyes, & their Voices to our Ears, that we may plainly & Visibly see them, & audibly hear them speak unto us, or otherwise to Appear out of them, or beside them Visibly to be seen, & audibly to be heard by us, as shall please thy Divine will, & as shall best or most befit or benefit, & Comfort, and our Convenience in these actions, occasions, Inquisitions, Matters or things.

That we thus humbly beseech thee to give & grant unto us & all things else that shall be necessary for us, which Great benefits, thou has been pleased Mercifully heretofore to Emit, & give to our Ancestors & forefathers, and also Lately to Such of thy Servants, as we have humbly, faithfully, Unfeignedly, & obediently besought thee for true wisdom, by divine Inspiration & instruction, which they have fully Enjoyed by the Ministry of thy Sacred Angels and other

182 Replace 'Crystal Stone' with 'Mirror' or 'Glass' or 'Bowl' if using them as the skrying tool.

183 At this point the conjuror should point to the crystal or other skrying tool while reciting this paragraph as it is a request for further blessing of the tool for clear vision.

spirits Infernal and sub-lunar spirits both Aerial, Terrestrial and Elemental residing under your Majesty and Grace.

This is then followed by a prayer to the Shekinah:¹⁸⁴

Come, true light. Come, life eternal. Come, hidden mystery. Come, treasure without name. Come, reality beyond all words. Come, Wisdom beyond all understanding. Come, rejoicing without end. Come, light that knows no evening. Come, tree of life. Come, unfailing expectation of the saved. Come, the raising of the fallen. Come, the resurrection of the dead. Come, all-powerful, for unceasingly you create, refashion and change all things by your will alone. Come, invisible, whom none may touch and handle. Come, for your Name fills our hearts with longing and is ever on our lips; yet who you are and what your nature is, we cannot say or know. Come, eternal joy. Come, unfading garland. Come, purple vesture of our great God and King. Come, belt of crystal set with precious stones. Come, sandal that none dares to touch. Come, royal robe and right hand of true sovereignty. Come, for you are yourself the desire that is within me, and you have caused me to long after you, the wholly inaccessible. Come, my breath and my life. Come, the consolation of my humble soul. Come, my joy, my glory, my endless delight.

The skryer (if present) continues the prayer:

I give you thanks, for you have become one with me, filling me with your divine light in a union without confusion.¹⁸⁵ Unchanging and unaltered, you have yet become all in all to me: food inexplicable, freely bestowed, ever nourishing my soul; a fountain springing up within my heart, a garment of light consuming the

¹⁸⁴ This piece is based on *An Invocation to the Holy Spirit by St. Symeon* (949-1022 CE). I have made a few minor changes and removed a few lines and added in some titles of the Shekinah, but it is largely the same. I have also split it into two sections, the first part spoken by the conjuror and the second by the skryer (if they are separate people). I am indebted to Sef Salem for this suggestion, which fits perfectly and emphasises the receptive nature of the skryer to the Shekinah's wisdom and power, and their role in engaging with the conjured spirit.

¹⁸⁵ The Shekinah is seen as being both the Cosmic or Heavenly Shekinah, bride of God, and also the Earthly Shekinah or World Soul. Every soul is said to contain a fragment of her light, or divine spark, hence the 'divine light in a union without confusion', as the skryer (and others present) experience the union of the Cosmic Shekinah without and the shard of the Earthly Shekinah within.

demons, purification that washes me clean through the immortal and holy tears that are granted at your coming to all whom you visit. I give you thanks, for to me you are a light that knows no evening, a sun that never sets. You cannot remain hidden, for you fill all things with your glory. You never hide yourself from anyone, but we are always hiding from you, not wishing to come near you. For where could you hide yourself, since you have no place in which to take your rest? Or why should you hide, since you turn away from no one and are afraid of none? Pitch your tent within me, gracious Shekinah; take up your dwelling in me now and remain in your servant unceasingly, inseparably, to the end. At my departure from this life and afterwards, may I be found in you and reign with you. Stay with me, Shekinah, do not leave me alone. My enemies, who seek always to devour my soul, when they find you dwelling in me, will be put to flight; they will have no power at all against me, when they see you, who are more powerful than all, lodging in the house of my humble soul. You did not forget me, Shekinah, when I was in the world and sunk in ignorance, but you chose me and separated me from the world and set me in the presence of your glory. Keep me constant and unshaken in the interior dwelling-place that you have made within me, though dead, I live when I gaze upon you; possessing you, though poor, I am forever rich, wealthier than any ruler. Eating and drinking you, clothing myself in you from day to day, I shall be filled with blessings and delight beyond all telling. For you are every blessing and all splendour and joy, and to you is due glory, to the Holy, Consubstantial and Life-giving Trinity, worshipped and confessed by all the faithful and adored in Father, Son and Holy Spirit, now and ever and to the ages of ages. Amen.

E) Hierarchical prayers (*Invocatio*)

The conjuror next faces the direction of the triangle and recites a prayer to the appropriate planetary archangel/demon king if appropriate for the spirit. (See Appendixes 2 and 3 for these prayers). This prayer is not for conjuration, it is acknowledging their power and place in the spirit hierarchy, and as such nothing needs to be said to them here. For archangels, as the prayer is spoken the seal of the archangel on the reverse of the lamen (if appropriate) should be visualized glowing with white light for everybody present.

F) Conjuration of the Winds

The conjuror first unsheathes the sword. Starting in the north, the conjuror walks slowly around the circle seven times clockwise, ending

in the north. If they complete the seven circuits before the conjuration is complete, they should continue round the circle to the direction of the triangle and finish it facing the direction the spirit is being called from. Before they start to move they declare:

I conjure you the winds of every part of the world, I call to action and command you:

[N] **Saathan, Maymona, Zeab, Mexythura, Altybany, Alphlas,**

Start to walk very slowly to the east,

[E] **Abnalazart, Behemoth, Baxatau, Chahatus, Caudones, Yarabal,**

Walk very slowly to the southeast,

[SE] **Roya, Haryth, Yesse, Ryon, Nesaph, Naadop,**

Walk very slowly to the south,

[S] **Abnazart, Hatrahurbyabylis, Yaconablabur, Carmeal, Junyal, Proathophas,**

Walk very slowly to the southwest

[SW] **Abnalazafar, Cambores, Trachatat, Nassar, Naassah,**

Walk very slowly to the west,

[W] **Amnalasfar, Hebethel, Amocab, Oylol, Mylalu, Abuaba,**

Walk very slowly to the northwest

[NW] **Abnalaamar, Zobha, Drahas, Palas, Sambas;**¹⁸⁶

Continue walking slowly around the circle clockwise, gradually speeding up with each circuit, continuing:

You winds who move over the earth and under the earth, across the waters and through the heavens, bring with you the spirit (N) whether they be celestial, terrestrial or infernal, of whirling air or dancing fire, of living water or generative earth, to be seated in the locus of our realms.¹⁸⁷ By these holy and powerful names I bind and enjoin upon you, that they may come and fulfil my will, that is, that you cause such a spirit (N) to come to me with truth and meekness, obedient and acting fearlessly, without deception and without harm. This is what I command

186 All the winds should be named in the first circumambulation. If it is possible and practical, having a window open a bit for the wind to enter physically can be done. Some magicians have reported the wind entering through an open window at this point when the winds are conjured, and then stopping after the conjuration.

187 The beginning of this paragraph to here was added following instruction from the planetary intelligence Johphiel during a conjuration.

you, that you have and now send and push them to me by force or free will by these divine names: Buzyn, Brazyn, Amybrazy, Amythozonya, Thethebar, Acythomayl, Elohyim, Lahoch, Lachum, Egge, Anarth, Pheatar, Genetath, Otagya, Suehan, Flegeth, Lyeustre, Isteryn, Getach, Theheuhba, Achypothe, Cythoesgeth, Anos, Byhab, Mynha, Ynacty, Dysdyan, Ansathan, Eloy, Alcinael, Athymyzyel, Gutha, Veath, Permanhe, Madya, Ghyla, Deusyd, Azamyel, Anoth, Sethagly, Oyha, Cynan, Negarcynas, Pleursethas, Thenar, Abynya, Pethyoth, Sceo, Ceth, Adynon, Byanon, Gyagiagra, Gramynon, Thelamy, Cachymaxy, Rechynaya, Adynal, Seganta, Oyalatya, Naatya, Ysmarya, Carya, Rethya, Ylya, Casylya, Cyganya, Bealya, Northerya, Ramya, Zoz, Zony, Azya, Zaha, Thahagya, Sagalyabane, Canya, Bachaya, Amamy, Ananyha, Cah, Cayya, Jacubalya, Sebalsarya, Gordeya, Jamereya, Petogoely, Usahat, Vathana, Caneleya, Sendudhe, Hedossya, Vadelaza, Zaddya, Zaddia, Zenthalya.

[Notes: All the winds are called to bring the spirit, as although the spirit approaches the circle to the locus of the triangle from its preferred direction, it still has to travel from anywhere in the world to its final approach. Hence any of them may be the one that carries the spirit to you. When vibrating (or singing¹⁸⁸ as one magician was moved to) the string of divine names you may experience a tangible feeling of the building of magical momentum. I experienced this and others have also reported it, and there is definitely a very strong energetic impulse in the string of divine names. This impulse is felt from reading or reciting the names, and as it is a complex sequence, reading the conjuration as you circumambulate slowly is recommended.

If the conjuror uses a mobility aid, this could prove challenging and they may find it easier to turn slowly on the spot for the names of the winds, and continue the rest of the conjuration facing north, ending with the final name in the direction of the conjuration.]

188 In the *Cambridge Book of Magic* ('A general rule for the working of necromancy') it states in the magic circle construction: 'Take the sword or the hallowed chalk and draw the outermost circle, and round about sing of this wise while thou drawest the circle.' Singing divine names or conjurations is fine, if you can achieve the same focus and level of delivery you would using your clear ritual voice.

G) Perform conjuration of the spirit and engage

Facing the direction of the triangle and crystal/mirror, the conjuror recites the conjuration of the spirit (see Appendix 2 for the conjurations). It is important to be aware that you may need to repeat the conjuration several times. If the spirit does not attend after the first recitation of the conjuration, wait a few minutes, and repeat it.¹⁸⁹ The conjuration should be spoken in a clear, firm and steady voice.

[Notes: as an analogy, consider you were in a forest and heard somebody shouting for help, first you would listen and get an idea of the direction the shouting was coming from and you could then start to move towards the shouting, which would need to continue for you to home in on it. Also participants should be paying attention to their environment for subtle signs of spirit presence outside the circle like temperature or pressure changes, unexplained smells or noises, sparks or flashes of light, etc.]

H) Testing and welcoming the spirit (*Constrictio*)

When the skryer confirms spirit contact,¹⁹⁰ the conjuror should test the spirit. Conjuration can draw the attention of other spirits as well as the one you are seeking to connect with, who are not necessarily friendly.

The conjuror asks:

189 Some grimoires have a sequence of more than one conjuration. In that instance if they are being added into this structure, leave a few minutes (three to five depending on preference) before moving on to the next conjuration in the sequence.

190 This may often appear with a vision as the clearing of mist or a parting of a veil. Other common visions are of sparkles or stars in the crystal or mirror. Sounds that the skryer may hear psychically to indicate the arrival of the spirit include buzzing (like bees), humming, and the faint sound of bells. External signs of presence can include a change in temperature (usually a drop of a few degrees, can also rise though), feeling of a change in barometric pressure, candles flickering with no breeze if indoors, unexplained breezes, hairs on the back of the neck going up, random unexplainable sounds, things falling over. Another important consideration is that the skryer may see the spirit on a background, which should be recorded as well as the description of the spirit. Images in the background may be relevant to the spirit and give insights into its nature, appropriate symbols, offerings, etc.

Are you the same [Spirit type], whom we have moved & called forth to visible appearance here before us at this time, known by the name (N)?

If the spirit does not answer, repeat the question. If it says yes, ask it to affirm its identity by proclaiming the divine names Jahveh, Adonay, Eheieh and Agla¹⁹¹ and its own name. If the spirit refuses, or changes form on saying the names, it is not the spirit you want. At this point you may feel it is appropriate to do a banishing, and restart from the first prayer to God.

If the spirit confirms its identity, the conjuror should welcome it, adding incense to the censer or oil to the burner as a further offering to the spirit, saying:

Welcome [spirit] by the light of the Highest, we¹⁹² thank you for your attendance and ask for your assistance in this rite in the name of our Lord God, whose name be glorified both now and forever. Amen.¹⁹³

With a positive contact, the sword can be sheathed again.

I) Engage with the Spirit

From the wording of the conjuration it is phrased so that if the spirit is busy it will send one of its servant spirits to act in its place. If this is the case the spirit is likely to identify itself as a servant of the conjured spirit, and should be asked for its name and still tested as above. You should also at this point carry out the procedure mentioned on pages 118-119 (regarding familiar spirits) to ensure you have the correct seal for the spirit.

The conjuror asks the questions prepared beforehand. Even if you have memorized the question list, I recommend writing the question

191 If using a different magic circle with other divine names, all of the divine names used in the circle should be recited by the spirit.

192 Or 'I' if working solo and that is your preference.

193 Based on the welcome in *Janua Magica Reserata*. Skinner & Rankine, 2005:126.

at the top of each blank page¹⁹⁴ for writing the answers on beforehand. Before asking the first question, record the appearance of the spirit in as much detail as you can, i.e. is it in human, animal or mixed form, skin colour(s), etc. If in human or mixed animal-human form, record any clothing detailing the forms and colours, as well as any items it might be wearing like jewellery or other accoutrements, and anything it might be carrying like weapons, tools, books, etc. If the spirit appears with any sort of background rather than just a blank colour or colours (which should be recorded if that is the case), write all the details you can see, including type of landscape, any plants or trees, day or night, weather, any other animals or beings present, etc. Literally everything you see in the crystal or mirror. After each question the conjuror should wait for the skryer to receive a response from the [spirit], and then to relay that response for the scribe (or conjuror if there is no scribe) to record. The questions should have been carefully considered and worded so there is no ambiguity in them. The last question should be if there is anything the [spirit] would prefer done differently for future contact, or if it can be simplified.¹⁹⁵ Also be sure to note any reactions from the spirit when it gives answers, such as it smiling, laughing or frowning. A number of grimoires state that the first conjuration is for establishing the relationship, and if you choose to do this, only ask for recommendations from the spirit of its preferences to make future contact smoother and easier.

If you request a familiar spirit from the spirit, make this the last question series, and on hearing the name the spirit gives, work out the numerical equivalent of the name based on how you think it should be transliterated. Ask the [spirit] if this is the correct numerical equivalent of the name, and if it is then you can draw the seal based on how you have transliterated the name, and ask the Intelligence if this is the correct

194 So the number of pages will be equal to the number of questions doubled plus one – a page titled spirit/background, then a blank page for each of the questions with the number and question written on it, and a blank page following each question page to give extra writing space if required.

195 Spirits may make a number of suggestions for making the next contact easier, including but not limited to: preferred fragrances, specific hand gestures, particular timings, particular locations, particular offerings (note food and drink are fine, do not offer blood or sacrifice animals), a sigil for easier contact and even a different name to use which is their private name (like having someone's ex-directory phone number), and a simplified or even different conjuration.

seal for the said spirit.¹⁹⁶ If it is not, ask what the correct numerical equivalent of the name is, check your transliteration and try again.¹⁹⁷ Also ask if the same method of contact should be used for this spirit or if there is another method or differences in how the communication should be conducted. If you receive the name of a spirit, be it a familiar you have requested, or in other circumstances (meditation, dreaming, ritual, inspiration, etc), exploring the name can often reveal insights that expand your awareness of the nature of the spirit. One way to do this is to consider the numeration of the spirit name. If its numeration is the same as one of the divine names,¹⁹⁸ it suggests a relationship, and that divine name should be included on the lamen for the spirit. Note that the most common endings for celestial spirit names are -el (AL) and -ah (AH).

If you ask the spirit to perform a task, be very precise, give it a timeframe to perform the task in, and ask it to take an oath in the name of God that it will carry out the task. (So something like: [N] *I ask that you perform this task [detail of task] in the next [timeframe] in the Name and Service of our Lord the Most High God.*) Tasks can also include requesting that the spirit charge a talisman or amulet placed under the crystal in the triangle at the beginning. A standard Solomonic technique is to write the request on parchment (or good quality paper) and use the sword to gently push the request into the triangle so the spirit can give a confirmatory sign of acceptance. Ideally the request should touch the crystal or mirror so that there is a point of physical contact to the gateway (crystal/mirror) to the spirit realm, though this may be

196 'It is also Concluded & Certainly Affirmed, that Every Star in the firmament hath its particular governing Intelligence, or Angelical spirit appropriate to it: with their Several & Respective Servient powers also, as a Militia under Each of them, not further to be named singly being numberless.' Skinner & Rankine, 2005:98.

197 If you intend to ask for a familiar spirit, be sure you have some paper with the appropriate planetary kamea on so you can use them to work out the seal of the spirit's name. See Appendix 1. Also, if you happen to be able to do automatic writing, you may find yourself writing the name or drawing a depiction of the spirit whilst engaging with it. See the second table in Appendix 7 which gives the numerical differences you will encounter based on alternative transliterations.

198 The same can be done if the numeration is equal to the total of two divine names, with both names added to the lamen. E.g. if the spirit name added to 197, you could add the names of Eloah and Adonai Melek, 42+155. See Appendix 5 for more details of names.

problematic if the crystal/mirror is on a stand. Although it is suggested in a grimoire that the spirit should impress its seal on the request sheet, I have not heard of this happening, though any subsequent mark on the paper would be an acknowledgement. It is likely that the spirit will confirm acceptance to the skryer, and be aware there may be sudden environmental shifts as described previously at this time (temperature/pressure changes, sudden fragrance, flash of light, etc).

J) Give License to Depart and end rite (*Licentia*)

The conjuror then gives the license to depart.¹⁹⁹

*O thou Spirit N: because you have very diligently answered our demands, & were very willing to come at our (first) Call, We do here Licence you and any other spirits present to depart to your proper place, without doing any harm, injury or danger to Man or Beast or place (depart I say) & be ever ready to come at our Call, being conjured by the sacred rites of magic, We charge thee to depart peaceably & quietly, and the Peace of God be ever continued between us & thee. Amen.*²⁰⁰

As the 'Amen' at the end is spoken, the white fire of the circles and triangle should all be seen fading away to nothing.

All hug each other and say: *May your light never fade.*²⁰¹

[Notes: the light referred to is that of the soul. This declaration emphasises the fellowship of those present and reminds us of the purpose of our magical work.]

All should then, in silence (to avoid cross-contamination of perceptions), record any impressions and feelings they had, phenomena they experienced, etc., during the rite. If the conjuror and others feel satisfied the spirit has left and there are no other presences, the magic circle may be opened and all depart. If anyone present feels at all uneasy or uncertain at this point, perform a banishing before opening the circle.

¹⁹⁹ I amended this license so it includes any other spirits attracted.

²⁰⁰ Adapted from license to depart in *Book of Treasure Spirits*. Rankine, 2009:80.

²⁰¹ This is optional. It is not found in any grimoire, and was given to me by a spirit during conjuration as an addition to the sequence. If you are working solitary, say 'May my light never fade'.

All tools should be replaced in their consecrated silks. Any materia magica items to be disposed of should be gathered together (e.g. charcoal ash, unused holy water, candle stumps, used tealights) for subsequent disposal. Biodegradable items can be disposed of in a local running water source (stream, river, etc.), and non-biodegradable items should be gathered together in a bag and put in a bin (recyclable items can be disposed of at your local recycling centre/bins). If you laid a spirit feast, remember to gather up all the cutlery, china, glasses, tablecloth and furniture (if used), leaving the food for local wildlife and libating any liquids to the ground.

As all the participants are likely to be hungry, and may be tired or hyped, they should now eat and drink to help return themselves to a more normal state. Any swords and bladed weapons should be cleaned (see Chapter 14).

CHAPTER 14 – WHAT TO DO AFTER THE FIRST SUCCESSFUL CONJURATION

ALTHOUGH A FIRST SUCCESSFUL CONJURATION CAN PRODUCE FEELINGS OF elation and change your worldview as you are now operating from proof not faith, do not go public about it. It is natural to feel a sense of satisfaction and joy, even pleasure or jubilation following a successful conjuration, but this should not result in a desire to broadcast the fact online or virtue signal or boast. Whilst you may want to share your delight and excitement, remember that magical operations should not be discussed during their timeframe, so if you set a spirit a task, definitely not within the timeframe of the task. You do not want to risk external factors affecting the success of the task. Also, as a rule this is a time for assimilation and moving forward, not for publishing information about your conjuration or images of the altar on the internet or social media. Your magical work is your own business, it should not be public knowledge.

It may not be foremost in your mind, but after use, you should clean your sword and any other bladed weapons. A Japanese sword-cleaning kit is possibly the best way to do this. You can buy one and consecrate the items in it. If you use the sword for outdoor conjuration it will be exposed to moisture, and can also be indoors. As such it is important to keep it clean so the blade does not rust. Also it should be stressed that swords and knives should be sharp, so they can if needed cleave through the air. They are weapons and should not be blunt (as some authors and people suggest), as this is reducing their effectiveness. Symbolically if a sword or black-handled knife represents your will, the last thing you should be doing is blunting it.

Robes and any other ritual clothing should be hand washed, and not using chemical soaps or detergents. An unscented natural soap bar will not fragrance the robe or add any allergens (you can check the ingredients before purchase). Also robes should be left to dry naturally and not dried in a clothes drier.

All used materia magica like charcoal blocks, incense ash and partial candles should be disposed of appropriately. Appropriate disposal is usually burial at a crossroads or isolated spot, checking of course that the candles are biodegradable. If they are not then consider recycling or making a rubbish bag and putting it in a bin away from your home. Used tea lights can be put in the recycling.

Be sure to keep a dream diary during the preparation period and after the conjuration (if you do not already) to record any dreams you remember, and when you do also note any significant timings (astrological, planetary, etc). They may have nothing to do with the conjuration, but they might. If you have used a dream charm, you can store it in silk if you think you might use it again in the future, as you would for lamens and seals (particularly if they have been used for successful conjuration).. Any such items you feel you will no longer need, or want to make fresh next time, then ritually burn them at an appropriate time (matching the hour of the day and day of the week they were created), and dispose of the ashes as mentioned above at a crossroads or in the wilds.

There can be a temptation after a first successful conjuration to want to do it again as soon as possible. Conjurations require a lot of time, energy and preparation, and should be done for a serious result that it is not easy to achieve through other means, so do not be in a rush to immediately perform another conjuration. Let everything settle for at least a month or two first before you start considering more conjurations. Conjuraton is not a crutch and should not be an addiction. It is a serious magical practice to achieve specific tasks or knowledge.

CHAPTER 15 – TIPS & REMINDERS

THIS CHAPTER CONTAINS A COMBINATION OF POINTS MADE IN THIS BOOK and Volume 1, *Claves Intelligentarium*, that I feel are important to re-emphasise. It is also a sort of FAQ of points I am often asked, or see asked online frequently.

1. Remember it is what we do in our lives outside the circle that enables success inside the circle. Living your life well helps attract the spirits by showing your worthiness.
2. Remember my template is not an absolute; it can be adapted, and should be adapted if you are working a particular grimoire which has its own magic circle or specific item consecrations, which should then be used. Additionally if you wish to add other components that work for you to it, or take components and incorporate them in your own way of doing things, you should.
3. However, I strongly recommend avoiding using traditional incense recipes which contain powdered minerals and/or animal body parts like blood, bones, brains, feathers, etc. Not only do these smell foul, which does not attract the spirits, but there may also be a risk of toxicity which could be very problematic in closed spaces. If there is no obvious substitution incense or fragrance, then frankincense is a great general use substitute.²⁰²
4. Always test the spirit that communicates with you after your conjuration. Remember the gateway image given in spirit catalogues (e.g. the *Ars Goetia* says it will be in this form) is not an absolute, it is the way they appeared to the author of that grimoire. What is vital is that the spirit recites the divine names around your circle to prove its veracity.
5. If the spirit informs you it is a minion of the one you summoned sent in its place, test it in the same manner. Also consider asking the spirit if it has a minion better suited to the task to fulfil your request, as there may be specialists perfect for the task in their hierarchy.

²⁰² Personally I prefer and recommend using a single resin or oil for the fragrance – they burn with a constant, pure, and clean fragrance.

6. If you are seeking information, always have your list of questions carefully prepared and precisely worded. If you are working solo, these questions should be memorised to avoid distraction during the spirit engagement.
7. When you first conjure a spirit, always ask if there is anything you can do to make the process easier/more effective in future (e.g. preferred times, preferred fragrance, specific offerings, private name and seal, etc.).
8. Some grimoires suggest just binding²⁰³ the spirit on first conjuration and not asking for anything. This is an option and is up to the conjuror at the time. Be mindful that you will then need to go through the whole process again to get your information/task fulfilled (with possibly some reduction in the process if advised of changes by the spirit).
9. Spirits are not intangible humans, so do not treat them as such. We do not know their motivations or behaviours, and should not project human characteristics on them. Treat them with respect and be sure you keep any agreements you make; you must always keep your word.
10. Spirits are not like Pokemon cards, you do not need to collect the whole set! This is not normal practice in the grimoires.²⁰⁴ It is far more effective to work with spirits which are specific to the required purposes and develop relationships with them. Each relationship with a spirit requires effort, so do not over-extend yourself.
11. The same is true of grimoires; it is not a competition to try and work through dozens of different grimoires to try and prove anything. If you find a grimoire that works well for you, it is fine to stick with it unless you find something better for you.
12. Everything in your magic circle should be consecrated, and everyone present should have performed the whole purificatory process. Failure to do so can seriously affect the momentum and chance of successful conjuration.

203 The word binding here has implications which can be misleading. Binding is also used as a term for troublesome or recalcitrant spirits and using harsh discipline to deal with them. In this context it might be more appropriate to use the term connecting, as you are establishing the connection for future engagement.

204 The exception being the *Abramelin* for making all the demons subservient, but that is part of the six/eighteen month sequence.

13. As a general guide, tools are reusable, materia is not. To qualify, you do not need a different sword,²⁰⁵ robe,²⁰⁶ etc for each different grimoire you work. Materia such as holy water should be made fresh for each conjuration, at the start of the purificatory period.²⁰⁷ The same applies for incense, unless it was made appropriately for the same spirit previously. Holy or Shekinah oil is an exception and can be used for subsequent conjurations.
14. Wands are a permanent item which vary a lot between grimoires and may need to be made fresh for different grimoires. Whilst hazel is the most common wood, others like ebony, laurel and many others are also seen (for more see this page on Joseph Peterson's invaluable website: <<https://www.esotericarchives.com/wands/index.html>>).
15. The absence of items in a grimoire does not automatically mean they were not used. In the *Arbatel* although most tools are not mentioned, that does not mean they should not be used. In the *Nine Keys*, although the magic circle is not mentioned, it does not mean you should not have one – you should always have one!
16. If it is not specifically stated, Sunday is the default day for performing consecrations.
17. Conjurations are always performed during the waxing Moon (unless it is a real emergency).
18. For planetary spirits it is always preferable to use the appropriate planetary hour and day for conjuration, but in a pinch if it is not practical to work on the planetary day, remember planetary hours trump planetary days.
19. Solar spirits are usually conjured during daylight hours (when the Sun is in the sky), and lunar spirits at night when the Moon is out. Other planetary spirits may be conjured during day or night, though the common preference for many has been night due to practicality. Some spirits have specific timings given in the grimoire they are conjured from – these take precedence over any planetary timings.
20. Momentum can start being generated at the planning stage and build up all the way through to the purification stage when it steps

205 For the sword you might want to consider painting (red, the colour used in grimoires) rather than etching any divine names on the blade, so they can be removed and replaced if needed.

206 Unless there is a rare specification of a non-white robe, for example.

207 Materia like holy water should not be left sitting on a shelf in a dark cupboard for months!

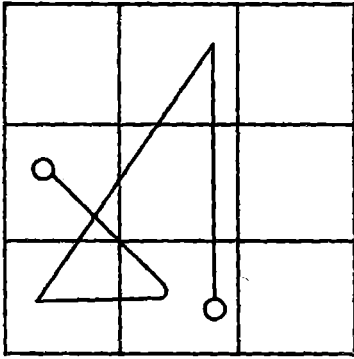
up further. In computer programming there is an acronym GIGO (garbage in, garbage out). For conjuration this could be MISO (momentum in, spirit out).

21. Success is never guaranteed. Do not get disheartened if the spirit does not arrive, there may be a reason for this that you are not aware of.
22. Even if you think nothing turned up, always do the License to Depart at the end of the conjuration. If there is the slightest feeling of unease in any of the practitioners, banish as well.
23. Conjurations, prayers and consecrations are always spoken aloud.
24. Ninety-percent of the time there is a simpler solution like making a pentacle, which requires far less time and effort. Conjuration is for when you need to do conjuration!
25. Never discuss ongoing magical operations. Silence is golden for many reasons.

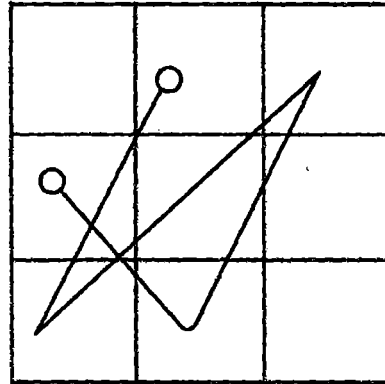
APPENDIX I – SIGILS FOR SPIRITUAL CREATURES

The sigils for the planetary spiritual creatures are given drawn on their kameas. For the angels I have also included the most commonly used sigils for the planetary angels from the grimoires, which are those found in the *Sworn Book of Honorius*. The sigils for the Planetary Spirits are given corrected from Agrippa, as with the sigils for the Planetary Intelligences (first published in *Claves Intelligentarium* and also included here). To my knowledge the sigils for the planetary archangels drawn on their appropriate kameas have also not been previously published.

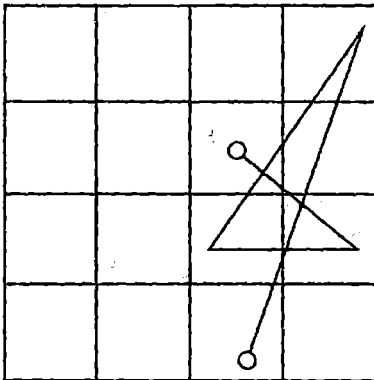
PLANETARY ARCHANGELS



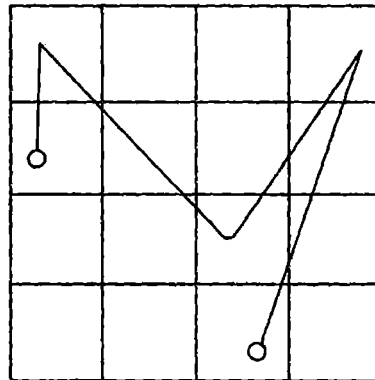
CASSIEL - SATURN



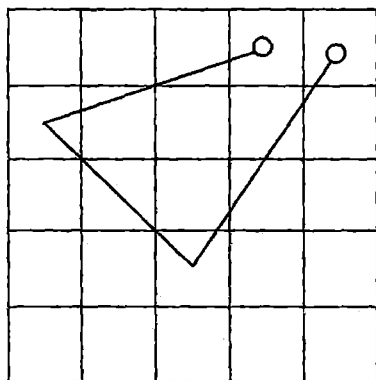
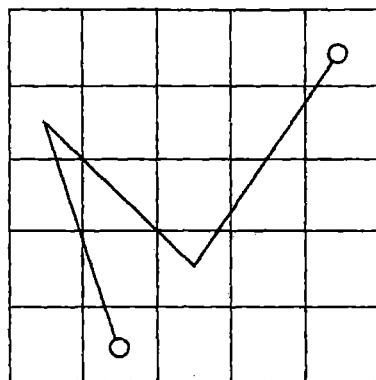
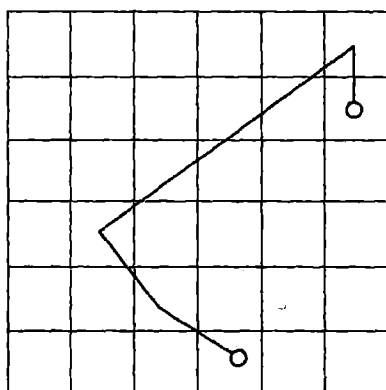
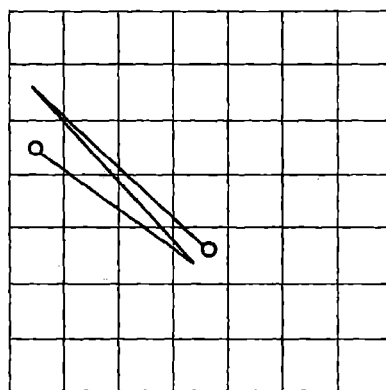
TZAPHKIEL - SATURN

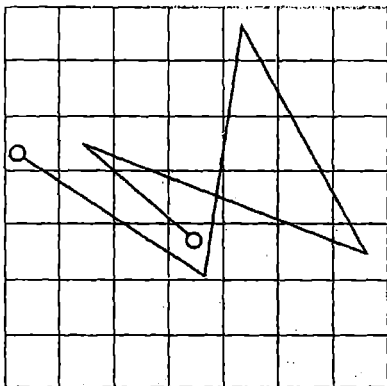


SACHIEL - JUPITER

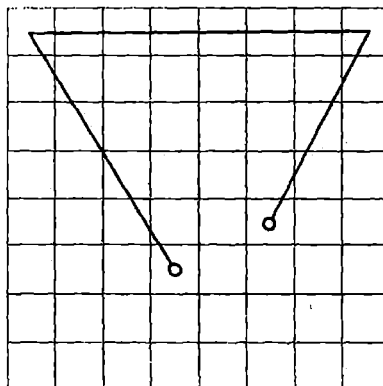


TZADKIEL - JUPITER

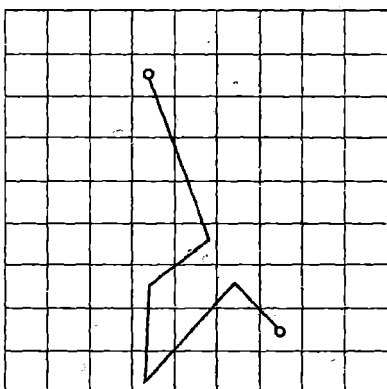
**KAMAEL - MARS****SAMAEL - MARS****MICHAEL - SUN****ANAEL - VENUS**



URIEL - VENUS



RAPHAEL - MERCURY

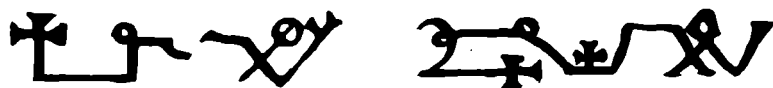


GABRIEL - MOON

PLANETARY ANGELS²⁰⁸

SATURN

JUPITER



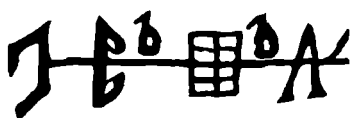
MARS

SUN



VENUS

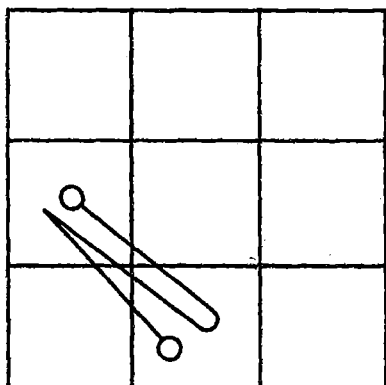
MERCURY



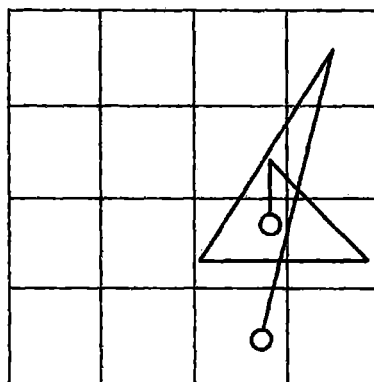
MOON

²⁰⁸ Images from Royal MS 17 Axl.ii fo.67v-70r

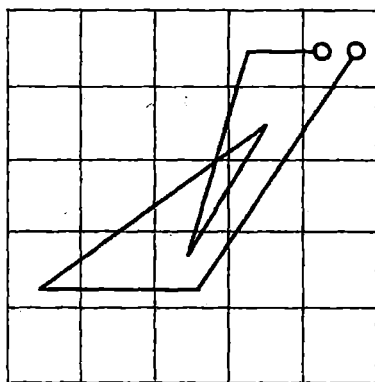
PLANETARY INTELLIGENCES



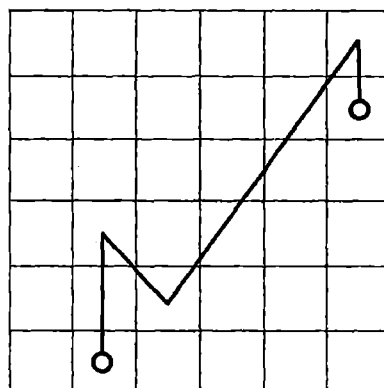
AGIEL - SATURN



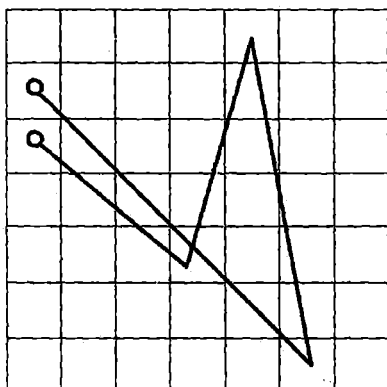
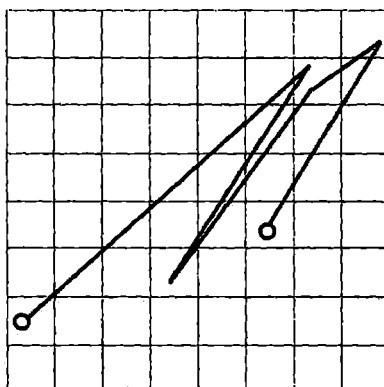
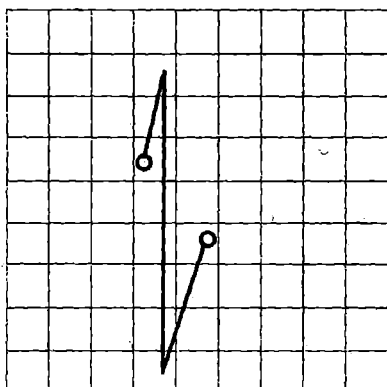
JOHPHIEL - JUPITER



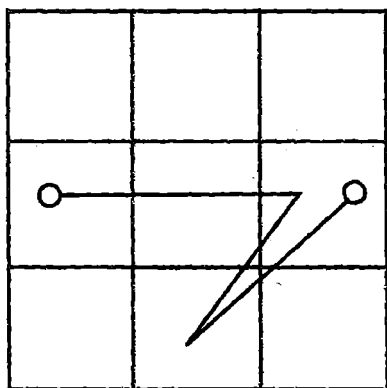
GRAPHIEL - MARS



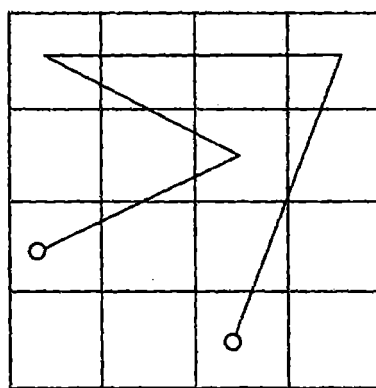
NACHIEL - SUN

**HAGIEL - VENUS****TIRIEL - MERCURY****MALCHA - MOON**

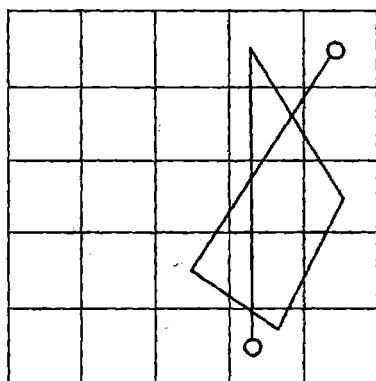
PLANETARY SPIRITS



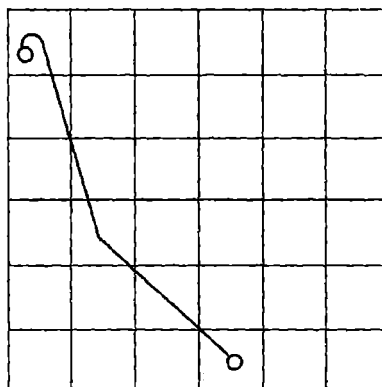
ZAZEL - SATURN



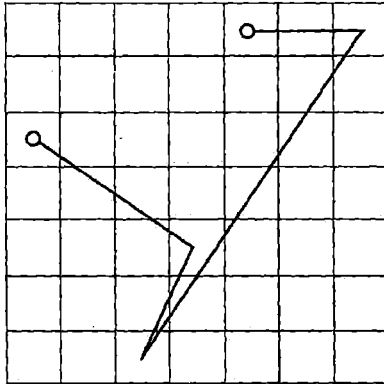
HISMAEL - JUPITER



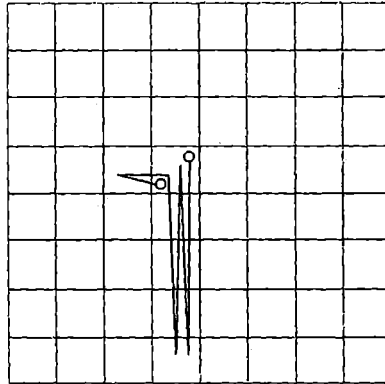
BARTZABEL - MARS



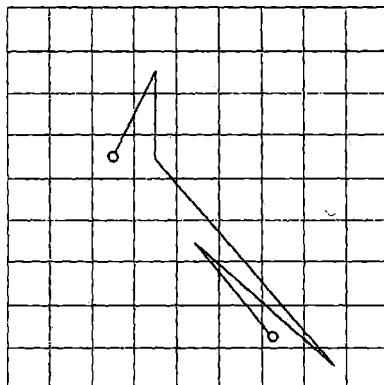
SORATH - SUN



KEDEMEL - VENUS

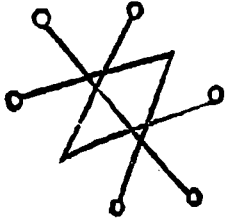


TAPHTHARTHARATH - MERCURY

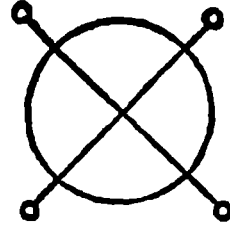


CHAMIDAI - MOON

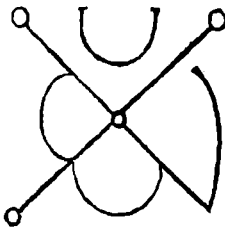
PLANETARY SEALS



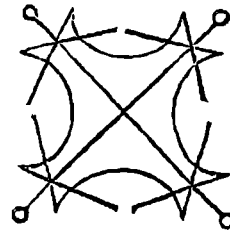
SATURN



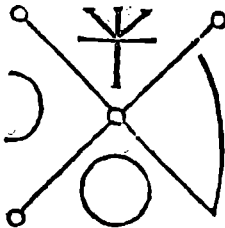
JUPITER



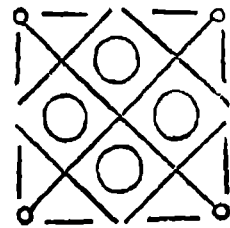
MARS



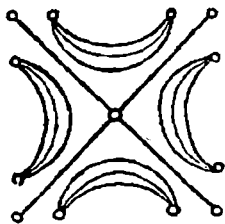
SUN



VENUS

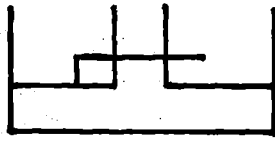


MERCURY

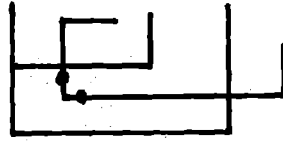


MOON

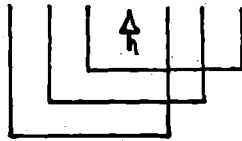
OLYMPIC SPIRITS



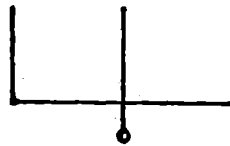
ARATRON - SATURN



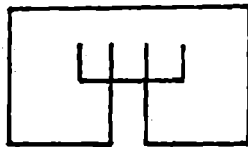
BETHOR - JUPITER



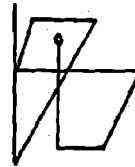
PHALEG - MARS



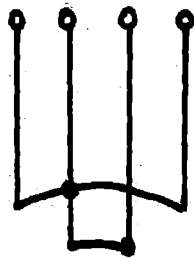
OCH - SUN



HAGITH - VENUS

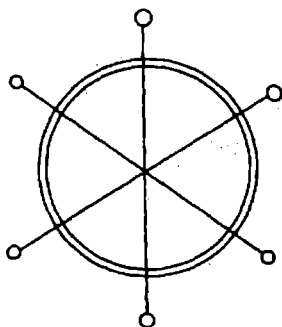


OPHIEL - MERCURY

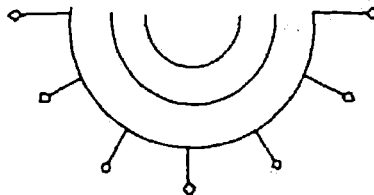


PHUL - MOON

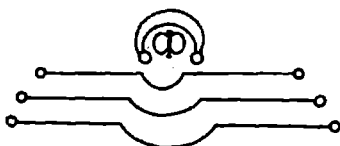
THE FOUR DEMON KINGS²⁰⁹



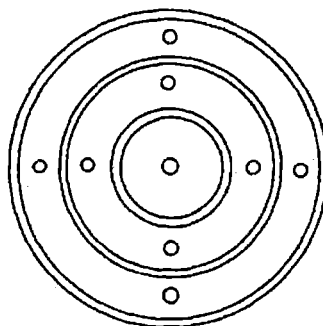
EAST - ORIENS



SOUTH - AMAYMON



WEST - PAYMON

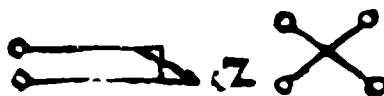


NORTH - EGYN

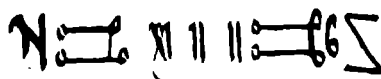
²⁰⁹ These seals for the four demon kings come from *Clavis Inferni*, one of only two grimoires I know of to give them. The other is a set of sigils in MS Plut. 89 sup. 38 of the Medici Library, which are completely different and much less attractive.

THE DEMON BISHOPS²¹⁰

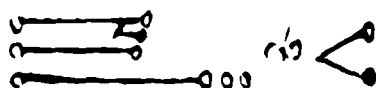
EAST - THELTRYON



SOUTH - BOYTHEON



WEST - SPERION



NORTH - MAYERION

²¹⁰ There is a lot of variety in the sets of sigils for the demon bishops in different manuscripts. I am indebted to my friend and fellow scholar Mihai Vârtejaru for supplying me with clean copies of these. I have given those from the *Cambridge Book of Magic*, which is one of the earliest sets.

THE PLANETARY KAMEAS

Note these are the kameas given by Agrippa in 3BOP that have become standardised in the grimoires. Arab grimoires have a whole complex system of kameas for each planet which hopefully somebody will produce a good work on.

SATURN - 3x3

4	9	2
3	5	7
8	1	6

Squares - 9; Row/Column/Diagonal total - 15; Square total - 45

JUPITER - 4x4

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Squares - 16; Row/Column/Diagonal total - 34; Square total - 136

MARS - 5x5

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Squares - 25; Row/Column/Diagonal total - 65; Square total - 325

SUN - 6x6

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Squares – 36; Row/Column/Diagonal total – 111; Square total - 666

VENUS- 7x7

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Squares – 49; Row/Column/Diagonal total – 175; Square total - 1225

MERCURY - 8x8

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Squares – 64; Row/Column/Diagonal total – 260; Square total - 2080

MOON - 9x9

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Squares – 81; Row/Column/Diagonal total – 369; Square total - 3321

APPENDIX 2 – CONJURATIONS

CONJURATION OF THE OLYMPIC SPIRITS

There are two conjurations to be spoken. If there is no contact after the first recitation of both, wait five minutes and repeat them both.

PRELIMINARY CONJURATION:

O' thou Almighty, Immaculate, Immortal and Incomprehensible God of Hosts, Creator of Heaven and Earth, who has spread the Heavens above the height of the Clouds, and Established the Waters upon the Earth, and appointed the Sea its Bounds, which it may not pass or exceed, and has placed the Sun, Moon, and Stars above the Air, in the Firmament of the Heavens, and who by your most excellent, Sacred, and Divine Wisdom, has placed all Creatures, both Celestial, Aerial, Terrestrial, and Infernal, to honour, obey, and glorify you in their Several & respective Orders, Offices, and Vocations; and made Man according to your own Similitude; and has ordained the whole Creation for your praise and Glory: O Lord, Illuminate my Understanding, enrich me with your Grace, fortify me with your Strength, protect me with your Shield, and Shadow me under the cover of your Celestial Wings, that the Envy, Malice, and Severity of no Person living, or any wicked Spirit, may have power to assault, hurt, or do me any injury or prejudice, but that I may vanquish and overcome all my Enemies, both private and public, visible and invisible, bodily and Ghostly. And I beseech you, O most Gracious and Heavenly Lord God, that you would by your Divine Permission, cause to appear, and Send the Olympic Spirit of the [Saturnine, Jovial, Martial, Solar, Venusian, Mercurial or Lunar] Order, [name of Olympic Spirit] who shall Inform, Instruct, show forth, and teach me those things as I shall ask & desire of him, and to be friendly to me, and do for me as for your Servant, wherein Its Office is manifest, both now, and at all times, whensoever my necessity shall require Its Aid and Assistance. Which inestimable Boon I most humbly beg at your merciful Hands, Amen.

Allow a couple of minutes, and then declare the main conjuration.

CONJURATION:

*O thou Celestial, Glorious, and Benevolent Olympic Spirit [Name]: who are Principal Governor and bearing Imperial Rule, Power and Dominion over your [Saturnine, Jovial, Martial, Solar, Venusian, Mercurial, or, Lunar] legions and provinces, I call upon you, and most earnestly urge and entreat you in and through the Divine, Efficacious and Incomprehensible Name of the Eternal and Immense God, the Creator of Heaven and Earth – **Yod Tetragrammaton**; Hereby I urgently desire you to appear; and present yourself visibly unto me in this Crystal Stone, or otherwise to resolve for me what I shall ask of you, and to fulfil my humble requests in whatsoever I shall desire, according to your Office, or else to find, or raise to come, an Angel or Spirit from your Orders, authorised to fulfil my desires and petitions, as aforesaid. Move therefore, and show yourself in Power & Presence, Open the Mysteries of your Creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.*

CONJURATION OF THE DEMON BISHOPS

A prayer to the ruling King and an additional prayer are spoken before the conjuration of the demon bishops.²¹¹

CALL TO THE RULING DEMON KING

*O thou great & potent spirit Oriens, King of the East,²¹² & bearing Rule & Command In the East Region of the Air, I adjure, call upon & Constrain, and most powerfully and Earnestly urge you, by & in, and through the virtue power & might of these Efficacious & binding names, **Tetragrammaton, Jehovah, Adonay, Agla, El, Sabaoth, Elohim**, Even the Almighty, Immense Incomprehensible & Ever-living God, the omnipotent Creator of heaven & Earth, & in & through the names of our Lord & Saviour **Jesus Christ, Messias, Sother, Emanuel**, the only Begotten Son of god the father, born of*

²¹¹ These prayers and conjurations are drawn from Sloane MS 3824, 1649. I have made minor changes throughout to them, and added in Astaroth to the rulers as that is my preference due to (in my opinion) a more balanced feeling, but she can be omitted should you choose to do so.

²¹² Replace throughout the call with 'Amaymon, King of the South', 'Paymon, King of the West' or 'Egyn, King of the North' depending on which demon bishop is being called.

*the Virgin Mary, the High King & Lord of all the world, whose name all the
 Celestial Angels honour & obey, and before whom all the holy Company and
 Choir of heaven, Incessantly Sing **O Mappa laman Hallelujah** and at whose
 Divine & inestimable name, all Knees on Earth do homage and bow, and all
 the Aerial terrestrial and Infernal spirits Do fear & tremble,*
And now by all aforesaid I do now again powerfully adjure, call upon, constrain
*& most Earnestly urge you O you great & mighty spirit **Oriens**, King of the*
East Quadrant of the Air, in and through the most Effectual glorious Sacred
& puissant names of him who says it is Done, that now Immediately without
further tarrying, or delay, you do Send or Cause to be Sent forth without delay
*the spirit, **Theltryon**,²¹³ to appear visibly, plainly, peaceably, affably in all*
serenity and humility here apparently to our Sight and view, and positively
effectually faithfully, and fully to serve us and to Resolve us in such Queries,
& Interrogations, as we Shall ask require & Demand of him, & to fulfil our
Requests, and Do our Commandments in all things, according to his office,
wherein he may or can, as I shall desire of him, & that without any Delay,
Guile, Deceit or other illusions whatsoever, that may In any wise hinder, oppose,
obstruct or destroy our Expectations. And I do again Earnestly Importune,
*adjure, Urge and Constrain you, O you powerful & Regal spirit **Oriens**,*
to send forthwith immediately, and now at this present time to me, and to
*appear plainly Visible before me, the spirit **Theltryon**, in all mildness, peace*
& friendliness, without any hurt, Disturbance, or any other Evil whatsoever,
Either to me, or this place, wherein I am, or any other place, Person or creature
whatsoever, but that Quietly Courteously & obediently to serve me & fulfil my
Desires, & do my Commandments in all things wherein he may, &c: All which
*I Earnestly Urge & Constrain thee, O thou Royal and potent spirit **Oriens**: to*
do for me in Nomine Patris Filii et Spiritus Sancti.

THE PRAYER

*'O Almighty **Jehovah**, O **Tetragrammaton**, O **Messiah**, O **Sother**, **Emanuel**,
Alpha & Omega, Father Son & holy Ghost, three persons & one God in
 Trinity & Unity, We do beseech thee for the Love you bear to Mankind; hear us
 & grant us our requests for the Marvels of thy mercies sake hear us, for thy Bitter
 passions sake hear us, for thy body & Blood sake hear us, for all the Charitable*

213 Replace throughout with Sperion, Boytheon, or Mayerion depending on which you are calling.

*desires that ever thou had to Mankind hear us & grant us our request. First forgive us our sins good Lord, whatsoever we have committed by thought, word or deed, since we came into this miserable world, unto this present hour, & ever hereafter. Grant O Lord that we may have from thee the power of thy holy Spirit, to Call, to Compel, to Constrain & Command, all Spirits both Aerial, Terrestrial & Infernal, that they with all readiness & submission yield due obedience to my Conjuraton, And that they may be by me compelled to fulfil my will & desires, whatsoever I shall command them, according to thy heavenly will & gracious permission at all times & in all places, & in all days & hours, & that I may force them with all meekness & humility & expiation, readily & willingly to perform & fulfil whatsoever I shall command them to do, without fraud or delay, & more especially this Spirit **Theltryon**.²¹⁴ This grant O heavenly God, for Jesus Christ his Son, to whom with thee & the holy ghost, be all honour praise & glory, from this time forth, & for all time. Amen.*

Then stand up, and turn your face to the East,²¹⁵ & with good confidence Courage & Resolution, say the **Conjuraton** following.

*O you Spirits & Devils, **Lucifer, Satan, Beelzebub & Astaroth**; I conjure you all by your powers & strengths you are permitted to have, by Almighty God the Father, the Son & the Holy Ghost, three persons & one God, in Trinity & unity, That you enforce these four Kings of the four Gates of the World, that is **Oriens** King of the East, **Paymon** King of the West, **Amaymon** King of the South, & **Egin** King of the North, I conjure & potently call upon you, and Command all you Spirits & Devils **Lucifer, Sathan, Beelzebub & Astaroth, Oriens, Paymon, Amaymon, & Egin**, by the Love, power, strength & glory of the Omnipotent & ever living God, & by all that even God made in heaven in hell, Fire, Air, Earth & Water, & in all other places, And by the Angels, Archangels, Thrones, Dominations, Principalities, Potestates, Virtues, Cherubim & Seraphim, and by all the Orders of the Angels, & by all the Saints of God, & by our Lord Jesus Christ, and by all the holy & blessed Company of Heaven, which sing continually Holy Holy Holy Lord God of Sabaoth, Heaven & Earth is full of thy glorious Majesty,*

*That all you may compel & constrain with all the force you have, this Spirit, **Theltryon**, [or **Sperion, Mayerion, or Boytheon**], wheresoever he be, in Fire,*

214 Again replace throughout with Sperion, Boytheon or Mayerion depending on which you are calling.

215 Or south, west or north depending on which demon bishop is being conjured.

*Water, Air, Earth or Hell, that he does not sit in his place, but obeys my Will & commandments in every respect both nights & days, hours & times, And I conjure all you Spirits aforesaid: in & by all the holy great & glorious names of God, & of our Lord Jesus Christ, spoken of in all Conjurations, Adjurations & Constringations, in any Tongue, Speech or Language whatsoever, That you all & every one of you, jointly & severally, do compel, constrain & command the Spirit **Theltryon**, [or **Sperion**, **Mayerion**, or **Boytheon**] to attend on my Calls, Conjurations, Adjurations & Constringations, in & for the fulfilling & accomplishing of my will & desires, & this I conjure, adjure, command & compel all you Spirits or devils, **Lucifer**, **Satan**, **Beelzebub**, **Astaroth**, **Oriens**, **Paymon**, **Amaymon** & **Egin**, by Jesus Christ the Son Of God, and by his bitter gains & passion that he suffered for the redemption of Mankind, To whom with the Father & the Son & holy Ghost, be all honour & glory for ever & ever Amen.*

After which recitation make the conjuration following:

*O ye Spirit **Theltryon**, whose name is here written,²¹⁶ I exorcise, Conjure, bind; command & constrain you, by the most holy, true, just, powerful, Merciful, omnipotent & ever-living God, & by his great excellent efficacious & ineffable name **Jehovah**, wherein the Patriarchs & Prophets have called upon him & he has helped them & made appear the arms & power of his strength in them admirably, seen beyond all human expectation, And in the Name & by the Glory & dignity of our Lord & Saviour Jesus Christ, who Sits at the right hand of the Father, making intercession for us whose Saints we are, & through whose goodness & mercy have authority & command over all Spirits, both Aerial, Terrestrial, & Infernal.*

*Whereupon know you Spirit **Theltryon** in the East, That I potently and strongly command & conjure you, in & by all the holy Names of God, & of our Lord Jesus Christ **El Ya**, **Saday**, **Elohim Escheria**, **Agla**, **On**, **Tetragrammaton**, **Sabaoth**, **Adonay**, **Elion**, **Elyezer**, **Ananisapta**, **Messias**, **Sother**, **Emanuel**, **Alpha** & **Omega**, and by all the other Names & Attributes, that are, or can be said of God, & of our Lord Jesus Christ, and by the most ineffable, Celestial and unspeakable virtues thereof; And by all the Prophets, Patriarchs, Disciples, Apostles, Saints, Martyrs, Innocents & Elect of God, And by the four Evangelists: Matthew, Mark, Luke & John, & by their virtues & powers. And by the Angels, Archangels, Thrones, Dominations,*

²¹⁶ Hold up seal of the demon bishop with one hand.

Principalities, Potestates, Virtues, Cherubim & Seraphim, & by all the Orders of them, & by their virtues & powers, & by Heaven & by Earth, by the Sun & by the Moon & Stars & by the Crystal Sea, & by all their Virtues & powers I call upon you that you give audience & attendance to this my potent & powerful Conjuraton & Call, And give obedience to my Command & to the words of my mouth, & that you do fully & effectually perform & fulfil my will & desire, in all these things which I shall request & demand of you, without hurt or damage, to me or any that appertain to me, either bodily or ghostly.

*Also I conjure you by your King whom you are bound to obey, & by the Chains of Solomon, & by your Seals & Characters, firmly binding, & the virtues & powers thereof; And by the virtues & powers of all Celestial, Terrestrial & Infernal creatures, I do further & again Exorcise, Adjure, command, bind & constrain you Spirit, **Theltryon**, by the virtue & power of this potent, strong & efficacious Conjuraton aforesaid: and by all the royal words & sentences therein contained, that wheresoever you be, either in fire or water, Air or Earth, or hell, you forthwith give your present attendance, hereunto, willingly, peaceably & without any fraud, hindrance or tarrying, & come from all parts & places both remote & adjacent, & hearken unto my charge & request, which I shall straightly & strictly charge & command you Spirit **Theltryon** in the East,²¹⁷ that you go into the place where (here you are to make known your will & desire what you would have effected)*

Wherefore depart you & fulfil all these things as I have here commanded you & effectually perform them by signs & testimonies, as you will answer the contrary to him who shall come to judge the quick & the dead & the world by Fire, & so the grace of God be between you & us, in the name of the Father Son & holy Ghost. Amen.

217 Note direction is specified here, so if conjuring one of the other demon bishops it would be 'Boytheon in the South', 'Sperion in the West', or Mayerion in the North'.

APPENDIX 3 – ARCHANGEL PRAYERS

These prayers are based on the conjurations in the *Heptameron*, with some minor changes made to them for consistency and flow. I adapted the planetary style from the *Heptameron* to create prayers for Metatron and Raziel using some of their best known associations, thereby giving prayers to cover all nine orders of angels. The seals are from *The Nine Keys* and used on the reverse of lamens.

Olympic Spirit conjuration can be performed successfully with or without the archangel prayer. I have had equal success both ways, so it is up to you if you choose to include it for them. As previously stated, it depends whether you view the Olympic Spirits as part of the celestial hierarchy or a separate group of spirits. If you perform archangelic conjuration, which requires rigorous preparation and (despite what many people claim) has a lower chance of success due to their position and business (they often send an angel in their place), then there are conjurations for this which do not require the prayer to be used.

Additional preliminary prayers can be added into the conjuration sequence for extra magical momentum. The following²¹⁸ is an example:

A PRAYER TO BE SAID BEFORE THE CALLING FORTH OF ELEMENTAL OR INFERNAL POWERS, OR SPIRITS OF DARKNESS.

O most high, Immense, Immortal, Incomprehensible, and Omnipotent Lord God of Hosts, the only Creator of Heaven & Earth, & of all things contained therein; who, amongst all other admirable works of the Creation, hast made Man, according to the express Image of thy self, dignifying him with more divine, Celestial & Sublime Excellency, & superior part and participation, cohering with the most high & sacred Godhead, Angels, Heavens, Elements, & Elemental things, & given him an Imperial Sovereignty, over all Sublunar things in the Creation, both Animal, Vegetable, Mineral & Elemental: and next even to thy self under the Heavens, as a benefit and prerogative proper only to Man, & to no other Creature: And who hath likewise given to Man, a Sovereign power over all sublunar Spirits, both Aerial, Terrestrial & otherwise Elemental,

²¹⁸ From Sloane MS 3824 (1649). See Rankine 2009:24-26.

residing in Orders & Mansions proper, & other wandering Spirits out of Orders or Mansions proper, both of Light & Darkness, & also Infernal Spirits, & subjected them to his Obedience & Service, whensoever he shall Command, Constrain, Call forth & move them to visible appearance, in order thereunto. Now then O most high & heavenly God we thy humble Servants, reverently here present in thy holy fear, do beseech Thee in Thine infinite Mercy & paternal goodness, that all Sublunar Spirits both Elemental and residing in Orders, & otherwise wandering out of Orders, both of Light & Darkness, & also Infernal Powers, may at the reading & rehearsal of our Invocations, Conjurations & Constraints, & by thee commanded, & compelled, & constrained, obediently and peaceably to move & appear visibly, in fair & decent Form: & Shape, & in no wise hurtful, dreadful, terrible or frightful, or otherwise in any violence or violent manner unto us, & here before us in this crystal, or otherwise, to appear out of it here before us, in like serene, fair & decent manner, as shall be most convenient & necessary for any action, thing or matter, that they are called for to such appearances; & to serve & obey us, & to fulfil & go forth in our will, desires & Commandments in all & every several & particular matters & things respectively, wherein their Office & Orders are concerned, or whereunto in any wise they properly appertain; & also to depart from our presence, & obediently & peaceably to return to their Orders & Places of residence, when they have conformed & fulfilled all our Will and Commandments; And that we shall discharge them for the time present, & time future; or shall accordingly give them License so to do, and also to be ready from time to time at our Call, & at all times to appear visibly unto us, & to serve & obey us, & to fulfil all our requests whatsoever we shall command them, & also to return to their Orders in peace, when we shall give them License to depart thereunto, without violence, injury, harm, prejudice or other mischief or mischievous matter to be done unto us or this Place, or to any other person or places whatsoever. Amen. The Lord bless us & keep us, the Lord make his Face shine upon us, & be gracious unto us: the Lord lift up his Countenance upon us, & give us his Peace.

METATRON – VOICE OF GOD

Prayer used with: Order of Seraphim; seventy-two angels of the Shemhamphorash.

*I conjure and call upon you, **Metatron**, strong and powerful Angel, prince of the divine countenance and voice of God; and by the name **Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Ja, Sar, Eheieh Asher Eheieh**, Lord and maker of the world, who rested on the seventh day: And by Him whose name is in them and who led the children of Israel as a column of cloud by day and a column of fire by night, and by the names of the Angels serving in the first host; and by the name of his Star, which is the Primum Mobile; and by his holy Seal; and by the names before spoken, I Conjure upon thee, **Metatron**, who are chief ruler of the hosts of heaven, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Metatron from Harley MS 6482 fo. 183v²¹⁹

²¹⁹ Band from the top anticlockwise (all Heb) – כתר – Kether ('Crown', first sphere of the Kabbalistic Tree of Life, symbolising the divine); inverted triangle; מטרטון – Methraton (archangel of Kether); inverted triangle; אהיא – Ahia (this should be Ahih – 'I am', the divine name of Kether). Centre contains Large pentagram with Hebrew above and below – היות ה קדוש – Hailoth ha Kadosh (should be Chailoth haQadosh, 'Holy Living Creatures', the order of angels attributed to Kether. The Heh at the top right can be corrected by a Cheth when drawing it, and the Tav at the bottom left by a Shin). Note: the Hebrew transliteration in these seals is awful.

RAZIEL - ARCHANGEL OF THE ZODIAC

Prayer used with: Order of Cherubim; angels of the twenty-eight Mansions of the Moon.

*I conjure and call upon you, **Raziel**, you strong and holy Angel of God, in the name **Adonay, Eye, Eye, Eya**, which is He who was, and is, and is to come, **Eye, Abray**; and in the name **Ya, Ya, Ya, Saday, Cados, Cados, Cados**, sitting on high upon the Cherubim; and by the great Name of God Himself, strong and powerful, who is exalted above all Heavens; **Eye Saray**, maker of the World, who created the World, the Heaven, the Earth, the Sea, and all that is in them in the first day, and by the name of his Stars, which are the Zodiac; and by his Sign; and by the immense name of the living God, and by all the names aforesaid, I conjure you, **Raziel**, O great Angel, who gave the holy Kabbalah to Adam; and by the names **Adonay** and **Yahweh**, who has created the world, and all that is therein, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Raziel from Harley MS 6482 fo. 192²²⁰

220 Band from the top anticlockwise - Tetragrammaton; הוּחְמָא - Hochma ('Wisdom', second sphere of the Tree of Life attributed to the zodiac, Heb); וּרְפָאִיִּים - Orphanim (Auphanim, 'Wheels', order of angels attributed to Chokmah, Heb). Centre has Triangle containing רזאל - Raziel, with יהוה - Jahveh (Tetragrammaton) underneath.

CASSIEL – ARCHANGEL OF SATURN

Prayer used with: Order of Thrones; named Saturnian planetary angels; zodiacal angels of Capricorn and Aquarius; Aratron (Olympic Spirit), Agiel (Planetary Intelligence), Zazel (Planetary Spirit).

*I conjure and call upon you, **Cassiel**, strong and powerful Angel; and by the name **Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina, Ima, Saday, Ja, Sar**, Lord and maker of the world, who rested on the seventh day: And by Him who of his good pleasure gave the same to be observed by the Children of Israel throughout their Generations, that they should thoroughly keep and sanctify the same, to have thereby a good reward in the world to come, and by the names of the Angels serving in the seventh host, before **Boel**, a great Angel and powerful Prince; and by the name of his Star, which is Saturn; and by his holy Seal; and by the names before spoken, I Conjure upon thee, **Cassiel**, who are chief ruler of the seventh day, which is the Sabbath day, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Cassiel/Zaphkiel from Harley MS 6482 fo. 206²²¹

221 Band anticlockwise from the top: Saturn glyph; In hoc signo vinca ('In this sign I conquer', Lat); Tetragrammaton (Lat); אֱלֹהִים – Elohim (ALVHIM, 'Deities', Heb, alternative spelling); אֱלֹהִים - Elohim (ALHIM, Heb). Centre, first-third lines are all symbols for Saturn from 3BOP. Bottom - זזל - Zazel (ZZL, Planetary spirit of Saturn, Heb) with the Lamed also made a Saturn glyph with the addition of a cross-bar.

SACHIEL -- ARCHANGEL OF JUPITER

Prayer used with: Order of Dominations; named Jupiterian planetary angels; zodiacal angels of Pisces and Sagittarius; Bethor (Olympic Spirit), Johphiel (Planetary Intelligence), Hismael (Planetary Spirit).

*I conjure and call upon you, **Sachiel**, you holy Angel, and by the name **Cados**, **Cados**, **Eschereie**, **Eschereie**, **Eschereie**, **Hatim**, **Ya**, strong founder of the worlds, **Cantine**, **Jaym**, **Janic**, **Anic**, **Calbot**, **Sabbac**, **Berisay**, **Alnaym**: and by the name **Adonay**, who created fishes, and creeping things in the waters, and birds upon the face of the earth, and flying towards Heaven, in the fifth day; and by the names of the Angels serving in the sixth host, before **Pastor**, a holy Angel, and a great and powerful Prince; and by the name of his Star, which is Jupiter, and by the name of his Seal, and by the name **Adonay**, the great God, creator of all things; and by the name of all Stars, and by their Power and Virtue, and by all the names aforesaid, I conjure thee, **Sachiel** a great Angel, who are chief ruler of Thursday; and by the name **Adonay**, the living and true God, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Sachiel from Harley MS 6482 fo. 218²²²

²²² Band (All Heb) anticlockwise from top: אל – Al (divine name associated with Jupiter in Kabbalah); חסד – Chesed ('Glory', Kabbalistic sphere of Jupiter); שחאל – Sachiel; חשמלים – Chasmalim ('Brilliant Ones', order of angels attributed to Chesed/Jupiter). Centre: first-third lines are all symbols of Jupiter from 3BOP, though some are upside-down. Bottom line – glyphs of Jupiter, Sagittarius and Pisces (the two sign ruled by Jupiter).

SAMAEL – ARCHANGEL OF MARS

Prayer used with: Order of Potestates (Powers); named Martial planetary angels; zodiacal angels of Aries and Scorpio; Phaleg (Olympic Spirit), Graphiel (Planetary Intelligence), Bartzabel (Planetary Spirit).

*I conjure and call upon you, **Samael**, you strong and holy Angel, by the name **Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim**; and by the name of that high God who made the dry land appear, and called it Earth, and brought forth herbs and trees out of the same, and sealed the same with His precious, honourable, fearful and holy name; and by the name of the Angels ruling in the fifth heaven, who serve **Acimoy**, a great Angel, strong, powerful, and honourable; and by the name of his Star which is Mars, and by the names aforesaid, I conjure you thee **Samael**, who are a great Angel, and are chief ruler of Tuesday; and by the name **Adonay**, the living and true God, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Samael from Harley MS 6482 fo. 229v²²³

223 Band from top anticlockwise (all Heb): cross symbol; אלוהים גבור – Elohim Gibor ('Mighty Deities', divine name associated with Geburah/Mars); גבורה – Geburah ('Strength', Kabbalistic sphere of Mars); שרפים – Seraphim ('Fiery Serpents', order of angels attributed to Geburah/Mars). Centre: first-second lines – all symbols of Mars from 3BOP; third line – Samael (Eng); bottom line – glyphs of Mars, Aries and Scorpio (the two signs ruled by Mars).

MICHAEL – ARCHANGEL OF THE SUN

Prayer used with: Order of Virtues; named Solar planetary angels; zodiacal angels of Leo; Och (Olympic Spirit), Nakhiel (Planetary Intelligence), Sorath (Planetary Spirit).

*I conjure and call upon you, **Michael**, you strong and holy Angel of God, in the name **Adonay, Eye, Eye, Eya**, which is He who was, and is, and is to come, **Eye, Abray**; and in the name **Saday, Cados, Cados, Cados**, sitting on high upon the Cherubim; and by the great Name of God Himself, strong and powerful, who is exalted above all Heavens; **Eye Saray**, maker of the World, who created the World, the Heaven, the Earth, the Sea, and all that is in them in the first day, and sealed them with his holy Name **Phaa**; and by the name of the holy Angels, who rule in the fourth Heaven, and serve before the most mighty **Salamia**, an Angel great and honourable; and by the name of his Star, which is Sol; and by his Sign; and by the immense name of the living God, and by all the names aforesaid, I conjure you, **Michael**, O great Angel, who are chief Ruler of the Lords day; and by the name **Adonay**, who has created the world, and all that is therein, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Michael from Harley MS 6482 fo. 241v²²⁴

224 Band from top anticlockwise (all Heb): אלוה – Eloah (Divine name associated with Tiphereth/Sun); מלכים – Malachim ('Kings', order of angels attributed to Tiphereth/Sun); פליאל – Peliel (a Solar angel); מייכאל – Michael; טיפירת – Tiphereth ('Beauty', Kabbalistic sphere of the Sun). Centre: first-second line – symbols of the Sun from 3BOP; third line – Michael (Eng); fourth line – seal of Michael from SBH; bottom line – וריאל – Uriel (archangel, unknown why).

ANAEL - ARCHANGEL OF VENUS

Prayer used with: Order of Principalities; named Venusian planetary angels; zodiacal angels of Taurus and Libra; Hagith (Olympic Spirit), Hagiel (Planetary Intelligence), Kedemel (Planetary Spirit).

*I conjure and call upon you, **Anael**, you strong Angel, holy and powerful; in the name **On, Hey, Heya, Ja, Je, Adonay, Saday**, and in the name **Saday**, who created four-footed beasts, and creeping things, and man in the sixth day, and gave to Adam power over all creatures; wherefore blessed be the name of the creator in his place: and by the name of the Angels serving in the third host, before **Dagiel**, a great Angel, and a strong and powerful prince; and by the name of the Star which is Venus, and by his Seal which is holy, and by all the names aforesaid, I Conjure upon thee, **Anael**, who are chief ruler of the sixth day, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Anael from Harley MS 6482 fo. 253v²²⁵

225 Band from top anticlockwise (all Heb): אֲדֹנָי שֶׁבַח – Adonay Sabaoth (ADVNI ShBVTh, ‘Lord of Hosts’, divine name of Netzach/Venus); downward triangle; אֲנָאֵל – Anael (ANAL); אֱלֹהִים – Elohim (ALVHIM, ‘Deities’, also the order of angels of Netzach/Venus); נִצָּח – Netzach (NTzACh, ‘Victory’, Kabbalistic sphere of Venus). Centre: first-second lines – all symbols of Venus in 3BOP; third line – Anael (Eng); fourth line – two glyphs of Anael from Hmn, Sagun (should be Sagum, name of the third heaven, of Venus, in Hmn), Venus glyph; fifth line – glyphs of Taurus and Libra (the two signs ruled by Venus).

RAPHAEL – ARCHANGEL OF MERCURY

Prayer used with: Order of Archangels; named Mercurial planetary angels; zodiacal angels of Gemini and Virgo; Ophiel (Olympic Spirit), Tiriell (Planetary Intelligence), Taphtarharath (Planetary Spirit).

*I conjure and call upon you, **Raphael**, you strong and holy angel, good and powerful, in a strong name of fear and praise, **Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie, Eie; Asamie, Asamie;** and in the name of **Adonay**, who has made the two great lights, and distinguished day from night for the benefit of His creatures; and by the names of all the discerning angels, governing openly in the second house before the great angel, **Tetra**, strong and powerful; and by the name of his star which is Mercury; and by the name of his seal, which is that of a powerful and honoured God; and I call upon you, **Raphael**, and by the names above mentioned, you great angel who presides over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.*



Seal of Raphael from Harley MS 6482 fo. 265²²⁶

226 Band from top anticlockwise (all Heb except one word): Sabaoth אלוהים - Elohim Sabaoth ('Deities of Hosts', divine name of Hod/Mercury, note Sabaoth in English); מיקאל - Michael (author may have been hedging bets as Michael sometimes attributed to Mercury); hexagram; רפאל - Raphael (archangel of Hod/Mercury); triangle with dot in centre; הוד - Hod ('Splendour', sphere of Mercury in Kabbalah); pentagram. Centre: first-third line - all symbols of Mercury from 3BOP; fourth line - Raphael (Eng); Raquie (name of second heaven, of Mercury, in Hmn); fifth line - seal of Mercury from SBH; sixth line - glyphs of Mercury, Gemini and Virgo (the two signs ruled by Mercury).

GABRIEL – ARCHANGEL OF THE MOON

Prayer used with: Order of Angels, named Lunar planetary angels; zodiacal angels of Cancer; Phul (Olympic Spirit), Malcha (Planetary Intelligence), Schad (Planetary Spirit).

I conjure and call upon you, you strong and good Angel, in the name Adonay, Adonay, Adonay, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja, strong Ja, who appeared in Mount Sinai, with the glorification of Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, who created the Sea and all lakes and waters in the second day, which are above the Heavens and in the Earth, and sealed the Sea in His high name, and gave it bounds, beyond which it cannot pass: And by the names of the Angels, who rule in the first Legion, who serve Orphaniel, a great, precious and honourable Angel, and by the name of his Star, which is Luna; and by all the names aforesaid, I conjure thee, Gabriel, who are chief Ruler of Monday the second day; and by the name Adonay, who has created the world, and all that is therein, that you assist me, and fulfil all my petitions, according to my will and desire, in my cause and business.



Seal of Gabriel from Harley MS 6482 fo. 277^v²²⁷

227 Band from top anticlockwise (all Heb): שְׁדַדַּי אֵל חַי – Shaddai El Chai ('Almighty Everliving God', divine name of Yesod); יְסוֹד – Yesod ('Foundation', Kabbalistic sphere of the Moon); גַּבְרִיֵּאל – Gabriel; זִכְרֵי יִתְחַל – Muriel (lunar angel). Centre: first-second lines – all symbols of the Moon from 3BOP; third line – Gabriel (Eng); fourth line – seal of Gabriel from SBH; fifth line – glyphs of Moon and Cancer (sign ruled by the Moon).

APPENDIX 4 - HEBREW DIVINE & CELESTIAL SPIRIT NAMES

I have included some divine names which occur in the Bible but are not found in the grimoires (like El Gibor and Ruach Elohim), as they can be used for pentacles, magic circles, etc. if deemed appropriate. Having a wider range of appropriate names drawn from the same source means not restricting ourselves to only what has been used before as we move forward.

DIVINE NAMES

Hebrew ²²⁸	English	Transliteration	Translation	Numerical Value ²²⁹
יְה	Yah ²³⁰	IH	God	15
אֵהיָה	Eheieh ²³¹	AHIH	I am	21
יְהוָה	Yahveh/ Jehovah ²³²	IHVH	God	26
אֵל	El ²³³	AL	God	31
אֵלֹהִים	Agla ²³⁴	AGLA	To Thee O Lord the Glory to the Ages	35

228 All the Hebrew names should be read right to left.

229 Where there are two numerical values, the second is where the final letter numeration is used for that letter. Whilst this is the correct way to calculate the numeration, it is more commonly done with the regular, non-final numeration.

230 Alternative divine name of the sephira of Chokmah/zodiac. Also known as 'the inner chamber' due to being the first two letters of Yahweh.

231 Divine name of the sephira of Kether/Primal Swirlings, found in the Bible in Exodus 3:14.

232 The main divine name, Yahweh occurs 6828 times in the Bible. Prior to this Yahweh was a storm god of the Canaanites. Divine name of the sephira of Chokmah/zodiac.

233 Originally the supreme deity of the Canaanite pantheon, El is mentioned 238 time in the Bible as a name for Yahweh. Divine name of the sephira of Chesed/Jupiter.

234 Agla is notariqon (an acronym) for 'Ateh Gibor Le-elahim Adonai'

אלוה	Eloah ²³⁵	ALVH	Goddess	42
וּן	On ²³⁶	VN	Unknown meaning	56/606
אֲדֹנָי	Adonai ²³⁷	ADNI	Lord	65
יְהוֹה גּוֹאֵל	Yahveh Goel ²³⁸	IHVH GVAL	God the Redeemer	66
אלהים	Elohim ²³⁹	ALHIM	Deities	86/546
אלון	Elion ²⁴⁰	ALVN	Highest God	87/637
אמן	Amen ²⁴¹	AMN	Lord and Faithful King	91/641
יְהוֹה אֱלֹהִים	Yahveh Elohim ²⁴²	IHVH ALHIM	God of Deities	112/572
יְהוֹה מִגֶּן	Yahveh Magen	IHVH MGN	God the Shield	119/569
עוּן	On ²⁴³	AaN	(Unknown)	120/570

235 Eloah occurs 57 times in the Bible. As it has a feminine ending, the name Eloah should more accurately be translated as Goddess. Divine name of the sephira of Tiphereth/Sun.

236 'On' is used in many grimoires as a divine name.

237 Adonai occurs 439 times in the Bible. It was used in place of Yahweh after it became taboo to speak that name.

238 Jehoval Goel occurs 16 times in the Bible.

239 The name Elohim is used in the Canaanite pantheon to refer to the seventy sons of El. Elohim is a feminine singular with a masculine plural ending, implying both male and female. It occurs 2750 times in the Bible. Alternative divine name of the sephira Binah/Saturn.

240 Elion occurs 28 times in the Bible, often in combination with El as El Elion. Elion is another Canaanite deity.

241 Amen is notariqon for 'Al Melek Natz'. As well as ending prayers, it is also a title of the sephira of Kether.

242 Occurs 48 times in the Bible. Divine name of Binah/Saturn.

243 Divine nomina magica such as 'On' can be like a crystal matrix, where digging into them reveals hidden gems of possible insights. Ayin-Nun as a root indicates 'to answer/respond' suggesting God responding through this name. With the addition of Heh (ANH) it means 'humility', a necessary virtue for the magician; and with an additional Nun (ANN) it means 'clouds', hinting at the divine presence within the clouds, as in e.g. Exodus 13:21, 16:10, 24:15-16. Without explaining his source, the seventeenth century magician Thomas Rudd wrote of On that it was 'said to be the ancient Egyptian city of Heliopolis, once considered to be the centre of the earth and of the magical world' (Skinner & Rankine, 2007:422).

פַּע	Phaa ²⁴⁴	PhAa	(Unknown)	150
אֲדֹנֵי מֶלֶךְ	Adonai Melek ²⁴⁵	ADNI MLK	Lord King	155
אֵל עוֹלָם	El Olam ²⁴⁶	AL AaLM	Eternal God	177/537
עִמָּנוּאֵל	Emmanuel ²⁴⁷	AaMNVAL	God is with us	197
יְהוֹה חֶרֶב	Yahveh Chereb ²⁴⁸	IHVH ChRB	God the Sword	236
אֵל רֹאִי	El Roi ²⁴⁹	AL RAI	God Who Sees	242
אֵל גִּבּוֹר	El Gibor ²⁵⁰	AL GBVR	Strong/Mighty God	242
יְהוֹה יִרְאָה	Yahveh Jireh ²⁵¹	IHVH IRAH	God will Provide	242
יְהוֹה אֹרִי	Yahveh Oray ²⁵²	IHVH AVRI	God is my Light	243
רוּחַ אֱלֹהִים	Ruach Elohim ²⁵³	RVCh ALHIM	Spirit of Deities	300/760
אֱלֹהִים גִּבּוֹר	Elohim Gibor ²⁵⁴	ALHIM GIBVR	Strong Deities	307
יְהוֹה רִפָּא	Yahveh Rapha ²⁵⁵	IHVH RPhA	God Who Heals	307

244 Divine name in Michael prayer in the *Heptameron*. The meaning is unknown, but it is interesting to consider possible hidden symbolism, which is rich. There is evidence that Peh-Ayin was the original alphabetic sequence in early Hebrew, rather than Ayin-Peh, suggesting a return to an earlier pattern; the letters Peh and Ayin mean 'mouth' and 'eye' which is very suggestive; and in the earliest two surviving Bibles, Peh-Ayin is used as an acrostic for Proverbs 31:25-26, the 'Woman of Valour' (in subsequent Bibles the two verses are switched).

245 Divine name of the sephira of Malkuth/Elemental sphere.

246 Occurs 4 time in the Bible.

247 Occurs 4 times in the Bible. One of these times is in the New Testament referring to Jesus, which is the use most people are familiar with.

248 Occurs once, in Deuteronomy 33:29.

249 Occurs once, in Genesis 16:13.

250 Occurs 48 times in the Bible.

251 Occurs 4 times in the Bible.

252 Occurs once, in Psalm 27:1.

253 Occurs 3 times in the Bible. Has commonly been translated as Holy Spirit, and is the first divine name in the Bible, in Genesis 1:2.

254 Divine name of Geburah/Mars.

255 Occurs once, in Exodus 15:26.

יהוה עזרי	Yahveh Ezri ²⁵⁶	IHVH AaZRI	God my Helper	313
שדי	Shaddai ²⁵⁷	ShDI	Almighty	314
אל שדי	El Shaddai ²⁵⁸	AL ShDI	Almighty God	345
אדני הארצ	Adonai haAretz ²⁵⁹	ADNI HARTz	Lord of the Earth	361
שדי אל חי	Shaddai El Chai ²⁶⁰	ShDI AL ChI	Almighty Everliving God	363
שכינה	Shekinah ²⁶¹	ShKINH	Indwelling Presence	385
אראריטא	Ararita ²⁶²	ARARITA	One is His beginning, One is His individuality, His permutation is One	422
יהוה הושעיה	Yahveh Hoshiah	IHVH HVShAaIH	God Saves	422
יהוה עשנו	Yahveh Hosenu	IHVH AaShNV	God the Maker	448
אל אמת	El Emeth ²⁶³	AL AMTh	God of Truth	472
יהוה צבאות	Yahveh Tzabaoth ²⁶⁴	IHVH TzBAVTh	God of Hosts	525
יהוה מקדשכמ	Yahveh Mekoddish- kem ²⁶⁵	IHVH MQDShKM	God Who Sanctifies	530/890

256 Occurs 16 times in the Bible.

257 Occurs 41 time in the Bible.

258 Occurs 7 times in the Bible.

259 Alternative Divine name of the sephira of Malkuth. Occurs in Psalm 24:1.

260 Divine name of the sephira of Yesod/Moon.

261 The divine feminine, or 'wife of God'.

262 Divine name that is notariqon of the phrase 'Achad Resh Achudohtoh Resh Yechidotoh Temurahtoh Resh'.

263 Occurs in Psalm 31:5.

264 Divine name of the sephira of Netzach/Venus. Occurs 270 times in the Bible.

265 Occurs 2 times in the Bible.

אֵלֶּיךָ אֶשְׁכֶּחַ אהיה אשר אהיה	Eheieh Asher Eheieh ²⁶⁶	אֵלֶּיךָ אֶשְׁכֶּחַ AHIH	I am that I am	543
יְהוָה אֱלֹהֵי וְדַעַת	Yahveh Eloah veDaath ²⁶⁷	IHVH ALVH VDAaTh	Lord God of Knowledge	548
אֱלֹהִים צְבָאוֹת	Elohim Tzabaoth ²⁶⁸	ALHIM TzBAVTh	Deities of Hosts	585/1045
רוּחַ הַקֹּדֶשׁ	Ruach haQadosh ²⁶⁹	RVCh HQDSh	Spirit of Holiness	623
יְהוָה הַשּׁוֹפֵט	Yahveh Hashopet	IHVH HShVPTh	God the Judge	817

Greek	English	Transliteration	Translation	Numerical Value ²⁷⁰
Αθανατος	Athanatos ²⁷¹	ATHANA-TOS	Immortal	632
Χρ	Chi-Ro ²⁷²	ChR	Christ	700
Παρακλητος	Paracletos	PARAKLE-TOS	Holy Spirit	780
Ισχυρος	Ischyros	ISChYROS	Mighty One	1190
Χριστος	Christos	ChRISTOS	Christ	1480

ARCHANGEL NAMES

Hebrew	English	Transliteration	Translation	Numerical Value
אנאל	Anael	ANAL	Grace of God	82
כמאל	Khamael	KMAL	He who sees God	91

266 Alternative divine name of the sephira of Kether/primal swirlings. Occurs 7 times in the Bible, first in Exodus 3:14 to Moses. His is often written as Escherie in grimoires.

267 Alternative Divine name of the sephira of Tiphereth/Sun.

268 Divine name of Hod/Mercury. Occurs 10 times in the Bible.

269 Divine name of the liminal non-sephira Daath. Occurs 3 times in the Bible.

270 Numerical value based on Greek isopsephy (gematria).

271 Name for Christ, literally 'a-thanatos', 'without death'.

272 Common abbreviation used for Christos, Christ.

מיכאל	Michael	MIKAL	He who is like God	101
סחיאל	Sachiel ²⁷³	SChIAL	Covering of God	109
סמאל	Samael	SMAL	Venom of God	131
יופיאל	Jophiel	IVPhIAL	Beauty of God	137
צפכיאל	Tzaphkiel	TzPhKIAL	Beholder of God	231
צדקיאל	Tzadkiel	TzDQIAL	Righteousness of God	235
גבריאל	Gabriel	GBRIAL	Strength of God	246
אוריאל	Uriel	AVRIAL	Light of God	248
קצפיאל	Cassiel	QTzPIAL	Wrath of God	311
רפאל	Raphael	RPhAL	Healer of God	311
מטטרון	Metatron ²⁷⁴	MTTRVN	Above the Throne	314/864
רצאל	Ratzel ²⁷⁵	RTzIAL	Herald of God	331

ANGEL ORDER NAMES

Hebrew	English	Transliteration	Translation	Numerical Value
אלהים	Elohim	ALHIM	Deities	86/546
מלכים	Malachim	MLKIM	Kings	140/600
בני אלהים	Beni Elohim	BNI ALHIM	Sons of the Deities	148/608
אופנים	Ophanim ²⁷⁶	AVPhNIM	Wheels	187/647
ככרובים	Kerubim	KRBVIM	Strong Ones	278/738

²⁷³ Jupiterian archangel.

²⁷⁴ From the Greek 'Meta Thronos', Archangel of the Divine Presence and the sephira of Kether.

²⁷⁵ Archangel of the sephira of Chokmah and dispenser of divine wisdom.

²⁷⁶ Order of angels of the sephira of Chokmah. These are the angels described in Ezekiel 1:15-18, as huge aquamarine coloured wheels with many eyes on the rims.

אראלימ	Aralim	ARALIM	Strong & Mighty Ones	282/742
חשמלימ	Chasmalim	ChShMLIM	Brilliant Ones	428/888
שרפהימ	Seraphim	ShRPhIM	Fiery Serpents	630/1090
חיות הקדש	Chaioth haQadosh ²⁷⁷	ChIVTh HQDSh	Holy Living Creatures	633

PLANETARY INTELLIGENCE NAMES

Hebrew	English	Transliteration	Numerical Value
אגיאל	Agiel	AGIAL	45
הגיאל	Hagiel	HGIAL	49
מלכא	Malcha	MLKA	91
נכיאל	Nakhiel	NKhIAL	111
יהפיאל	Johphiel	IHPHIAL	136
טיריאל	Tiriel	TIRIAL	260
גראפיאל	Graphiel	GRAPhIAL	325

PLANETARY SPIRIT NAMES

Hebrew	English	Transliteration	Numerical Value
זאזל	Zazel	ZAZL	45
הסמאל	Hismael	HSMAL	136
קדמאל	Kedemel	QDMAL	175
ברצבאל	Bartzabel	BRTzBAL	325
חשמדאי	Chashmodai	ChShMDAI	363
סורת	Sorath	SVRTh	666
תפתרתרת	Taphthartharath	ThPhThRThRTh	2080

²⁷⁷ Order of angels of the sephira of Kether. These are the angels described in Ezekiel 1:6-13, having the body of a man, with four faces, of a lion, man, eagle and bull.

PLANETARY HEAVEN NAMES

Hebrew	English	Transliteration	Translation	Numerical Value
כוכב	Kokhab	KVKB	Mercury, sunstar	48
נוגה	Nogah	NVGH	Venus, glow	64
לבנה	Levanah	LBNH	Moon	87
מאדים	Madim	MADIM	Mars, redness	95/555
צדק	Tzedeq	TzDQ	Jupiter, righteousness	194
מסלות	Masloth	MSLVTh	Zodiac, fixed stars	536
שמש	Shamash	ShMSh	Sun	640
שבתאי	Shabatai	ShBThAI	Saturn	713

SEVEN HEAVEN NAMES²⁷⁸

Hebrew	English	Transliteration	Translation	Numerical Value
שמיים	Shamayim ²⁷⁹	ShMIM	Heavens	390/750
רקיע	Raqia	RQIAa	Expanse	380
שחקים	Shechaqim	ShChQIM	Skies, Clouds	458/818
מעון	Ma'on	MAaVN	Habitation	166/616
מכון	Makon	MKVN	Dwelling-place	116/566
זבול	Zebul	ZBVL	Exalted Dwelling, Dominion	45
ערבות	Araboth	AaRBVTh	Plains	678

²⁷⁸ In ascending order from the first (lowest) to the seventh (highest).

²⁷⁹ Although it is a plural, Shamayim is used to describe a singular heaven, the first. Sometimes the word Vilon (וילון, VILVN, numerical value 102/552), meaning 'curtain' is used for the first heaven.

APPENDIX 5 – PSALM INCIPITS FOR TALISMANS & CHARMS

Whilst my writing style is usually gender neutral, I recognise that the Psalms are often written in the third person singular (s/he) and translated as *he*. They can equally be translated as *she* and I have done so accordingly. Additionally I have presented the alternative word translations where they occur so that the Latin can be read as ‘they’ and ‘our’, for those who do not use the s/he pronouns. Where I have left it as He, it is a reference to actions by God.

I have also included incipits from other Biblical books apart from the Psalms which have a long history of use going back to Antiquity. By including these I wanted to demonstrate how another aspect of grimoire practice pre-dates the grimoires (and even works like the PGM) by many centuries.

FOR ACCOMPLISHING GOALS

*Revela Domino viam tuam, et spera in eo: et ipse faciet.*²⁸⁰

[Reveal your way to the Lord, and hope in him, and
he will accomplish it.]

FOR ANIMAL PROTECTION

*Aperis tu manum tuam: et imple omne animal benedictione.*²⁸¹

[You open your hand, and you fill every kind of animal with a blessing.]

FOR ATTRACTIVENESS

*Desiderabilia super aurum et lapidem pretiosum multum: et dulciora
super mel et favum.*²⁸²

[Desirable beyond gold and many precious stones, and sweeter than
honey and the honeycomb.]

280 Psalm 36:5.

281 Psalm 144:16.

282 Psalm 18:11.

FOR PROTECTION OF INFANTS*Custodiens parvulos Dominus*²⁸³

[The Lord is the keeper of little ones.]

TO BE INCONSPICUOUS (INVISIBLE)*Et posuit tenebras latibulum suum, in circuitu eius tabernaculum eius: tenebrosa
aqua in nubibus aeris.*²⁸⁴[And s/he set darkness as his/her hiding place, with his/her tabernacle
all around him/her: dark waters in the clouds of the air.]*Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in
abscondito tabernaculi sui.*²⁸⁵[For he has hidden me in his tabernacle. In the day of evils, he has
protected me in the hidden place of his tabernacle.]*Obscurentur oculi eorum ne videant.*²⁸⁶

[Let their eyes be darkened, so that they may not see.]

*Misit tenebras, et obscuravit.*²⁸⁷

[He sent darkness and made it conceal.]

IN ORDER TO BE WELL RECEIVED BY POWERFUL PEOPLE*Postula a me et dabo gentes hæreditatem tuam, et possessionem tuam
terminos terræ.*²⁸⁸[Ask of me, and I will give the nations for your inheritance, and the
borders of the earth for your possession.]

283 Psalm 114:6.284 Psalm 17:12. Note *posuit* (s/he set) can be replaced with *posuerunt* (they set), *suum* (his/her) with *eorum* (their), and the first *eius* (his/her) with *eorum* (their) and second with *eos* (them).285 Psalm 26:5. Note *me* (me) can be replaced with *nos* (us).

286 Psalm 68:24.

287 Psalm 104:28.

288 Psalm 4:8.

FOR BLOOD CONDITIONS

*Libera me de sanguinibus Deus, Deus salutis meae: et exultabit lingua mea
iustitiam tuam.*²⁸⁹

[Free me from blood, O God, the God of my salvation, and my tongue
will extol your justice.]

FOR BONE FRACTURES AND BREAKS

*Sana me Domine quoniam conturbata sunt ossa mea.*²⁹⁰

[Heal me, Lord, for my bones have become disturbed.]

*Custodit Dominus omnia ossa eorum: unum ex his non conteretur.*²⁹¹

[The Lord preserves all of their bones, not one of them shall be broken.]

FOR BUSINESS SUCCESS

*Et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod
fructum suum dabit in tempore suo: Et folium eius non defluet: et omnia
quaecumque faciet, prosperabuntur.*²⁹²

[And s/he will be like a tree that has been planted beside running
waters, which will provide its fruit in its time, and its leaf will not fall
away, and all things whatsoever that s/he does will prosper.]

*A fructu frumenti, vini, et olei sui multiplicati sunt.*²⁹³

[By the fruit of their grain, wine, and oil, they have been multiplied.]

*Benedices coronae anni benignitatis tuae: et campi tui replebuntur ubertate.*²⁹⁴

[You will bless the crown of the year with your kindness, and your
fields will be filled with abundance.]

289 Psalm 50:16. Note *me* (me) can be replaced with *nos* (us), in which case replace *salutis meae* (my salvation) with *nostris salutis* (our salvation), and *mea* (my) with *nostra* (our).

290 Psalm 6:3. Note *me* (me) can be replaced with *nos* (us), and *mea* (my) with *nostra* (our) as required.

291 Psalm 33:21.

292 Psalm 1:3. Note *erit* can be replaced with *erunt* (they will be) and *faciet* with *facient* (they do) as required.

293 Psalm 2:8.

294 Psalm 64:12.

*Extendit palmites suos usque ad mare: et usque ad flumen propagines eius.*²⁹⁵
[It extended its new branches even to the sea, and its new seedlings
even to the river.]

FOR DESPAIR

*Et exaudivit preces meas: et eduxit me de lacu miseriae, et de luto fœcis. Et
statuit super petram pedes meos: et direxit gressus meos.*²⁹⁶
[And he heard my prayers and he led me out of the pit of misery and
the quagmire. And he stationed my feet upon a rock, and he directed
my steps.]

*Quia satiavit animam inanem: et animam esurientem satiavit bonis.*²⁹⁷
[For he has satisfied the empty soul, and he has satisfied the hungry
soul with good things.]

*Et eduxit eos de tenebris, et umbra mortis: et vincula eorum dirupit.*²⁹⁸
[And he led them out of darkness and the shadow of death, and he
broke apart their chains.]

*Qui sanat contritos corde: et alligat contritiones eorum.*²⁹⁹
[He heals the contrite of heart, and he binds up their sorrows.]

FOR DEALING WITH DISEASES

*Non apponam vobis infirmitatem, quam dedi Ægyptiis, ego enim sum
Dominus, medicus vester.*³⁰⁰
[I will put none of the diseases on you that I put on the Egyptians, for I
am the Lord, your healer.]

295 Psalm 79:12.

296 Psalm 39:3. Note *meas* (my) can be replaced with *nostras* (our), *me* (me) with *nos* (us) and *meos* (my) with *nostros* (our).

297 Psalm 106:9.

298 Psalm 106:14.

299 Psalm 146:3.

300 Exodus 15:26, used for this purpose since at least C2nd CE (M. Sanh. 10.1).

FOR DEALING WITH LIARS, GOSSIPS AND SLANDERERS

*Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.*³⁰¹

[For you have struck all those who oppose me without cause. You have broken the teeth of sinners.]

*Erubescant, et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.*³⁰²

[Let all my enemies be ashamed and together be greatly troubled. May they be converted and become ashamed very quickly.]

*Disperdat Dominus universa labia dolosa, et linguam magniloquam.*³⁰³

[May the Lord scatter all deceitful lips, along with the tongue that speaks malice.]

*Sepulchrum patens est guttur eorum: linguis suis dolose agebant, venenum aspidum sub labiis eorum. Quorum os maledictione et amaritudine plenum est.*³⁰⁴

[Their throat is an open sepulchre. With their tongues, they have been acting deceitfully; the venom of asps is under their lips. Their mouth is full of curses and bitterness.]

FOR DEALING WITH MALICIOUS PEOPLE AND MALEFICA

*Odisti omnes, qui operantur iniquitatem: perdes omnes, qui loquuntur mendacium. Virum sanguinum et dolosum abominabitur Dominus.*³⁰⁵

[You hate all who work iniquity. You will destroy all who speak a lie. The bloody and deceitful man, the Lord will abominate.]

301 Psalm 3:8. Note *mihi* ([to] me) can be replaced with *ad nos* ([to] us).

302 Psalm 6:11. Note *inimici mei* (my enemies) can be replaced with *inimicos nostros* (our enemies) as required.

303 Psalm 11:4.

304 Psalm 13:4.

305 Psalm 5:7.

*Sepulchrum patens est guttur eorum, linguis suis dolose agebant, iudica illos Deus. Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te Domine.*³⁰⁶

[Their throat is an open sepulcher. They have acted deceitfully with their tongues. Judge them, O God. Let them fall by their own intentions: according to the multitude of their impiety, expel them. For they have provoked you, O Lord.]

*Et salvavit eos de manu odientium: et redemit eos de manu inimici.*³⁰⁷
[And he saved them from the hand of those who hated them. And he redeemed them from the hand of the enemy.]

*Donec ponam inimicos tuos, scabellum pedum tuorum.*³⁰⁸
[Sit at my right hand, until I make your enemies your footstool.]

FOR DISPELLING LIES

*Emitte lucem tuam et veritatem tuam.*³⁰⁹

[Send forth your light and your truth.]

*Domine libera animam meam a labiis iniquis, et a lingua dolosa.*³¹⁰
[O Lord, free my soul from lips of iniquity and from the deceitful tongue.]

FOR ELOQUENCE

*Et erunt ut complacent eloquia oris mei: et meditatio cordis mei in conspectu tuo semper. Domine adiutor meus, et redemptor meus.*³¹¹

[And the eloquence of my mouth will be so as to please, along with the meditation of my heart, in your sight, forever, O Lord, my helper and my redeemer.]

306 Psalm 13:4.

307 Psalm 105:10.

308 Psalm 109:1.

309 Psalm 42:3.

310 Psalm 119:2. Note *meam* (my) can be replaced with *nostram* (our).

311 Psalm 18:15. Note *oris mei* (my mouth) can be replaced with *os nostrum* (our mouth), *cordis mei* (my heart) with *cordis nostris* (our heart) and *meus* (my) with *noster* (our).

*Lingua mea calamus scribe, velociter scribens.*³¹²

[My tongue is like the pen of a scribe who writes quickly.]

*Os meum loquetur sapientiam: et meditatio cordis mei prudentiam.*³¹³

[My mouth will speak wisdom, and the meditation of my heart will speak prudence.]

FOR FERTILITY ISSUES

*Qui habitare facit sterilem in domo, matrem liborum lætantem.*³¹⁴

[He causes a barren woman to live in a house, as the joyful mother of children.]

*Merces, fructus ventris.*³¹⁵

[The reward is the fruit of the womb.]

*De fructu ventris tui ponam super sedem tuam.*³¹⁶

[I will set upon your throne from the fruit of your lineage.]

FOR FINANCIAL HARDSHIP

*Parasti in dulcedine tua pauperi, Deus.*³¹⁷

[O God, in your sweetness, you have provided for the poor.]

*Cibaria misit eis in abundantia.*³¹⁸

[He sent them provisions in abundance.]

*Et adiuvit pauperem de inopia.*³¹⁹

[And he helped the poor out of destitution]

312 Psalm 44:2. Note *mea* (my) can be replaced with *nostra* (our).

313 Psalm 48:4. Note *meum* (my) can be replaced with *nostrum* (our) and *mei* (my) with *nostrum* (our).

314 Psalm 112:9. Note I have replaced the original *filiorum* (sons) with the more appropriate *liborum* (children).

315 Psalm 126:3.

316 Psalm 131:11.

317 Psalm 67:11.

318 Psalm 77:25.

319 Psalm 106:41.

*Suscitans a terra inopem,*³²⁰

[He lifts up the needy from the ground]

*Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.*³²¹

[For you will eat by the labours of your hands. Blessed are you, and it will be well with you.]

FOR FOOT ISSUES

*Qui perfecit pedes meos tamquam cervorum, et super excelsa statuens me.*³²²

[It is he who has perfected my feet, like the feet of deer, and who stations me upon the heights.]

*In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.*³²³

[With their hands, they will carry you, lest you hurt your foot against a stone.]

FOR HAPPINESS

*Et iusti epulentur, et exultent in conspectu Dei: et delectentur in lætitia.*³²⁴

[And so, let the just feast, and let them exult in the sight of God and be delighted in gladness.]

FOR HEALING

*Domine Deus meus clamavi ad te, et sanasti me.*³²⁵

[O Lord my God, I have cried out to you, and you have healed me.]

*Dominus opem ferat illi super lectum doloris eius: universum stratum eius versasti in infirmitate eius.*³²⁶

[May the Lord bring them help on his/her bed of sorrow. In his/her infirmity, you have changed his/her entire covering.]

³²⁰ Psalm 112:7.

³²¹ Psalm 127:2.

³²² Psalm 17:34. Note *meos* (my) can be replaced with *nostros* (our) and *me* (me) with *nos* (us).

³²³ Psalm 90:12.

³²⁴ Psalm 67:4.

³²⁵ Psalm 29:3. Note *meus* (my) can be replaced with *noster* (our), *clamavi* (I have cried out) with *clamavimus* (we have cried out) and *me* (me) with *nos* (us).

³²⁶ Psalm 40:4. Note *eius* (his/her) can be replaced with *eorum* (their).

*Renovabitur ut aquilæ iuventus tua.*³²⁷

[Your youth will be renewed like that of the eagle.]

*Tamquam flos agri sic efflorebit.*³²⁸

[Like the flower of the field, so will s/he flourish.]

*Misit verbum suum, et sanavit eos*³²⁹

[He sent his word, and he healed them]

FOR HEART PROBLEMS

*Confirmatum est cor eius: non commovebitur*³³⁰

[His/her heart has been confirmed: s/he will not be disturbed]

FOR HELPING CHILDREN STUDY

*Declaratio sermonum tuorum illuminat: et intellectum dat parvulis.*³³¹

[The declaration of your words illuminates, and it gives understanding to little ones.]

FOR HOUSE PROTECTION

*Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.*³³²

[In that place, those who work iniquity have fallen. They have been expelled; they were not able to stand.]

FOR IMPROVING CIRCUMSTANCES

*Inquirentes Dominum non minuentur omni bono.*³³³

[Those who seek the Lord will not be deprived of any good thing.]

327 Psalm 102:5.

328 Psalm 102:15. Note *efflorebit* (s/he will flourish) can be replaced with *efflorebunt* (they will flourish).

329 Psalm 106:20.

330 Psalm 111:8. Note *eius* (his/her) can be replaced with *eorum* (their) and *non commovebitur* (s/he will not be disturbed) with *non commovebuntur* (they will not be disturbed).

331 Psalm 118:130.

332 Psalm 35:13.

333 Psalm 33:11.

*Dux itineris fuisti in conspectu eius: plantasti radices eius, et implevit terram.*³³⁴

[You were the leader of the journey in its sight. You planted its roots,
and it filled the earth.]

*Et cibavit eos ex adipe frumenti: et de petra, melle saturavit eos.*³³⁵

[And he fed them from the fat of the grain, and he saturated them with
honey from the rock.]

FOR LEGAL CASES

*Sed in lege Domini voluntas eius, et in lege eius meditabitur die ac nocte.*³³⁶

[But his/her will is with the law of the Lord, and s/he will meditate on
his law, day and night.]

*Ideo non resurgent impii in iudicio: neque peccatores in concilio iustorum.*³³⁷

[Therefore, the impious will not prevail again in judgment, nor sinners
in the council of the just.]

*In iustitia tua libera me, et eripe me. Inclina ad me aurem tuam, et salva me.*³³⁸

[Free me by your justice, and rescue me. Incline your ear to me, and
save me.]

*Orietur in diebus eius iustitia, et abundantia pacis*³³⁹

[In his days, justice will rise like the sun, with abundance of peace]

*De cælo auditum fecisti iudicium.*³⁴⁰

[You have caused judgment to be heard from heaven.]

334 Psalm 79:10.

335 Psalm 80:17.

336 Psalm 1:2. Note *eius* can be replace with *eorum* (their), and *meditabitur* with *meditabuntur* (they will meditate) as required.

337 Psalm 1:5.

338 Psalm 70:2. Note *libera me* (free me) can be replaced with *liberum nobis* (free us), *eripe me* (free me) with *eripa nos* (free us), *ad me* (to me) to *ad nos* (to us) and *salva me* (save me) to *salva nos* (save us).

339 Psalm 71:7.

340 Psalm 75:9.

*Etenim benedictionem dabit legislator, ibunt de virtute in virtutem.*³⁴¹

[For even the lawgiver will provide a blessing; they will go from virtue to virtue.]

*Veritas de terra orta est: et iustitia de cælo prospexit.*³⁴²

[Truth has risen from the earth, and justice has gazed down from heaven.]

*Aperite mihi portas iustitiæ, ingressus in eas*³⁴³

[Open the gates of justice to me. I will enter them]

FOR A PERSON IN A LIFE-OR-DEATH SITUATION, E.G. COMA

*Qui exaltas me de portis mortis, ut annunciem omnes laudationes tuas in portis filiæ Sion.*³⁴⁴

[You lift me up from the gates of death, so that I may announce all your praises at the gates of the daughter of Zion.]

*Quoniam eripuisti animam meam de morte, et pedes meos de lapsu: ut placeam coram Deo in lumine viventium.*³⁴⁵

[For you have rescued my soul from death and my feet from slipping, so that I may be pleasing in the sight of God, in the light of the living.]

*Medici suscitabunt, et confitebuntur tibi?*³⁴⁶

[Will physicians raise to life, and so confess to you?]

341 Psalm 83:8.

342 Psalm 84:12.

343 Psalm 117:19. Note *mihi* (to me) can be replaced with *nobis* (to us) and *ingressus* (I will enter) with *ingressimus* (we will enter).

344 Psalm 9:15. Note *me* (me) can be replaced with *nos* (us), and *annunciem* (I may announce) with *annunciemus* (we may announce) as required.

345 Psalm 55:13. Note *meam* (my) can be replaced with *nostrum* (our), and *meos* (my) with *nostros* (our), and *placeam* (I may be pleasing) with *placeamus* (we may be pleasing).

346 Psalm 87:11.

*Non moriar, sed vivam: et narrabo opera Domini.*³⁴⁷

[I will not die, but I will live. And I will declare the works
of the Lord.]

FOR LOSS OF PASSION

*Concaluit cor meum intra me: et in meditatione mea exardescet ignis.*³⁴⁸

[My heart grew hot within me, and during my meditation a fire would
flare up.]

FOR MOUTH PROBLEMS

*Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo.*³⁴⁹

[Taste and see that the Lord is sweet. Blessed is the man who
hopes in him.]

FOR FACTS/UNBREAKABLE AGREEMENTS

*Memor fuit in sæculum testamenti sui: verbi, quod mandavit in mille
generations.*³⁵⁰

[He has remembered his covenant for all ages: the word that he
entrusted to a thousand generations.]

FOR PROBLEM SOLVING

*Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur*³⁵¹

[But darkness will not be impenetrable to you, and night will
illuminate like the day.]

347 Psalm 117:17. Note *non moriar* (I will not die) can be replaced with *non moriemur* (we will not die), *vivam* (I will live) with *vivemus* (we will live), *narrabo* (I will declare) with *narrabimus* (we will declare).

348 Psalm 38:4. Note *meum* (my) can be replaced with *nostrum* (our), *me* (me) with *nos* (us), and *meditatione mea* (my) with *meditatio nostra* (our meditation).

349 Psalm 33:9. Note *vir* (man) can be replaced with *mujier* (woman) or *persona* (person).

350 Psalm 104:8.

351 Psalm 138:2.

PROTECTION FROM DEMONS AND MALEFICA

*Benedicat tibi Dominus et custodiat te; Ostendat Dominus faciem suam tibi, et misereatur tui. Convertat Dominus faciem suam ad te et det tibi pacem.*³⁵²

[The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace.]

*Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.*³⁵³

[For he has given his Angels charge over you, so as to preserve you in all your ways.]

FOR PURIFICATION

*Asperges me hyssopo, et mundabor: lavabis me et super nivem dealbabor.*³⁵⁴

[You will sprinkle me with hyssop, and I will be cleansed. You will wash me, and I will be made whiter than snow.]

*Qui sedes super cherubim, manifestare.*³⁵⁵

[The One who sits upon the cherubim: Shine forth]

RETURNING A MAGICAL ATTACK OR CURSE

*Nisi conversi fueritis, gladium suum vibrabit: arcum suum tetendit, et paravit illum. Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.*³⁵⁶

[Unless you will be converted, he will brandish his sword. He has extended his bow and made it ready. And with it, he has prepared instruments of death. He has produced his arrows for those on fire.]

352 Numbers 6:24-26, also known as the Priestly Benediction, has been used in this apotropaic manner since at least the seventh-sixth BCE.

353 Psalm 90:11.

354 Psalm 50:8. Note *me* (me) can be replaced with *nos* (us), change *mundabor* (I will be cleansed) to *eris mundabor* (you will be cleansed), replace *dealbador* (I will be made whiter) with *dealbabimus* (we will be made whiter).

355 Psalm 79:2.

356 Psalm 7:13-14.

*In convertendo inimicum meum retrorsum: infirmabuntur,
et peribunt a facie tua.*³⁵⁷

[For my enemy will be turned back. They will be weakened and perish
before your face.]

*Exurge Domine, praeveni eum, et supplantam eum: eripe animam meam ab impio,
frameam tuam ab inimicis manus tuae.*³⁵⁸

[Rise up, O Lord, arrive before him and displace him. Deliver my soul
from the impious one: your spear from the enemies of your hand.]

*Et misit sagittas suas, et dissipavit eos: fulgura multiplicavit,
et conturbavit eos.*³⁵⁹

[And he sent forth his arrows and scattered them. He multiplied
lightnings, and he set them in disarray.]

*Et praecinxisti me virtute ad bellum: et supplantasti insurgentes in
me subtus me.*³⁶⁰

[And you have wrapped me with virtue for the battle. And those rising
up against me, you have subdued under me.]

*Dominus autem dixit accusatori, 'Increpet te Dominus, o accusator; increpet te
Dominus, qui elegit Ierusalem!'*³⁶¹

[But the Lord said to the Accuser, 'The Lord rebuke you, O Accuser;
may the Lord who has chosen Jerusalem rebuke you!']

*Veniat illi laqueus, quem ignorat: et captio, quam abscondit, apprehendat eum:
et in laqueum cadat in ipsum.*³⁶²

[Let the snare, of which s/he is ignorant, come upon her/him, and let
the deception, which s/he has hidden, take hold of her/him: and may

357 Psalm 9:4. Note *meum* (my) can be replaced with *noster* (our).

358 Psalm 16:13. Note *animam meam* (my soul) can be replaced with *anima nostra* (our soul).

359 Psalm 17:15.

360 Psalm 17:40. Note *me* (me) can be replaced with *nos* (us).

361 Zachariah 3:2. Used since at least first century CE, and found in the Dead Sea Scrolls and Babylonian magic bowls. Note in the Hebrew the word for accuser is Satan, in its original meaning, not the later personification of one of the kings of hell.

362 Psalm 34:8.

s/he fall into that very snare.]

*Averte mala inimicis meis: et in veritate tua disperde illos.*³⁶³

[Turn back the evils upon my adversaries, and ruin them
by your truth.]

*Cadent super eos carbones, in ignem deiciet eos: in miseriis non subsistent.*³⁶⁴

[Burning coals will fall upon them. You will cast them down into the
fire, into miseries that they will not be able to withstand.]

FOR SAFE AIR TRAVEL

*Et ascendit super cherubim, et volavit: volavit super pennas ventorum.*³⁶⁵

And s/he ascended upon the cherubim, and s/he flew: s/he flew upon
the feathers of the winds.

*Inhabitabo in tabernaculo tuo in sæcula: protegar in velamento alarum
tuarum.*³⁶⁶

[I will dwell in your tabernacle forever. I will be protected under the
cover of your wings.]

FOR SAFE SEA TRAVEL

*Tu dominaris potestati maris: motum autem fluctuum eius tu mitigas.*³⁶⁷

[You rule over the power of the sea, and you even mitigate the
movement of its waves.]

*Et statuit procellam eius in auram: et siluerunt fluctus eius.*³⁶⁸

[And he replaced the storm with a breeze, and its waves were stilled.]

363 Psalm 53:7. Note *inimicis meis* (my enemies) can be replaced with *inimicos nostros* (our enemies).

364 Psalm 139:11.

365 Psalm 17:11. Note *ascendit* (s/he ascended) can be replaced with *ascenderunt* (they ascended), and *volavit* (s/he flew) with *volaverunt* (they flew).

366 Psalm 60:5. Note *inhabitabo* (I will dwell) can be replaced with *inhabitabimus* (we will dwell), *protegar* (I will be protected) with *nos protegemur* (we will be protected).

367 Psalm 88:10.

368 Psalm 106:29.

FOR SELF-CONFIDENCE

*Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.*³⁶⁹

[You are a brilliant form before the sons of men. Grace has been poured freely into your lips. Because of this, God has blessed you in eternity.]

FOR SIGHT ISSUES

*Custodi me, ut pupillam oculi. Sub umbra alarum tuarum protege me.*³⁷⁰

[Preserve me like the pupil of your eye. Protect me under the shadow of your wings.]

FOR SLEEP DISORDERS, INSOMNIA AND NIGHT TERRORS

*In pace in idipsum dormiam, et requiescam.*³⁷¹

[In peace itself, I will sleep and I will rest.]

*Scuto circumdabit te veritas eius: non timebis a timore nocturno,*³⁷²

[His truth will surround you with a shield. You will not be afraid: before the terror of the night.]

*Cum dederit dilectis suis somnum.*³⁷³

[Whereas, to his beloved, he will give sleep.]

FOR STUDY/LEARNING

*Intellectum tibi dabo, et instruam te in via hac, qua gradieris.*³⁷⁴

[I will give you understanding, and I will instruct you in this way, in which you will walk.]

369 Psalm 44:3.

370 Psalm 16:8. Note *me* (me) can be replaced with *nos* (us).

371 Psalm 4:9. Note *dormiam* (I will sleep) can be replaced with *dormiemus* (we will sleep), and *requiescam* (I will rest) with *nos requiem* (we will rest).

372 Psalm 90:5.

373 Psalm 126:2.

374 Psalm 31:8.

*Bonitatem, et disciplinam, et scientiam doce me: quia mandatis tuis credidi.*³⁷⁵

[Teach me goodness and discipline and knowledge, for I have trusted
your commandments.]

*Super omnes docentes me intellexi: quia testimonia tua meditatio mea est.*³⁷⁶

[I have understood beyond all my teachers. For your testimonies are
my meditation.]

FOR SUCCESS

*Desiderium cordis eius tribuisti ei: et voluntate labiorum eius
non fraudasti eum.*³⁷⁷

[You have granted him/her the desire of his/her heart, and you have
not cheated him/her of the wish of his/her lips.]

*Quoniam praevenisti eum in benedictionibus dulcedinis: posuisti in capite eius
coronam de lapide pretioso.*³⁷⁸

[For you have gone ahead of him/her with blessings of sweetness. You
have placed a crown of precious stones on his/her head.]

*Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium.*³⁷⁹

[The mouth of the just one will express wisdom, and his/her tongue
will speak judgment.]

375 Psalm 118:66. Note *me* (me) can be replaced with *nos* (us) and *credidi* (I have trusted) with *credidimus* (we have trusted).

376 Psalm 118:99. Note *intellexi* (I have understood) can be replaced with *intelleximus* (we have understood), *omnes docentes me* (all my teachers) with *omnibus nostris docentes* (all our teachers), and *mea* (my) with *nostra* (our).

377 Psalm 20:3. Note *eius* (his/her) can be replaced with *eorum* (their) and *eum* (him/her) with *eos* (their).

378 Psalm 20:4. Note *eum* (him/her) can be replaced with *eos* (their) and *eius* (his/her) can be replaced with *eorum* (their).

379 Psalm 36:30. Note *eius* (his/her) can be replaced with *eorum* (their).

FOR TRAVELLING IN DANGEROUS PLACES

*Nam, et si ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es. Virga tua, et baculus tuus: ipsa me consolata sunt.*³⁸⁰

[For, even if I should walk in the midst of the shadow of death, I will fear no evils. For you are with me. Your rod and your staff, they have given me consolation.]

WORKING WITH SAINTS

*‘Sanctis, qui sunt in terra eius, mirificavit omnes voluntates meas in eis.’*³⁸¹

[‘As for the saints, who are in his land: he has made all my desires wonderful in them.’]

*‘Psallite Domino sancti eius: et confitemini memoriæ sanctitatis eius.’*³⁸²

[‘Sing a psalm to the Lord, you his saints, and confess with remembrance of his holiness.’]

*‘Sacerdotes tui induantur iustitiam: et sancti tui exultent.’*³⁸³

[‘Let your priests be clothed with justice, and let your saints exult.’]

380 Psalm 22:4. Note *ambulavero* (I should walk) can be replaced with *ambulemus* (we should walk), *timebo* (I will fear) with *timebimus* (we will fear), *mecum* (with me) with *nobiscum* (with us), and *me* (me) with *nos* (us).

381 Psalm 15:3. Note *meas* (my) can be replaced with *nostra* (our).

382 Psalm 29:5.

383 Psalm 131:9.

Use	Psalms	Planet	Divine Name (suggested)
Accomplishing Goals	36:5	Jupiter/Sun	Yahveh Ezri or Yahveh Hosenu
Animal protection	144:16	Mars	Yahveh Magen
Attractiveness	18:11	Venus	Yahveh Tzabaoth
Baby Protection	114:6	Moon	Yahveh Ezri
Being Inconspicuous (Invisible)	17:12, 26:5, 68:24, 104:28	Moon	El Roi
Being Well Received	4:8	Jupiter/Venus	Emmanuel
Blood Conditions	50:16	Mars	Yahveh Rapha
Bone Fractures & Breaks	6:3, 33:21	Saturn	Yahveh Rapha or Adonai haAretz
Business Success	1:3, 2:8, 64:12, 79:12	Jupiter/Sun	Yahveh Jireh
Dealing with Despair	39:3, 106:9, 106:14, 146:3	Sun	Yahveh Goel
Dealing with Disease	Ex 15:26	Mercury/ Saturn	Yahveh Rapha
Dealing with Liars, Gossips & Slanderers	3:8, 6:11, 11:4, 13:4	Mercury	El Emeth
Dealing with Malicious People & Malefica	5:7, 13:4, 105:10, 109:1	Saturn	Yahveh Chereb
Dispelling Lies	42:3, 119:2	Sun	El Emeth
Eloquence	18:15, 20:4, 36:30, 44:2, 48:4	Mercury	Shekinah
Fertility Issues	112:9, 126:3, 131:11	Venus	Yahveh Jireh

Financial Hardship	67:11, 77:25, 106:41, 112:7, 127:2	Jupiter/Sun	Yahveh, Jireh
Foot Issues	17:34, 90:12	Saturn	Yahveh Rapha
Happiness	67:4	Jupiter	El Shaddai
Healing	29:3, 40:4, 102:5, 102:15, 106:20	Mercury/Sun	Yahveh Rapha
Heart Problems	111:8	Sun	Yahveh Rapha
Helping Children Study	118:130	Mercury	Yahveh Eloah veDaath
House Protection	35:13	Mars/Sun	Yahveh Magen
Improving Circumstances	33:11, 79:10, 80:17	Jupiter/Sun	Yahveh Goel
Legal Cases	1:2, 1:5, 70:2, 71:7, 75:9, 83:8, 84:12, 117:19	Jupiter	El Emeth or Yahveh Hashopet
Life or Death e.g. Coma	9:2, 55:13, 87:11, 117:17	Saturn	Yahveh Rapha or Yahveh Hoshiah
Loss of Passion	38:4	Venus	Eloah
Mouth Problems	33:9	Mercury	Yahveh Rapha
Pact/Unbreakable Agreement	104:8	Varies	El Olam or Yahveh Mekoddishkem
Problem Solving	138:12	Sun	Yahveh Eloah veDaath
Protection from Demons & Malefica	Num 6:24-26, 90:11	Mars	Yahveh Chereb or Yahveh Magen
Purification	50:8, 79:2	Jupiter	Yahveh Mekoddishkem

Returning Magical Attack or Curse	7:13-14, 9:4, 16:13, 17:15, 17:40, 34:8, 53:7; 139:11, Zach 3:2	Mars	Yahveh Chereb
Safe Air Travel	17:11, 60:5	Mercury	Yahveh Hoshiah
Safe Sea Travel	88:10, 106:29	Moon	Yahveh Hoshiah
Self-confidence	44:3	Mars	El Gibor
Sight Issues	16:8	Sun	El Roi
Sleep Disorders, Insomnia & Night Terrors	4:9, 90:5, 126:2	Moon	Yahveh Magen
Study/Learning	31:8, 118:66, 118:99	Mercury	Yahveh Eloah veDaath
Travel in Dangerous Places	22:4	Mars	Yahveh Magen
Working with Saints	15:3, 29:5, 131:9	Varies	Yahveh

APPENDIX 6 – ADDITIONAL CONSECRATIONS

In *Claves Intelligentarium* I discussed four reasons for consecration. However on reflection I considered there is also a fifth reason that should be mentioned, as it both significant and relevant to the mechanics of conjuration.

1. **Bonding** – the consecration creates a connection or bond between the user and the item, to the extent that with some items they may be seen as an extension of the person using them. For this reason the person using the item should be the one who consecrates it, e.g. conjuror consecrates the sword, skryer consecrates the crystal, etc.
2. **Respect** – by consecrating everything that is brought into the magic circle, you are showing respect for the spirits and deity/deities you work with. Respect is an essential component not just of spirit communication, but also how the magician engages with the worlds and all within them.
3. **Purity of the sacred** – consecration is part of the process of purifying oneself as well as one's tools for engaging in spirit/divine communication. As such it is a sacred act of preparation and purification which contributes to the mental and spiritual focus of the magician.
4. **Magical Momentum** – the energy and focus you put in to the consecrations adds to the magical momentum of your conjuration and increases the likelihood of success.
5. **Aura** – the consecration generates an aura of purity around the item. This means that the consecrated magic circle full of consecrated items is a powerful beacon of magical energy on the lower astral which is easier for the conjured spirit to be transported to. Although the phrase 'sacred space' is perhaps overused, having a consecrated magic circle which contains only consecrated items and purified practitioners can truly be seen as a sacred space. Additionally, as mentioned previously, one can 'touch' something with a consecrated item without direct physical contact, like the tip of the sword above the magic circle.

In *Claves Intelligentarium* I mentioned how Sunday on a waxing Moon is the default for consecration unless otherwise stated. To this I would add that the default direction for facing when consecrating is east (i.e. towards the place of the rising Sun). Symbolically the rays of the rising Sun represent purity, divine light and freshness, so this being observed as the direction in the SSM (fo.476v) makes perfect sense: 'Your face should be turned towards the place of the planet which is in nature the questions.³⁸⁴ But in sanctification this is not taken into account, but you turn your face toward the east.'

I wanted to mention that some of the older grimoires do mention wearing underwear under the robe, so you can wear consecrated underwear if you prefer to not be 'going commando'. Underwear should be consecrated in the same manner as the robe (see *Claves Intelligentarium*).

There are a lot of consecrations to perform, and none of the sources give you a sequence to perform them in, so I have added a list to make this clearer.³⁸⁵ This list is not an absolute, but does provide a practical order of consecration. Note it is an order rather than a timescale; you can perform multiple consecrations in the same session. For obvious reasons the items which store should be consecrated in the first session (bottles, jars, silk cloths), and glasses or contact lenses³⁸⁶ if you wear them to make clear vision easier. I would recommend them being done in the lunar month preceding the conjuration if possible, and in the same design of magic circle you will use for that conjuration.

You will have observed that there are a lot of items to consecrate, and that might seem like a lot of silk for storing them in! Pure linen or cotton is also fine to use rather than silk. Pure silk is not always easy to source and can be very expensive. I would suggest though a bare minimum of using silk to wrap your sword, personal grimoire and crystal or mirror if possible. Linen or cotton used to wrap paraphernalia and materia magica should be consecrated in the same way as silk, as given in *Claves Intelligentarium*.³⁸⁷

384 I.e. you face the direction of conjuration.

385 My thanks to Aequus Nox for the questions in her podcast which prompted me to add this list.

386 Assuming the use of daily disposable contact lenses, it is worth doing a batch consecration so you have more available for subsequent consecrations and the conjuration.

387 Rankine, 2024:21.

Item	Day of Week	Required for Consecration/ Notes
Glasses/Contact Lenses	Sunday	
Bottles/Jars	Sunday	For storage of holy water, oils, resin, etc
Holy Oil	Sunday	
Holy Water	Sunday	'Living' water gathered at sunrise, salt
Matches/Lighter	Sunday	
Candles/Tapers	Sunday	
Pestle/Mortar	Sunday	
Incense/Essential Oil	Sunday	
Censer/Oil Burner	Sunday	Holy Oil
Charcoal Blocks	Sunday	
Silk Cloths	Sunday	Frankincense, censer, charcoal, pen
Paper/Parchment	Sunday	
Small Table & White Cloth	Sunday	
Ink/Paint/Chalk	Sunday	Small table
Seal & Lamen	Sunday	
Robe	Same day of week as conjuration	Frankincense, censer, charcoal
Other Clothing	Same day of week as conjuration	Frankincense, censer, charcoal; note includes underwear, socks and cloak if used
Circle Setting Stones	Same day of week as conjuration	Same fragrance as used for conjuration, either resin, censer and charcoal, or oil burner, holy water and essential oil
Shoes/Boots	Sunday	Myrrh, censer, charcoal
Crystal/Mirror	Sunday	Small table with clean white cloth
Pen	Wednesday	In Hour of Mercury
Wand/Staff	Wednesday	In Hour of Mercury; candle; burin or pen, ink

Musical Instrument	Wednesday	In Hour of Mercury and Waxing Moon; Frankincense, censer, charcoal
Sword, Black-Handled Knife	Thursday	In hour of Jupiter; holy oil
Burin/Needle	Thursday	Frankincense, censer, charcoal, holy water
Book	Friday to Saturday (7 days)	Small table with clean white cloth, overhead lamp, planetary fragrance for each day, censer/oil burner, charcoal (if using censer)
Ring	Sunday	Small table, holy oil, holy water
Jewellery	Sunday	Olive oil, holy water
Miscellaneous	Sunday	Includes candlesticks, chair, cushion,, safety pins

WAND AND STAFF

Wands are a common tool in grimoires, and are sometimes used in place of a sword, as are staffs. Traditionally the wand is from the elbow to the fingertips in length, and the staff is usually at least four feet (one hundred and twenty centimetres) long. The most common material is hazel, though other woods are specified in some grimoires.³⁸⁸ Wands and staffs are usually cut at sunrise on a Wednesday, with a single stroke, from a virgin tree, that is with one year's growth on the part being cut. Although grimoires do not talk about it all, I recommend treating the tree with the courtesy another living entity deserves and not just slashing a piece of it off. Trees are part of the spirit ecology of an area, and offending a dryad or other tree spirit is disrespectful and could make an area hostile to your work. Remember disrespecting one type of spirit will be noticed by other types of spirit.

Approach the tree from the east (with the light of the Sun which feeds it), explain why you want the wand and ask the permission of the tree to take a piece of it to use. If you get a *yes* feeling from the tree, make an offering of a silver coin at the base of the tree, and then cut the wand or staff with a single cut.³⁸⁹ Do not let the cut piece touch the

³⁸⁸ See the reference in Chapter 15, 'Tips and Reminders'.

³⁸⁹ It is worth having a few possible trees marked in your mind, in case you get a *no* feeling from the tree you ask. It does happen sometimes.

ground, put it on a piece of silk. You should then immediately visualise the golden light of the sun flowing through you from behind and into your hands, and spit on your preferred hand, rubbing the spit onto the wound in the tree and visualising the golden light sealing the wound. Breathe onto the wound and apologise for hurting the tree, and thank it for giving you the wand/staff. The saliva and breath are offerings of your life force to replace that which you took. Remember to treat this process as you would other rituals, so you should have bathed, prayed and purified yourself before coming to the tree, and be wearing clean clothes (preferably white, ideally a robe).

CONSECRATION OF THE WAND OR STAFF³⁹⁰

This consecration is found in Sloane MS 3851 [fo.111], and has more substance than the one found in texts like the *Key of Solomon*, particularly the emphasis on the apotropaic power of the wand.

Pass the wand (or staff) through a flame, saying:

Purify me O God and I shall be clean that no ill thing shall abide near me.

Write³⁹¹ these names of God ✕ Alpha ✕ et ✕ Omega ✕ on both sides of the Rod and Jesus Christ at the end forward. Then say:

Strengthen me O lord God Almighty Creator of all things as thou didst the Rod of Moses that parted the sea in sunder that the children of Israel passed through safe,³⁹² work in me the same virtue O God and I shall be so strong that no ill Spirit shall abide me. Sanctify me O God of Sabaoth and let thy Name be glorified in me that as the Rod of Moses did strike the hard stone and water gushed out.³⁹³ So sanctify Thy name that wheresoever it is writ or spoken all evil and unclean Spirits may be excluded ✕ fiat ✕ fiat ✕ fiat ✕ Amen ✕

390 Rankine 2011:252.

391 These names can be written in magical ink with your pen. Alternatively you can engrave them and then stain them with magical ink.

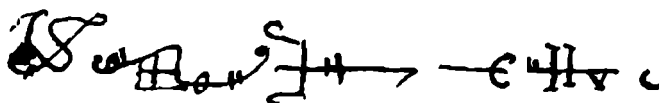
392 Exodus 14:21.

393 Exodus 17:6.

SHOES/BOOTS

If you are going to work outdoors, shoes or boots are much more practical than sandals for sturdy, supportive footwear. There are grimoire references to footwear from light silken shoes to leather boots. The silken shoes sometimes have characters embroidered on them in red thread, and the boots have the characters/names painted on. Below are the shoe characters from a *Key of Solomon* (Aubrey MS24). My recommendation is to use these on the inside edge of the shoes, so they are facing it each (not the sole). On the outside of the shoes I suggest painting the names used in the inner ring of the magic circle, starting at the front of the right shoe and moving clockwise all the way round to the front of the left shoe. In this manner the magic circle is duplicated on the feet of the practitioner, and a further link established between those in the circle and the circle itself.

If wearing boots, then socks to avoid blisters are also recommended. These can be consecrated in the same manner as the robe, as given in *Claves Intelligentarium*. Also note that the boots should be new the first time they are used, and then kept only for ritual use. You do not need to buy a new pair of boots each time, just store them and treat them as you do your other ritual equipment.



CONSECRATION OF SHOES/BOOTS

The shoes/boots should be consecrated on a Sunday during an hour of the Sun, and passed through the smoke from myrrh resin while reciting the conjuration:

*Adonay ha-Aretz, Amosiath, Amarathon, Ensopen, Penmaton, Lamecheva, Catebsierop, Corbas. And all you celestial intelligences, guard me and preserve me from evil spirits, who could disturb the working which I am going to undertake with the aid of the Most High, whose holy name is Adonay, Adonay.*³⁹⁴

MUSICAL INSTRUMENTS

Musical instruments are mentioned in several grimoires as being used in the conjuration process. This includes the whistle (*Secrets of Solomon*, *Sworn Book of Honorius*, though the description is more akin to a pipe), lyre (*Secrets of Solomon*), horn or trumpet (*Key of Solomon*, *Tuba Veneris*), and ram horn (*Sixth and Seventh Books of Moses*). *Magia Naturalis et Innaturalis* indicates that music is pleasing to the spirits and encourages the practitioners, saying, 'if you and your partner who is with you can play music mellifluously, then do it incessantly as thus they appear sooner'. Music and singing are components that you can experiment with including, but it is preferable to have successful conjurations under your belt and feel comfortable doing them first. There are instructions in some of the grimoires for the construction of instruments like the whistle.

CONSECRATION OF MUSICAL INSTRUMENT

The consecration should be performed on a Wednesday during the waxing moon at sunrise. Pass the instrument through frankincense³⁹⁵ smoke and say:

*Praise Him with trumpet sound; Praise Him with harp and lyre; Praise Him with tambourine and dancing; Praise Him with stringed instruments and whistle. Praise Him with loud cymbals. Praise Him on the high-sounding cymbals.*³⁹⁶

394 *Key of Solomon*. Skinner & Rankine, 2008:356. This is adapted from the one for the silk, as was the consecration of the robe. I have changed the first divine name to Adonay ha-Aretz (Lord of the Earth) to emphasise the connection between the shoes/boots and the ground you tread on.

395 Although Frankincense is traditionally solar, it also has a universal quality for consecration. You could instead use mastic which is Mercurial if you preferred.

396 Psalm 150:3-5. The original has the words timbrel, a name for tambourine which I have used instead, and pipe, which I have replaced with whistle as they are found in the grimoires.

CONSECRATION OF STONES FOR SETTING THE CIRCLE

Speak the words over the stones whilst passing them through the incense/oil mix which you will be using for the conjuration:

*I conjure Thee, King of Angels, El Saday ☩ that these stones be of use to me upon which I may write divine names regarding the Magical Arts or Workings which I will perform in Thy Holy Name.*³⁹⁷

³⁹⁷ Adapted from the *Key of Solomon*. See Skinner & Rankine, 2008:354.

APPENDIX 7 - HEBREW LETTER TRANSLITERATIONS FOR SPIRIT NAMES

The process of sigilising a name you are given on a kamea requires the transliteration of that name into Hebrew.³⁹⁸ Rather than assuming the practitioner has a degree of fluency with the Hebrew alphabet, I decided to include a table of transliterations, which is particularly relevant as some English letters may be translated in more than one way.³⁹⁹ For this reason it is helpful to have the options to hand to minimise the time and attempts needed to successfully translate and sigilise a name given to you by the conjured spirit. Where there is more than one Hebrew letter given, I have listed them in order of frequency (i.e. most commonly used first).

Letters	Hebrew
A	Aleph, Ayin
Aa	Ayin
B	Beth
C	Cheth, Qoph
D	Daleth
E	Aleph, Heh (note -el is always translated as aleph lamed), Ayin
F	Peh
G	Gimel
H	Heh
I	Yod
J	Yod
K	Kaph
L	Lamed
M	Mem
N	Nun
O	Ayin, Vav

³⁹⁸ The process of creating sigils on the kameas (planetary magic squares) using the Aiq Beker method is Appendix 2 of *Claves Intelligentarium* (2024:59-65).

³⁹⁹ I am indebted to Aequus Nox, whose great questions in her interview of me for her podcast inspired me to add this appendix.

P	Peh
Q	Qoph
R	Resh
S	Samekh, Shin, Tav ⁴⁰⁰
Sh	Shin
T	Teth, Tav
Th	Tav
Tz	Tzaddi
U	Vav
V	Vav
W	Vav
X	Kaph
Y	Yod
Z	Zain

So the following numerical differences will be seen if the most common letter transliterations are not made:

Letter	Transliteration	Numerical Difference
A, E	Ayin instead of Aleph	+69
C	Qoph instead of Cheth	+92
E	Heh instead of Aleph	+4
O	Vav instead of Ayin	-64
S	Shin instead of Samekh	+240
S	Tav instead of Samekh	+340
T	Tav instead of Teth	+391

The distinct differences in these numerical differences should make it very easy to determine where alternative letter transliterations are used, and to adjust the name so it is correct.

400 Ashkenazi Jews pronounce the letter Tav as 's', as seen in the writings of Israel Regardie.

APPENDIX 8 - LICENSE TO REMAIN

Many people who practice grimoire magic are also practitioners of other systems of magic. As a result they may have personal spirits and/or house spirits which they do not wish to push out of the home when performing a banishing. Additionally if the conjuration is outdoors in nature, the same principle applies of not being rude to the spirits whose home you may be intruding upon. If working outdoors the License to Remain is compulsory rather than optional; there is no point in risking upsetting local spirits who may then choose to interfere with your work. Additionally if you do have an outdoor spot in mind, check it out first and develop a relationship with any spirits of the area before just turning up to do a conjuration.⁴⁰¹ This may not have been the way in the past, but now we know better!

For this reason I created the License to Remain, which once created seemed ridiculously obvious as a practice to include. When performing a banishing (such as the Lesser Banishing Ritual of the Pentagram), perform the License to Remain first. The License here uses the divine names from the First Semiphore of Adam in the magic circle. If you use a different form of banishing the divine names could be adjusted accordingly, the principle is the key thing here.

⁴⁰¹ E.g. remove any rubbish you see in the area, make offerings which the spirits of the place indicate they would like such as milk, honey, wine, apples, tobacco, etc. See Chapter 8 for more details.

THE LICENSE

Stand facing east, legs together, right arm raised with palm to the heavens, left arm by side with palm facing the ground

To all creatures who by right or invitation do dwell here, I give you license to remain, in the divine names:

Adonai

Face south: *Tzavaot*

Face west: *Yahveh*

Face north: *Annora*

Face east: *Remain I say, remain, while all uninvited creatures and influences are banished.*

ARARITA

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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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ISBN 978-1-915933-77-5



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