

THE ILLUSTRATED
GOETIA
LESSER KEY OF SOLOMON



EDITED WITH AN INTRODUCTION BY
ARUNDELL OVERMAN

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INTRODUCTION

AND FIRST MEETING WITH ASMODAY

HELLO and welcome to the Lesser Key of Solomon! My name is Arundell Overman, and I will be your guide on this journey through the underworld. My first encounter with the book was over 20 years ago. I was 19 years old and a new magician at the time. I had learned about energy fields, and basic spells, and was reading and practicing every sort of magic I could get my hands on.

At that time in my life I came across a book called “Modern Magic,” by Donald Michael Kraig, and it was just my style. I was fascinated by the Golden Dawn borrowed rituals of the Pentagram, Hexagram, and Watchtower, and was working my way through the book as a course of magical training. At some point in the book “Modern Magic,” the author began to teach the process of evocation of spirits and gave a little bit of information on the Lesser Key of Solomon. There were a few sigils of the demons, such as Bael, and Botis, but the complete text of the book was not given. So, I decided to order a copy of the Lesser Key and read about its spirits.

When the book arrived in the mail, I was at work. My girlfriend at the time, J., brought the book to where I was working, and I saw it for the first time on my evening break. I glanced through it and saw that it had a lot of strange looking diagrams, and that it seemed old fashioned. Then I gave the book back to her and went back to work.

A few days later, sometime in the afternoon, my girlfriend was gone, and I had the house to myself. I was happy to get the opportunity to read, study, and practice magic all day. I had a room set aside where I was going to do magic, my “temple”, and since me and her had just moved into the house, the room was completely empty. I went into the doorway of the room, and just past the door, I stopped for a moment to think.

I have described this next scene hundreds of times, and went over it in my mind, thousands of times. The room of my “temple” was completely bare except for my new copy of the Lesser Key of Solomon, (the black hardcover De Lawrence edition with the gold seal of Metatron on the cover) which was sitting on the floor, about 8 to 10 feet away from me. For some reason, the landlord or the previous tenant had painted the room green, the walls, floor, and ceiling even, it was a green room. My day was completely open, and I was at peace as the afternoon sun shone through the blinds of one window.

At that moment I noticed a red light which was pouring out of the book. It glistened, and sparkled, and was like a thick gel of energy. This energy went up to a distance above the book itself, and was slightly larger at the top, almost like the shape of a teardrop. I stared at this in wonder for some time. I had seen energy at this time in my life, and seen the human aura, and had a few out of body experiences, but I had never seen anything like this.

I must have watched this phenomenon for perhaps a minute or so. There was a distinct, thick cloud of red energy coming out of the book and it looked like something out of a movie, like when you see a genie come out of a lamp. Then, I heard a clear and audible voice say to me "Stand back in the room and I will manifest before you." It was a male voice, and clear and calm, and of medium pitch. Not knowing what to expect, but knowing something intense was about to happen, I stood in the back of the room. At that moment, the cloud of red energy burst open, and I saw the most unbelievable sight. There before my eyes was a dragon, about the size of an alligator. Rising from the back of the dragon were the bodies of three snakes. On each of the snakes was a different head. One of the heads was a ram, one of them was a man, and one of them was a bull.

The dragon on the floor then turned its head and made eye contact with me. The eye I found myself looking into was self-aware. It was somewhere in between beast and man, not like a dog. The heads of ram, and bull stared off into space as if looking intently at something I could not see. The head of the man was looking at me with a most fierce expression. I stared at its face, and deep into its eyes. Its face was thin, with sharp features, and wild hair extending out in all directions. I could see the whole thing so clearly that I could see the individual teeth in its mouth, and the individual strands of hair on its head.

I took all this in, with great awe. Never in my wildest imagination had I ever imagined a creature such as this could exist, yet here it was in front of me in all its detail. The figure was not like a "shadow" or ghost. It was not like a silhouette, or something that I could barely see. It was crystal clear, and it was in motion, alive, wiggling, swaying around. It was not physical, or solid, but it was nevertheless fully manifested to my vision. I could clearly see all its details. It was surrounded by a glowing aura of red light, and the entire spirit itself was completely composed of red light.

This was not just "something that was there and gone" or "something seen out of the corner of the eye." It was right there in front of me, and not going anywhere. "Pick up the book" the head with the face of a man said to me. I would describe its voice as being a

little higher pitched than before. He has been described as having the form of an ogre, and there is some truth to this, his voice does have the quality of what one might describe as a goblin.



Asmoday comes out of the Lesser Key of Solomon.

I was stunned, it was talking to me. I reached down, and numbly picked up the book, without taking my eyes off the spirit. Perhaps I was afraid that if I stopped looking at it, even for a moment it would disappear. I stood there staring, with the book in my hands. "Open the book" the spirit said. I opened the book in my hands, still not taking my eyes off him. "Look down" he said. I looked down, and This is what I saw....

"(32.) ASMODOY. - The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the Power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Headdress off; for if it be on, AMAYMON will deceive him and call all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his

Name, saying: "Art thou Asmoday?" and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc."

At that moment, I knew that what I was reading, was the description of the demon in front of me. I knew that I was meeting that spirit, and I knew that his name was Asmoday. Words fail me here. I looked up at him, and I must have asked him something like ".....what... ARE...you?" I was not afraid, it was more like the sensation of looking out into the ocean, or standing on the edge of the Grand Canyon, or perhaps seeing the pyramids for the first time, there was just a complete and total awe. I remember that he began to speak, and I remember being transported to somewhere, but I don't know exactly what happened next. My next memory is being alone in the house, and in a different room.

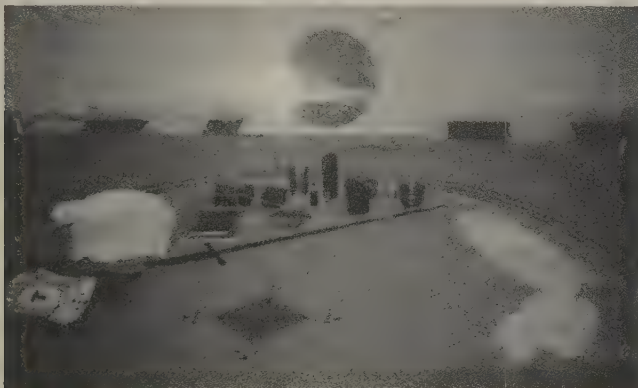
Years later, my girlfriend told me that when she came home, I was still seeing him, and that I pointed to him and said, "he is right there, do you see him?" and "He says he will be with me all of the time for the next three days."

There are levels to the mind, and sometimes, when the mind passes into higher levels, and then back down to lower levels, it cannot remember what it has experienced in the other world. That is why it's so hard to remember dreams, and they seem to "slip away" as we adjust back to normal waking consciousness.

Anyway, that was my first encounter with Asmoday. It changed my life completely and made me a real witch. It was my true initiation into the art that I would practice for my whole life, walking every day with the demons, from that moment until death.

A NEW WORLD OF SPIRITS

WITHIN weeks of this experience I had read the Lesser Key of Solomon many times, as you might imagine. I immediately began to create the magic circle described in the book, on the back of a scrap of carpet. I could feel the spirits all around me, all the time. They had an incredible charge of energy, it felt like electricity. Sometimes all I had to do was open the book and I would see the room change colors or seem to tilt on its side. Sometimes I would see large shapes in various colors such as dark blue or purple, green, or red, or even yellow or rainbow colored. This would be accompanied by “otherworldly feelings” and sensations hard to describe. Because of all the spirits around me, and what I already had seen with the initial meeting with Asmoday, I was able to see all sorts of other spirits. Many times, I did not know their names or where they came from.



The first set of tools from the Lesser Key of Solomon. Notice the small black book sitting on top of the “Notebook of the art,” right above the handle of the sword.

I saw a wolf, a lion, a 20-foot alligator, snakes of all sizes shapes and colors, and many other creatures. Even though some of them had savage looking forms, such as snakes, alligators, and lions, they were majestic, beautiful, powerful, and awesome beyond words. Yes, sometimes I did feel afraid, anyone one would when seeing such things. But I was a witch, and the power of those beings ran in my veins like fire. I loved it, I drank it in and learned and grew in knowledge and experience.

There was a part of me that did not know what to think of the fact that these spirits were “demons.” At that time, I fully believed that, the book had been written by Solomon, just like the book of Proverbs in the Bible. I knew that I was NOT a Christian, I never was, even

during my childhood years of constant church and Bible lessons, and I had never wanted to be. I wanted something more from my life than to grow old and boring like the people in my parent's church. But I had not really taken any sides on the whole idea of "angels and demons" and I did not know that the demons were and are, old gods.

Magic became my life. It was my everything. I studied magic for 4 to 8 hours a day if I had time. It took me about 2 years to build my first complete set of tools and begin to invoke. I saw wonders. I became addicted to the Goetia. It was my POWER. The presence of the spirits themselves produced a drug like sensation in my energy and there was no end to the awe of seeing them.

Over time I grew imbalanced. I shut off normal life, I lost relationships, a wife, and all my family because of occult involvement. No one really understood. How could they? They had not seen what I had seen. I have often compared it to being abducted by aliens and how it would feel trying to explain to people that you had been on a spaceship. Most people either don't believe you, and think you are crazy, or, they do believe you, and think you are evil because you talk to demons.

I am not evil. I like kittens, and I teach yoga to old ladies with arthritis. I can't remember the last time I told a lie, and I attempt to be kind and generous to my fellow man when it is possible. I have come to believe that morality is based on empathy, not religion. Looking back now I have over 20 years of experience in this, and I understand that it was impossible for people to understand what I was going through.

In many ways, I did not choose this life, it chose me. Yes, I was experimenting with the occult in its most "white light variety" of wicca, yoga, and Golden Dawn magic, but, If HE had never came out of the book, I never would have really pursued the Lesser Key of Solomon, and the path of demons. I probably just would have ended up spending my life with yoga, which is a beautiful path itself.

HAVE YOU EVER HAD A PARANORMAL EXPERIENCE?

WAS there a purpose behind all of this? Why exactly DID I go through all of this? Why me? Why did I end up seeing these gods and other people not see them? Well, the answer to that is complex. To answer this let me tell you of an experiment I have conducted. Throughout the years of my life I have developed a small game that I play with random people. It could be anyone, a girl rolling silverware beside me at a restaurant where I am working, a cab driver giving me a ride, a band member, a friend, a girlfriend, a stranger beside me on a bus, anyone.

I say to this person, whoever they may be, young or old, "I have a research question that I would like to ask you, and the question is this...Have you ever had an experience that you believe was paranormal?" At that point while they are giving me a weird look and trying to determine why I would ask them such a question, I say, "ya know, have you ever seen a ghost, or had an out of body experience, or seen some sort of paranormal critter like bigfoot, or a ufo, or anything like that?" Que encouraging smile.

At that point I get one of two replies. "Yes, I have," or "no, I have not," followed by a weird look at which point I immediately drop the conversation and start a new one. If they HAVE had some sort of paranormal experience, I then say "oh, would you please tell me about your experience?" and then to encourage them, I add "it's for my case files, I won't make any judgments or take any religious position on your experience, I just want to know what happened, out of curiosity."

At this point the subject will relate some form of paranormal experience, such as "well, I saw a ghost once," or "yeah there was this one time, I had this really weird dream, where I saw this or that, then it really happened," or even better, "yeah, I saw this ghost one time, and my sister saw it too..." or, "I saw this ghost cat one time, and my boyfriend saw it too, and it was on our bed and it hissed at us and clawed at us!" A witness of the phenomena always adds credibility to the story.

Believe me, I have heard them all. I have had dozens and dozens of otherwise normal people tell me, from the bottom of their hearts, that they saw the ghosts of humans, and animals, they have seen shape shifting humans, skinwalkers, the creeper monster, mysterious balls of light called "spook lights" bigfoots, ufos, even the goat man! What is the meaning behind all of this? I examine each story as

skeptically as possible. Did this person use drugs? Were they hallucinating? Are they crazy? Were they simply confused? Ultimately, I do not know. I can only compare their experiences to my own and wonder at the strange paranormal world we live in.

Seeing the big picture is so difficult. Who really are we as humans? Are there past lives? Did I meet Asmoday in this life because I was his son in a past life, on this planet or on another, or in another dimension? I don't know, I know that he has told me similar things over the years. I try my best to take in all this information and process it. I make mistakes, I am as human as anyone else, at least this body is.

Meeting the gods won't solve all your problems all at once. Spiritual awakening is sometimes blissful, and sometimes very painful. Certainly, it hurt me to lose all my Christian family because they hate witches and think I am evil. I am sure that if any member of my family ever read this book, they would believe I am going to hell even more that they already do. Such is the price I paid for the Goetia. And it is the Goetia that is my ultimate source of magic, it always was, and it always be. It is the book Asmoday came out of. It changed my life. It is more than a book, it is alive.

If I could go back in time and change it, and have never met them, I would not change a thing. It was my destiny. I could not have run from it any more than stopped the sun from setting. However, looking back if I had it all to do over again, I would have carefully hidden all magic from my family, and pretended to be a normal person, life would have been so much easier that way.

WHAT ARE THE GODS?

WHO are the spirits? What does it all mean? These are questions I have spent a lifetime searching for. I can tell you that Asmoday is, historically speaking, an ancient Persian demon, Aeshma Daeva, the demon of wrath in Zoroastrianism. Through a long process, he was first adopted into Jewish demonology through the "Book of Tobit," composed around 250 B.C. From there he became known as the king of the Shedim, a class of "other gods" or "false gods" often mentioned in Jewish demonology as well as the Bible.

Asmoday also became featured in many Jewish legends concerning the building of the temple, and Solomon, and as a well-known and famous Jewish demon, he was included into the spirit list of many grimoires and books of magic including the Lesser Key of Solomon. Who he was before he was known as the Persian demon of Wrath is unknown, but, I can tell you that, many of the arch demons in Zoroastrianism are actually imported Hindu gods such as Indra, and Rudra, so it is possible that Aeshma was also once a Hindu god. Rudra is a form of Shiva, and Kartikeya, one of the sons of Shiva, carries a spear. Asmoday has been called "the fiend of the wounding spear" in Persian mythology. Because we know that Zoroaster borrowed many of the Hindu gods and incorporated them into Zoroastrianism, it is possible that Aeshma Daeva of the Persians is also Kartikeya, the son of Shiva. Many, if not all Persian demons were once Hindu gods. But what is the origin of the Hindu gods, even IF Asmoday was originally one of them?

What ARE the gods? Were they originally personified forces of nature? Deified heroes? Are they the ghosts of creatures who once lived on this planet millions or even billions of years ago? At what point does mythology and reality become the same thing? I had been drawn into a mythological world. In mythology are incredible things, things that the rational mind insists cannot be true. And surely not ALL mythology is true! The world does not sit on the back of a giant turtle! Yet, at least SOME of these fairy tale creatures are real. After having met Asmoday, I went on to meet dozens more like him. From this experience, I came to believe that, all the gods of the various cultures do exist! So, let me tell you a few stories from my time spent with them over the years.

MEETING PAIMON

A FEW years after I had created the first magic circle used in the Goetia, I was having a party one night, and the circle was unrolled in the living room. I remember that I was standing in the center of it, and a couple of girls I knew, T. and E., were sitting to my right and left. Suddenly, at the edge of the circle, I saw a very muscular and powerfully built man sitting on a camel that was down on its knees on the ground. He had a crown upon his head that was radiating beams of light. His chest was bare, and he had an animal skin hanging from his waist. He looked at me and his voice boomed toward me so loudly that it seemed as if it was coming from a loudspeaker. "I can teach you what the earth is, and what holds it up in the water, and what the mind is, and where it is, and I CAN TEACH YOU ANYTHING THERE IS TO BE KNOWN!!!!!!!!!" The last few words were so loud, it felt like my whole body vibrated with the sound.

I was somewhat scared, truthfully, and did not ask him for anything. His raw power was just so overwhelming. HE did not say his name, but I knew that he had to be Paimon, based off his description in the Lesser Key of Solomon. Just seeing him was enough for me. He quickly faded from view after that, and I did not work with him much over the years. Of the Pantheon of spirits, you will find there are some that you like more than others and that some like YOU more than others or will take an interest in you for one reason or another.

MEETING KALI, AND THE THREE HEADS OF ASMODY SPEAK TO ONE ANOTHER

I HAD a friend during the early years of my practice, who knew Kali. I don't know why, but, that goddess was close to him, not of any power of his own, for, who can tell Kali what to do? But she loved him. She was with him, and just by knowing him, I came to meet her as well. I saw her several times, in all her radiant glory. I worship her still to this day.

One day as my friend J.P. and I were travelling somewhere and he was driving, J.P. said to me, "Arundell, I have got something I want to tell you, but Kali does not want you to know." "Oh?" I replied. I was of course skeptical of this as it sounded outrageous. "I am going to tell you anyway." He said. "I am testing out a theory that I have that, anytime I tell someone something that Kali does not want them to know, she makes them forget, its like its just gone from inside their memory."

This sounded even more outrageous, the idea of Kali following him around, and making people forget things that he told them, if she did not want them to know. I was thoroughly amused by the whole conversation at this point.

"Yeah so I am going to tell you now and see if you can remember ok?" J.P. said. "OK" I replied. So, he leans toward me and tells me something. A few moments later we are riding along in the car and he looks at me and says, "you don't remember what I just told you, do you?" I thought about it for a moment. Truly, something bewildering had just occurred. My friend had told me something, and I had heard him perfectly clearly, and now, I had no idea what it was.

I explained to him that I had no idea what he had told me and was not sure how it had happened. "Ok," he said, I am going to tell you again. He leaned toward me and told me something, again, and I heard him quite clearly. This time I was paying attention. There was a sound, like a pulse of energy that came from the area of the back seat of the car. I would have a hard time describing the sound, perhaps llllbbbbbppppp. Then there was a sensation of my mind being wiped clean of the thought that I was desperately trying to hold, the memory of what my friend had just spoken to me about, and then, it was gone. I have no idea to this day what he wanted to tell me, and I realized at that moment that, there are gods and goddesses moving around us, in the invisible ocean of energy, and they can, and do change the thoughts of mankind at their will.

One night, as my friend J.P. and I were sitting across from each other in the temple room where I first met Asmoday, I saw Kali come into view behind his shoulder. At that moment for some reason I looked to my right, and the three heads of Asmoday came into view as if a veil had been suddenly lifted from my eyes. I then saw the man head of Asmoday turn to the head of the ram and say something very quickly. I remember his lips moving fast, as his head swayed around. I could not hear what he said, but I will always remember that one of his heads spoke to the other one. This makes me think that the three heads are separate spirits, joined into one, and not the form of a single spirit. The ram and the bull are their own personalities, though I have never spoken to them.

THE EVOCATION OF FURFUR

OVER the years I built three different sets of Goetia tools, getting better at the process of crafting them each time. After dozens and dozens, perhaps hundreds of experiments, I got to the place where I could use my “operating system” flawlessly. I had a cousin once, A.C., who was a magician, and into native American Shamanism and demonology as well. Over the years we had attempted various operations. During one period of about a week we had the opportunity to perform 4 full evocations with all the equipment. In one of these, our goal was to evoke the demon Furfur. I had evoked Furfur several times before, with good results, always getting some sort of manifestation, once even trying to film the operation, with the camera shutting off right at the moment I began to invoke the spirit, even though it appeared to work well and had a full battery. But I had never quite achieved the full vision of the spirit.

On this occasion, During the most intense point of the ritual, the room felt like it was bursting and crackling with electrical or static electrical energy. You could feel it on your skin, it tingled. During heavy evocation, the atmosphere in the room often becomes so thick it seems like you are wading through water. At the peak of this electrical feeling, I suddenly saw perfectly clearly, a large male deer made of golden yellow light, leap through the room, it ran just like a natural deer would, with leaps, and bounds, I saw it take three leaps through the room as it ran wildly, energy flowing off of it like waves. “There it is A.C.!” I yelled “There it is!!!” “I see it! OMG! I see it, wooooooooow!!!!”

THE EVOCATION OF LERAJE

A FEW months after I had been working with the Goetia, before I had really built the tools or understood the process in the traditional grimoire, the same friend I had mentioned in connection with Kali, came to see me and asked me if I could use magic to find out the name and purpose of a spirit that had been troubling the apartment he was living in about a block away from where I was. He said the spirit had been following him around, but it would not tell him what its name was or what its purpose was. I even saw the spirit standing behind him. It stood about 8 feet tall, had thick shoulders like a football player, and wore what looked like a rainbow-colored shell helmet from world war two.

Since I was interested in trying out the method of evocation, I thought it would be good practice. So, for some reason I selected Leraje from the Lesser Key as the spirit to help me find out the name and nature of the other spirit. I did not have any tools except perhaps some makeshift wand and the sigil of the spirit drawn on a scrap of paper that I somehow awkwardly hung from my neck. I began to evoke the spirit Leraje, and eventually it arrived. I could not see it perfectly clearly, only an outline made of a brilliant goldish yellow light. It had what looked like the helmet of a Samurai on its head. I felt like it was dangerous, and I was a little worried about evoking it with no magic circle. I asked it the question I had intended and it seemed to comment vaguely that "the spirit I asked about was of no known rank or description on earth, and that it was part of an organized army of spirits that patrolled in urban areas."

Satisfied that this was all the information I could get; I gave the license to depart and the spirit went away. Or so I thought. Perhaps half an hour to an hour later I was alone in the house. My mind wandered briefly for a moment. I then saw the arms of what appeared to be a Samurai come around me from behind me, grabbing me in a bear hug. The spirit physically shook me like a child might shake a doll. My whole body physically shook as if I had been grabbed by a strong man and shaken. Even though the force was spiritual, the effect was physical. It startled me greatly. I was on the second floor of a house, I realized then that the spirit was just playing with me, had it wanted to, it could have thrown me out a window. That was my only experience with a spirit using an energetic force so strong it seemed as physical, but it made me realize that, the spirits DO have that power.

THE MAN ACCOMPANIED BY A 100-FOOT-LONG SNAKE

I ONCE had a friend who was an old, traditional witch. She was perhaps somewhere in her 60 or 70s, and still strong and wild. She knew that I had been “messing with the Goetia” as she called it and wanted to see me demonstrate what I had learned with it. I rolled up the circle, took it to her house, and unrolled it in the living room. I remember that we were standing there talking, in her magical house, where I often saw spirits or energy fields, with the circle open on the floor. And let me tell you, a properly made circle from the Lesser Key is a magnet for spirits.

I remember turning around and suddenly there was a man standing there. He looked like Cortez or one of the early Spanish conquerors of South America. He had on a conquistador helmet on his head. Halfway curled around him, so that he was standing in the curved part of its coil, was a snake so large that its eyes were the size of basketballs and its head alone was the size of a small car. Its body must have extended off in the distance outside the house perhaps 50 to 100 feet. It was the largest astral snake I have ever seen. I don't know what was more impressive, the man, or the snake. To this day I have no idea who that was, or even if that spirit, demon, or god, is even written about in any books.

VALEFOR, THE ROAR OF THE LION DONKEY

A few years ago, after I had founded the Al Ghoul Order and developed a modified, demon friendly system of conjuration with a circle and triangle setup that did not employ any divine names or angels to invoke, I went through a one week period where I invoked 14 spirits in 7 days. My technique was flawless, yet simple, I used a magic circle on the back of a carpet, a wand, an offering to the spirit, and a set of conjurations from the Al Ghoul Compendium book. At some point during this cycle of evocations, I evoked Valefor.

I was not expecting much, I thought that perhaps he was the most minor spirit in the Goetia, because he is said to command few legions in comparison to the others. When the spirit arrived, I could see it very clearly. It was a lion, with the head of donkey. It then emitted a bellow, that was a combination of the roar of a lion and the bray of a donkey. I had never imagined such a sound could exist, but it does, and it is.... How could I even put it into words? Awesome? Stunning? Shocking? Terrifying? It was so strong, and so loud, it seemed to make the floor vibrate, yet, I don't think it could have been a physical sound. Or was it? I don't know, but I experienced the sound. The spirit thrashed around wildly within the triangle. It did not seem aggressive toward me, but it was not friendly either. It truly seemed to be a wild lion donkey, made from the astral light.

GAAP AND THE BLACK BOX OPERATION

OVER the years I was fortunate enough to work the Goetia operation with several capable assistants. Some of them even developed the skill to operate the tools and evoke the spirits, so that I could take the position of “scryer” like Edward Kelly, and they would take the part of “magus” or “exorcist” like John Dee, while I simply waited for the spirit to appear. The Goetia can be worked as a two part operation, where one person is “in command” of the spirit, and wears all the “power tools” like the magic ring, hexagram of Solomon, and Lion skin belt, and does the evoking and reading from the “notebook of the art.” The second person is the “scryer” and holds conversation with the evoked demon, reporting what he or she sees back to the “operator” or “magus”.

During one of the early operations, though I had built a “black box,” the device used to torment rebellious demons who will not appear, I had never used it. My “scryer” at the time, J.D. was dressed in white robes as I was, and we were performing the evocation. In this instance, I was the “exorcist” or “Magus” and J.D. was the scryer.

So, I went through “Conjuration one” and there was not much happening, just a feeling of energy in the room. I then proceeded to conjuration two, and the feeling got stronger. I asked J.D. if he saw anything, and he said he could feel it but not see it. I conjured several times more. We both could feel the spirit but not see it. I was worried to use the black box to demand the appearance of the spirit more forcefully. J.D. insisted I do so. He could feel something and wanted to get a more intense manifestation. So, since that was how the book described its method, this seemed like the occasion that called for it. I drew the sigil of Gaap on a piece of paper and put it inside the black box with some garlic powder, and a few drops of liquid Assafoetidia I had purchased from an herb shop. I then sprinkled chunks of Sulphur onto this mix, closed the lid, and hung the box over the charcoal by a wire with a loop on the end, on the end point of the magic sword.

After a few moments of doing this I saw the shape of a man enter the room. He wore long flowing grey robes and was hooded. He stood in the triangle outside the circle. Two more spirits just like him except somewhat smaller entered the room as well. One of them came over to the edge of the circle and I saw it reach its hand through the boundary of the circle into the circle and try to touch the black metal box which was hanging over the charcoal. I heard a strained dry sounding voice like that of an old man say, “take the box out of the

fire.” It sounded as if it was in torment. At this moment, my scryer became struck with a weakening condition to where he could no longer stand. He lay on the ground and begged me to close the ceremony and send the spirit away. He said the spirit was attacking him and had taken all his energy.

I proceeded to give the license to depart. Nothing happened. The spirits were still there, very solidly now. I gave the license again, nothing happened. At this point I worried that they would not leave, and that if we tried to leave the circle, they would attack us. I gave the license to depart several more times, and the spirits slowly began to fade from view. Even after several more times, they were still slightly visible. Finally, even though there seemed to be a lingering presence, we closed the circle and put the tools away.

OSE APPEARS AS I BEGIN THE CONJURATION

OVER the years I went through many different stages with my Goetia practice. At one point during the last 20 years I even stopped practicing magic for 2 years, and only practiced yoga. I tried to be normal for the most part, and just focus on life, and raising my children. I felt like magic had led me away from mundane existence so much, that, I just wanted to be “normal” at least in the sense that, I still believed in magic of course, and practiced yoga, and yoga IS magic as well, but, I stopped dealing with demons. I tried to “fit in” with my family, it was also right after the death of my father, and I was trying to take my place in a family business. After a few weeks, the spirits started to go away. After a few months, they would only drop by from time to time. After a year, months would go by without seeing or feeling any spirits. I became more “normal” even my vibration changed. Those who do heavy evocations know, it changes your vibration.

At some point I realized that, even without demons in my aura, I would never fit in with my family unless I dropped yoga and became a full-on Christian, which I could not do. One day a spirit came to see me. I don’t even know who it was, but by the way it felt, I recognized it as “one of them” meaning the Goetia, the pack of demons. I realized “oh, that is what they feel like, I miss that.” I realized that, that was who I was, and that the Goetia was at the core of my identity, and I could not live my life to please other people, and in that moment, I began to build a third set of Goetia tools.

At that point, I left the family business, and began life on my own. With no family around, I built a brand-new set of tools within 2 months, and this time began to work harder than I had ever done before. One day I decided to evoke the Demon Ose, because I was interested in the process of shapeshifting and transformation. My workings were so precise at that time, I was even timing my work with the moon phases, and times of day assigned to the spirits rank, and changing directions depending on what quarter I believed the spirit to be located in, and under what king.

I was prepared for the evocation in every possible way. I opened that circle, pulled all my tools out of the “magic chest” and tore into the bornless ritual. After finishing the opening portion, I opened my mouth to begin to conjure the demon Ose. At that moment I saw him standing before me. I could not even speak, my mouth hung open, I was frozen in wonder. He had a body that was part man, and part

beast, and it looked almost exactly like the image drawn by Ville Vuorinen for this book, he captured the wild crazy expression on the face of the demon, and even its energy perfectly. I did not learn anything more at that time, and it makes me smile to look back on the memory now because, I feel certain that the demon took some pleasure in appearing so quickly and in that manner. He is crazy, somewhere between beast and man, at that line, where he never seems to know which he is.

GREMORY, BEAUTIFUL, EVEN BEHIND A VEIL

DURING my third wave of traditional evocations, I evoked Gremory. She was very seductive. She sat on a camel, was covered in robes from head to toe, and I could only see her eyes. Yet, it felt like I was falling in love with her. I was possessed by a very foolish feeling like the kind one gets when they are in grade-school and develop a crush. She did not seem to mind the Solomonic evocation on that occasion but on another later occasion severely upbraided me for not recognizing her as a goddess and worshipping her.

THREE EVOCATIONS OF VEPAR

I HAVE evoked the mermaid Vepar three times. The first time she appeared as beautiful, with large breasts, and blond hair flowing everywhere. I was enamored by her, and she taunted me to come out of the circle and get in the triangle with her and make love to her. I was scared and did no such thing. On another occasion she appeared somewhat grotesque and emaciated, with dark eyes, sunken skin, and a very fishy appearance, even on the human half of her. On a third occasion, many years later, when working in a modified AL Ghoul circle and triangle setup, and having a girlfriend with me at the time, we both saw the fish tail swish as she left the room at the closing of the ritual, it waved with a sudden motion and was gone very fast.

BELIAL CUTS ME WITH A SWORD FOR MISSING PAYMENT

AT some point in my later years, I worked with the Goetia spirits in every possible way I could think of. At times, I would just do an invocation, or even chant an “enn” and then light a candle, incense, or pour some offering of whiskey into a bowl for the spirits. I had begun to evoke the spirit Belial for the purpose of “wealth and commanding power” and for a few weeks, everything was going my way. I was making more money, from strange unforeseen places, and people were simply coming to me and offering me various opportunities to make money and gather influence. Life was good. I neglected the offerings to Belial and grew lazy.

One day I felt a strange feeling and looked up toward the ceiling in my house. It was then as if I could see through the physical walls of the house, and into the astral plane. From a great distance above me, I saw what looked like an angel with large wings wearing armor and carrying a giant sword descend upon me at great speed. Before I could blink, it told me that it was Belial and that I had missed my payment and that it never did anything that it did not come out ahead on. It then slashed my aura with the sword, and I felt my energy body bleed, and the spirit take the energy. I did not have any way to fight back, as I do not possess a sword made of astral light and so I agreed to not make that mistake again. I then made offerings to Belial for several days and ended our contract with my part paid.

THE FAILED EXPERIMENT WITH THE KELPIE

ONE of the final evocations I ever tried with the complete set of traditional tools involved a creature known as a kelpie. My friend D. was not a magician, and though he knew I was, he often made fun of me for drawing pictures and said, "that shit aint real." It seemed to almost make him angry that I was into the occult, so I never brought it up.

One night he woke up in the middle of the night with an extremely strong electrical sensation in the room and saw a black figure standing at the foot of his bed. It was so dense, and so real and so strong that he was forced to admit that there were indeed spiritual creatures. He came to my house and told me about the spirit. I knew he was not lying because he was not a magician and did not like occultism. After talking with him concerning his life as a sailor, and many details about what he thought it might be, I realized that the spirit might be a kelpie, and tried to research what I could on them to discover the mystery of why this creature had appeared to him. From that point on, whenever he came to visit me, I could feel a strong electrical current in the room with us. Whatever it was wanted to communicate with him.

One night as we were discussing this spirit, I saw it walk across the room in front of me. It was part man, with backwards hoofs of a horse. Its energy was sparkling black, not like a shadow, but deep black, and shiny. It was so dense that it caused the wood floor to wiggle with its steps. I tried to counsel my friend on steps to take to try to become a magician, and approach the being as his spirit guide, but he really did not like magic, he was simply faced with the facts, that he was being haunted by the creature.

He suggested that we use the Goetia equipment he knew I had, to contact it. I really did not think it was a good idea, because, I felt that the spirit was a pagan creature, and that the Solomonic circle and triangle would not be appreciated by it, but my friend insisted, and I thought it might help him to see a magical operation, so I agreed.

A few weeks later we opened the circle and triangle and set up the tools and donned robes and I attempted to conjure the Kelpie. It absolutely refused to appear in any form. I conjured, but the conjurations felt so harsh to be saying to a spirit that we were trying to make friends with. After a time, I felt that the whole operation should be called off and closed the circle with absolutely no effects whatsoever. Two weeks later the kelpie appeared in the room with

the two of us, on its own accord, and though I could not see it, I could feel it so strongly it was outrageous, and so could he. The presence of the being could literally make the hairs of your arms stand on end; it was that strong. He still to this day does not really understand why it is with him, what it wants, or how to work with it. It is non-human, and never was human, it is a creature of the deep water, a nature spirit, and it lives in another dimension that is parallel to this one.

Not all experiments were a success. For every experiment that did produce stunning results, there were often five or ten others that produced little to nothing. I did notice that, success built on success. The more I paid attention to the spirits, the more they paid attention to me. If I stopped evoking, the spirits slowly went away. If I went through heavy periods of evocation where I was evoking several spirits a week with the full process, the spirits would come quickly, and appear strongly, as well as carry out my instructions, altering the fabric of reality, making changes, performing acts of magic.

There were times when I set up the circle and went through the ritual and nothing or almost nothing happened. One time after a lot of hard work, absolutely nothing happened. I remember standing there in this elaborate circle, wearing a white robe, a silver ring, holding a wand made of hazel wood, candles lit, incense burning. Nothing. Not a flicker of energy. I felt very foolish. At that point I began to look for ways to increase the energy, and began to purify my diet, fast, exercise, be celibate for periods of time etc. Those things increased my ability to evoke spirits. Drastically.

Here is the thing, this formula is all laid out in the brass vessel ritual, and if you follow it, if you moderate your diet, and stop having sex, you build up a charge of energy that is all around you, if you do those things, and time your ritual with the moon, and have metal seals, and the skin of an animal wrapped around you, etc. It WILL work! But its hard to do all of that, my god it takes so much time to understand the 20 or so tools, and all those names in the circle, whoah. That is one reason why, so few people ever really follow the instructions in the book. And because they never really follow the instructions, and or they don't know strong enough methods, they don't really get much success.

THE ONE TO TEN SCALE

THIS would be a good time to talk about the 1-10 scale. The one to ten scale is a scale that I came up with to describe the intensity of a spiritual experience, with a one being the weakest level. A one could include an “otherworldly feeling” or seeing a blur of motion out of the corner of one’s eye. Levels two and three might include mental images, or hearing a word spoken. Around level 5 things start to get intense, this is where I would have something really strong happen, such as an astral projection, or seeing a very bright multilayered aura around a person, or seeing a spirit, but still seeing it as a glowing form.

Level seven or around there is where you see something tremendous, but it only lasts for a few moments, and does not completely shift your reality or scare the hell out of you. An example of this is me and ritual partner B. are evoking in the third set of tools, and I saw the spirit Murmur. He appears as a man sanding on the back of a gryphon, and the back half of the gryphon, the lion half suddenly came into view and bucked like a wild horse, with its lion claws wildly extended. This went from, “I can see something, wait, wait, Its like the form of...Whoah! There it is!!!! I see it, it’s a Gryphon! A Gryphon! It has the front legs of a god damn bird, and the back legs of a Lion! Do you see it?” Then it fades from view, but you can still hear a voice or feel the energy or receive some other sort of impression from the spirit.

A 10 is the ultimate contact and sustained for the longest time. The longer it lasts, the clearer you can talk to the spirit and receive real answers, but believe me when I say that, it is no easy thing to make contact, and to maintain that contact. The spirits are from another world. They are, all of them, gods, with incredibly strong personalities, leading many thousands of individual spirits. It is no lie to say that they do command legions of other spirits. All the demons of the grimoires are leaders of hosts of beings that travel with them. Seeing one is an experience that changes your life.

B. AND I EVOKE ASMODAY WITH THE FULL SET OF TOOLS

AFTER I built the third set of tools, I was practicing a tremendous amount in the circle during this time in my life, and doing several full, hour long evocations every week. These were even timed with the cycles of the moon waxing, and times of day and night described for each spirit. I was taking the art extremely seriously. This was perhaps 15 years after I had first met Asmoday. I had conjured over 100 spirits by this time, and seen many of them, in various stages of visibility and manifestation. I had been fasting at the time, and had doing tremendous amounts of yoga, and had even went celibate for the previous 5 days before the ritual.



The Third set of tools from the Lesser Key of Solomon.

A friend I shall call B. and I had practiced evocation a lot, and he knew how to operate the tools and magic circle and conjurations, and so, he was capable of doing the Magus part of the ritual, and reading the conjurations, while, all I had to do was wait, and look into the area above the plywood triangle we had set on the floor for the spirit to appear in.

I could feel a lot of energy going into the ritual, and the spirit we had chosen was Asmodeus. As soon as B. started calling the spirit, I saw it appear, but it was still not clear, just an outline, and thick clouds of energy, both above the triangle, and to a lesser degree, all around the room. At first, I could only see a shape or a shadow in the form of him. This continued for the first part of the evocation. I was just standing there, in the circle, in my white robe, watching, looking, as B. Read the conjurations, and commanded Asmoday to appear.

Suddenly the form became much denser, and I could see him as clearly as the first time during the ritual. The three heads separated from the main body, and swayed outwards into the room, far beyond the space of the triangle of manifestation. Each of the three heads were on the top of the body of a separate snake, and the head with the face of a man came into the magic circle, and right up to a foot in front of my face. I was not expecting this, and even after all I had seen up until this point in my life, it scared the hell out of me. I yelled at B., "B.! Command him to go back into the triangle!" That time I probably saw him clearly for a full 20 seconds, which was the longest I have ever seen him clearly except for the first time.

What is the extent of their power? Can they make you fly? Or shoot fire out of your fingertips? I don't know! Even after all of this time there is so much that I don't know, because the world, and the cosmos, and time and space and, even human history, is so vast, and to truly see the big picture is more than anyone can truly do. I only know what I know, and for my whole life I have tried to push my power to the limits of my ability, and I think that, the limits of their power depends on the limits of your own power. The more powerfully you are charged up when you go into the evocation, the more you will see. There are exceptions to the rule of course, and sometimes, as in the case of Asmoday and Paimon with me, they can choose to appear all on their own. Still, everything in the art depends on your ability to generate and store personal power within your body. That in combination with having a perfectly created operating system and knowing how to use it will produce the ultimate results.

LUCIFUGE COMES TO THE GOETIA CIRCLE, BRINGING IN OTHER SPIRITS

AT some point in my magical career I came across the Grand Grimoire and the Grimorium Verum. I noticed that Many of the Spirits listed in the Grand Grimoire, such as Bael and Agares, were also listed in the Lesser Key. Many spirits were not, such as Agaliarept, Belzebuth, or Lucifuge Rofocale. I became interested in Lucifuge and wanted to invoke him but the instructions in the edition of the Grand Grimoire I was studying at the time seemed confusing, and I did not understand them. I did not really understand how the grimoires related to each other at that time.

It was then that I began to wonder if I could use my standard set of tools from the lesser Key of Solomon to evoke spirits from other Grimoires. At the time I was very traditional and I wanted to do everything "by the book" and so I did not try it, and it was not until years later that I finally discovered that I could use the Goetia tools to evoke any spirit from any of the grimoires. A friend of mine was interested in the Goetia and wanted to see the tools. I set them up and explained that This was how one might evoke the demon Lucifuge Rofocale, and that I was planning to do so. As I was talking about this, Lucifuge appeared in the triangle, short, perhaps 4 feet tall, and made of golden yellow light. My friend looked at me and said, "I think he just showed up." I was amazed, HE did not see him, but he could feel him. And he had done so at the exact moment I had seen him appear in the triangle, So I knew that he had really felt him, because the timing of it was perfectly aligned to the moment when I saw him appear.

USING THE GOETIA CIRCLE TO EVOKE METATRON

MY passion was and is demons. But, over the years I have evoked a few of the angels. I went through all the Grades of the Golden Dawn order, and there are angels all through its system. I must have done the LBRP 1000 times, but I rarely felt the kind of energy from angels as I did from demons, and I almost never saw them visually. One exception was the angel Raphael, which I saw at the same time as another golden Dawn member, and the angel Bataivah from the Enochian system, which I also saw, at a Golden Dawn meeting, at the same time as another Golden Dawn member. I wont dwell on angels much in this book, as my loyalty is with demons, but, I can tell you for certain that angels do exist, both the more well known Hebrew angels such as Raphael, as well as angels from the Enochian magic of John Dee. At one point in my Goetia practice, a friend and I invoked Metatron.

Not much happened during the ritual, and I was not impressed with the experiment. After we had closed the ritual down, we were talking, and I was sitting on the edge of the circle. Suddenly, something stepped through the wall behind me, I felt a spirit behind me and knew that something was there. Then something touched the top of my head. It felt like my head exploded with white light. There was a massive download of information, not pictures or even feelings, but just some kind of high vibrational energy. It seemed to clean my head of all thoughts. It was, just pure white light, radiance. I cant say that there was any moral component, it was not “good” or pleasant or unpleasant, it was simply pure light, and I don’t mean “pure” in a religious sense, rather, it was just “prima materia” or first matter.” Those who know will know.

LIST OF 18 WORKING TOOLS USED IN THE LESSER KEY AND HOW TO OBTAIN THEM

1. The Magic circle
2. The Triangle
3. The candles and candle holders
4. A large wooden box or bag to contain tools. The treasure chest.
5. The magic robe
6. The Hazel wand
7. The sword
8. The hexagram of Solomon
9. The talisman of the spirit on metal, with the pentagram of Solomon on the back.
10. The lion skin belt.
11. Brass vessel incense, an incense burner charcoal and a lighter
12. The wash basin with water in it
13. Anointing oil
- 14 The brass vessel
15. The black metal box, Sulphur, assafoetidia, paper and pen
16. The magic ring
17. The book of conjurations. And a stand to rest it on while you work.
18. Offering dish for a flaming libation to Belial or Paimon.

1.-2. THE MAGIC CIRCLE AND TRIANGLE OF THE ART

LET'S look at some of these tools, and how to create them. Starting with the magic circle. I recommend that you paint it on the backside of a carpet. This makes an excellent surface to paint on, and you can roll it up and hide it easily. A 9-foot circle as the book describes is large, so you will have to have a large spare room or living space to open it and then place the triangle in one of the four directions. Most likely you will want to make your triangle out of painted plywood. Many people place a mirror in the center of the triangle, and raise it up on a stand so that they can stare into the "dark mirror" a mirror

made by painting one side of a glass black and then gluing it to the face of the triangle. For me, though I tried the mirror method a few times, and I think it is cool, I never pursued it much, always preferring to see the demon appear “in the air” rather than in a mirror. Perhaps that is because of my original meeting with Asmoday and having seen so many of them outside of a mirror, just there in the air in front of me. So, I would lay the triangle flat on the ground, and place the brass vessel on top of the flat surface, in the little circle in the center.



Circle from the Heptameron, considered an early version of the circle in the Lesser Key of Solomon.

The circle and triangle drawing that was given in the Mathers/Crowley 1903 edition of the Lesser Key is not the original. Crowley leaves a note saying that “the serpent within the circle is only in one private codex, the names usually being written in a spiral manner in English around the circle.” Well, What private codex? The original manuscripts in the British museum that feature the circle show a very crude version by comparison.

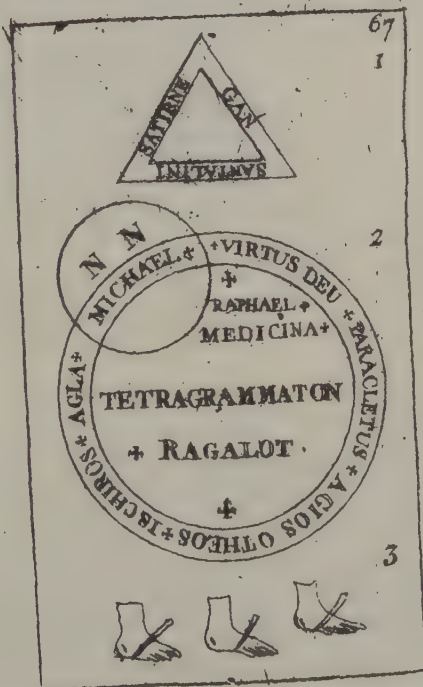
Who took the time to draw up the circle so carefully, and place all the sigils from the Lesser Key into circular borders with the names written around them? Was it Mathers? Was it Crowley? We will never know. My theory on this is that it was all Mathers. Mathers had been preparing the Manuscript for some time for use within the Golden Dawn Order, therefore we see color attributions given to the tools of the system, such as the circle and triangle and hexagram of Solomon. Color and its attribution to tools was the hallmark of the Golden Dawn Order. Mathers had also prepared an edition of other Grimoires, such as the Sacred Magic of Abramelin, and the Grimoire of Armadel, so when Crowley speaks of him as the “translator” most likely he is slyly saying that it was Mathers that prepared the document from compiling the various known manuscripts of the book housed in the British Museum.

Grimoires were studied and passed around within the Inner order” of the Golden Dawn, and though the Lesser Key was not part of the official curriculum of the inner order, its adepts were expected to be familiar with it, as well as the so called “Greater” key of Solomon, another Grimoire that Mathers prepared and published. Long story short, Crowley got his hands on the book after Mathers initiated him into the inner order of the Golden Dawn, and after him and Mathers began to feud, Crowley published the book, even going so far as to include a curse against Mathers written in Greek, and one of the magical squares from the Sacred Magic of Abramelin intended to evoke “Belzebuth and his 49 servitors” against Mathers.

While the Lesser key is perhaps the most famous example of a circle and triangle setup, there were many other magic circles that had a place for the spirit to appear clearly marked outside the circle, such as the following example from the Grimoire of Honorius. Spiritus Locus meaning the location of the spirit. I call this a circle and loop rather than a circle and triangle.

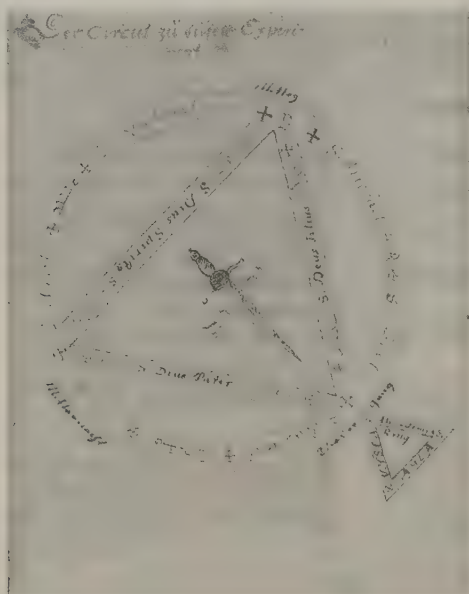


Magic circle from the Grimoire of Honorius.



Here is another example from the Grimoire of Honorius, this time using a triangle.

Another example of a circle and triangle is given in De Nigromancia of Roger Bacon. The title translates to "Of Necromancy by Roger Bacon." Exact date unknown, believed to be 15th century. The following magic circle is from an unknown German Manuscript of evocation and has strong similarities to the circle in the Roger Bacon text. I find this one particularly fascinating.



3. CANDLES AND CANDLE HOLDERS.

The Lesser key circle has places marked within the outer stars where candles should go. Candles at the edges of your circle will not provide enough light to read the conjurations. You will have to either place candelabras with many candles on those spots, or as I did, a candelabra which I could place many burning tea lights on. Even still it is difficult to get enough light from candles in the room to be able to read without straining the eyes. Most likely you will want to use electric light along with the candles. Unless you can completely memorize the conjurations, and while I came close to this, I never completely memorized the conjurations, it is a near impossibility. I did memorize conjuration one, the welcome unto the spirit, and the license to depart though, so I could pretty much run the process from memory if I needed to, which does make things more powerful. If you

can simply speak the conjurations from the heart, instead of having to read them from the book, the whole effect is more powerful, and it is easier for you to go into a trance and see spirits. It also makes it much easier to operate solo. Poke Runyon modified the conjurations, and even the bornless ritual to where they were a little bit shorter, and more direct, this allowed them to be memorized. I have adopted a similar approach with the Al Ghoul system I currently use as well and can deliver the whole modified shorter ritual from memory.

4. THE TREASURE CHEST

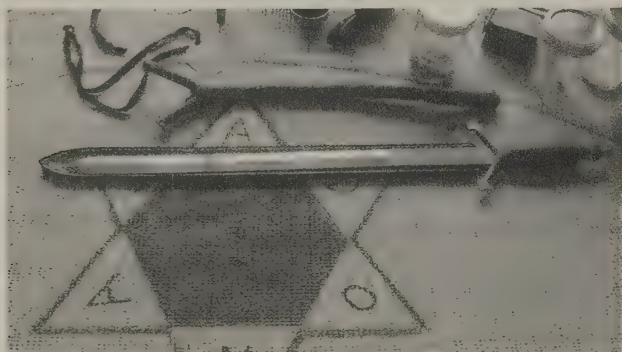
You will probably want a large wooden box to store the robe, wand, lamens, and various tools in. I had several of these over the years. I eventually got a cedar chest, because cedar wood is one of the components of the special incense described in the Brass Vessel ritual. Therefore, I could contain my entire operation in about 3-5 parts. All the tools went into the chest, the circle was rolled up or folded into a square to do yoga on, and I usually wrapped the triangle with a blanket to keep it from getting scratched up. The small bookstand off to one side, and a large metal candle holder which was the offering bowl for the flaming libation went into one corner. In this way, I could appear mostly normal. The triangle is 3 by 3 feet so, you can't really fit it into the chest, but you can hide it in between the folds of the carpet if you fold your carpet into a square and set it into the corner. The reason why I am going to great lengths to tell you about all of this is that, you really will be far better off if you simply don't let "normal" people see any of these tools, and should you decide to perform experiments from the book, you will want to be able to hide it from your friends and family.

5. THE MAGIC ROBE

The book mentions a white robe. This can be purchased from a Catholic church supply magazine, or sewn by hand, or you can pay for someone to sew it. I simply bought 3 of them from a catholic supply store, and that way, I had robes for up to three operators if I had that many available to work with at any given time. And sometimes I did have two others with me. Usually it was just two people, or even just me though. I would estimate that I have performed about 40-50 goetic operations with other people in the circle as well out of the hundreds of rituals of this sort that I have done.

6. THE HAZEL WAND

The wand of Hazel wood is only mentioned in connection with the spirit Beleth, but it can be assumed that it can be used for all operations. The Grand Grimoire also employs a wand made of Hazel wood but says that it should have a forked tip. The Grimorium Verum employs both a Hazel wand and one of Elder. My first Hazel Wand was an entire small Hazel tree, bought from a botany shop. The second one was cut from a branch of a Hazel tree, with tree limb clippers, that way I could get it cut “in one blow” as the grimoires often specify. If you get one from a tree, I recommend you leave the bark on it, and dip the ends in hot wax. This will seal the moisture into the wand and the tips won’t split apart. With my second Hazel wand, I did employ the forked tip, as mentioned in the Grand Grimoire.



Sword and Hazel Wand with ring or disk of Solomon above the wand, and jars containing the special incense, Sulphur, etc.

7. THE SWORD

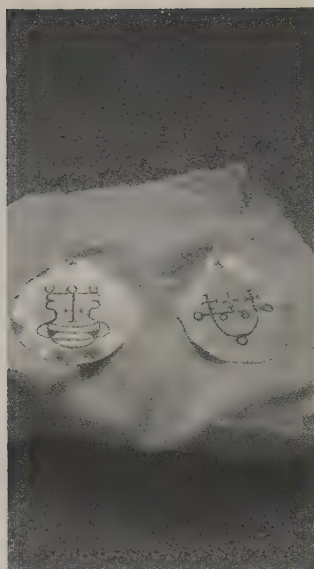
The only use given for the sword, is that, if you are using the operation of the “black box” you hang the box over the fire on the tip of the sword. This would indicate that the box should have a chain on top of it with a loop to put the point of the sword through. In my set up, this was accomplished using a wire fashioned from an old clothes hanger. It may be that the sword could be used in the same manner as a wand, but for me, I always preferred the wand. I found that the wand worked like a car antenna, and that it picked up and received vibrations from the universe. It really is something that simple. In this case, the wand is a tool, not a symbol of anything, it works like a lightning rod, there is an energy that gathers at the end of it, and you will feel this current flow through you with practice.

8. THE HEXAGRAM OF SOLOMON

The Hexagram of Solomon is an apron made of calf skin that hangs at the waist which has an ornate six-pointed star drawn on it. It is usually covered with a white linen, and shown to the spirits when they arrive, as part of the process to get them to be more obedient. Believe me, the spirits are unruly, a wild bunch. I made the hexagram from an old leather jacket, cutting the arms off of it, and usually hanging it from my waist by means of a small rope that went around me like a belt.

9. THE LAMENS OF THE SPIRITS, WITH THE PENTAGRAM OF SOLOMON ON THE BACK

Each spirit has a sigil, which is to be placed onto a talisman made of the appropriate metal, corresponding to the spirits rank. I went to great lengths to find the metal when I could. For instance, I went to electrical supply shops, and found sheets of copper, and used metal shears to cut the sheeting into disks. I also found tin in this way, and aluminum, which is a good substitute for Mercury, which is a liquid Metal. In cases where I could not afford the metal, such as in the Gold or Silver Lamens, I would paint wooden disks to look like the metal. In the case of the one Knight, Furcas, whose seal is to be made of lead, I paid a man with a welder to melt lead chunks in an iron skillet with a blowtorch until they formed into one solid flat disk. This was the only seal that I had that was melted and recast. The power of that seal was incredible. When the metal is melted and recast, it completely starts over in its vibration, it becomes something new. This is the ultimate way to make the metal talismans, to melt them and recast them into the shape you want. But this process is difficult. The lead seal was comparatively easy, because lead has a low melting point, so it could be melted into a cast iron skillet by using a blowtorch. Other metals are not so easy to obtain, or melt. If I had the opportunity, I always wanted to make a full set of metal Goetia seals that were melted metal recast. Those are the most powerful. At least I made one in that manner.



The seals of Agares and Sitri, in copper and tin.

Now, the text of the book says, that the pentagram should be made in gold or silver, and what I take this to mean is “in gold or silver, or whatever metal the lamen is made of, corresponding to the rank of the spirit, Kings in Gold, Marquises in Silver, Dukes in Copper, etc.” Most likely the original design was scratched onto the surface of the metal disk or talisman. It is unlikely that someone would want to paint an actual gold disk, so the color scheme given by Mathers/Crowley would probably only be employed when painting wooden disks.

10. THE LION SKIN

One of the tools mentioned to be used in the evocation is the skin of a lion, made into a belt, with all the names written on the snake in the magic circle written on it. For many years, I had no idea how to make such a tool. There was simply no way for me to get my hands on the skin of a lion. So, I just wrote the names on an old sheet, and wrapped it around me like a belt when doing ritual. This reminds me, when you are just starting out, it is a really good idea to create what I call “Practice pieces” which are a set of basic tools that might not be exactly what you want, but you can still practice the ritual with them. You can start with an old broom handle or a stick found in the woods if you can’t get a hazel wand, that way you can begin to get familiar

with the process, and how it feels to stand inside the magic circle, and face the triangle and conjure a spirit.

I love cats, and I used to feed many homeless cats in my neighborhood over the years, sometimes having as many of them as 12 around. I would not let them into the house, but, they came and went freely through the yard, and I would always find some food for them no matter what, even if I had to go buy something and bring it back to them, I guess I just felt sorry for them, and, I just love cats. Cats are magical. Anyway, one day I was in a hurry to go to work, and I jumped in my truck and backed out of the yard quickly. Out of the corner of my eye, I saw a dead cat laying in the driveway. "Oh no," I thought. I jumped out of the truck and went over to it. Somehow, I had crushed half of its skull with the tire of my truck, but the whole body of the cat was intact and not damaged. I felt terrible, but there was nothing I could do about it, the poor cat was dead. Suddenly it dawned on me. The common cat is a descendant of the Lion. It was not exact, but it was damn close. If I was ever to have a lion skin belt, this was the moment.

So, after work, I hung the poor cat by its hind legs, from a beam on the porch, and carefully skinned it with a filet knife. It was easy. I grew up on a farm and had seen an animal skinned before. After I had the skin, ears still on it, I bought a 5-gallon bucket, and filled it with salt, and put the skin inside it, under layers of salt. I would pull it out every day for several days and change the salt because it would get damp after pulling the moisture out of the animal skin. Finally, after repeating this process many times, the skin dried and I was able to write the names on it.

The cat skin was an incredibly powerful tool. The soul of the cat was connected to it, and when I put on the skin, the soul of the cat would come into my aura. The cat lived in my house, I and other people often saw it walking around the house. It was a very solid ghost. As a ghost, it was a creature of another dimension, yet it was tied to this dimension because of the skin. It was literally a link to the other world.

The traditional tools of the Lesser key are something else. They are an incredibly old form of magic, that was drawn from many different sources, and the old wizards knew what they were doing. Few people in the world will ever experience this though. You won't really "get" the traditional way, unless you do the traditional way, all the way, with no exceptions, Hazel wand, metal seals, cat skin, all the way! I also once had a racoon skin, it was similar, but I did not skin it myself, I bought it from an antique store. It worked, but not as well as the cat. I met the racoon itself in a dream, and played with it, like one

might play with a cat. But it was different somehow, not as wild, that cat was fierce! It would come into my aura hissing and clawing and spitting, a ghost cat.



The "Lion Skin," in this case from a Raccoon.

11. BRASS VESSEL INCENSE, INCENSE BURNER, CHARCOAL AND LIGHTER

The incense used for all Goetia operations is described in the portion of the text that concerns the Brass Vessel. It is composed of "alum, raisins dried in the sun, dates, cedar and lignum aloes." The alum is a white powder that can be obtained at health food stores. It has no smell and is not part of the incense proper, as it only goes into the mix as a preservative to keep the other ingredients fresh. Natural cedar chips can be obtained from a botany shop. Make sure they are not sprayed with any chemical and are simply chips of the natural wood. Raisins and dates can be obtained at the grocery store, chopped finely, and then "dried in the sun" by placing them outside to absorb the sunlight.

Lignum aloes are the hard one to get. It is an exceedingly rare type of wood and is created when a certain type of tree gets a disease, that causes the wood to produce that incredible smell. I was able to purchase it through the internet, and when I combined all the ingredients for the first time, it was truly an incredible smell. The cedar is bold, and fresh smelling, and the raisins and dates are sweet and sugary. The Lignum aloes is like nothing I have ever smelled, it is wood, like cedar in a way, but the smell is almost like a perfume.

When all these ingredients are combined, it is amazing, and this works well to offer the spirits. You can also add a few drops of your own blood to the mix in an entire jar of the incense, and it will increase its effects.

12. THE WASH BASIN WITH WATER IN IT

A small basin or bowl with water in it to wash your temples is mentioned as part of the ritual. For me, this amounted to splashing a few drops of water on myself, while saying the short prayer given. "thou shalt purge me with hyssop O lord, etc." With that being said, the text does not say exactly what order to set up some of these details. So, when preparing your "book of conjurations" or "notebook of the art, you will want to set things up in a particular order so you don't get halfway through the start of things and then realize, you don't have the wand with you in the circle. What I would do is I would set all the tools in place, look at everything and then take about five minutes to think about what I was getting ready to go in to. Is every tool in place? Is everything completely prepared, ok, lets go.

13. ANOINTING OIL

The Goetia briefly mentions anointing oil. It does not say what kind, so I often used dragons blood oil. I also like lavender oil a lot. That is up to you. I would place a drop on each side of my head at the temples or a drop in the center of my chest.

14. THE BRASS VESSEL

The brass vessel should be, obviously, made of brass, with a lid or stopper on the top. On this lid or stopper, you will place a parchment seal drawn with the blood of a virgin black rooster. OR you can use your own blood, that is what I did. Over the years I thought of raising chickens, so I could have one to draw the blood from, but on this point, I finally decided that, I would use my own blood, it was mine to give. I had skinned a cat, that was enough. Using animal parts in magic is a debatable point.

Many grimoires call for a specially prepared goat skin, or doves' blood, or this or that, and Mathers cautioned against this in his "Greater Key" of Solomon. The Golden Dawn tendency was to modernize the old texts and rely on the magic of color rather than the body parts of a dead animal. Though there are pictures of Mathers wearing a leopard skin, so perhaps that was his "lion skin belt." The

most important part of the Brass vessel spell is not the brass vessel itself, truly, the triangle works great, and you don't even need a brass vessel. The real magic of the spell is in the one-month preparation time, that time when you are going without sex, and fasting and praying for all your sins to be forgiven. Although I never did much praying. This part of the grimoires is so important, and so overlooked by modern students that I want to point out another example of it here. Let's look at what the Grimorium Verum says about the preparation of the operator for just a moment. The following text is from the True Grimoire, or Grimorium Verum:

"When the implements are ready, the operator must prepare himself. This is first done by this Preparatory Orison:

Lord God, ADONAY, who hast formed man in Thine image, I, the unworthy and sinful, beseech Thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

As he says this the operator is to wash his face and hands with the water that he is blessing.

NOTE: This water is to be used for washing the hands and feet, and know also and know and know again that it is necessary and most necessary, to abstain three days from sin: and above all mortally, however much the human frailty may be, and especially guard your chastity."

- Grimorium Verum

The careful student will read, study, and understand from the various grimoires, the truth of this matter.

15. THE BLACK METAL BOX, SULPHUR, ASSAFOETIDIA, PAPER, AND PEN

As stated before, the metal box to torment the rebellious spirits may never need to be used. I only used it once in my lifetime. However, for the sake of completeness, if you are working the system in the traditional manner, you will want to make one. Sulphur is easily located at a rock shop, and Assafoetidia is an herb like garlic that can be found at herb shops.

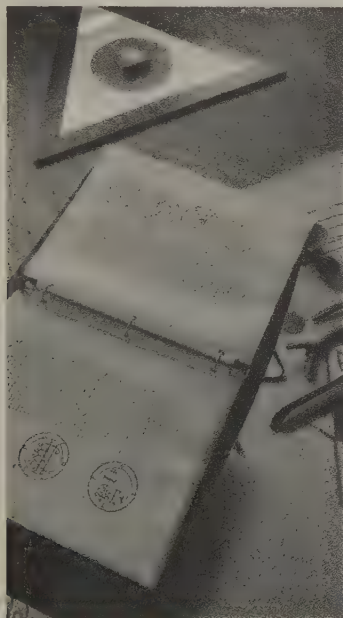
16. THE MAGIC RING

Most people don't have the money for a jeweler to make them a gold ring. I had a silver ring made by a jeweler at the beginning and scratched the designs on to the surface with a tack. I later had a disk made of copper, which hung from my neck like a talisman. If you

build a system, and go the traditional route, you will probably notice that, you have a few areas where your system is slightly different that what is described, that is ok, get as close as you can. Do your absolute best, what you know in your heart to be your very best and then you will be rewarded with the best experience.

17. THE BOOK OF CONJURATIONS AND A STAND TO REST IT ON WHILE YOU WORK

While a stand is not mentioned in the text, it is useful if you are carrying out full traditional operations. It also works well to photocopy the conjurations and place them in plastic slip-sheets within a binder, that way this will lay flat.



The book and stand. Notice the brass vessel within the triangle.

18. THE FLAMING LIBATION

Concerning the spirit Belial, it is said that, the operator better have something to offer him. Poke Runyon really had a brilliant idea here. By the way if you love Goetia and you don't know who he is, go find out. Anyway, he really had a brilliant idea about the whole sacrifice to Belial and other spirits. He got a very high-grade alcohol and mixed powdered bulls' blood into it, and then set it on fire for a "flaming libation" to the spirit. In my own operations, with my third system, I would take a razor blade, and draw a few drops of blood, and then put them into a bottle of ever clear. If I wanted to make an offering to a spirit, I would pour out a capful of this into the top of a metal candle holder, and light it on fire. While that type of offering is burning, and it only burns fur half a minute or so, the room is filled with an incredible charge of energy. I found that the Goetia spirits love that stuff. But it is a real sacrifice, because you must cut yourself with a razor to get a few drops to put in the bottle. If you use this method, only use a tiny amount of the flammable alcohol, and be extremely careful with it, or you could end up setting your house on fire.



The flaming libation to the spirit Belial.

WORKING THE BOOK IN A TRADITIONAL OR NON-TRADITIONAL MANNER

THERE are many ways to work with Goetia spirits. This is evident if for no other reason than that there are hundreds of grimoires, with the most famous being the lesser Key, the Grand Grimoire, the Grimorium Verum or True Grimoire, the Grimoire of Honorius, and The Sacred Magic of Abramelin. Beyond that, there is Satanism, and Modern Demonolatry, which seeks to approach the demons as friends and allies rather than try to command them by the names of the Hebrew God, angels, and Saints.

I worked the method in the traditional manner for 20 years, and now work with a modified “demon friendly” system that does use a circle and triangle, and the “bornless invocation” to call spirits. Some magicians use a magic circle, some use a “temple” to call the spirits. The effects are somewhat similar, but the circle and triangle give a very sharp focus to the work. Your place is in the circle, the triangle is the place of the spirit. It does help to focus the energy of the spirit into one location, which concentrates it, and helps you see it. You can use the circle and triangle method in a respectful manner, that the spirits are fine with.

You can also do work with something as simple as a candle with the spirits sigil carved in it, and a set of invocations to draw the spirit to you. If you are respectful towards the spirit, you should be fine. That is a different thing than setting up 20 tools and conjuring for an hour straight inside the magic circle. That kind of work tends to produce the stunning, big bang effects. You can get the same “stunning” effect from the more simple “light a candle and say a chant” but you have to do the simple ritual over and over, and over, and over, and over, until you have built up an extremely strong magical connection to the spirit, and also, placed your mind, body and energy into that deep magical trance state. So, you get the same effect either way, its just a different path to the goal.

HISTORICAL LECTURE AND THE “FOUR GREAT KINGS”

WHERE DOES the Lesser key come from as a book? Well, we can identify some parts of it. For instance, the Magic circle itself, seems to have been drawn in part from a book called the Heptameron, and some of the conjurations appear to have been drawn from that book as well.

The spirit list itself, the 72 demons, appears to have been derived for the most part from a text by the famous demonologist Wierus, called the *Pseudomonarchia daemonum*. Somewhere along the line, the spirit Prufas was lost and did not make the Goetia list, though he is in the Wierus list, and a few Spirits such as Vassago, and Andromalius, were added to bring the number up to 72. The demonologist Wierus admits that he left out or confused the “upper Hierarchy” in his edition, to keep people from trying to use the work to invoke spirits. He even names a text which was his source, the now lost “Book of the office of spirits.”

It is likely that, the “Top hierarchy,” in the original text, was: Lucifer, Belzebuth, and Satan, or Lucifer Belzebuth and Astaroth, as a top three hierarchy, with the “4 great kings” directly under them, ruling the rest of the spirits. These four great kings are usually called Oriens, Amaymon, Paymon, and Egyn. Therefore, we see that Paimon is both among the spirit list of 72 spirits, as well as one of the four kings. Yet, the book goes out of its way to mention that Paimon himself, is “very obedient to Lucifer.” Which shows us that the “4 kings, also had spirits above them. Paimon was one of the spirits that ruled the whole pack, he in turn was ruled by Lucifer himself. At some point in history, this was all set up in a very distinct hierarchy, 3 chiefs, 4 directional kings, and then the remaining mass of spirits under them, all demons that were known to exist. Over time, and due to the persecution and secrecy of these manuscripts, and even Wierus changing or leaving parts of the hierarchy out to render the book unusable, things got somewhat confused.

The most correct list of the four kings is NOT, the one given in the Lesser Key as Amaymon, Goap, Corson, and Ziminiar. This list of four names only confuses things badly, which may have been the original intent of Wierus in presenting the material with those names, an error which was picked up by the compiler of the Goetia and never fixed.

Most texts use this set of names and directions. Oriens, East, Amaymon, South, Paimon, West, and Egyn, north. You can't really

align that to the four names found in the Lesser Key without some major stretching. You might say that Oriens is Goap, and Amaymon is Amaymon, and Corson is Paimon, and Egyn is Ziminiar, and that east and south are switched in the manuscript, but that is a pretty confusing way to try to fix things. Mathers says that Azazel, Mahazael, Azael, and Samael are these same four kings, but this is doubtful, and he offers no way to decide which is which.

The text of the Goetia that Mathers and Crowley worked to publish, gives no information on the form, or description of these beings. What do they look like? What powers do they have? Thankfully, this information has been preserved in a few places such as the Book of Oberon. The bottom line is this, Paimon is one of the four great kings said to rule over the rest, and he is within the pack as well. You might say Paimon is Corson, but really it is less confusing to simply place the four kings in their best known and most common attributions and start from there. Thus we have Oriens in the east, as the name itself suggests, Amaymon in the South, Paimon in the west, as the book actually says "he is in the west," another clue to exactly who he is, and the original structure of the book, and Egyn in the north.

Now, with that being said; which of the spirits is ruled over by which king? We know in a few cases, for instance Asmoday is explicitly mentioned as being under Amaymon, so is Seere and a few others. But which spirits are under Egyn? (or if you prefer, Ziminiar) The book does not say. SO, each magician must try to figure that out by themselves. If you choose to summon Vepar, you will have to decide which direction to call her in if you are using directions. Some magicians, overwhelmed by the complex directional formula in the book, simply place the triangle in the East, and scrap the portion of the book where it says to summon the great king to make the spirit appear if you need to, or reach that portion of the ritual.

For my own work, I developed my own list of which spirits go in which of the four directions under which king. If you really dig around in old manuscripts, such as the Book of Oberon, you may find a few clues to this as well. No magician has been able to compile a full list that puts it all together neatly in the original manner. The best we can tell is that there were once three chiefs, most likely Lucifer, Belzebuth, and Satan, or Astaroth, like in the *Grimorium Verum*, or *Grand Grimoire*. In the *Hygromantia*, the three chiefs of Lucifer Belzebuth and Astaroth are joined by a fourth chief, Asmoday.

Astaroth is in the list of 72, yet, also one of the three ruling chiefs, so as you can see, the whole question of hierarchy has been mangled beyond complete repair, at least in its original layout, and any

magician trying to put it back together will have to do a bit of reconstruction. In this book, in the spirit list, we will use the more common and correct list of the 4 kings.

NOTES ON THE BRASS VESSEL, AND THE PURITY OF THE OPERATOR

THE legend of the brass Vessel is a key point of the whole manuscript. In this, the Goetia presents both a legend of Solomon, and instructions for the magician to follow out as well. Here is where the Goetia shows its roots in some ways.

It is likely that originally, the magic circle was scratched on the ground with the point of a knife, or the tip of a wand or staff. We see this in the description of the spirit Beleth, which tells us that, for this spirit, the operator is to reach outside the circle, and draw a triangle on the ground, with the end of the Hazel bat, or staff or wand, evidently it would have to be fairly long, if this were to be done, and the wand would have been closer to a wizards staff. This also tells us that, the triangle was not always used, but rather, for some spirits, such as Furfur, and Shax, who for some reason or another were more unruly or wild, that drawing a triangle outside the circle helped to contain them, and also cause them to be more honest, and work toward the will of the operator.

Over time, the triangle began to be a standard piece of equipment for all goetic operations of the book, but it appears that in the beginning of the art, this was not so. This leads us to the brass vessel. Due to the way the text is structured, it is obvious that the brass vessel is a "spirit house" that is to be created by the magician under conditions of the strictest purity. According to the legend, Solomon made one, put the spirits in it and threw it into a deep hole or lake, but the Babylonians, most likely a metaphor for Pagans or gentiles in general, let the spirits out. The would-be magician is then told to build one and put the spirits in it and let them out during ritual. But it is a home for them, with strong parallels to the "genie in a bottle" legend of the Arabian nights. In fact, Solomon is mentioned in that book as the one who put the Genie in the bottle.

So the brass vessel is placed outside the circle, and the lid is opened right before the ritual, so that the spirits can come out. This could be used alone, by itself, or, if dealing with a spirit like Furfur or Shaz, one might also reach outside the circle, and draw a triangle on the dirt with the hazel staff described in conjunction with Beleth. For myself, I made a triangle of plywood, painted, rather than drawn on the ground, and simply placed the brass vessel within it, opening the lid right before I stepped into the circle, and closing it at the end of the ritual. This neatly combined the functions of the brass vessel and

triangle together. Because this brass vessel, and its preparation is so central to the Lesser key of Solomon, let's take a close look at it here. Instructions for the preparation of the operator are slyly hidden within the legend, in the preparation of the seal that is to go on top of the Vessel.

“THE SECRET SEAL OF SOLOMON. This is the Form of the Secret Seal of Solomon, wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass. This seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc. It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (i.e., going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made, thou shalt perfume it with alum, raisins dried in the sun, dates, cedar and lignum aloes. Also, by this seal King Solomon did command all the aforesaid Spirits in the Vessel of Brass and did seal it up with this same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.”

First, we note that the seal can only be made during a short time period of the year, the Zodiacal sign of Virgo. This is about a space of one month. Then, we note that the seal needs to be made when the moon is waxing, this further narrows the time to about two weeks. Then we note that, we must select either the day of Mars or Saturn during these weeks, giving us a total of 4 possible days per year to make the seal. This is further narrowed down to the seal being made at midnight on one of these days, so there are only four hours per year, that the seal could be properly made on!

In combination with all of this, the operator himself should have “not defiled himself by any woman in the space of a month.” Which indicates that, normally the operator DID “defile himself by a woman, but in preparation for making this mighty seal, spent a month in “prayer and fasting.” Strange instructions for a book which includes spirits such as Sitri who makes women dance naked. So many of the spirits bring love and “the fulfillment of the operators desire till he hath had his lust fulfilled” that it is hard to image the operator keeping this state of purity for long once it had been achieved. Most modern students, of the ones who have even read the legend of the

brass vessel deeply enough to grasp this instruction tend to think of this part as “silly Christian moralizing” and skip over it, not realizing that here is the whole key to the book. For the spirits will appear, at the level that the operator is prepared to meet them.

This preparation is not unique to the Lesser Key of Solomon, but rather is in every single old grimoire that I have had the fortune to examine. The instructions vary from book to book, but they always include diet control such as fasting, avoiding meat, or eating only at 12-hour intervals. They also invariably include avoiding sex, and prayer and asking god to forgive you of all your sins. Now, if you do not believe in God in that sense, or even if you think Satan is your god, you can still use these principles. “Forgiveness of sins” can be a time of self-reflection and clearing the mind, this is truly the goal of meditation, and will help you to access the spiritual plane with less static on your inner radio. IT is obvious that moderation of the diet is good for the overall energy and wellbeing, and temporary periods of withdrawal from all sexual activities tends to greatly increase the energy within the human energy field.

The list of Grimoires and spells that clearly describe this essential component of grimoire magic is too long to list here, but includes the Grand Grimoire, the Grimoire Verum, The Key of Solomon, The Sacred Magic of Abramelin, the Grimoire of Honorius, and even the modern “Simon” Necronomicon, a book obviously not concerned with Christian morals. It is clear however that the author of the “Simon” Necronomicon was familiar with the original grimoires and modeled the book off them, including this principal. Those who are discerning enough to carry out the instructions to the letter are rewarded with an additional dose of power and energy in their magic. I can tell you personally that I have followed the instructions to the letter, and when I did, the results were 10 times greater than when I did not. If you want to see the mind-blowing manifestations, the keys are there, you just have to follow them. No priest will tell you what to do or how to think, the path of magic is one you walk alone. Only you can decide how you will use the book, or what magical powers you want to achieve, and how hard you are willing to work for them.

THE BORNLESS RITUAL, AND THE STORY OF MATHERS, CROWLEY AND THE 1903 EDITION OF THE LESSER KEY OF SOLOMON

THE story of Mathers and Crowley, the two people responsible for the first publication of the Lesser Key is a very fascinating, and at times amusing one, to look back on. Both Characters contributed greatly to the modern development of magic, and I appreciate them both, even though they battled against each other at times.

Mathers was the Head of the Golden Dawn order, and a man whose influence on western magic can not be stated. Crowley was obviously for a long period of time, a favored student. Mathers initiated Crowley into the Second order, the group that worked in the Vault of the Adepti, much to the frustration of most of the other adepts. At some point Mathers gave Crowley a set of Manuscripts he had been working on compiling from those in the British museum. These manuscripts were in English, and Crowley believed that Mathers had translated them, possibly from the French, Perhaps Mathers told him that he translated them, and this was a lie, because the Goetia was originally composed in English. With that said, perhaps Mathers was working from French manuscripts and did translate the book from those manuscripts. Regardless, as far as we know, the Goetia was originally written in English, of course compiled from earlier spirit lists, and books of ritual instructions, with Solomon's Name slapped on the whole mix.

When Crowley Published his edition of the Goetia in 1903 him and Mathers were in the heat of battle. Basically, while Crowley did believe that Mathers was a great adept, and had at one time been in communication with "secret chiefs," supernatural beings said to be both human and non-human and having awesome powers, that the Secret Chiefs had deserted Mathers, and were going to make Crowley the new head of the order on Earth. Crowley Labels Mathers the "translator" of the book, but it is most likely that Mathers had a hand in all of it and was preparing it for use within the Golden Dawn order. This is because Mathers had a habit of taking older teachings and placing them within the basic Golden Dawn framework, and attributing colors to them. Thus it was probably Mathers who left us the color instructions for the Magic circle, the Hexagram of Solomon, the Pentagram of Solomon, the Magic ring, and the Brass Vessel, as these specific color attributions are NOT in the original text, and it was most likely Mathers who created them.

Crowley took great delight in proclaiming his feud with Mathers, in a note full of coded language that runs as follows:

This translation of the First Book of the "Lemegeton" (now for the first time made accessible to English adepts and students of the Mysteries) was done, after careful collation and edition, from numerous MSS. in Hebrew, Latin, French and English, by G.H. Fra. D.D.C.F., by the order of the Secret Chief of the Rosicrucian Order. The G.H. Fra., having succumbed unhappily to the assaults of the Four Great Princes (acting notably under Martial influences), it seemed expedient that the work should be brought to its conclusion by another hand. The investigations of a competent Skryer into the house of our unhappy Fra., confirmed this divination; neither our Fra. nor his Hermetic Mul. were there seen; but only the terrible shapes of the evil Adepts S.V.A. and H., whose original bodies having been sequestered by Justice, were no longer of use to them. On this we stayed no longer Our Hand; but withdrawing Ourselves, and consulting the Rota, and the Books M. and Q. did decide to ask Mr. Aleister Crowley, a poet, and skilled student of Magical Lore, and an expert Kabbalist, to complete openly that which had been begun in secret. This is that which is written: "His Bishoprick let another take." And again: "Oculi Tetragrammaton." This is also that which is said: "Nomen Secundum קרע שטו refertur ad Gebhurah; qui est Rex secundus, quo moriente *delabebantur Posteriora Matris*, unde *Bittul* atque *Corruptio Achurajim Patris et Matris* hoc indigitatur."

And so saying we wish you well.

Ex Deo Nascimur.

In Jesu Morimur.

Per S.S. Reviviscimus.

Given forth from our Mountain of A.,
this day of C.C. 1903 A.D.

He then added notes to his notes, as Follows:

1 Mr. A. E. Waite writes ("Real History Of The Rosicrucians," p. 426) : "I beg leave to warn my readers that all persons who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and that there is that difference between their assertion and the fact of the case in which the essence of a lie consists!" It is within the Editor's personal knowledge that Mr. Waite was (and still is probably) a member of a society claiming to be the R.C. fraternity As Mr. Waite constantly hints in his writing that he is in touch with initiated centres, I think the syllogism, whose premises are given above, is fair, if not quite formal.-ED. 2 It

was owing to our Fra. receiving this S.V.A. as his Superior and giving up the Arcana of our Fraternity into so unhallowed a power, that We decided no longer to leave Our dignity and authority in the hands of one who could be thus easily imposed upon. (For by a childish and easy magical trick did S.V.A. persuade D.D.C.F. of that lie.) 3 He that is appointed to complete in secret that which had been begun openly is R.R., and to be heard of at the care of the Editor.

To explain some of this, DDCF was the Magical motto or magical name of Mathers within the Golden Dawn. Crowley is complaining that Mathers got tricked by Golden Dawn Members known by the names SVA and H, a man and wife couple of swindlers (known by the last name Horos, “hermetic mul. Refers to the female of the two) who had tricked Mathers into giving them some Golden Dawn rituals. The “Secret chiefs of the Rosacrucian order” were those superhuman beings that Mathers, and then Later Crowley claimed to have contacted. When Crowley speaks of the “Rosacrucians” here, he is really talking about the Golden Dawn, which was Rosacrucian in its “inner order”. The inner, second order work being done with a room of 7 sides, which was based off the legendary tomb of “Christian Rozencreutz,” the founder of the Rosacrucians.

Crowley is basically saying that “The evil adepts” H and SVA, having tricked Mathers into giving away a part of the secret teachings, had been killed for this, and lost their bodies. This fact was confirmed by a “scryer” meaning someone who had investigated the situation through astral projection or crystal gazing of some kind. Because of all of this, the “Secret Chiefs” decided that Crowley was to complete the work, take over as head of the true Rosacrucian order, the Golden Dawn, and publish the Lesser Key of Solomon, a manuscript given out from “our mountain of A., A. meaning Abiegnus, a Rosacrucian code word meaning “the lamb of the father,” which was an illusion to the chamber used by the inner order for magic, called the Vault of the Adepts. Crowley uses the most secret codes from this vault, including “Ex Deo Nascimur. In Jesu Morimur. Per S.S. Reviviscimus.” In God we are born, in Christ we die, and the Holy Spirit revives us, to show that he was initiated into the second order of the Golden Dawn, had the right to be doing all of this, and knew what he was talking about. Those who had passed through the Golden Dawn grades and achieved this level would naturally understand all that Crowley was talking about, as I have done so and do as well.

Crowley wrote a short essay exploring the possibility that evocation itself was simply something akin to psychological

exploration, and that the spirits were portions of the human brain and attached it to the beginning of the Lesser key. It has caused much speculation on the nature of the spirits, and whether they are “inside of the head” or real demons roaming around in the universe. The essay runs as follows (footnotes also by Crowley):

THE INITIATED INTERPRETATION OF CEREMONIAL MAGIC

It is loftily amusing to the student of magical literature who is not quite a fool—and rare is such a combination!—to note the criticism directed by the Philistine against the citadel of his science. Truly, since our childhood has ingrained into us not only literal belief in the Bible, but also substantial belief in Alf Laylah wa Laylah [“A Thousand and One Nights” commonly called “Arabian Nights”], and only adolescence can cure us, we are only too liable, in the rush and energy of dawning manhood, to overturn roughly and rashly both these classics, to regard them both on the same level, as interesting documents from the standpoint of folk-lore and anthropology, and as nothing more.

Even when we learn that the Bible, by a profound and minute study of the text, may be forced to yield up Qabalistic arcana of cosmic scope and importance, we are too often slow to apply a similar restorative to the companion volume, even if we are the lucky holders of Burton’s veritable edition.

To me, then, it remains to raise the Alf Laylah wa Laylah into its proper place once more.

I am not concerned to deny the objective reality of all “magical” phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause. [This, incidentally, is perhaps the greatest argument we possess, pushed to its extreme, against the Advaitist theories.]

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer: “That cause lies in your brain.”

English children (*pace* the Education Act) are taught that the Universe lies in infinite Space; Hindu children, in the Akaśa, which is the same thing.

Those Europeans who go a little deeper learn from Fichte, that the phenomenal Universe is the creation of the Ego; Hindus, or Europeans studying under Hindu Gurus, are told, that by Akaśa is meant the Chitakaśa. The Chitakaśa is situated in the “Third Eye,” i.e., in the brain. By assuming higher dimensions of space, we can assimilate this fact to Realism; but we have no need to take so much trouble.

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain [Thought is a secretion of the brain (Weissmann). Consciousness is a function of the brain (Huxley)], we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomena, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena called the operations of ceremonial Magic.

These consist of

(1) Sight.

The circle, square, triangle, vessels, lamps, robes, implements, etc.

(2) Sound.

The invocations.

(3) Smell.

The perfumes.

(4) Taste.

The Sacraments.

(5) Touch.

As under (1).

(6) Mind.

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. Its projection back into the apparently phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic [Apart from its value in obtaining one-pointedness. On this subject the curious may consult my *בראשית*], and I conceive that the apology is ample, so far as the "effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.

But can any of the effects described in this our book *Goetia* be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?

I can, and will.

The spirits of the *Goetia* are portions of the human brain.

Their seals therefore represent (Mr. Spencer's projected cube) methods of stimulating or regulating those particular spots (through the eye).

The names of God are vibrations calculated to establish:

(a) General control of the brain. (Establishment of functions relative to the subtle world.)

(b) Control over the brain in detail. (Rank or type of the Spirit.)

(c) Control of one special portion. (Name of the Spirit.)

The perfumes aid this through smell. Usually the perfume will only tend to control a large area; but there is an attribution of perfumes to letters of the alphabet enabling one, by a Qabalistic formula, to spell out the Spirit's name.

I need not enter into more particular discussion of these points; the intelligent reader can easily fill in what is lacking.

If, then, I say, with Solomon:

"The Spirit Cimieries teaches logic," what I mean is:

"Those portions of my brain which subserve the logical faculty may be stimulated and developed by following out the processes called 'The Invocation of Cimieries.'"

And this is a purely materialistic rational statement; it is independent of any objective hierarchy at all. Philosophy has nothing to say; and Science can only suspend judgment, pending a proper and methodical investigation of the facts alleged.

Unfortunately, we cannot stop there. Solomon promises us that we can (1) obtain information; (2) destroy our enemies; (3) understand the voices of nature; (4) obtain treasure; (5) heal diseases, etc. I have taken these five powers at random; considerations of space forbid me to explain all.

(1) Brings up facts from sub-consciousness.

(2) Here we come to an interesting fact. It is curious to note the contrast between the noble means and the apparently vile ends of magical rituals. The latter are disguises for sublime truths. "To destroy our enemies" is to realize the illusion of duality, to excite compassion.

(Ah Mr. Waite, the world of Magic is a mirror, wherein who sees muck is muck.)

(3) A careful naturalist will understand much from the voices of the animals he has studied long. Even a child knows the difference of a cat's miauling and purring. The faculty may be greatly developed.

(4) Business capacity may be stimulated.

(5) Abnormal states of the body may be corrected, and the involved tissues brought back to tone, in obedience to currents started from the brain.

So for all other phenomena. There is no effect which is truly and necessarily miraculous.

Our Ceremonial Magic fines down, then, to a series of minute, though of course empirical, physiological experiments, and whoso will carry them through intelligently need not fear the result.

I have all the health, and treasure, and logic, I need; I have no time to waste. "There is a lion in the way," For me these practices are useless; but for the benefit of others less fortunate I give them to the world, together with this explanation of, and apology for, them,

I trust that the explanation will enable many students who have

hitherto, by a puerile objectivity in their view of the question, obtained no results, to succeed; that the apology may impress upon our scornful men of science that the study of the bacillus should give place to that of the baculum, the little to the great—how great one only realizes when one identifies the wand with the Mahalingam, up which Brahma flew at the rate of 84,000 yojanas a second for 84,000 mahakalpas [The Phallus of Shiva the Destroyer. It is really identical with the Qabalistic “Middle Pillar” of the “Tree of Life”], down which Vishnu flew at the rate of 84,000 crores of yojanas a second for 84,000 crores of mahakalpas—yet neither reached an end.

But I reach an end.

BOLESKINE HOUSE,
Foyers, N.B., July, 1903.

This quote should be balanced against another quote by Crowley, which is this:

“My observation of the universe convinces me that there are beings of intelligence and power of a far higher quality than anything we can conceive of as human; that they are not necessarily based on the cerebral and nervous structures that we know, and that the one and only chance for mankind to advance as a whole is for individuals to make contact with such beings.”

- Crowley

Crowley also included a Preliminary invocation, drawn from the Graeco Egyptian Magical Papyrus, it is very useful for invoking a force beyond duality, the True “God” which is beyond all duality, such as Male and Female, light and darkness, etc. It runs as follows:

PRELIMINARY INVOCATION

Thee I invoke, the Bornless One.
Thee, that didst create the Earth and the Heavens:
Thee, that didst create the Night and the Day.
Thee, that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man has seen at any time.
Thou art Jābas:
Thou art Jāpos:
Thou hast distinguished between the Just and the Unjust.
Thou didst make the Female and the Male.
Thou didst produce the Seed and the Fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Ishrael:

Thou didst produce the moist and the dry, and that which nourisheth all created Life.

Hear Thou Me, for I am the Angel of Paphro Osorronophris: this is Thy True Name, handed down to the Prophets of Ishrael.

⌘

Hear Me:—

Ar: Thiao: Rheibet: Atheleberseth:

A: Blatha: Abeu: Ebeu: Phi:

Thitasoe: Ib: Thiao.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether; upon the Earth and under the Earth: on dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

⌘

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit:—

Arogogorobrao: Sothou:

Modorio: Phalarthao: Döö: Apé, The Bornless One:

Hear Me: etc.

⌘

Hear me:—

Roubriaö: Mariödam: Balbnabaoth: Assalonai: Aphniao: I:

Thoteth: Abrasar: Aëööü: Ischure, Mighty and Bornless One!

Hear me: etc.

⌘

I invoke thee:—

Ma: Barraiö: Jöel: Kotha:

Athorebalö: Abraoth:

Hear Me: etc.

Hear me!

Aōth: Abaōth: Basum: Isak:

Sabaoth: Iao:

This is the Lord of the Gods:

This is the Lord of the Universe:

This is He Whom the Winds fear.

This is He, Who having made Voice by His Commandment, is
Lord of All Things; King, Ruler and Helper.

Hear Me, etc.

Hear Me:—

Ieou: Pur: Iou: Pur: Iaōt: Iaeō: Ioou: Abrasar: Sabriam: Do: Uu:

Adonaie: Ede: Edu: Angelos ton Theon: Aniaia Lai: Gaia: Ape:

Diathanna Thorun.

I am He! the Bornless Spirit! having sight in the feet: Strong,
and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the World!

I am He, that lighteneth and thundereth.

I am He, from Whom is the Shower of the Life of Earth:

I am He, Whose mouth ever flameth:

I am He, the Begetter and Manifester unto the Light:

I am He; the Grace of the World:

“The Heart Girt with a Serpent” is My Name!

Come Thou forth, and follow Me: and make all Spirits subject
unto Me so that every Spirit of the, Firmament, and of the Ether:
upon the Earth and under the Earth: on dry Land, or in the Water: of
whirling Air or of rushing Fire: and every Spell and Scourge of God,
may be obedient unto Me!

Iao: Sabao:

Such are the Words!

THE LEMEGETON

THE Lesser Key of Solomon is often placed among a group of 5 books which together are called the Lemegeton. In my opinion, this compilation is simply 5 unconnected or loosely connected "Solomonic" books placed into a group, and the Lesser key is a stand-alone book which was created by itself, from the Heptameron and the Pseudomonarchia of Wierus, so I will not speak further here of the Lemegeton. The Lesser key is more intricately connected to the Grand Grimoire, the Grimorium Verum or the True Grimoire, and the Grimoire of Honorius than other books found in the genre. There is also a short section called "Explanation of some names given in the Lemegeton" at the end of the Mathers/Crowley edition, but even Crowley points out that the explanation is useless and the names mean nothing of the sort, so I have not included it. Crowley also took the time to translate the original conjurations of the Goetia into the Enochian Language, but that does not concern us here.

SHEMHAMEPHORASH

AT the start of the spirit list of 72 spirits there is sometimes placed the word Shemhamephoresh, with no explanation as to why. The word itself means “divided name of God” and usually refers to a list of 72 “holy angels” whose names are derived from three verses in the book of Exodus in the Bible. These angels are divided aspects of the Hebrew God, the God of the Bible. Why this word was placed at the start of the spirit list has often been debated. Some have theorized that the 72 Goetia demons were intended to be paired with these 72 holy angels, and this was the direction taken by the Famous Dr Rudd, who did create an early manuscript of the Lesser Key where each of the 72 demons were paired with and supposedly controlled by, the 72 angels of the Shemhamephorash, the “divided name of God.”

Anton Lavey added this word into his Satanic rituals, and it is given in the Satanic Bible. Most likely Lavey meant the word to refer to the 72 demons of the Goetia, and when it was spoken during ritual, the meaning was “and all the demons of the Goetia.” It is also possible that, since Lavey believed that Satan was God, that the 72 demons of the Goetia formed a sort of inverse “Shemhameforesh” or divided name of God, which in this case would be taken to mean “divided name of Satan.” This is in opposition to the “Holy angels” Shemhamephorash. The use of invoking these holy angels before invoking the Goetia demons that was developed by Dr Rudd, was picked up by Poke Runyon and others late in the 20th century as well. At one time in my magical practice I tried this technique, borrowing it from Runyon. I can say that it works to some degree, but then again, I do not think it was part of the original system or the original manuscripts, and besides, these days I only work with demons anyway, so I would be more likely to use the word as it seems that Lavey did, to mean “and all the demons of the Goetia.” Speaking of the demons . . .

SHEMHAMPHORASH

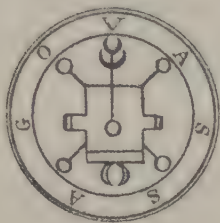
(1.) BAEI.—The First Principal Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamén before him who calleth him forth, or else he will not do thee homage.



(2.) AGARES.—The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teaches all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamen before thee.



(3.) VASSAGO.—The Third Spirit is a Mighty Prince, being of the same nature as Agares. He is called Vassago. This Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost. And he governeth 26 Legions of Spirits, and this is his Seal.



(4.) SAMIGINA, or GAMIGIN.—The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, and then into Human shape doth he change himself at the request of the Master. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin. And his Seal is this, which is to be worn before the Magician when he is Invocator, etc.



- (5.) MARBAS.—The fifth Spirit is Marbas. He is a Great President, and appeareth at first in the form of a Great Lion, but afterwards, at the request of the Master, he putteth on Human Shape. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.



(6.) VALEFOR.—The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass's Head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.



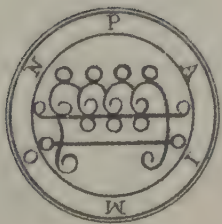
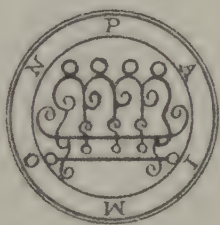
(7.) AMON.—The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. He appeareth like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he putteth on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head (simply). He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends. He governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.



(8.) BARBATOS.—The Eighth Spirit is Barbatos. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to Come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.



(9.) PAIMON.—The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand unless he can compel him. This Spirit can teach all Arts and Sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject unto the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations. He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALIM, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamen before thee, etc.



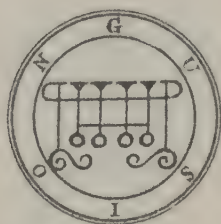


PAIMON

- ✓ (10.) BUER.—The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.



(11.) GUSION.—The Eleventh Spirit in order is a great and strong Duke, called Gusion. He appeareth like a Xenopilus. He telleth all things, Past, Present, and to Come, and sheweth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any. He ruleth over 40 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



- (12.) SITRI.-The Twelfth Spirit is Sitri. He is a Great Prince, and appeareth at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Master of the Exorcism he putteth on Human shape, and that very beautiful. He enflameth men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired. He governeth 60 Legions of Spirits. His Seal is this, to be worn as a Lamen before thee, etc.



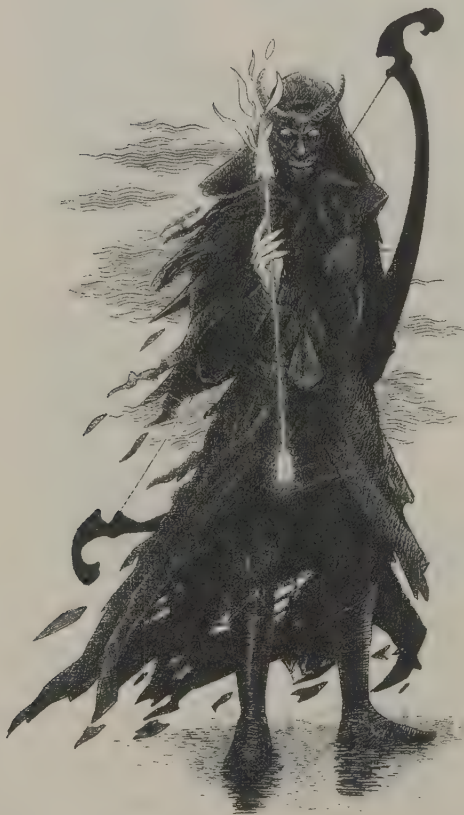
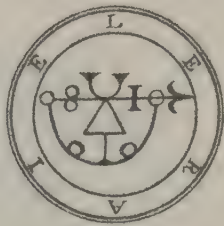
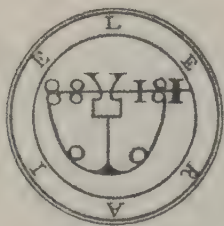
(13.) BELETH.-The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist layeth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle, Δ , without the Circle, and then command him into it by the Bonds and Charges of Spirits as hereafter followeth. And if he doth not enter into the triangle, Δ , at your threats, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it, and do what he is commanded by the Exorcist. Yet he must receive him courteously because he is a Great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou must have always a Silver Ring on the middle finger of the left hand held against thy face, as they do yet before AMAYMON. This Great King Beleth causeth all the love that may be, both of Men and of Women, until the Master Exorcist hath had his desire fulfilled. He is of the Order of Powers, and he governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.





BELETH

(14.) LERAJE, or LERAIKHA.—The Fourteenth Spirit is called Leraje (or Leraie). He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, and carrying a Bow and Quiver. He causeth all great Battles and Contests; and maketh wounds to putrefry that are made with Arrows by Archers. This belongeth unto Sagittary. He governeth 30 Legions of Spirits, and this is his Seal, etc.



- ✓ (15.) ELIGOS.—The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.



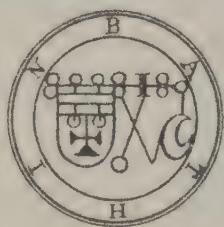
(16.) ZEPAR.—The Sixteenth Spirit is Zepar. He is a Great Duke, and appeareth in Red Apparel and Armour, like a Soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren. He governeth 26 Legions of Inferior Spirits, and his Seal is this, which he obeyeth when he seeth it.



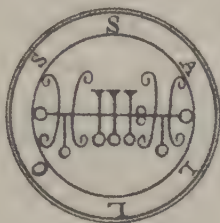
- (17.) BOTIS.—The Seventeenth Spirit is Botis, a Great President, and an Earl. He appeareth at the first show in the form of an ugly Viper, then at the command of the Magician he putteth on a Human shape with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over 60 Legions of Spirits, and this is his Seal, etc.



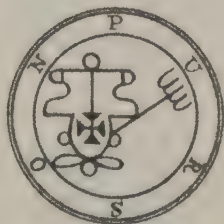
(18.) BATHIN.—The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a Pale-coloured Horse. He knoweth the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another. He ruleth over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.



(19.) SALLOS.—The Nineteenth Spirit is Sallos (or Saleos). He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His Seal is this, etc.



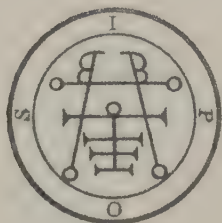
(20.) PURSON.—The Twentieth Spirit is Purson, a Great King. His appearing is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto the which he oweth obedience, and which thou shalt wear in time of action, etc.



- (21.) MARAX.—The Twenty-first Spirit is Marax. He is a Great Earl and President. He appeareth like a great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious. He governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.



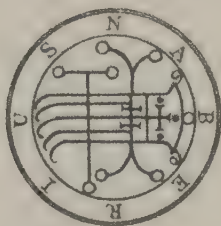
(22.) IPOS.-The Twenty-second Spirit is Ipos. He is an Earl, and a Mighty Prince, and appeareth in the form of an Angel with a Lion's Head, and a Goose's Foot, and Hare's Tail. He knoweth all things Past, Present, and to Come. He maketh men witty and bold. He governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.



(23.) AIM.—The Twenty-third Spirit is Aim. He is a Great Strong Duke. He appeareth in the form of a very handsome Man in body, but with three Heads; the first, like a Serpent, the second like a Man having two Stars on his Forehead, the third like a Calf. He rideth on a Viper, carrying a Firebrand in his Hand, wherewith he setteth cities, castles, and great Places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 Legions of Inferior Spirits; and his Seal is this, which wear thou as aforesaid, etc.



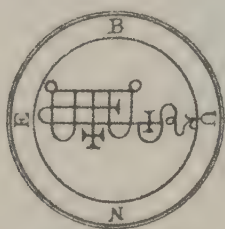
(24.) NABERIUS.—The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and showeth in the form of a Black Crane fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.



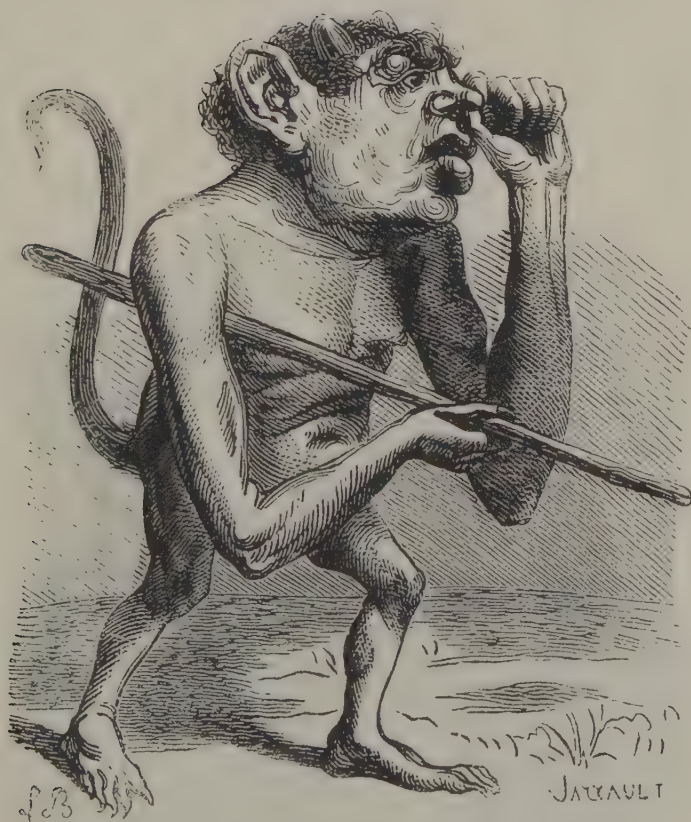
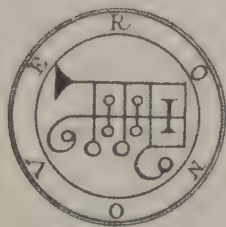
(25.) GLASYA-LABOLAS.—The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be, etc.



(26.) BUNE, or BIMÉ.—The Twenty-sixth Spirit is Buné (or Bim). He is a Strong, Great and Mighty Duke. He appeareth in the form of a Dragon with three heads, one like a Dog, one like a Gryphon, and one like a Man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And he governeth 30 Legions of Spirits. His Seal is this, unto the which he oweth Obedience. He hath another Seal (which is the first of these, but the last is the best).



- * (27.) RONOVÉ.—The Twenty-seventh Spirit is Ronové. He appeareth in the Form of a Monster. He teacheth the Art of Rhetoric very well, and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.



(28.) BERITH.—The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great, and Terrible Duke. He hath two other Names given unto him by men of later times, viz: BEALE, or BEAL, and BOFRY or BOLFRY. He appeareth in the Form of a Soldier with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present, and to Come. Thou must make use of a Ring in calling him forth, as is before spoken of regarding Beleth. He can turn all metals into Gold. He can give Dignities, and can confirm them unto Man. He speaketh with a very clear and subtle Voice. He is a Great Liar, and not to be trusted unto. He governeth 26 Legions of Spirits. His Seal is this, etc.



(29.) ASTAROTH.—The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamen before thee, or else he will not appear nor yet obey thee, etc.



(30.) FORNEUS.—The Thirtieth Spirit is Forneus. He is a Mighty and Great Marquis, and appeareth in the Form of a Great Sea-Monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends. He governeth 29 Legions of Spirits, partly of the Order of Thrones, and partly of that of Angels. His Seal is this, which wear thou, etc.



(31.) FORAS.—The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He can give the understanding to Men how they may know the Virtues of all Herbs and Precious Stones. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover Treasures and recover things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.



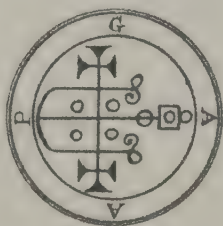
(32.) ASMODAY.—The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the Power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Head-dress off; for if it be on, AMAYMON will deceive him and call all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: “Art thou Asmoday?” and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc.



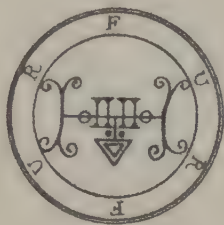


ASMODAY

(33.) GÄAP.—The Thirty-third Spirit is Gäap. He is a Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if he were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.



(34.) FURFUR.--The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh truth unless he be compelled, or brought up within a triangle, Δ. Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts, and Great Tem-pestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.



(35.) MARCHOSIAS.—The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the Form of a Wolf having Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamen, etc.



(36.) STOLAS, or STOLOS.—The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.



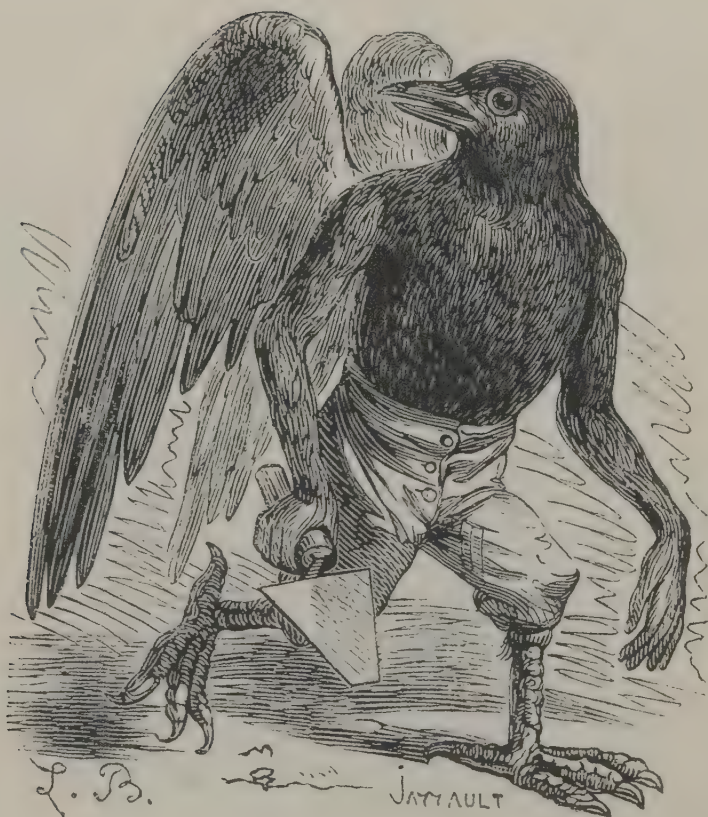
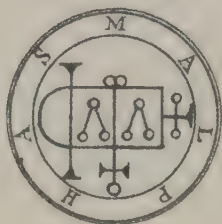
(37.) PHENEX.—The Thirty-seventh Spirit is Phenex (or Pheynix). He is a Great Marquis, and appeareth like the Bird Phoenix, having the Voice of a Child. He singeth many sweet notes before the Exorcist, which he must not regard, but by-and-by he must bid him put on Human Shape. Then will he speak marvellously of all wonderful Sciences if required. He is a Poet, good and excellent. And he will be willing to perform thy requests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon. He governeth 20 Legions of Spirits. And his Seal is this, which wear thou, etc.



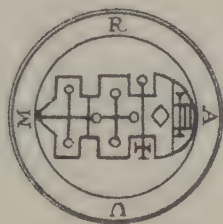
(38.) HALPHAS, or MALTHUS.—The Thirty-eighth Spirit is Halphas, or Malthus (or Malthas). He is a Great Earl, and appeareth in the Form of a Stock-Dove. He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-War to places appointed. He ruleth over 26 Legions of Spirits, and his Seal is this, etc.



(39.) MALPHAS.—The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth Good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.



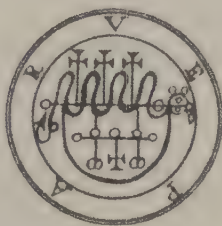
"(40.) RAUM.—The Fortieth Spirit is Räum. He is a Great Earl; and appeareth at first in the Form of a Crow, but after the Command of the Exorcist he putteth on Human Shape. His office is to steal Treasures out King's Houses, and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past, and what Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones. He governeth 30 Legions of Spirits; and his Seal is this, which wear thou as aforesaid.



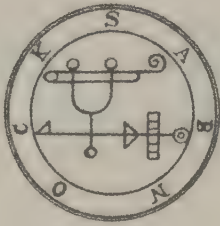
(41.) FOCALOR.—The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is a Mighty Duke and Strong. He appeareth in the Form of a Man with Gryphon's Wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of War, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years. He governeth 30 Legions of Spirits, and his Seal is this, etc.



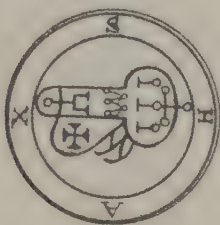
(42.) VEPAR.—The Forty-second Spirit is Vepar, or Vephar. He is a Duke Great and Strong, and appeareth like a Mermaid. His office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon. And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or Sores, and causing Worms to breed in them. He governeth 29 Legions of Spirits, and his Seal is this, etc.



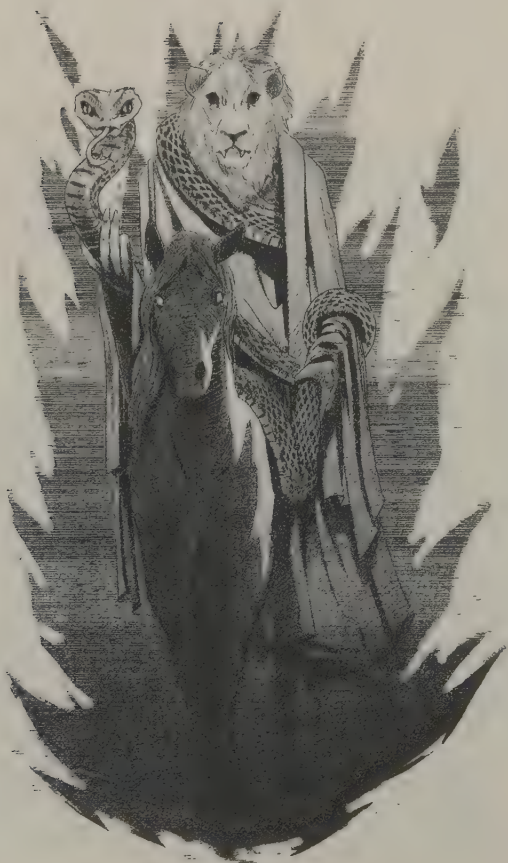
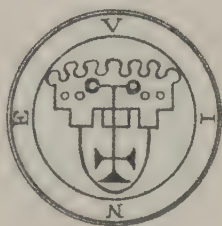
(43.) SABNOCK.—The Forty-third Spirit, as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is a Marquis, Mighty, Great and Strong, appearing in the Form of an Armed Soldier with a Lion's Head, riding on a pale-coloured horse. His office is to build high Towers, Castles and Cities, and to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits; and his Seal is this, etc.



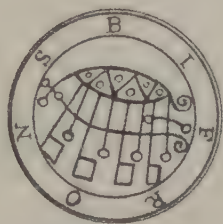
(44.) SHAX.—The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle, Δ , or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He governeth 30 Legions of Spirits, and his Seal is this, etc.



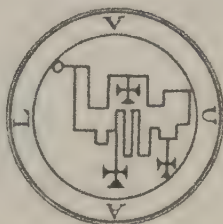
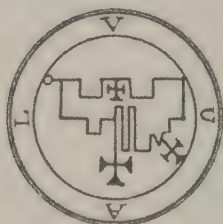
(45.) VINÉ.-The Forty-fifth Spirit is Viné, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion, riding upon a Black Horse, and bearing a Viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Present, Past, and to Come. He, at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms. He governeth 36 Legions of Spirits. And his Seal is this, which wear thou, as aforesaid, etc.



(46.) BIFRONS.—The Forty-sixth Spirit is called Bifrons, or Bifröus, or Bifrovs. He is an Earl, and appeareth in the Form of a Monster; but after a while, at the Command of the Exorcist, he putteth on the shape of a Man. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming Candles upon the Graves of the Dead. He hath under his Command 6 Legions of Spirits. His Seal is this, which he will own and submit unto, etc.



(47.) UVALL, VUAL, or VOVAL.—The Forty-seventh Spirit is Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the Form of a Mighty Dromedary at the first, but after a while at the Command of the Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly. His Office is to procure the Love of Women, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was of the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.



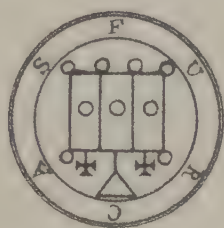
(48.) HAAGENTI.—The Forty-eighth Spirit is Haagenti. He is a President, appearing in the Form of a Mighty Bull with Gryphon's Wings. This is at first, but after, at the Command of the Exorcist he putteth on Human Shape. His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine. He governeth 33 Legions of Spirits, and his Seal is this, etc.



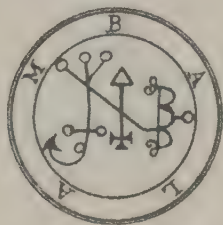
(49.) CROCELL.—The Forty-ninth Spirit is Crocell, or Crockel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of Hidden Things. He teacheth the Art of Geometry and the Liberal Sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushings of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto the King Solomon. He governeth 48 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



(50.) FURCAS.—The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.



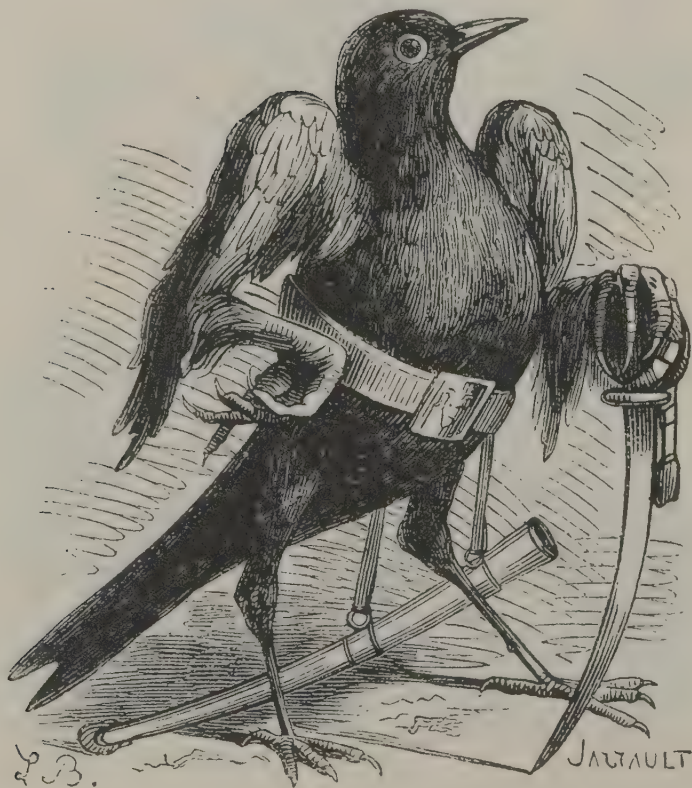
(51.) BALAM.—The Fifty-first Spirit is Balam or Balaam. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Goshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



(52.) ALLOCES.—The Fifty-second Spirit is Alloces, or Alocas. He is a Duke, Great, Mighty, and Strong, appearing in the Form of a Soldier riding upon a Great Horse. His Face is like that of a Lion, very Red, and having Flaming Eyes. His Speech is hoarse and very big. His Office is to teach the Art of Astronomy, and all the Liberal Sciences. He bringeth unto thee Good Familiars; also he ruleth over 36 Legions of Spirits. His Seal is this, which, etc.



(53.) CAMIO or CAÏM.—The Fifty-third Spirit is Camio, or Caïm. He is a Great President, and appeareth in the Form of the Bird called a Thrush at first, but afterwards he putteth on the Shape of a Man carrying in his Hand a Sharp Sword. He seemeth to answer in Burning Ashes, or in Coals of Fire. He is a Good Disputer. His Office is to give unto Men the Under-standing of all Birds, Lowing of Bullocks, Barking of Dogs, and other Creatures; and also of the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal. His Seal is this, which wear thou, etc.



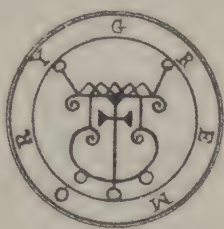
(54.) MURMUR, or MURMUS.—The Fifty-fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and appeareth in the Form of a Warrior riding upon a Gryphon, with a Ducal Crown upon his Head. There do go before him those his Ministers with great Trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the Order of Thrones, and partly of that of Angels. He now ruleth 30 Legions of Spirits. And his Seal is this, etc.



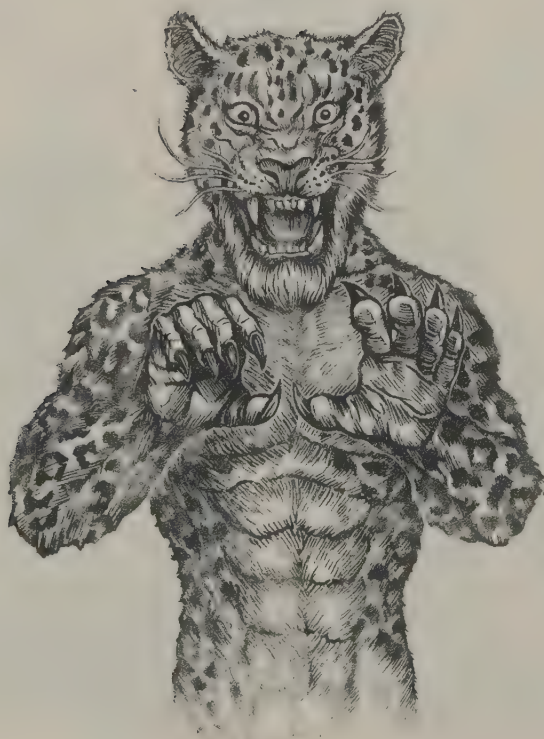
(55.) OROBAS.—The Fifty-fifth Spirit is Orobas. He is a Great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the Image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



(56.) GREMORY, or GAMORI.—The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful Woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all Things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.



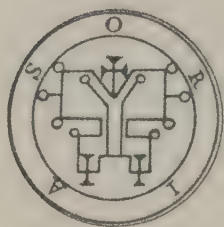
(57.) OsÉ, or Voso.—The Fifty-seventh Spirit is Oso, Osé, or Voso. He is a Great President, and appeareth like a Leopard at the first, but after a little time he putteth on the Shape of a Man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret Things; also to change a Man into any Shape that the Exorcist pleaseth, so that he that is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into. He governeth 30 Legions of Spirits, and this is his Seal, etc.



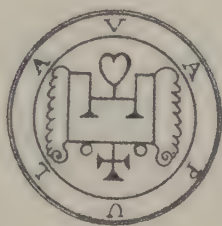
(58.) AMY, or AVNAS.—The Fifty-eighth Spirit is Amy, or Avnas. He is a Great President, and appeareth at first in the Form of a Flaming Fire; but after a while he putteth on the Shape of a Man. His office is to make one Wonderful Knowing in Astrology and all the Liberal Sciences. He giveth Good Familiars, and can bewray Treasure that is kept by Spirits. He governeth 36 Legions of Spirits, and his Seal is this, etc.



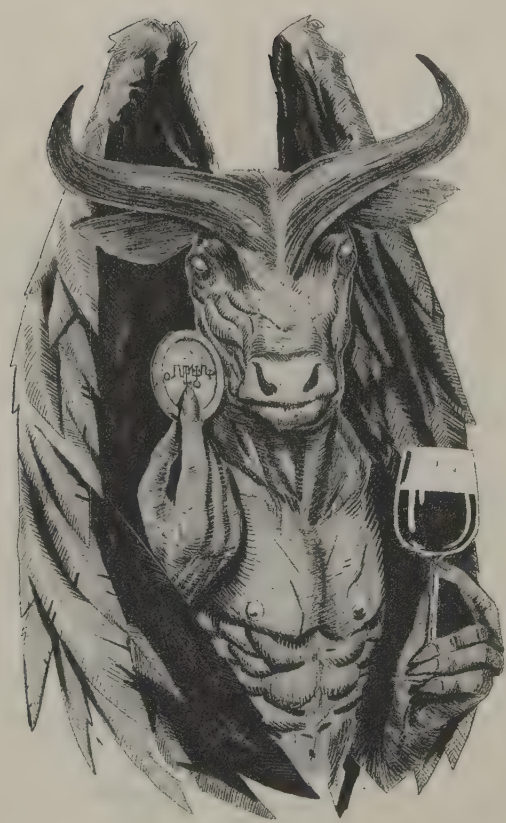
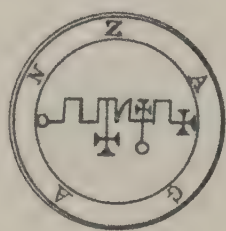
(59.) ORIAX, or ORIAS.—The Fifty-ninth Spirit is Oriax, or Orias. He is a Great Marquis, and appeareth in the Form of a Lion, riding upon a Horse Mighty and Strong, with a Serpent's Tail; and he holdeth in his Right Hand two Great Serpents hissing. His Office is to teach the Virtues of the Stars, and to know the Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes. He doth govern 30 Legions of Spirits; and his Seal is this, etc.



(60.) VAPULA, or NAPHULA.—The Sixtieth Spirit is Vapula, or Naphula. He is a Duke Great, Mighty, and Strong; appearing in the Form of a Lion with Gryphon's Wings. His Office is to make Men Knowing in all Handicrafts and Professions, also in Philosophy, and other Sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.



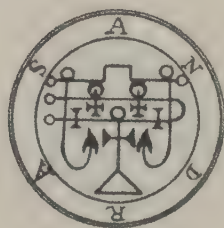
(61.) ZAGAN.—The Sixty-first Spirit is Zagan. He is a Great King and President, appearing at first in the Form of a Bull with Gryphon's Wings; but after a while he putteth on Human Shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine, also Water into Wine. He can turn all Metals into Coin of the Dominion that Metal is of. He can even make Fools Wise. He governeth 33 Legions of Spirits, and his Seal is this, etc.



(62.) VOLAC, or VALAK, or VALU, or UALAC.—The Sixty-second Spirit is Volac, or Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirits, and his Seal is thus.



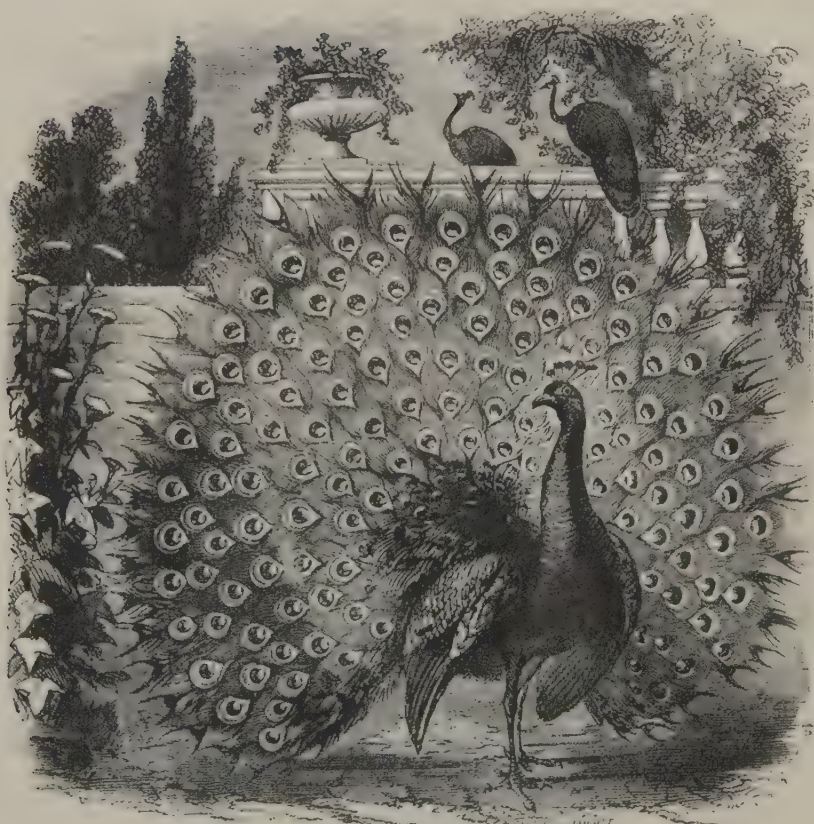
(63.) ANDRAS.—The Sixty-third Spirit is Andras. He is a Great Marquis, appearing in the Form of an Angel with a Head like a Black Night Raven, riding upon a strong Black Wolf, and having a Sharp and Bright Sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care, he will slay both him and his fellows. He governeth 30 Legions of Spirits, and this is his Seal, etc.



(64.) HAURES, or HAURAS, or HAVRES, or FLAUROS.—The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a Triangle, Δ , he will Lie in all these Things, and deceive and beguile the Exorcist in these things or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits, and his Seal is this, to be worn as a Lamen, etc.



(65.) ANDREALPHUS.—The Sixty-fifth Spirit is Andrealphus. He is a Mighty Marquis, appearing at first in the form of a Peacock, with great Noises. But after a time he putteth on Human shape. He can teach Geometry perfectly. He maketh Men very subtle therein; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird. He governeth 30 Legions of Infernal Spirits, and his Seal is this, etc.



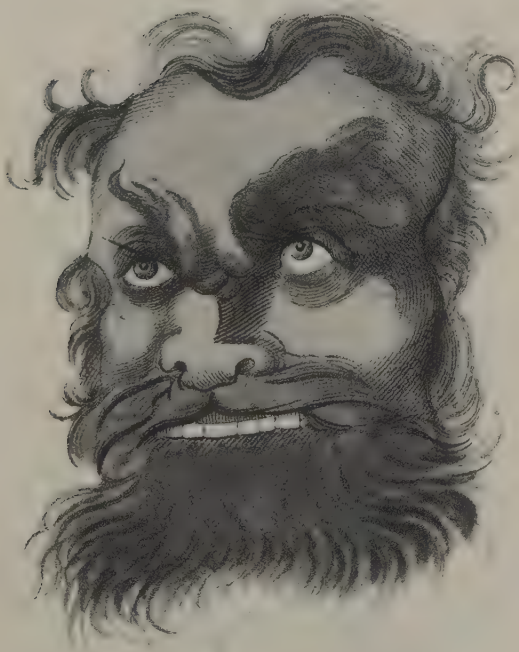
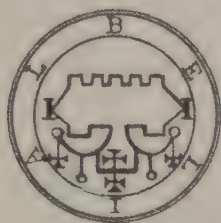
(66.) CIMEJES, or CIMEIES, or KIMARIS.—The Sixty-sixth Spirit is Cimejes, or Cimeies, or Kimaris. He is a Marquis, Mighty, Great, Strong and Powerful, appearing like a Valiant Warrior riding upon a goodly Black Horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures. He governeth 20 Legions of Infernals; and his Seal is this, etc.



(67.) AMDUSIAS, or AMDUKIAS.—The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.



(68.) BELIAL.—The Sixty-eighth Spirit is Belial. He is a Mighty and a Powerful King, and was created next after LUCIFER. He appeareth in the Form of Two Beautiful Angels sitting in a Chariot of Fire. He speaketh with a Comely Voice, and declareth that he fell first from among the worthier sort, that were before Michael, and other Heavenly Angels. His Office is to distribute Presentations and Senatorships, etc., and to cause favour of Friends and of Foes. He giveth excellent Familiars, and governeth 50 Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power. And his Seal is this, which is to be worn as aforesaid, etc.



(69.) DECARABIA.—The Sixty-ninth Spirit is Decarabia. He appeareth in the Form of a Star in a Pentacle at first; but after, at the command of the Exorcist, he putteth on the Image of a Man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of all kinds of Birds to fly before the Exorcist, singing and drinking as natural Birds do. He governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc.



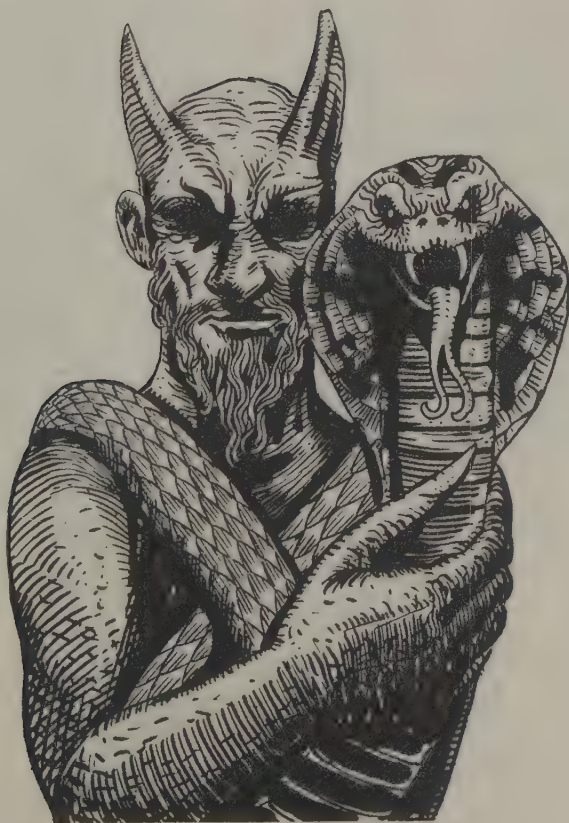
(70.) SEERE, SEAR, or SEIR.—The Seventieth Spirit is Seere, Sear, or Seir. He is a Mighty Prince, and Powerful, under AMAYMON, King of the East. He appeareth in the Form of a Beautiful Man, riding upon a Winged Horse. His Office is to go and come; and to bring abundance of things to pass on a sudden, and to carry or re-carry anything whither thou wouldest have it to go, or whence thou wouldest have it from. He can pass over the whole Earth in the twinkling of an Eye. He giveth a True relation of all sorts of Theft, and of Treasure hid, and of many other things. He is of an indifferent Good Nature, and is willing to do anything which the Exorcist desireth. He governeth 26 Legions of Spirits. And this his Seal is to be worn, etc.



(71.) DANTALION.—The Seventy-first Spirit is Dantalion. He is a Duke Great and Mighty, appearing in the Form of a Man with many Countenances, all Men's and Women's Faces; and he hath a Book in his right hand. His Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsels of any one; for he knoweth the Thoughts of all Men and Women, and can change them at his Will. He can cause Love, and show the Similitude of any person, and show the same by a Vision, let them be in what part of the World they Will. He governeth 36 Legions of Spirits; and this is his Seal, which wear thou, etc.



(72.) ANDROMALIUS.—The Seventy-second Spirit in Order is named Andromalius. He is an Earl, Great and Mighty, appearing in the Form of a Man holding a Great Serpent in his Hand. His Office is to bring back both a Thief, and the Goods which be stolen; and to discover all Wickedness, and Underhand Dealing; and to punish all Thieves and other Wicked People; and also to discover Treasures that be Hid. He ruleth over 36 Legions of Spirits. His Seal is this, the which wear thou as aforesaid, etc.



I. ORIENS.

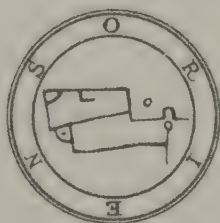
The spirit Oriens, King of the East. He appeareth with a fair and feminine countenance, and a goodly crown upon his head; He rideth upon an elephant, having before him numbers of musical instruments. Sometimes he appeareth in the similitude of a horse, and when he is constrained by magical incantations, assumeth a human shape. He hath under him 250 legions of inferior spirits. His power, according to the ancients, is great, and he can answer truly unto all demands, both past, present, and to come.

- *The Astrologer of the 19th Century*

Oriens is one of the four demon kings associated with the cardinal directions, along with Egyn (north), Amaymon (south), and Paimon (west). Oriens is associated with the direction east.

The first king raigneth in the east and is called Oriens, and he cometh in the likeness of an horse with an 100 heads or as some wright with 5 heads, but if thou call him with his company he appeareth with a fair favor and as a woman, riding upon an Elephant & all manner of minstrels before him, he can tell all things past, present and to come, and can prophecy truly of things to come, he cane give any science earthly and earthly treasure, and he hath under him spirits innumerable of which of the best and most principal are these.

- *The Book of Oberon*



Sigil from the *Fasciculus Rerum Geomanticarum*.



ORIENS

II. AMAYMON.

Amaymon, king of the South. The Spirit Amaymon is great, high, and mighty, and terrible in appearance. He usually assumes the form of an old man, with a long beard, his ears being like those of a horse, with a royal diadem on his head. His first appearance is unusually tremendous; forked lightning and deep mouthed thunders, shaking the earth apparently to the center, announce his awful presence. Then suddenly the earth will appear to vomit forth gushes of flame, and sulfurous odors taint the charmed atmosphere. Anon are heard all sorts of musical instruments, then an uncouth clatter of creaking wheels and horrid crashes will every instant astound the invocator, but on a sudden will all be again calm, and clothed in the whole pomp of his spiritual grandeur, attended by countless legions of invincible spirits. Amaymon will be seen riding furiously upon a fierce and roaring lion. He will approach to the utmost limits of the space assigned him, and it will well become the Theurgist to preserve his wonted calmness: for if he powerfully constrain, and urgently invoke, this furious spirit, he may be brought to the most submissive obedience, He has power to give knowledge, dignity, and great promotion.

- *The Astrologer of the 19th Century*

Amaymon is one of the four demon kings associated with the cardinal directions, along with Egin (north), Oriens (east), and Paimon (west). Amaymon is generally associated with the direction south, although in *Pseudomonarchia Daemonum* he is listed as the king of the east.

Amaymon reigneth in the south, & all sprites in the south part of the world to him are obedient, his power is to give true answer of all things, & he giveth familiarity, dignity, & riches, & by Gods permission he hath power to consecrate books etc, he appeareth in favor of an old man having a long beard, & long hair hanging over his eyes, crowned with a bright crown, & rideth upon a rampaging lyon, & in his right hand he beareth a dart, before him commeth dancers & all manner of minstrels, he bringeth with him spirits innumerable of whom 12 of the most noblest are these that followeth but of all spirits in the world beware of him for he is very perilous.

- *The Book of Oberon*

Sigil from the
Fasciculus Rerum
Geomanticarum.





AMAYMON

III. EGYN.

Egyn, king of the north. This spirit is high and mighty. He appeareth in the form of a man riding upon a dragon, with a regal crown: on each side of him are hissing serpents. He cometh with a fearful and tremendous noise, with many inferiors around him; and under him are countless legions of mighty spirits. When constrained by powerful incantations, this spirit assumes the form of a child, and the raising of this spirit is less dangerous than either of the preceeding, and has proved of great use to the magician, when rightly invoked. He discovers treasures of the earth and is very tractable.

- *The Astrologer of the 19th Century*

Egyn is one of the four demon kings associated with the cardinal directions, along with Amaymon (south), Oriens (east), and Paimon (west). Egyn is generally associated with the direction north.

Egyn Rex, is of the North, & appeareth in the liknes of a man, & his face is very cleere, his nostrills are verie sharpe like a sworde, & out of his mouth commeth flames of fire, & he rideth upon a dragon & he is crowned with a crowne of pretious stones, & in his cheeks he beareth 2 tuskes, & he beareth one his right side 2 hissing serpents shininge & he cometh with a greate noise & clamor before him go sundry kinds of musical Instruments & sweet organs, & he teacheth perfectly all physic, & singing, & the art Notaria, & the art of Nigromancy & the art memoratiuia, & he speaketh of 69 divers parts of the world, & of things to come past & present, & of certain secrets, & hid things, & of the being & compacting of this world, & what the earth is, & whether the water may sustain the earth or the earth the water, & he telleth what a bottomless pit is called commonly Abissus, & where it is, & what the wine is, & from whence it commeth, & he giveth very good acquaintance & dignities, prelatships & confirmeth the same, & maketh consecration of books and other things & giveth true answers of all questions & demands & thou must look to the North when thou callest hime, & so soon as he appeareth, shewe him Sigillum Salomonis, & his ring & forthwith he will fall down, to the earth, & will worship the master & the master shall take & thank him therefore, & he hath 12000 legions, & causeth a man to winnat all manner of games, & Rodabell, vel Radabelbes, be the messengers of the kinge of the North

- *The Book of Oberon*

Sigil from the
Fasciculus Rerum
Geomanticarum.





EGYN

IV. PAYMON.

Paymon, King of the West. This spirit is powerful to evil, appearing in the likeness of an armed soldier, riding upon a camel or dromedary, being crowned with a bright crown; his countenance is feminine, but his voice hoarse and uncouth. Before him goeth all kinds of musical instruments; yet when he is constrained by art, he readily performs the desired wishes of the invocator, and hath under him an infinity of spirits.

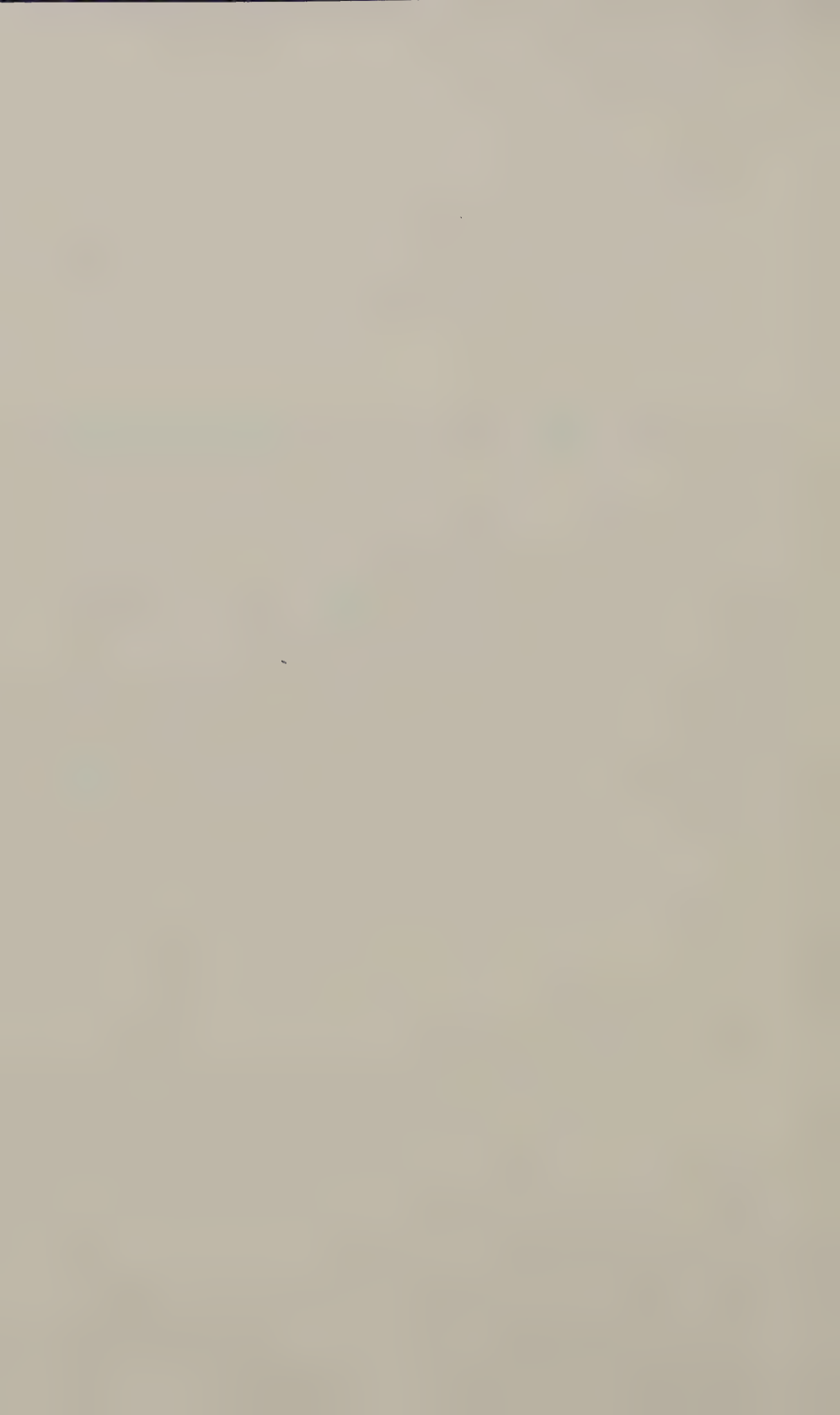
- *The Astrologer of the 19th Century*

This is the same Paimon or Paymon as spirit number 9. Paimon is both within the spirit list, AND one of the four ruling kings.



Sigil from the *Fasciculus Rerum Geomanticarum*.

THESE be the 72 Mighty Kings and Princes which King Solomon Commanded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open, expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.



OBSERVATIONS

FIRST, thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon Luna is 2, 4, 6, 8, 10, 12, or 14 days old, as Solomon saith; and no other days be profitable. The Seals of the 72 Kings are to be made in Metals. The Chief Kings' in Sol (Gold); Marquises' in Luna (Silver); Dukes' in Venus (Copper); Prelacies' in Jupiter (Tin); Knights' in Saturn (Lead); Presidents' in Mercury (Mercury); Earls' in Venus (Copper), and Luna (Silver), alike equal, etc.

THESE 72 Kings be under the Power of AMAYMON, CORSON, ZIMIMAY or ZIMINIAR, and GÖAP, who are the Four Great Kings ruling in the Four Quarters, or Cardinal Points, viz.: East, West, North, and South, and are not to be called forth except it be upon Great Occasions; but are to be Invoked and Commanded to send such or such a Spirit that is under their Power and Rule, as is shown in the following Invocations or Conjurations. And the Chief Kings may be bound from 9 till 12 o'clock at Noon, and from 3 till sunset; Marquises may be bound from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in Clear Weather; Prelates may be bound any hour of the Day; Knights may from Dawning of Day till Sunrise, or from 4 o'clock till Sunset; Presidents may be bound at any time, excepting Twilight, at Night, unless the King whom they are under be Invoked; and Counties or Earls any hour of the Day, so it be in Woods, or in any other places whither men resort not, or where no noise is, etc.

CLASSIFIED LIST OF THE 72 CHIEF SPIRITS OF THE GOETIA, ACCORDING TO RESPECTIVE RANK

(Seal in Gold.) **KINGS.**—(1.) Bael; (9.) Paimon; (13.) Beleth; (20.) Purson; (32.) Asmoday; (45.) Viné; (51.) Balam; (61.) Zagan; (68.) Belial.

(Seal in Copper.) **DUKES.**—(2.) Agares; (6.) Valefor; (8.) Barbatos; (11.) Gusion; (15.) Eligos; (16.) Zepar; (18.) Bathin; (19.) Sallos; (23.) Aim; (26.) Buné; (28.) Berith; (29.) Astaroth; (41.) Focalor; (42.) Vepar; (47.) Vual; (49.) Crocell; (52.) Alloces; (54.) Murmur; (56.) Gremory; (60.) Vapula; (64.) Haures; (67.) Amdusias; (71.) Dantalion.

(Seal in Tin.) **PRINCES and PRELATES.**—(3.) Vassago; (12.) Sitri; (22.) Ipos; (33.) Gäap; (36.) Stolas; (55.) Orobas; (70.) Seere.

(Seal in Silver.) **MARQUISES.**—(4.) Samigina; (7.) Amon; (14.) Lerajé; (24.) Naberius; (27.) Ronové; (30.) Forneus; (35.) Marchosias; (37.) Phenex; (43.) Sabnock; (44.) Shax; (59.) Orias; (63.) Andras; (65.) Andrealphus; (66.) Cimeies; (69.) Decarabia.

(Seal in Mercury.) **PRESIDENTS.**—(5.) Marbas; (10.) Buer; (17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (31.) Foras; (33.) Gäap; (39.) Malphas; (48.) Häagenti; (53.) Caim; (57.) Ose; (58.) Amy; (61.) Zagan; (62.) Valac.

(Seal in Copper and Silver alike equal.) **EARLS, or COUNTS.**—(17.) Botis; (21.) Marax; (25.) Glasya-Labolas; (27.) Ronové; (34.) Furfur; (38.) Halphas; (40.) Räum; (45.) Viné; (46.) Bifrons; (72.) Andromalius.

(Seal in Lead.) **KNIGHTS.**—(50.) Furbas.

NOTE.—It will be remarked that several among the above Spirits possess two titles of different ranks: e.g., (45.) Viné is both King and Earl; (25.) Glasya-Labolas is both President and Earl, etc. "Prince" and "Prelate" are apparently used as interchangeable terms. Probably the Seals of Earls should be made in Iron, and those of Presidents in mixture either of Copper and Silver, or of Silver and Mercury; as otherwise the Metal of one Planet, Mars, is excluded from the List; the Metals attributed to the Seven Planets being: to Saturn, Lead; to Jupiter, Tin; to Mars, Iron; to the Sun, Gold; to Venus, Copper; to Mercury, Mercury and mixtures of Metals, and to Luna, Silver.

IN a manuscript codex by Dr. Rudd, which is in the British Museum, Hebrew names of these 72 Spirits are given; but it appears to me that many are manifestly incorrect in orthography. The codex in question, though beautifully written, also contains many other errors, particularly in the Sigils. Such as they are, these names in the Hebrew of Dr. Rudd are here shown.

After the Hebrew of Dr. Rudd.

1. Bael באל	2. Agares. אגאראש	3. Vassago. וואסאגו	4. Gamigin. גאמיגין	5. Marbas. מארבש	6. Valesfor. וואלספער
7. Amon. אמון	8. Barbatoz. ברבטוש	9. Rimor. פארימון	10. Buer. בוואר	11. Gusion. גוסיון	12. Sitri. שיטרי
13. Elloth. בלאת	14. Leraje. לראיך	15. Eligos. אליגוש	16. Zepar. זאפער	17. Botis. בוטיש	18. Bachtin. באכטין
19. Sallos. שאלוש	20. Purson. פוקשון	21. Maraz. מאראס	22. Ipos. יפוש	23. Aim. איים	24. Nabrius. נאבריוש
25. Hapay-Lekelos. האפא-לעקלש	26. Bimo. ביים	27. Renore. רונור	28. Berith. ברית	29. Asaroth. אשטארות	30. Rernus. פערנאש
31. Feras. פראש	32. Asmoday. אסמודי	33. Gaap. גאאף	34. Flufur. פלוורפער	35. Maniosias. מאניאש	36. Stolas. שטולוש
37. Phenax. פאניס	38. Malthas. מאלתש	39. Malphas. מאלפש	40. Ruum. ראום	41. Forlor. פערלור	42. Vepar. ופאר
43. Sabnock. שאבנוך	44. Shax. שאך	45. Vine. וינא	46. Bifrons. ביפערונש	47. Uvall. וואל	48. Haugenti. האגנטי
49. Crocell. כרוכל	50. Fucas. פאדאש	51. Balam. באלאם	52. Allcees. אללכאס	53. Camio. כאמיו	54. Murmus. מורמוס
55. Orobas. ורובש	56. Gamori. גאמורי	57. Voso. ושו	58. Avnas. אונש	59. Orias. וריאס	60. Naphula. נאפולא
61. Zagan. זאגאן	62. Volu. וואלו	63. Andrus. אנדראש	64. Haures. האוראש	65. Andralphus. אנדראלפאש	66. Kimaris. כימאריש
67. Amelkias. אמלכיאש	68. Belial. בל יאל	69. Decabia. דעארכיא	70. Seere. שאַר	71. Dancillon. דאנקטאליין	72. Andralphus. אנדראלפאש

THE MAGICAL CIRCLE.

THIS is the Form of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits. This Magical Circle is to be made 9 feet across, and the Divine Names are to be written round it, beginning at EHYEH, and ending at LEVANAHA, Luna.

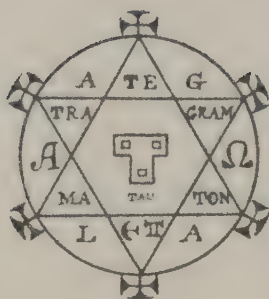
(Colours.—The space between the outer and inner circles, where the serpent is coiled, with the Hebrew names written along his body, is bright deep yellow. The square in the centre of the circle, where the word “Master” is written, is filled in with red. All names and letters are in black. In the Hexagrams the outer triangles where the letters A, D, O, N, A, I, appear are filled in with bright yellow, the centres, where the T-shaped crosses are, blue or green. In the Pentagrams outside the circle, the outer triangles where “Te, tra, gram, ma, ton,” is written are filled in bright yellow, and the centres with the T crosses written therein are red.)

THE MAGICAL TRIANGLE OF SOLOMON

THIS is the Form of the Magical Triangle, into the which Solomon did command the Evil Spirits. It is to be made at 2 feet distance from the Magical Circle and it is 3 feet across. Note that this triangle is to be placed toward that quarter whereunto the Spirit belongeth. And the base of the triangle is to be nearest unto the Circle, the apex pointing in the direction of the quarter of the Spirit. Observe thou also the Moon in thy working, as aforesaid, etc. Anaphaxeton is sometimes written Anepheneton.

(Colours.—Triangle outlined in black; name of Michael black on white ground; the three Names without the triangle written in red; circle in centre entirely filled in in dark green.)

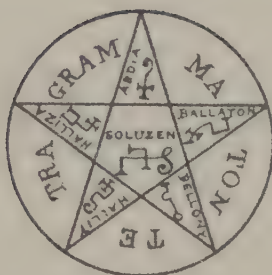




THE HEXAGRAM OF SOLOMON

THIS is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen white and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

(Colours.—Circle, Hexagram, and T cross in centre outlined in black, Maltese crosses black; the five exterior triangles of the Hexagram where Te, tra, gram, ma, ton, is written, are filled in with bright yellow; the T cross in centre is red, with the three little squares therein in black. The lower exterior triangle, where the Sigil is drawn in black, is left white. The words "Tetragrammaton" and "Tau" are in black letters; and AGLA with Alpha and Omega in red letters.)



THE PENTAGRAM OF SOLOMON

THIS is the Form of the Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the Seal of the Spirit required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

(Colours.—Circle and pentagram outlined in black. Names and Sigils within Pentagram black also. "Tetragrammaton" in red letters. Ground of centre of Pentagram, where "Soluzen" is written, green. External angles of Pentagram where "Abdia," "Ballaton," "Halliza," etc., are written, blue.)



THE MAGIC RING OR DISC OF SOLOMON

THIS is the Form of the Magic Ring, or rather Disc, of Solomon, the figure whereof is to be made in gold or silver. It is to be held before the face of the exorcist to preserve him from the stinking sulphurous fumes and flaming breath of the Evil Spirits.

(Colour.—Bright yellow. Letters, black.)



THE VESSEL OF BRASS

This is the Form of the Vessel of Brass wherein King Solomon did shut up the Evil Spirits, etc. Somewhat different forms are given in the various codices. (See above and below left.) The seal [below right] was made in brass to cover this vessel with at the top. This history of the genii shut up in the brazen vessel by King Solomon recalls the story of "The Fisher man and the Jinni" in "The Arabian Nights." In this tale, however, there was only one jinni shut up in a vessel of yellow brass the which was covered at the top with a leaden seal. This jinni tells the fisherman that his name is Sakhr, or Sacar.)

(Colour.—Bronze. Letters.—Black on a red band.)



THE SECRET SEAL OF SOLOMON

THIS is the Form of the Secret Seal of Solomon, wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass.

This seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc.

It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock, and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (i.e. going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made thou shalt perfume it with alum, raisins dried in the sun, dates, cedar, and lignum aloes.

Also by this seal King Solomon did command all the aforesaid Spirits into the Vessel of Brass, and did seal it up with this same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.

THE OTHER MAGICAL REQUISITES

THE other magical requisites are: a sceptre, a sword, a mitre, a cap, a long white robe of linen, and other garments for the purpose; also a girdle of lion's skin three inches broad, with all the names written about it which be round the outmost part of the Magical Circle. Also perfumes, and a chafing dish of charcoal kindled to put the fumes on, to smoke or perfume the place appointed for action; also anointing oil to anoint thy temples and thine eyes with; and fair water to wash thyself in. And in so doing, thou shalt say as David said:

THE ADORATION AT THE BATH

"THOU shalt purge me with hyssop, O Lord! and I shall be clean: Thou shalt wash me, and I shall be whiter than snow."

And at the putting on of thy garments thou shalt say:

THE ADORATION AT THE INDUING OF THE VESTMENTS

"By the figurative mystery of these holy vestures (or of this holy vestment) I will clothe me with the armour of salvation in the strength of the Most High, ANCOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy strength, O ADONAI! unto Whom the praise and glory will for ever and ever belong! Amen!"

After thou hast so done, make prayers unto God according unto thy work, as Solomon hath commanded.

THE CONJURATION TO CALL FORTH ANY OF
THE AFORESAID SPIRITS

I DO invoke and conjure thee, O Spirit, N.; and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIÆ SEDES; by the most Powerful Princes, Genii, Liachidæ, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invoking conjure thee. And being armed with power from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD, and created according unto His will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee by Him who spake the Word and His FIAT was accomplished, and by all the names of GOD. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDAI, LORD GOD MOST HIGH, I do exorcise thee and do powerfully command thee, O thou spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals do tremble together, and are troubled and confounded. Wherefore come thou, O Spirit N., forthwith, and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, wherefore fulfil thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth :

THE SECOND CONJURATION

I DO invoke, conjure, and command thee, O thou Spirit N., to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Iacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON which Aaron heard and spake and was made wise; and by the name ZABAOTH, which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA, which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meshach and Abed-nego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL OF ADONAI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcise and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgments of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of Heaven; and by the mighty wisdom of GOD; I do potently exorcise thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me; by the Seal of BASDATHEA BALDACHIA; and by this name PRIMEUMATON, which Moses named, and the earth opened, and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly,

peaceably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

THE CONSTRAINT

I DO conjure thee, O thou Spirit N., by all the most glorious and efficacious names of the Most GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answers unto my demands, and that visibly and affably, speaking with a voice intelligible unto mine understanding as aforesaid. I conjure and constrain thee, O thou Spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI or PRERAI, TETRAGRAM-MATON, ANAPHAXETON or ANEPHENETON, INESSENFATOAL or INES-SENFATALL, PATHTUMON or PATHATUMON, and ITEMON; that thou appearest here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refusest still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD Who created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYE, and by the power of this name PRIMEUMATON which commandeth the whole host of Heaven, curse thee, and deprive thee of thine office, joy, and place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgment. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invoke the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

Here followeth, therefore, the Invocation of the King:

THE INVOCATION OF THE KING

O THOU great, powerful, and mighty King AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Orders in the Dominion of the East; I do invoke and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of GOD, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all the most powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may accomplish my will and desire in knowing or obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, Who created and doth dispose of all things both celestial, aërial, terrestrial, and infernal.

AFTER thou shalt have invoked the King in this manner twice or thrice over, then conjure the spirit thou wouldest call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the “Spirits’ Chain” unto the end of the aforesaid conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty:

THE GENERAL CURSE, CALLED THE SPIRITS’ CHAIN, AGAINST ALL SPIRITS THAT REBEL

O THOU wicked and disobedient spirit N., because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO by the power of these names the which no creature is able to resist, curse thee into the depths of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone

unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly and peaceably, in and by these names of GOD, ADONAI, ZABAOth, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still he cometh not, then write thou his seal on parchment and put thou it into a strong black box; with brimstone, assafoetida, and such like things that bear a stinking smell; and then bind the box up round with an iron wire, and hang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter whence the Spirit is to come:

THE CONJURATION OF THE FIRE

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume this Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD THY GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the Most HIGH AND IMPERIAL LORD God of Hosts, IEHOVAH, I who am dignified and fortified by His celestial power and permission, and yet thou comest not to answer these my propositions here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto me before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

AND if he come not even yet, thou shalt say as followeth:

THE GREATER CURSE

NOW, O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgment, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N., into the Lake of Fire which is prepared for the damnéd and accurséd spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

THE ADDRESS UNTO THE SPIRIT UPON HIS COMING

BEHOLD thy confusion if thou refusest to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is arméd by GOD and without fear; him who potently invocateth thee and calleth thee forth unto appearance; even him, thy master, who is called OCTINOMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

BATHAL OR VATHAT RUSHING UPON ABRAC!

ABEOR COMING UPON ABERER!

THEN he or they will be obedient, and bid thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humble and meek, then shalt thou rehearse:

THE WELCOME UNTO THE SPIRIT

WELCOME Spirit N., O most noble king (or kings) I say thou art welcome unto me, because I have called thee through Him who hast created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee forth, I bind thee, that thou remain affably and visibly here before this Circle (or before this Circle and in this triangle) so constant and so long as I shall have occasion for thy presence; and not to depart without my licence until thou hast duly and faithfully performed my will without any falsity.

THEN standing in the midst of the Circle, thou shalt stretch forth thine hand in a gesture of command and say:

“BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER.”

Then let the exorcist state his desires and requests.

And when the evocation is finished thou shalt licence the Spirit to depart thus:

THE LICENCE TO DEPART

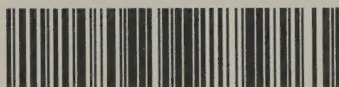
O THOU Spirit N., because thou hast diligently answered unto my demands, and hast been very ready and willing to come at my call, I do here licence thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, then, I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly, and the peace of God be ever continued between thee and me! AMEN!

AFTER thou hast given the Spirit licence to depart, thou art not to go out of the circle until he or they be gone, and until thou shalt have made prayers and rendered thanks unto God for the great blessings He hath bestowed upon thee in granting thy desires, and delivering thee from all the malice of the enemy the devil.

Also note! Thou mayest command these spirits into the Vessel of

Brass in the same manner as thou dost into the triangle, by saying: "that thou dost forthwith appear before this Circle, in this Vessel of Brass, in a fair and comely shape," etc., as hath been shown in the foregoing conjurations.

Made in the USA
Monee, IL
18 February 2023



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THE ILLUSTRATED GOETA

LESSER KEY OF SOLOMON

The Illustrated Goetia is the most complete edition of the book ever produced. All of the spirits are pictured, including the great kings that rule over them. Each of the tools used in the process of evocation are explained in detail.

The Author met Asmoday face to face and details his work with that spirit and many others including Paimon, Valefor, Furfur, Leraje, Gaap, Ose, Gremory, Vepar, and Belial. 25 years of research and practice went into this book.

Also included are notes on the 1903 edition of the Goetia by Aleister Crowley and the Preliminary Invocation, drawn from the Graeco Egyptian Magical Papyrus, along with instructions on working with the book in a traditional or non-traditional manner and the purity of the operator in preparation for the work.

Comparisons are also given with the Grand Grimoire, the Grimoire of Honorius and others, along with instructions on how to incorporate spirits such as Lucifuge Rofocale into your practice of the grimoire.

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