

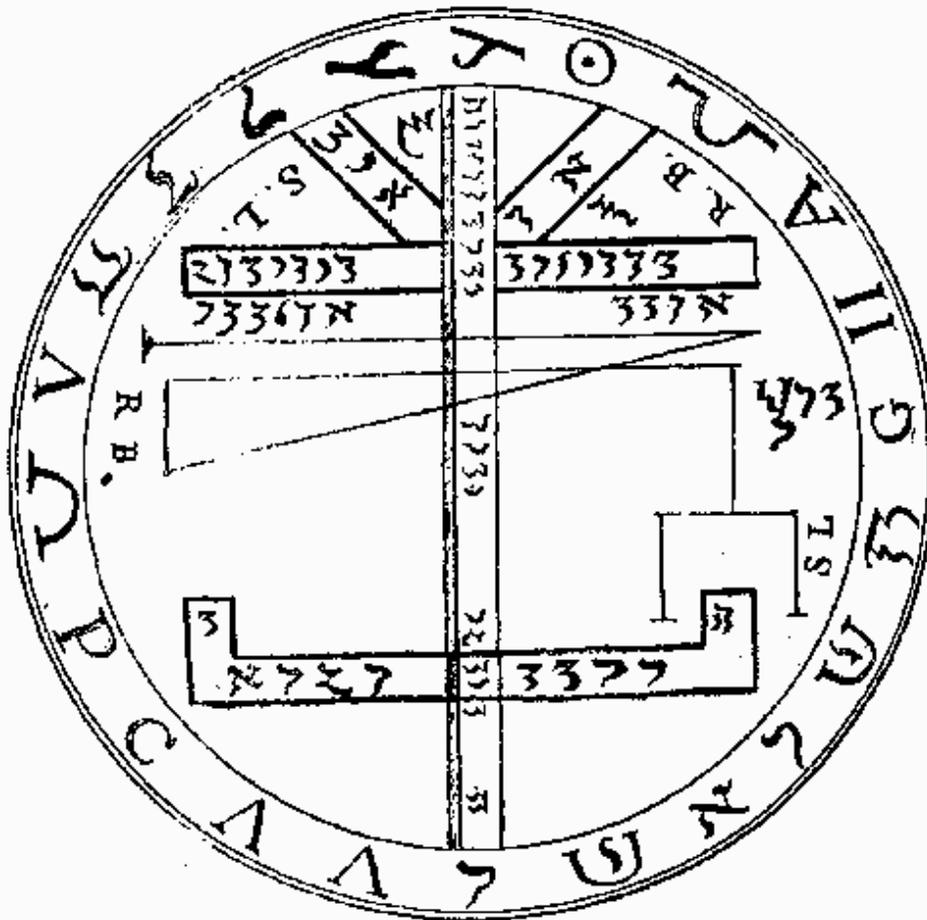
The Key of Solomon

(*Clavicula Salomonis*)

edited by S. Liddell MacGregor Mathers

[This digital edition by Joseph H. Peterson.](#)
[Copyright © 1999. All rights reserved.](#)

Figure 1. The mystical figure of Solomon, from Lans. 1203.



Introduction by Joseph H. Peterson.

The *Key of Solomon* is the most famous and important of all Grimoires, or handbooks of Magic. As A.E. Waite has stated (*BCM*, pg. 58) "At the head of all, and, within certain limits, the inspiration and the source of all, stands the *Key of Solomon*. ... Mr. Mathers' presentation of the *Key of Solomon*, which is still in print, though the work of an uncritical hand, must be held to remove the necessity for entering into a detailed account of the contents of that curious work. ... The *Key of Solomon* can scarcely be judged accurately in the light of its English version, for the translator, preternaturally regarding it as a highly honourable memorial of lawful magic, has excised as much as possible the Goëtic portions, on the ground that they are interpolations, which is of course arbitrary."

Mr. Waite's harsh criticism is hardly justified. In fact, Mathers excised very little. Actually, three of the four significant excisions are operations

dealing with love magic (Colorno, chapters 11-13: The experiment of Love, and how it should be performed; The experiment or operation of the Apple; Of the operation of love by her dreams, and how one must practice it. The fourth excision is chapter 14: Operations and experiments regarding hate and destruction of enemies.)

It is true that the Mathers edition would not be considered critical by modern standards of scholarship (but Waite's editions of various esoteric texts leave far more to be desired than Mathers'). Especially wanting are a proper critical apparatus, an analysis of the relation between manuscripts, and better utilization of the Latin and Italian manuscripts. Nevertheless, this edition has stood the test of time.

Of course, none of the manuscripts used by Mathers qualify as "ancient" or even "medieval"; the oldest is probably 16th century. There are however precedents going back further, on which see Richard Greenfield's *Traditions of Belief in Late Byzantine Demonology*.

Mathers' translation is almost entirely dependant on French Colorno manuscript exemplars dating 18th century. These are represented by the Kings 288, Harley 3981, and Sloane 3091 manuscripts. Of these Kings 288 is the easiest to read. Abraham Colorno, a Jewish engineer of Mantua (fl. 1578-1598) translated it from the Italian.

In addition, Mathers made significant use of Lansdowne 1202, even though he pronounces it "more concise in style." Its title page reads: "LES VRAIS CLAVICULES DU ROI SALOMON PAR ARMADEL." The wording in Lans. 1202 often coincides exactly with the Colorno manuscripts, which convinces me that it was based mainly on a Colorno ancestor. However the frequent deviations and elisions suggest to me that the editor was trying to make a more concise and readable edition, which of course makes its authority less reliable. Lans. 1202 displays simple mistakes in some of the Latin passages.

Also heavily used by Mathers was *LES VÉRITABLES CLAVICULES DE SALOMON, Traduites de l'Hebreux en langue Latine Par le Rabin ABOGNAZAR (Lansdowne MSS 1203.)* Its inclusion by Mathers is puzzling because it is utterly different in content from the other manuscripts (aside from a few of the pentacles at the end of the manuscript) and really should stand alone as a separate text. Another copy can be found in ms. franç. 25314 de la Bibliothèque nationale.

Additional 10862 is in Latin and Mathers considered it his oldest and sole Latin source. It is indeed hard to read, although it has very few abbreviations. It is somewhat more succinct than the Colorno manuscripts, so the latter probably do represent a later stage in the evolution of the text.

Sloane 1307 is in Italian, and has much material not found in other manuscripts. Some of the material however can be found in the other Italian manuscript bound with Ad. 10862, referred to as "Zecorbeni." It is also hard to read, except for the mystical names which are carefully done. Sl. 1307 only has thirteen pentacles, and much of the lettering in them is in Roman letters instead of the Hebrew found in most other manuscripts.

For more details on the individual manuscripts, see the [British Library Manuscript catalogue](#). Also, see *MAGIC AND EXPERIMENTAL SCIENCE* by Lynn Thorndike, [Chapter XLIX: Solomon and the Ars Notoria](#).

Since Mathers' edition was published, many more manuscripts have been uncovered, including the following:

Greek

- Harl. 5596.** British Library, [Harleian MS. 5596](#). Fifteenth century. This manuscript may be the prototype of the entire genre. Described in Richard Greenfield's *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988). This manuscript is also described in some detail by Dennis Duling in the introduction to his translation of the *Testament of Solomon*, as it also contains an incomplete version of that text. (in Charlesworth, *The Old Testament Pseudepigrapha*, Vol. 1, New York, Doubleday, 1983, pp. 935-987.)

Latin

- Sl. 2383.** British Library Sloane MS. 2383. 17th century. Titled *Clavis libri secretorum*. Not used by Mathers. 63 folios. This manuscript has no pentacles. It is a small volume (about 5 in wide) with large lettering and a lot of "white space". Writing varies from very neat and legible to scrawling. Only part of the second book of *Clavicula Salomonis* is represented. It parallels Sl. 3847 (see below) most closely, but lacks some of the Christian elements, so is important in understanding the Christianization (or de-Christianization) of the text. The Latin of Sl.2383 does not agree with that of Sl. 3847. It is not clear to me at this time why. Perhaps it is an independent translation from the Italian.

- Aub. 24.** The Bodleian Library, Aubrey MS. 24. Dated 1674. Titled *Zecorbeni sive Claviculae Salomonis libri IV in quibus I De Praeparationis, II De Experimentis, III De Pentaculis, IV De Artibus*. Written by John Aubrey who noted: "A MSS never yet printed, that I could hear of. Sum Aubrey 1674, May 9. The book from whence I transcribed this was writt by an Italian, and in a very good hand." 103 folios. In Latin and English. The wording of this is often identical with Ad. 10862, but is somewhat closer to the Colorno manuscripts.

Italian

- Mich. 276.** Bodleian Library Michael MS. 276. 62 folios. The title reads *Clavicolo di Salomone Re d'Israel figlio de David*. Bound with Hebrew MS.

English

- Ad. 36674.** British Library, Additional MS. 36674. Titled *The Key of Knowledge*. Mid- to late-16th century.
- Sl. 3645.** British Library, Sloane MS. 3675. 17th century. Seems to be based solely on Ad. 36674.
- Sl. 3847.** Titled *The Clavicle of Solomon, revealed by Ptolomy the Grecian*. Dated 1572, making it one of the earliest manuscripts of the *Key of Solomon*. It contains a prologue which corresponds with Mathers' *Introduction (of Iohe Grevis)* from Ad. 10862. This manuscript also has strong Christian elements. Prayers and conjurations are in Latin.
- A1655** Dated 1655. Printed edition titled *Clavicule of Solomon*, quarto, 125 pages. Mentioned in *Nouveaux Mémoires d'Histoire, do Critique, et de Littérature*, par M. l'Abbé d'Artigny, Vol. 1, Paris, 1749. p. 36-37. Cited by Waite, BCM, p. 60, n. 1.

Hebrew

- Gollancz, 1914.** Facsimile published by [Gollancz](#) as *Sepher Maphteah Shelomoh (Book of the Key of Solomon)* (Oxford, 1914). The manuscript dates to around 1700. G. Scholem edited the text in 'Some Sources of Jewish-Arabic Demonology', in *Journal of Jewish Studies*, xvi (1965). It contains a large number of Greek (such as Sabaoth), Latin, and Italian elements. Also has Christian elements, such as the use of a cross put in holy water (fol. 37a, cited by Rohrbacher-Sticker in 'A Hebrew Manuscript of *Clavicula Salomonis*, Part II. in the *British Library Journal*, Vol. 21, 1995, pp. 132.) It is probably (as Scholem puts it) a late adaptation of a 'Latin (or rather Italian) Clavicula text of the renaissance period' (ibid p. 6.).
- Or. 6360.** 17th or 18th century. Described by Claudia Rohrbacher-Sticker in 'Maphteah Shelomoh: A New Acquisition of the British Library' in *Jewish Studies Quarterly*, vol. 1 (1993/94, p. 263-270.)
- Or. 14759.** British Library Oriental MS. 14759. 53 folios. Proved to be a continuation of Or. 6360. Described by Claudia Rohrbacher-Sticker in 'A Hebrew Manuscript of *Clavicula Salomonis*, Part II.' in the *British Library Journal*, Vol. 21, 1995, pp. 128-136.
- Ros. 12.** Bibliotheca Rosenthaliana in Amsterdam. 18th century transcript from a copy by Judah Perez (London, 1729).

French

- P1641** Another French version was recently published in Paris, titled *Clavicules de Salomon* (Paris: Gutenberg, 1980). ISBN 2714413072. 171 p. : ill. en noir et en coul., couv. ill. ; 23 cm + introduction par François Ribadeau Dumas : 16 p. Reprod. en fac-sim. du manuscrit intitulé "La Clavicule de Salomon", 1641, ayant appartenu à la bibliothèque de Stanislas de Guaita.
- P1825** Another French version was recently published in Paris, titled *Clavicules de Salomon, 1825* (Paris: Trajectoire, 1997). ISBN 2841970329. Unfortunately it has no information whatever regarding the original text. It doesn't seem to be dependent on Mathers' edition, and has some interesting variations. It contains a prologue which corresponds with Mathers' *Introduction (of Iohe Grevis)* from Ad. 10862. This time the variation of the name is Foz Groec (compare Tozgreg). It has no pentacles. It calls the penknife "Arthame" (p. 88, 90); compare this with K288 'artave' corresponding to 'artavus' in the Latin manuscripts.
- BN 2346.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Les Clavicules de Rabbi Salomon*. Mentioned by Grillot de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 342 and figure 315.) Also mentioned by Waite, BCM p. 59 n 2.

- BN 2348.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Livre de la Clavicule de Salomon, roy des Hébreux*. This is another example of the Colorno class of manuscripts. Mentioned by Grillo de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figures 75, 162, 311, and 314.)
- BN 2349.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Title reads *Les vrais Clavicules du roy Salomon, traduitte de l'hébreu par Armadel*. This seems to be related to Lans. 1202. Mentioned by Grillo de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figures 76, 81, and plate facing pg. 108.)
- BN 2350.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. It too contains a prologue corresponding with Mathers' Introduction (of Iohe Grevis) from Ad. 10862. This time the variation of the name is Tozgreg. It also calls the penknife "Arthame" and conflates it with the ritual knife. Mentioned by Grillo de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, esp. pp. 103-106 and figure 74.)
- BN 2497.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Les vrais Talismans, pentacles, et cercles*. Mentioned by Grillo de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, p. 341 and figure 313.)
- BN 2790.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Zekerboni* and ascribed to Peter Mora (or Pierre Mora). Also gives a version of the Seal of Solomon. Mentioned by Grillo de Givry in *Witchcraft, Magic & Alchemy*, (New York: Dover, 1931, pp. 110, 187, 325, and figure 82.)
- BN 2791.** Bibliothèque de l'Arsenal, now incorporated into Bibliothèque de Nationale. 18th century. Titled *Livre Second de la Clavicule de Salomon, ou le véritable Grimoire*. Mentioned by Waite in *BCM*, p. 59, n. 2.

Two other printed editions include:

Titre(s) : Clavicules de Salomon [Texte imprimé] / [La Grande clavicule à travers les âges, introduction par François Ribadeau Dumas]
Publication : [Paris] : P. Belfond, 1972
Imprimeur / Fabricant : 61-Alençon : impr. Corbière et Jugain
Description matérielle : 171 p. : ill. ; 23 cm & fasc. d'introduction (22 p.)
Collection : Sciences secrètes
Note(s) : Reprod. en fac-sim. du ms. de 1641 intitulé: «La Clavicule de Salomon». _ La couv. porte en plus: «ou le Véritable grimoire secretum secretorum». _ Rel.: 49,50 F
Autre(s) auteur(s) : Ribadeau Dumas, François. Préfacier

Titre(s) : Clavicules [Texte imprimé]de Salomon [@], véritable secrets [sic?] des secrets, révélation des opérations magiques Publication : Paris : [Perthuis,], 1966 Description matérielle : In-16 (15 cm), 96 p., ill. 18 F. [D. L. 8624-66]

I have omitted Mathers' diagrams from this e-text, since they are available in [a low cost paperback edition from Weiser](#). I have however, supplied some examples from various manuscripts which were not taken from Mathers' edition.

The pentacles are perhaps the biggest puzzle on the textual tradition of *Clavicula Salomonis*. Unfortunately Mathers does nothing to elucidate or even acknowledge the puzzle. [Gollancz' Hebrew manuscript](#) shows nine pentacles in a section titled "Concerning the sanctity of the nine Kandariri (talismans), (revealed unto King Solomon)" (48a-49a). Perhaps these are the nine mentioned in the text where the spirits are conjured "by the nine medals or pentacles which we have among our symbols." These nine do not appear in the Oriental manuscript. There is a series of [24 pentacles in the Greek manuscript](#); they are reminiscent of those in Gollancz, but by no means identical. Some of the pentacles found in the manuscripts used by Mathers are also reminiscent of the Greek and Hebrew ones, but many are clearly late inventions based on Agrippa, *Archidoxes*, and other sources. Mathers seems to have narrowed those in his edition to exclude most of these clearly later ones. To give some sense of the state of these pentacles I have included many examples in my editions of [Lans. 1202](#) and [Lans. 1203](#).

I cannot begin to convey my contempt for L.W. de Laurence and his bootleg edition of this work, which he retitled *The Greater Key of Solomon* (Chicago, 1914). Besides taking credit for Mathers' work, he has made many alterations to the texts in order to promote his mail-order business. As an example, he altered the spell in chapter 9 by inserting "after burning one-half teaspoonful of *Temple Incense*." He even inserted ordering information directly into the text. Particularly ironic is his *Great Book of Magical Art, Hindoo Magic & Indian Occultism* (1915) which is a rip-off (again without acknowledgement) of Frances Barrett's *The Magus, or Celestial Intelligencer* (1801), which in turn is a rip-off of Agrippa's [Occult Philosophy!](#)

The Key of Solomon the King

(Clavicula Salomonis)

now first translated and edited from ancient
manuscripts in the British Museum

by

S. Liddell MacGregor Mathers

George Redway. 1889.

Contents:

BOOK 1

- [Preface \(by editor\)](#)
- [Preliminary discourse](#)
- [Introduction from Add. MSS. 10862](#)
- [Introduction from Lansdowne MSS. 1203](#)
- [Table 1: Planetary hours](#)
- [Table 2: Magical Names of the Hours and Angels](#)
- [Table 3: Archangels, Angels, Metals, Days, and Colors for each Planet](#)
- [1. Concerning the divine love which ought to precede the acquisition of this knowledge](#)
- [2. Of the days, hours, and virtues of the planets](#)
- [3. Concerning the arts; construction of the circle](#)
- [4. The confession](#)
- [5. Prayer and conjurations](#)
- [6. Stronger and more potent conjuration](#)
- [7. An extremely powerful conjuration](#)
- [8. Concerning the pentacles](#)
- [9. Experiment concerning things stolen](#)
- [10. Experiment of invisibility](#)
- [11. To hinder a sportsman from killing any game](#)
- [12. How to make the magic garters](#)
- [13. How to make the magic carpet proper for interrogating intelligences](#)
- [14. How to render thyself master of a treasure possessed by the spirits](#)
- [15. Experiment of seeking favour and love](#)
- [16. Operations of mockery, invisibility, and deceit](#)
- [17. Extraordinary experiments and operations](#)
- [18. Concerning the holy pentacles or medals](#)
- [Pentacles of Saturn](#)
- [Pentacles of Jupiter](#)

- [Pentacles of Mars](#)
- [Pentacles of the Sun](#)
- [Pentacles of Venus](#)
- [Pentacles of Mercury](#)
- [Pentacles of the Moon](#)

BOOK 2

- [Prefatory note](#)
- [1. At What Hour after the Preparation of All Things Necessary, We Should Bring the Exercise of the Art to Perfection](#)
- [2. In What Manner the Master of the Art Should Keep, Rule, And Govern Himself](#)
- [3. How the Companions or Disciples of the Master of the Art Ought to Regulate and Govern Themselves](#)
- [4. Concerning the Fasting, Care, and Things to be Observed](#)
- [5. Concerning the Baths, and How They Are To Be Arranged](#)
- [6. Of The Garments And Shoes Of The Art](#)
- [7. Of Places Wherein We May Conveniently Execute The Experiments And Operations Of The Art](#)
- [8. Of The Knife, Sword, Sickle, Poniard, Dagger, Lance, Wand, Staff, and Other Instruments Of Magical Art](#)
- [9. Of The Formation Of The Circle](#)
- [10. Concerning Incense, Suffumigations, Perfumes, Odours, and Similar Things Which Are Used In Magical Arts](#)
- [11. Of The Water, and of the Hyssop](#)
- [12. Of the Light, and of the Fire](#)
- [13. Concerning The Precepts Of The Art](#)
- [14. Of The Pen, Ink, And Colours](#)
- [15. Of The Pen Of The Swallow And Of The Crow](#)
- [16. Of The Blood Of The Bat, Pigeon, And Other Animals](#)
- [17. Of Virgin Parchment, or Virgin Paper, And How It Should Be Prepared](#)
- [18. Of Wax And Virgin Earth](#)
- [19. Concerning The Needle And Other Iron Instruments](#)
- [20. Concerning The Silken Cloth](#)
- [21. Concerning Characters, And The Consecration Of The Magical Book](#)
- [22. Concerning Sacrifices To The Spirits, And How They Should Be Made](#)
- [Fragment from Eliphaz Levi](#)
- [Qabalistic invocation of Solomon from Eliphaz Levi](#)

PREFACE

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary.

The Key of Solomon, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in Manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

The fountain-head and storehouse of Qabalistical Magic, and the origin of much of the Ceremonial Magic of mediæval times, the 'Key' has been ever valued by occult writers as a work of the highest authority; and notably in our own day Eliphaz Lévi has taken it for the model on which his celebrated '*Dogme et Rituel de la Haute Magie*' was based. It must be evident to the initiated reader of Lévi, that the Key of Solomon was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew manuscript of the 'Key of Solomon,' translated and published in the '*Philosophie Occulte*,' as well as an Invocation called the 'Qabalistical Invocation of Solomon,' which bears close analogy to one in the First Book, being constructed in the same manner on the

NOTES:

scheme of the *Sephiroth*.

The history of the Hebrew original of the 'Key of Solomon,' is given in the Introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his 'Histoire de la Magie.'

I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights.

There are, however, two works on Black Magic, the '*Grimorium Verum*,' and the '*Clavicola di Salomone ridolta*,' which have been attributed to Solomon, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the practical student too strongly against them.

There is also another work called 'Lemegeton or the Lesser Key of Solomon the King,' which is full of seals of various Spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this volume I have omitted one or two experiments partaking largely of Black Magic, and which had evidently been derived from the two Goetic works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the pentacle, and the perfumes, rightly used, are sufficient; and the former verges dangerously on the evil path. Let him who, in spite of the warnings of this volume, determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the British Museum which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the Pentacles that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and Magical characters in the Pentacles. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have therefore, wherever I could, corrected the Hebrew of the Magical Names in the Conjurations and Pentacles; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The Chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are: -- Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven codices in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century¹; 3981 Harleian is probably about the middle of the seventeenth century²; the others of rather later date.

Add. MSS. 10,862 is written in contracted Latin, and is hard to read. but it contains Chapters which are omitted in the others and also an important Introduction. It is more concise in its wording. Its title is short, being simply 'The Key of Solomon, translated from the Hebrew language into the Latin.' An exact copy of the signature of the writer of this MS. is given in Figure 93.³ The Pentacles are very badly drawn.

1. The British Library [catalogue entry](#) lists this as 17th century. -JHP

2. Harley 3981 is probably eighteenth century. - JHP

3. Manuscript title reads "SALOMONIS Clavicula, ex idiomate Hebraeo in Latinum traducta". The signature appears to read 'Ibau Abraham.' It is bound with a second copy in Italian titled "Zecorbenei, overo Clavicola dal Re Salomone." -JHP.

Figure 93, from Ad. 10862, fol. 80v.

Annotationes, ideo mihi visum
est apponere illis iunctis magis ad
commodiora intelligentiam Inven-
tatoris, pro ut Experientia didici
et cognovi. —

Ahau Abraba

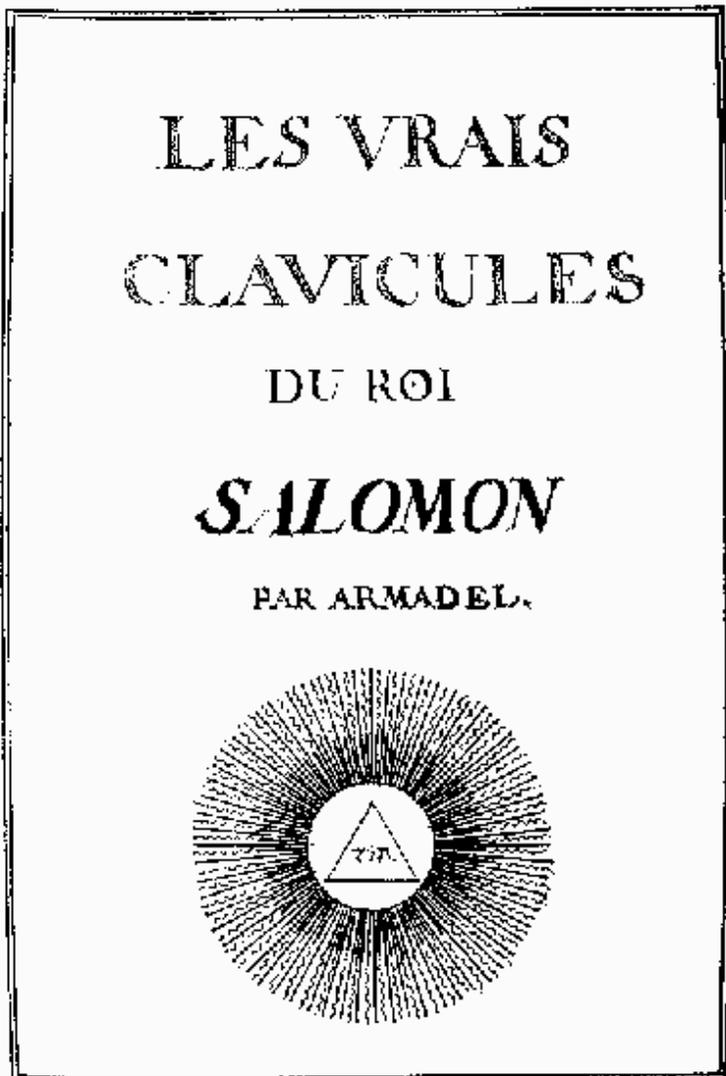
Tuis tibi Primi
Seymund. Sarras Pentacula
Propriis per unum Insignita

3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The Conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is 'The Key of Solomon King of the Hebrews, translated from the Hebrew Language into Italian by Abraham Colorno, by the order of his most Serene Highness of Mantua; and recently put into French. The Pentacles are much better drawn, are in coloured inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its Title is 'La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.' It is full of Black Magic, and is a jumble of the Key of Solomon proper, and the two Black Magic books before mentioned. The Pentacles are badly drawn. It, however, gives part of the Introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title 'Zecorbenei.'

1202 Lansdowne MSS. is 'The True Keys of King Solomon, by Armadel.' It is beautifully written, with painted initial letters, and the Pentacles are carefully drawn in coloured inks. It is more concise in style, but omits several Chapters. At the end are [some short extracts](#) from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the 'Key of Solomon' proper, I have not given. For the evident classification of the 'Key' is in two books and no more.⁴

4. This additional material is titled *Livre Troisieme* ("Book 3") and *Livre Quatrieme* ("Book 4"). -JHP



[1203 Lansdowne MSS.](#) is 'The Veritable Keys of Solomon translated from the Hebrew into the

Latin language by the Rabbin Abognazar (?Aben Ezra).' It is in French, exquisitely written in printing letters, and the Pentacles are carefully drawn in coloured inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

The antiquity of the Planetary Sigils is shown by the fact that, among the Gnostic Talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on Magic.

Where Psalms are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' *e.g.*, on the blade of the Knife with the Black Hilt, *Figure 62*. I may remark that the Magical Sword may, in many cases, be used instead of the Knife.

In conclusion I will only mention, for the benefit of non-Hebraists, that Hebrew is written from right to left, and that from the consonantal nature of the Hebrew Alphabet, it will require fewer letters than in English to express the same word.

I take this opportunity of expressing my obligations to Dr. Wynn Westcott for the valuable assistance he has given me in the reconstruction of the Hebrew Pentacles.

S. LIDDELL MACGREGOR MATHERS.
London, October, 1888.

PRELIMINARY DISCOURSE

*From Lansdowne MSS. 1203, 'The Veritable Clavicles of Solomon, translated from the Hebrew into the Latin language by the Rabbi Abognazar.'*²

NOTES:

2. I fancy this must be a corruption of 'Aben Ezra.'

Every one knoweth in the present day that from time immemorial Solomon possessed knowledge inspired by the wise teachings of an angel, to which he appeared so submissive and obedient, that in addition to the gift of wisdom, which he demanded, he obtained with profusion all the other virtues; which happened in order that knowledge worthy of eternal preservation might not be buried with his body. Being, so to speak, near his end, he left to his son Roboam a Testament which should contain all (the Wisdom) he had possessed prior to his death. The Rabbins, who were careful to cultivate (the same knowledge) after him, called this Testament the Clavicle or Key of Solomon, which they caused to be engraved on (pieces of) the bark of trees, while the Pentacles were inscribed in Hebrew letters on plates of copper, so that they might be carefully preserved in the Temple which that wise king had caused to be built.

This Testament was in ancient time translated from the Hebrew into the Latin language by Rabbi Abognazar, who transported it with him into the town of Arles in Provence, where by a notable piece of good fortune the ancient Hebrew Clavicle, that is to say, this precious translation of it, fell into the hands of the Archbishop of Arles, after the destruction of the Jews in that city; who, from the Latin, translated it into the vulgar tongue, in the same terms which here follow, without having either changed or augmented the original translation from the Hebrew.

INTRODUCTION.

From Add. MSS. 10862, 'The Key of Solomon, translated into Latin from the Hebrew idiom.'

Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received

it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an Angel of God?

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy Name of God, IAH, and prayed for the Ineffable Wisdom, and when I was beginning to close mine eyes, the Angel of the Lord, even Homadiel, appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the Most High is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this Key, so that like as a key openeth a treasure-house, so this (Key) alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an Ivory Casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to place the same in my Sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the Sepulchre certain Babylonian Philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the Sepulchre in his (Solomon's) honour; and when the Sepulchre was dug out and repaired the Ivory Casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis³, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

3. I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error. - SLM.

In Sloane Ms. 3847 it is clearly rendered as "Ptolomeus the Grecian" This section is also given in p1825. -JHP

Therefore, when each of them had retired to his bed, Iohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to heaven, he said:

O God, the Creator of all, Thou Who knowest all things, Who gavest so great Wisdom unto Solomon the Son of David the King; grant unto me, I beseech Thee, O Holy Omnipotent and Ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by Thine aid to attain unto the understanding of this Key Of Secrets.

And immediately there appeared unto me,⁴ the Angel of the Lord, saying:

4. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.'

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And Iohé answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the Angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the Angel ascended into Heaven in a Flame of Fire.

Then Iohé was glad, and labouring with a clear mind, understood that which the Angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And Iohé understood that this Work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the Power of the Creator, and His Wisdom, that in all things he may, desire, intend and perform, that this Treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the Ivory Casket. But the Words of the Key are as follows, divided into two books, and shown in order.

INTRODUCTION

From Lansdowne MSS. 1203, "The Veritable Clavicles of Solomon," translated from the Hebrew into the Latin by the Rabbi Abognazar.

O my Son Roboam! seeing that of all Sciences there is none more useful than the knowledge of Celestial Movements, I have thought it my duty, being at the point of death, to leave thee an inheritance more precious than all the riches which I have enjoyed. And in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon the power of the Supreme Being, the Angel of the Great God appeared before me as I was saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing Star, which said unto me with a voice of thunder: Solomon, Solomon, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest. Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by

the Grace of God I obtained in addition the enjoyment of all the Celestial treasures and the knowledge of all natural things.

It is by this means, my Son, that I possess all the virtues and riches of which thou now seest me in the enjoyment, and in order that thou mayest be willing to be attentive to all which I am about to relate to thee, and that thou mayest retain with care all that I am about to tell thee, I assure thee that the Graces of the Great God will be familiar unto thee, and that the Celestial and Terrestrial Creatures will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order, their exercises and particular employments to which they are destined, together with the days over which they particularly preside, in order that thou mayest arrive at the accomplishment of all, which thou wilt find in this my Testament. In all which I promise thee success, provided that all thy works only tend unto the honour of God, Who hath given me the power to rule, not only over Terrestrial but also over Celestial things, that is to say, over the Angels, of whom I am able to dispose according to my will, and to obtain from them very considerable services.

Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the Terrestrial, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath made subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those Celestial creatures who are destined: some to regulate the motion of the Stars, others to inhabit the Elements, others to aid and direct men, and others again to sing continually the praises of the Lord. Thou mayest then, by the use of their seals and characters, render them familiar unto thee, provided that thou abusest not this privilege by demanding from them things which are contrary to their nature; for accursed be he who will take the Name of God in vain, and who will employ for evil purposes the knowledge and good wherewith He hath enriched us.

I command thee, my Son, to carefully engrave in thy memory all that I say unto thee, in order that it may never leave thee. If thou dost not intend to use for a good purpose the secrets which I here teach thee, I command thee rather to cast this Testament into the fire, than to abuse the power thou wilt have of constraining the Spirits, for I warn thee that the beneficent Angels, wearied and fatigued by thine illicit demands, would to thy sorrow execute the commands of God, as well as to that of all such who, with evil intent, would abuse those secrets which He hath given and revealed unto me. Think not, however, O my Son, that it would not be permitted thee to profit by the good fortune and happiness which the Divine Spirits can bring thee; on the contrary, it gives them great pleasure to render service to Man for whom many of these Spirits have great liking and affinity, God having destined them for the preservation and guidance of those Terrestrial things which are submitted to the power of Man.

There are different kinds of Spirits, according to the things over which they preside; some of them govern the Empyrean Heaven, others the Primum Mobile, others the First and Second Crystalline, others the Starry Heaven; there are also Spirits of the Heaven of Saturn, which I call Saturnites; there are Jovial, Martial, Solar, Venerean, Mercurial, and Lunar Spirits; there are also (Spirits) in the Elements as well as in the Heavens, there are some in the Fiery Region, others in the Air, others in the Water, and others upon the Earth, which can all render service to that man who learns their nature, and knows how to attract them.

Furthermore, I wish to make thee understand that God hath destined to each one of us a Spirit, which watches over us and takes care of our preservation; these are called Genii, who are elementary like us, and who are more ready to render service to those whose temperament is conformed to the Element which these Genii inhabit; for example, shouldst thou be of a fiery temperament, that is to say sanguine, thy genius would be fiery and submitted to the Empire of Baël. Besides this, there are special times reserved for the invocation of these Spirits, in the days and hours when they have power and absolute empire. It is for this reason that thou wilt see in the following tables to what Planet and to what Angel each Day and Hour is submitted, together with the Colours which belong unto them, the Metals, Herbs, Plants, Aquatic, Aërial, and Terrestrial Animals, and Incense, which are proper to each of them, as also in what quarter of the Universe they ask to be invoked. Neither are omitted, the Conjurations, Seals, Characters, and Divine Letters, which belong to them, by means of which we receive the power to sympathise with these Spirits.

TABLE OF THE PLANETARY HOURS.

				Hours from Sunset to Sunset	Hours from Midnight to Midnight			
Sunday.	Monday.	Tuesday.	Wednesday.			Thursday.	Friday.	Saturday.
Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical Names of the Hours, and of the Angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing Midnight

Hours.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1. Yayn . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
2. Yanor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael

3. Nasnia . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
4. Salla . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5. Sadedali . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
6. Thamur . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
7. Ourer . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
8. Thainé . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
9. Neron . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
10. Yayon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
11. Abai . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
12. Nathalon . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
1. Beron . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
4. Athor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
5. Mathon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
7. Netos . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8. Tafrac . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
9. Sassur . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
10. Agla . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
11. Cäerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

Table of the Archangels, Angels, Metals, Days of the Week, and Colours attributed to each Planet.

Days.	Saturday.	Thursday.	Tuesday.	Sunday.	Friday.	Wednesday.	Monday.
Archangel	Tzaphqiel	Tzadiqel	Khaniael	Raphael	Haniel	Michael	Gabriel
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael	Gabriel
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours	White

NOTE BY EDITOR

These Tables have been collated and compared with various examples of both MS. and printed. They are to be used thus: -- Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the 'Table of the Planetary Hours,' and having found the hour marked 1 in the column headed 'Hours from Midnight to Midnight,' he will see in the column headed 'Hours from Sunset to Sunset,' on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the 'Table of the Magical Names of the Hours,' etc., he will find under the number 1, the name Beron, and in the column 'Tuesday,' the name of the angel Zamael over against it on the same line, showing that the ruler of the hour is the Angel Zamael, and that its Magical Name is Beron. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is Khamael, Angel Zamael, Metal Iron, and Colour Red. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical Name is Cäerra, and that the Angel Michael rules it; while Saturday itself is under the dominion of the Archangel Tzaphqiel, of the Angel Cassiel, of the Planet Saturn, and that the Metal Lead and the Colour Black are applicable to it.

The ensuing Text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; Sloane MSS. 3091; Harleian MSS. 3981; Add. MSS. 10862; King's MSS. 288; Lansdowne MSS. 1202.

Extracts have also been made from [Lansdowne MSS. 1203](#), which differs considerably from the others in general arrangement, though containing very similar matter.

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also, wherever it was possible to do so, corrected the Hebrew names in the Incantations, for these were in some cases so marred as to be hardly recognisable; e.g. *Zenard*, written for *Tzabaoth*, etc.

THE KEY OF SOLOMON

BOOK I

CHAPTER I

CONCERNING THE DIVINE LOVE WHICH OUGHT TO PRECEDE THE ACQUISITION OF THIS KNOWLEDGE

Solomon, the Son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him⁵ in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of Magical Arts and Sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

NOTES:

5. 1202 Lansdowne MSS. omits the concluding part of this sentence.

BOOK I

CHAPTER II

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

When⁶ thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following Chapters: observing the days, the hours. and the other effects of the Constellations which may be found in this Chapter.

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the Seven Planets in regular order, commencing at the highest and descending to the lowest. The order of the Planets is as follows: ShBThAI, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is ShMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars;* Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

6. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS.

* The concluding part of this sentence if from Lans. 1202. K. 288 ends the sentence with "et ainsi des autres" (and similarly for the others). -JHP

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such Planet, and the Planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the Second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn,* the Planets always keeping the same relative order.

* K. 288 omits the rest of this sentence. -JHP

Note that each experiment or magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example: --

In the Days and Hours of Saturn thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Days and hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars thou canst make experiments regarding War; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends.

The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The Days and Hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.⁷

7. Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs.

Thou shouldest take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with Spirits; as those of Mercury are for recovering thefts by the means of Spirits.

The hours of Mars serve for summoning Souls from Hades,⁸ especially of those slain in battle.

8. In the French 'des Enfers,' in the Latin 'Inferis.' -SLM. K. 288 omits the rest of this sentence. -JHP

The Hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

The Hours of Saturn and Mars and also the days on which the Moon is conjunct⁹ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and discord and other operations of the same kind which are given later on in this work.

9. Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other.

The Hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.*

* K. 288 adds: "et de choses qui paraissent admirables, observant premierement tout ce que nous dirons d'une telle matiere dans les chapitres ici bas" (and things which appear admirable, first observing all that we will say on the matter in the chapters below). -JHP

The Hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The Hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to Water.

The Hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.*

* Lans. 1202 inserts the tables of the hours of the day and night at this point. MS. pp. 7-8. -JHP

But in order to thoroughly effect the operations of this Art, thou shouldest perform them not only on the Hours but on the Days of the Planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the Art.

For those matters then which appertain unto the Moon, such as the Invocation of Spirit, the Works of Necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a Terrestrial Sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a Fiery Sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred, discord, and destruction, the Moon should be in a Watery Sign, viz.: -- Cancer, Scorpio, or Pisces.

* Lans 1202 has this paragraph and the preceding one jumbled. - JHP

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an Airy Sign, viz.: -- Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she¹⁰ quits his beams and appeareth visible. For then it is good to make all experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for War, Disturbance, and Discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of Death.

10. *i.e.* New Moon.

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this Chapter.

Furthermore, if thou wishest to converse with Spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an Airy Sign,¹¹ as well as the Sun.

11. In Add. MSS. 10862; 'or in an Earthy Sign, as hath been before said.'

Retire¹² thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the Hour of Inception is the Hour of Mercury.

12. The following paragraphs to the end of this Chapter are only found in the Latin version, Add. MSS. 10862.

Verily, since no experiments for converse with Spirits can be done without a Circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with Spirits, therein thou must learn to construct a certain particular Circle; that being done surround that Circle with the Circle of Art for better caution and efficacy.

BOOK I

CHAPTER III

CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following Experiments and Arts in the appropriate Days and Hours, with the requisite solemnities and ceremonies contained and laid down in the following Chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a Circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper Chapters. The second can in no way be brought to perfection without the Circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the Master of the Art and his Disciples must undertake before constructing¹³ the Circle.

Before commencing operations both the Master and his Disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the [Second Book, Chapter 4](#). Six of these nine days having expired, he must recite frequently the Prayer and Confession as will be told him; and on the Seventh Day, the Master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer, 'O Lord Adonai,' etc., as it is written in the [Second Book, Chapter 2](#).

The Prayer being finished, let the Master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his Disciples unto a secret place and command them to strip themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the Master say:-- 'Be ye regenerate, renewed, washed, and pure,' etc., as in [Book II., Chapter 3](#).

Which¹⁴ being done, the Disciples must clothe themselves, putting upon their flesh, like their Master, raiment of white linen clean and unsoiled; and the three last days the Master and his Disciples should fast, observing the solemnities and prayers marked in Book II., Chapter 2.

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the Master go with his Disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the Master alone say the confession. The which being finished, the Master in sign of penitence will Kiss¹⁵ the Disciples on the forehead, and each of them will Kiss the other. Afterwards let the Master extend his hands over the Disciples, and in sign of absolution absolve and bless them ; which being done he will distribute to each of his disciple the Instruments necessary for Magical Art, which he is to carry into the Circle.

The First Disciple will bear the Censer, the Perfumes and the Spices; the Second Disciple will bear the Book, Papers, Pens, Ink, and any stinking or impure materials; the Third will carry the Knife and the Sickle of Magical Art, the Lantern, and the Candles; the Fourth, the Psalms, and the rest of the Instruments; the fifth, the Crucible or Chafing-dish, and the Charcoal or Fuel; but it is necessary for the Master himself to carry in his hand the Staff, and the Wand or Rod. The things necessary being thus disposed, the Master will go with his Disciples unto the assigned place, where they have proposed to construct the Circle for the Magical Arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

When the Master shall have arrived at the place appointed, together with his Disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the Candle and place it in the Lantern, which one of the Disciples is to hold ever in his hand to light the Master at his work. Now the Master of the Art, every time that he shall have occasion for some particular purpose to speak with the Spirits, must endeavor to form certain Circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration.

NOTES:

13. Sloane MSS. 3091 says, 'Before they come to the Circle.' -SLM

Lans. 1202 reads "avant de faire le cercle" (before making the circle). Kings 288 also reads "vienne au Cercle" (come to the circle). - JHP

14. This paragraph is omitted in Lansdowne MSS. 1202.

15. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.'

Now, in order to succeed in forming such a Circle concerning Magical Art, for the greater assurance and efficacy thou shalt construct it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the Knife, the Sickle, or the Sword of Magical Art consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this Knife or with the Sickle of Art thou shalt describe, beyond the inner Circle which thou shalt have already formed, a second Circle, encompassing the other at the distance of one foot therefrom and having the same centre.¹⁶ Within this space of a foot in breadth between the first and the second circumferential¹⁷ line, thou shalt trace towards the Four Quarters of the Earth,¹⁸ the Sacred and Venerable Symbols of the holy Letter Tau.¹⁹ And between the first and the second Circle,²⁰ which thou shalt thyself have drawn with the Instrument of Magical Art, thou shalt make four hexagonal pentacles,²¹ and between these thou shalt write four terrible and tremendous Names of God, viz.:--

16. *i.e.* two Circles enclosed between three circumferential lines.

17. *i.e.* within the first Circle.

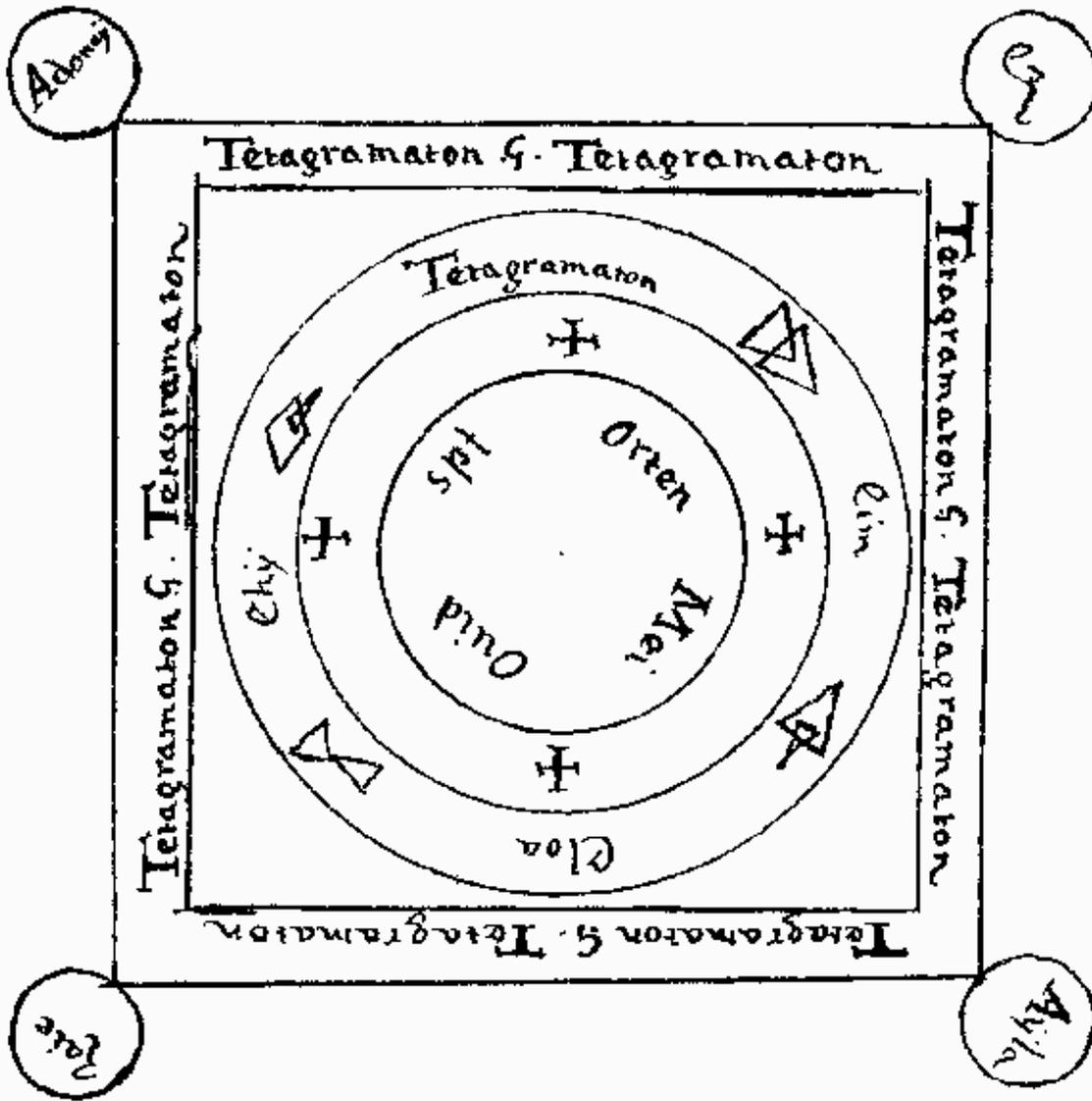
18. *i.e.* the four Cardinal points of the compass.

19. The letter Tau represents the Cross, and in 10862 Add. MSS. in the drawing of the Circle, the Hebrew letter is replaced by the Cross; In 1307 Sloane MSS. by the T or Tau-Cross.

20. *i.e.* in the Outer Circle, bounded by the second and third circumferential lines.

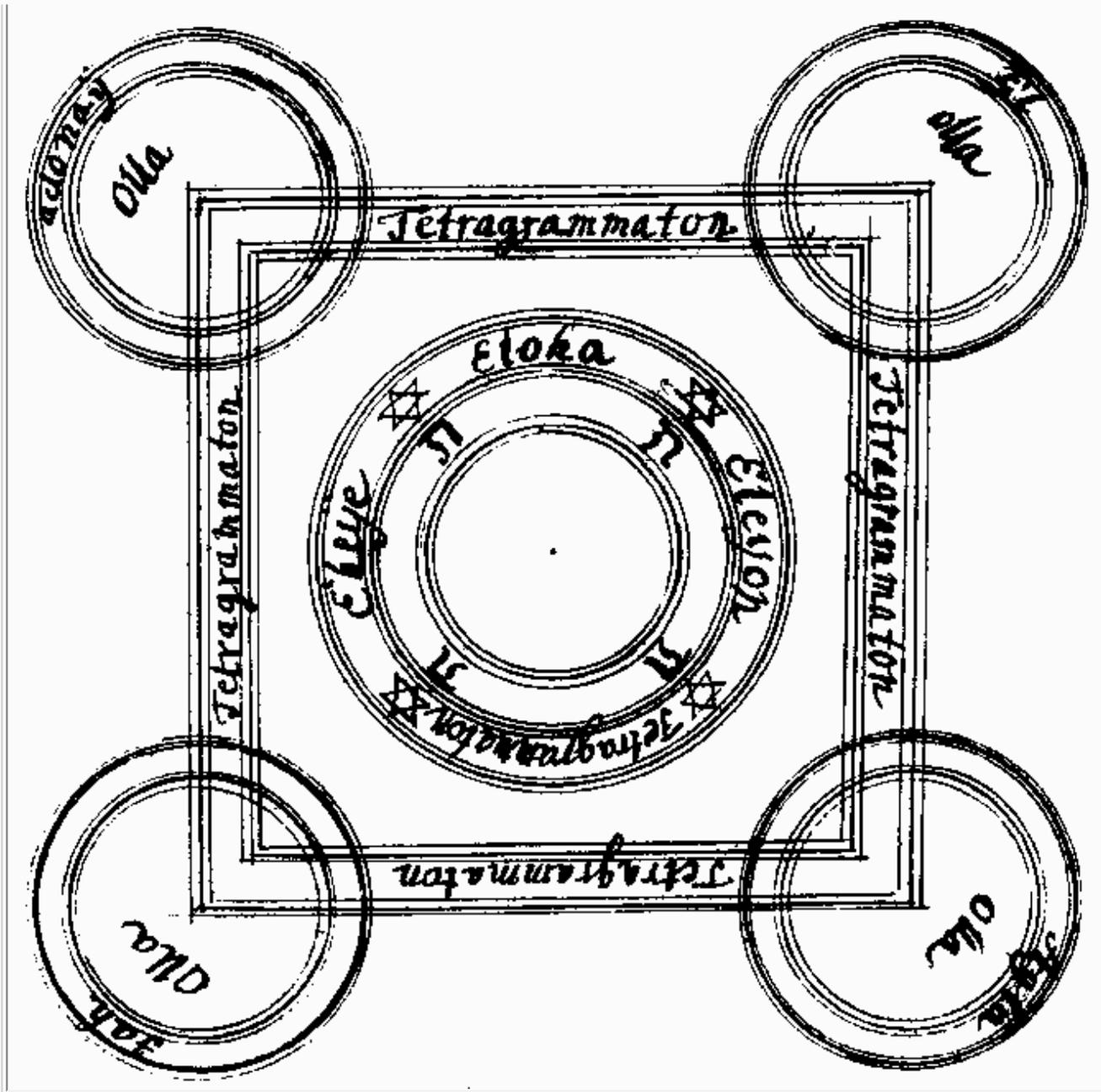
21. 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2.

[Figure 2. Magic circle from manuscript Ad. 10862, fol 14r.]



[Circle from Kings 288, pg 21.]

[Note the interlacements mentioned by Mathers. Mathers gives the names in Hebrew characters; these are also given in Ad. 10862 but in considerably corrupted form (see below). The words in the middle, "Orten." (East), "Merid." (South), "Occid." (West), and "Septen." (North) indicate the orientation of the circle relative to the compass. Note also the misspelling "Tetagramaton" for "Tetagrammaton." -JHP]



Between the East and the South the Supreme Name IHVH, Tetragrammaton;--

Between the South and the West the Essential Tetragrammatic Name AHIH, Eheieh;--

Between the West and the North the Name of Power ALIVN, Elion;--

And between the North and the East the Great Name ALH, Eloah;--*

* This wording follows Ad, 10862 (see below). The wording in Kings 288 (and similarly Lans 1202) is much simpler: "between East and South Tetragrammaton; between the South and West Eheie; between West and North Eleyon, and between North and East Eloha. -JHP

[The Hebrew lettering per Ad. 10862, fol 13r.]

Oriensem, et Meridiam nomen supremum
 5. 7. 1. 7. 2. 1. hic inter Meridies et
 Quasum, nomine essentiali Tetragra-
 maton 1. 7. 7. 2. et inter Quasum et
 Aquilonem nomen Celtibudny 7. 2. 3. 7.
 Clivon, et inter Septentrionem, et Orientem
 nomen 7. 2. 3. 7. Eloa, quod gravissimum
 est in serie Sefirot, seu superiorum
 alphabetonum. -

Which Names are of supreme importance in the list of the Sephiroth,²² and their Sovereign Equivalents.

22. The Sephiroth
 are the ten
 Qabalistical
 Emanations of the
 Deity. The
 Sovereign
 Equivalents are the
 Divine Names
 referred thereto.
 See my *Kabbalah
 Unveiled*.

Furthermore, thou shalt circumscribe about these Circles two Squares, the Angles of which shall be turned towards the Four
 Quarters of the Earth; and the space between the Lines of the Outer and Inner Square shall be half-a-foot. The extreme
 Angles of the Outer Square shall be made the Centres of four Circles, the measure or diameter of which shall be one foot.
 All these are to be drawn with the Knife or consecrated Instrument of Art. And within these Four Circles thou must write
 these four Names of God the Most Holy One, in this order:--

At²³ the East, AL, El;

At the West, IH, Yah;

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

23. The MSS. vary as to the point whereat each Name is to be placed, but I think the above will be found to answer. -SLM

Ad. 10862 gives these names in corrupted Roman and Hebrew characters, but they correspond to East=EL, West=Iah, South=AGLA, North=Adonay.

Kings 288 reads, "à l'orient El, à L'occident Agla, au Midi Iah, au Septentrion Adonay" (at the East EL, at the West Agla, at the South Iah, at the North Adonay), but the drawing corresponds with Ad, 10862 (see figure 2 from Kings 288 above).

Lans. 1202 text and drawing agree with "à L'Orient Agla, au Midi, Adonay, à L'Occident, El, au Septentrion Ah" (at the East Agla, at the South Adonay, at the West El, at the North Ah). The circles in Sl. 1307 and Ad. 36674 are quite different. - JHP

Between the two Squares the Name Tetragrammaton is to be written in the same way as is shown in the plate. (*See Figure 2.*)

While constructing the Circle, the Master should recite the following Psalms:-- Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxvii.; Psalm xlvi.; Psalm lxviii.

Or he may as well recite them before tracing the Circle.

The which being finished, and the fumigations being performed, as is described in the chapter on Fumigations in the Second Book, the Master should reassemble his Disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the Circle of Art, where he must place them in the four quarters of the earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the Disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the Companions should have a new Sword drawn in his hand (besides the consecrated Magical Sword of Art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the Master should quit the Circle, light the fuel in the earthen pots, and place upon them the Censers, in the Four

Quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the Circle.

The Master should afresh exhort his Disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the Master then repeat this Prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this Circle, by the entrance of an eternal happiness, of a Divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the Angels of Peace assist and protect this Circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, Thy most Holy Name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, Thou the Blessed and Holy One of the Eternal Ages! Amen.

After this, let the Master say upon his knees, as follows:

PRAYER

O Lord God, All Powerful and All Merciful, Thou Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy Names of God. And thee, I conjure, O Earth, by the Most Holy Name of ASHER EHEIEH entering within this Circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this Circle, or to annoy any person who is therein; though the Lord God ADONAI, Who liveth eternally unto the Ages of the Ages. Amen.

I beseech Thee, O Lord God, the All Powerful and the All Merciful, that Thou wilt deign to bless this Circle, and all this place, and all those who are therein, and that Thou wilt grant unto us, who serve Thee, and rehearse nothing but the wonders of Thy law, a good Angel for our Guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through Thee, O Lord, Who livest and reignest unto the Ages of the Ages. Amen.

Let the Master now arise and place upon his head a Crown made of paper (or any other appropriate substance), on the which there must be written (with the Colours and other necessary things which we shall describe hereafter), these four Names AGLA, AGLAI, AGLATA, AGLATAI. The which Names are to be placed in the front, behind, and on either side of the head.

Furthermore, the Master ought to have with him in the Circle, those Pentacles or Medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the Chapter on Pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the Chapters on these subjects. It will be sufficient to take only those Pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the Art, and with a thread which has been woven by a young girl.

After this, let the Master turn himself towards the Eastern Quarter (unless directed to the contrary, or unless he should be wishing to call Spirits which belong to another quarter of the Universe), and pronounce with a loud voice the Conjunction contained in this Chapter. And if the Spirits be disobedient and do not then make their appearance, he must arise and take the exorcised Knife of Art wherewith he hath constructed the Circle, and raise it towards the sky as if he wished to beat or strike the Air, and conjure the Spirits. Let him then lay his right hand and the Knife upon the Pentacles or Medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following Conjunction upon his knees:--

CONJURATION.

O Lord, hear my prayer, and let my cry come unto Thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and Who by Thine Infinite Wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise Thee, I bless Thee, I adore Thee, I glorify Thee, and I pray Thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of Thine hands. Save me, and direct me by Thy Holy Name, Thou to Whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of Thine Infinite Wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, Thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all Sciences and Arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable Sciences; and also that I may be able to comprehend the hidden secrets of the Holy Writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as Thou hast ordered me.

O God,* the Father, All Powerful and All Merciful, Who hast created all things, Who knowest and conceivest them universally, and to Whom nothing is hidden, nothing is impossible; I entreat Thy Grace for me and for Thy servants, because Thou seest and knowest well that we perform not this work to tempt Thy Strength and Thy Power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech Thee to have the kindness to be favorable unto us; by Thy Splendour, Thy Magnificence, and Thy Holiness, and by Thy Holy, Terrible, and Ineffable Name IAH, at which the whole world doth tremble, and by the Fear with which all creatures obey Thee. Grant, O Lord, that we may become responsive unto Thy Grace, so that through it we may have a full confidence in and knowledge of Thee, and that the Spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto Thy commands, through Thee, O Most Holy ADONAI, Whose Kingdom is an everlasting Kingdom, and Whose Empire endureth unto the Ages of the Ages. Amen.

After having said all these words devoutly, let the Master arise, and place his hands upon the Pentacles, and let one of the Companions hold the Book open before the Master, who, raising his eyes to heaven, and turning unto the Four Quarters of the Universe, shall say:--

O Lord, be Thou unto me a Tower of Strength against the appearance and assault of the Evil Spirits.

After this, turning towards the Four Quarters of the Universe, he shall say the following words:--

These be the Symbols and the Names of the Creator, which can bring Terror and Fear unto you. Obey me then, by the power of these Holy Names, and by these Mysterious Symbols of the Secret of Secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the Suffumigations and Censings being performed anew, and (the Disciples) having anew, by especial order, touched their Swords, and the Master having encouraged his Disciples, he shall reform the Circle with the Knife of Art, and, raising the said Knife towards the Sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the Pentacles, and having bent his knees before the Most High, he shall repeat with humility the following Confession; the which his Disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.²⁴

24. So as not to interfere with the direction of the Will-currents of the Master.

BOOK I

CHAPTER IV

THE CONFESSION TO BE MADE BY THE EXORCIST

NOTES:

CONFESSION.

O LORD of Heaven and of Earth, before Thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before Thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended Thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the Creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before Thee, O God, and I adore Thee with all humility. O

ye, Holy Angels, and ye, Children of God, in your presence I publish my sins, so that mine Enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O Most Mighty and All Powerful Father, grant through Thine unbounded Mercy that I may both see and know all the Spirits which I invoke, so that by their means I may see my will and desire accomplished, by The Sovereign grandeur, and by Thine Ineffable and Eternal Glory, Thou Who art and Who wilt be for ever the Pure and Ineffable Father of All.

The Confession having been finished with great humility, and with the inward feeling of the heart, the Master will recite the following prayer:--

PRAYER.

O Lord All Powerful, Eternal God and Father of all Creatures, shed upon me the Divine Influence of Thy Mercy, for I am Thy Creature. I beseech Thee to defend me from mine Enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my Body and my Soul unto Thee, seeing I put my trust in none beside Thee; it is on Thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke Thee. I pray Thee by Thy Mercy not to put me in oblivion, nor to remove me from Thee. O Lord be Thou my succor, Thou Who art the God of my salvation. O Lord make me a new heart according unto Thy loving Kindness. These, O Lord, are the gifts which I await from Thee, O my God and my Master, Thou Who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the All Powerful One, Who hast formed unto Thyself great and Ineffable Wisdom, and Co-eternal with Thyself before the countless Ages; Thou Who in the Birth of Time hast created the Heavens, and the Earth, the Sea, and things that they contain; Thou Who hast vivified all things by the Breath of Thy Mouth, I praise Thee, I bless Thee, I adore Thee, and I glorify Thee. Be Thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of Thine hands. I conjure and entreat Thee by Thy Holy Name to banish from my Spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O Thou, God the Living One, Whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

BOOK I

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, Who hast created

all things, Who knowest all things and can do all things, from Whom nothing is hidden, to Whom nothing is impossible; Thou who knowest that we perform not these ceremonies to tempt Thy power, but that we may penetrate into the knowledge of hidden things; we pray Thee by Thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by Thine aid, O Most Holy ADONAI, Whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the Pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reprovng the Spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be Thou unto me a strong tower of refuge, from the sight and assaults of the Evil Spirits.

After which let him turn again towards the Four Quarters of the Earth, and towards each let him utter the following words:

Behold the Symbols and Names of the Creator, which give unto ye forever Terror and Fear. Obey then, by the virtue of these Holy Names, and by these Mysteries of Mysteries.

After this he shall see the Spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the Exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION.²⁵

O ye Spirits, ye I conjure by the Power, Wisdom, and Virtue of the Spirit of God, by the uncreate Divine Knowledge, by the vast Mercy of God, by the Strength of God, by the Greatness of God, by the Unity of God; and by the Holy Name of God EHEIEH, which is the root, trunk, source, and origin of all the other Divine Names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the Indivisible Name IOD, which marketh and expresseth the Simplicity and the Unity of the Nature Divine, which Abel having invoked, he deserved²⁶ to escape from the hands of Cain his brother.

25. There is an Invocation bearing the title of '[The Qabalistical Invocation of Solomon](#),' given by Eliphas Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above Conjunction rehearses the Divine Names attached to the Ten Sephiroth.

26. In the French, 'merita d'échapper.'

I conjure ye by the Name TETRAGRAMMATON ELOHIM,* which expresseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

* Manuscripts (e.g. Kings 288, Lans 1202) read "Jehovah Elohyim." -JHP

I conjure ye by the Name of God EL Strong and Wonderful, which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful Name of ELOHIM GIBOR, which showeth forth the Strength of God, of a God All Powerful, Who punisheth the crimes of the wicked, Who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the Sword of Abraham his father.

I conjure ye and I exorcise ye by the most holy Name of ELOAH VA-DAATH,* which Jacob invoked when in great trouble, and was found worthy to bear the Name of Israel, which signifieth Vanquisher of God; and he was delivered from the fury of Esau his brother.

* The manuscripts (e.g. Kings 288, Lans 1202) read, "Eloha Vangadat." -JHP

I conjure ye by the most potent Name of EL²⁷ ADONAI TZABAOTH, which is the God of Armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his Brethren.

27. More usually the Name TETRAGRAMMATON TZABAOTH is attributed to the Seventh Sephiroth.

I conjure ye by the most potent Name of ELOHIM TZABAOTH,* which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

* Kings 288: "Elohyim Zevaod"; Lans 1202: "Elhoim Zenard." -JHP

I conjure ye by the most potent Name of SHADDAI,* which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy Name of EL²⁸ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

* MSS. (e.g. Kings 288, Lans 1202) read "Saday." -JHP

28. Both this Name and 'Shaddai' are attributed to the Ninth Sephira, and I have therefore put the two invocations in the same paragraph. -SLM

Instead of "EL CHAI" Kings 288 reads "Elohyim"; Lans. 1202 reads Elhoim." -JHP

Lastly, I conjure ye all, ye rebellious Spirits, by the most holy Name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methraton,²⁹ its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, SADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory); and by the Ten Angels who preside over the Ten Sephiroth, by whom God communicateth and extendeth His influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHEREH, NETZACH, HOD, YESOD, AND MALKUTH.

29. The Archangel, who is called also the Prince of Countenances. -SLM

Kings 288 and Lans. 1202 read Mitraton. -JHP

I conjure ye anew, O Spirits, by all the Names of God, and by all His marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very Spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the Abysses of the Shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him Who enlighteneth all things and shineth upon all things by his Venerable and Ineffable Name, EHEIEH ASHER EHEIEH;* that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names:-- ADONAI,³⁰ YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MALKA, EREL, KUZU, MATZPATZ, EL SHADDAI; and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

* Kings 288: "Eheytsser Eheye"; Lans. 1202: "Cheye, Assereye." -JHP

30. I have made these Names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, etc.; and others permutations of other names. -SLM

Kings 288: "Adonay, Iah, Hu, El, Eloha, Ngelionu, Elohym, Eheye, Maron, Caphu, Issu, Innum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Iomas, Malché, Erel, Escusa, Maspar, El, Sadaÿ"; Lans. 1202: "Adonay, Jau, Husset, Eloha, Nghelion, Nu, Elohim, Eheye, Maron, Caphu, Issu, Innum, Eveu, Agla, Ezor, et par les Noms de Dieu écrits avec [sic] du sang en signe d' Alliance qui sont Emod, Jahia, Avarita, Jova, Hacavo, Messiah, Joma, Malche, Eret, Elloza, Malpaz & Sadaÿ." -JHP

I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day:-- BARUC,³¹ BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE); that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the Great Name of God.

31. I give these Names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Graeco-Egyptian Magical Papyri. -SLM

Kings 288: "Baruc, Bacurabon, Patacel, Alcheeghel, Aquacaÿ, Homorion, Ey, Abbaton, Chevon, Cebon, Oyzoymas, Cay, Eeé, Albamachi, Ortagu, Nale, Helech, Ieze"; Lans. 1202: "Bazur, Barabon, Patacel, Etheogiel, Agnaci, Homorion, Eu, Abbaton, Ethenon, Cehon, Oy, Zemas, Cay, Cec, Abbamalhi, Ortagiel, Nalche, Sechezze." -JHP

BOOK I

CHAPTER VI

STRONGER AND MORE POTENT CONJURATION

If they then immediately appear, it is well; if not, let the Master uncover the consecrated Pentacles which he should have made to constrain and command the Spirits, and which he should wear fastened round his neck, holding the Medals (or Pentacles) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:--

ADDRESS.

Here be the Symbols of Secret things, the standards, the ensigns, and the banners, of God the Conqueror; and the arms of the Almighty One, to compel the Aerial Potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the Mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the Pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right hand, and the Pentacles being uncovered by the removal of their consecrated covering, strike and beat the air with the Knife as if wishing to commence a combat, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction:--

CONJURATION.³²

NOTES:

32. This Conjunction is almost identical with one given in the '[Lemegeton](#),' or [Lesser Key](#), a different work, also attributed to Solomon.

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful Name of God EL, strong and wonderful, and by God the Just and Upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by Him Who spake and it was done; and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOth, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI, which signify God the High and Almighty, the God of Israel, through Whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by His Holy Names, and by the virtue of the Sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the Name of IAH and ON, which Adam spake and heard; by the Name EL, which Noah heard, and saved himself with all his family from the Deluge; by the Name IOD, which Noah heard, and knew God the Almighty One; by the Name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the Angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the Name ELOHIM, and in the Name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear Him speak from the Burning Bush; and by the Name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the Name TZABAOth, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;³³ and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth both men and beasts were struck with disease;³⁴ and by the Name, and in the Name PRIMEUMATON, which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the Name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the Name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the Name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the Name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the Name of PATHEON,³⁵ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the Name YESOD, and in the Name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the Name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the Name ANABONA,

33. Some MSS. add, 'et furent purifiés.'

34. Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.'

35. This is often written PATHTUMON in similar Conjurations, but the MSS. before me agree in giving this form.

which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the Creator; and by the Name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the Name HOA, and in the Name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the Ineffable Wisdom of God; and by the Name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the Demons, Potencies, Powers, and Virtues of the Air.

By these, then, and by all the other Names of God Almighty, Holy, Living, and True, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before His Throne; by Him who hath cast ye down unto the most profound of the Abysses of Hell, we command ye boldly and resolutely; and by that terrible Day of the Sovereign Judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the Word of God with their body, and will present themselves before the face of God Almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the Face of God; by the indicible and ineffable virtue, force, and power of the Creator Himself, by His Almighty power, and by the Light and Flame which emanate from His Countenance, and which are before His Face; by the Angelical Powers which are in the Heavens, and by the most great Wisdom of Almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign Creator; and by the Nine Medals or Pentacles, which we have among our Symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the Secrets which the Almighty encloseth in the Treasures of the Sovereign and Highest Wisdom, by His Hand, and by His marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most Holy Name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the Seat of BALDACHIA;³⁶ and by this Holy Name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this Name YIAI, we curse ye even unto the Depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the Secret of Secrets, and against the Mystery of Mysteries. AMEN, AMEN. FIAT, FIAT.

This Conjunction thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the Spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the Sign of TAU³⁷ upon the foreheads of thy companions, and thou shalt say:--

36. Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean 'Lord of Life.'

37. Or the Cross.

CONJURATION.

Behold anew the Symbol and the Name of a Sovereign and Conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the Secret Mysteries and by their Virtue, Strength, and Power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful Name of God, EL, strong and wonderful, by Him who spake and it was done; and by the Name IAH, which Moses heard, and spoke with God; and by the Name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and by the Name VAU, which Abraham heard, and knew God the Almighty One; and by the Name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the Name ANABONA, by which God formed Man and the whole Universe; and by the Name ARPHETON,³⁸ and in the Name ARPHETON, by which the Angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the Name ADONAI, by which God will judge all human flesh, at Whose voice all men, both good and evil, will rise again, and all men and Angels will assemble in the air before the Lord, Who will judge and condemn the wicked; and by the Name ONEIPHETON,³⁹ by which God will summon the dead, and raise them up again unto life; and by the Name ELOHIM, and in the Name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the Name ELOHI,⁴⁰ and in the Name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the Name ON, and in the Name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the Name MESSIACH,⁴¹ and in the Name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the Name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the Name IAHT,⁴² by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the Name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the Name ANAEL,⁴³ and in the Name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the Name ZEDEREZA,⁴⁴ and in the Name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the Stars of heaven to fall; and by the Name SEPHERIEL,⁴⁵ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by Angels, and at His aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before Him, and flames and storm shall surround Him; and by the Name TAU,⁴⁶ by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the Name RUACHIAH,⁴⁷ by which God having purged the Ages, He will make His Holy spirit to descend upon the Universe, and will cast ye, ye

38. Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*.

39. This word is given variously in the MSS., as *Oneypheon*, *Onayepheton*, and *Donecepheron*, etc.

40. Or *Elia*.

41. What is said here refers symbolically to the rooting out of the Evil Spirits, and Shells, from the Universe by King Messiach, which is spoken of in the Qabalah. The Qabalah sometimes expresses the Evil Spirits by the words animals, or beasts, and creeping things.

42. The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity.

43. This is also the name of the Angel of Venus.

44. So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*.

45. Meaning 'emanating from God.' It is corrupted into *Sephosiel*, etc., in the MSS.

46. *Iaha*, in 10862 Add. MSS.

47. Meaning Spirit of *Iah*.

rebellious Spirits, and unclean beings, into the Depths of the Lake of the Abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these Names then, and by all the other Holy Names of God before Whom no man can stand and live, and which Names the armies of the Demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS⁴⁸ of GOD and by His Holy habitation wherein He reigneth and commandeth unto the eternal Ages. Amen.

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the Authority of a Sovereign and Potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of Sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the Symbols and Names of that Triumphant Sovereign Whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our Science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious Spirits are tormented by the power of the Sovereign Creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the Spirits and what they are about. But if they appear not yet in answer to the above Conjunction, and are still disobedient, then let the Master of the Art or Exorciser arise and exhort his Companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the Consecrated Knife towards the Four Quarters of the Universe; and then let him kneel in the midst of the Circle, and the Companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye Angels of God, and ye Celestial Spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen Spirits who were at one time your companions.

This being done, let the Master arise, and constrain and force them by a stronger conjuration, in manner following.

BOOK I

CHAPTER VII

48. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.

NOTES:

AN EXTREMELY POWERFUL CONJURATION

Behold us again prepared to conjure ye by the Names and Symbols of God, wherewith we are fortified, and by the virtue of the Highest One. We command ye and potently ordain ye by the most strong and powerful Names of God, Who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

If they then appear, let them see the Pentacles, and say:

Obey ye, Obey ye, behold the Symbols and Names of the Creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend. Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the Master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the Spirits than constancy. Let him, however, re-examine and reform the Circle, and let him take up a little dust of the earth, which he shall cast towards the Four Quarters of the Universe; and having placed his Knife upon the ground, let him say on his knees, turning towards the direction of the North:

In the Name of ADONAI ELOHIM TZABAOth SHADDAI, Lord God of Armies Almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the Master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION.

By the Holy Names of God written in this Book, and by the other Holy and Ineffable Names which are written in the Book of Life, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy Names: ADONAI, TZABAOth, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the Great Name of God TETRAGRAMMATON written with Four Letters, ANAPHODITION, and Ineffable; by the God of those Virtues and Potencies, Who dwelt in the Heavens, Who rideth upon the Kerubim, Who moveth upon the Wings of the Wind, He Whose Power is in Heaven and in Earth, Who spake and it was done, Who commanded and the whole Universe was created; and by the Holy Names and in the Holy Names, IAH, IAH, IAH, ADONAI TZABAOth; and by all the Names of God, the Living, and the True, I reiterate the Conjunction, and I conjure ye afresh ye Evil and rebellious Spirits, abiding in the Abysses of Darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the Living and the True, and before the Tribunal of the Judgment of His Majesty, and before the Holy Angels of God to hear the sentence of your condemnation.

Come ye then by the Name and in the Name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified,

virtuous, great, just, terrible, and holy; and by the Name and in the Name of EL, IAH, IAH, IAH, Who hath formed and created the world by the Breath of His Mouth, Who supporteth it by His Power, Who ruleth and governeth it by His Wisdom, and Who hath cast ye for your pride into the Land of Darkness and into the Shadow of Death.

Therefore, by the Name of the Living God, Who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that Ineffable Name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these Names by the which we exorcise ye; ANAI, ÆCHHAD, TRANSIN, EMETH, CHAIA, IONA, PROFA, TITACHE, BEN ANI, BRIAH, THEIT; all which names are written in Heaven in the characters of Malachim,⁴⁹ that is to say, the tongue of the Angels.

We then, by the just judgment of God, by the Ineffable and Admirable Virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable Name which was written on the Tables of Stone which God gave upon Mount Sinai; and by and in the wonderful Name which Aaron the High Priest bare written upon his breast, by which also God created the World, the which name is AXINETON; and by the Living God Who is One throughout the Ages, whose dwelling is in the Ineffable Light, Whose Name is Wisdom, and Whose Spirit is Life, before Whom goeth forth Fire and Flame, Who hath from that Fire formed the firmament, the Stars and the Sun; and Who with that Fire will burn ye all for ever, as also all who shall contravene the Words of His Will.

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, Angels of Darkness; come hither before this Circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

49. The Mystic Alphabet known as the 'Writing of Malachim' is formed from the positions of the Stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this Alphabet.

Come ye, then, by the Crown of the Chief of your Emperors, and by the Sceptres of your power, and of SID, the Great Demon, your Master; by the Names and in the Names of the Holy Angels who have been created to be above you, long before the constitution of the world; and by the Names of the two Princes of the Universe, whose Names are, IONIEL and SEFONIEL; by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the Names of Sovereign God; and by the Names of the Angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath environed and hath conquered the Spirit; and by the Name of the Angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, Who spake, and immediately all things, even the Ages, were made and formed; and by the Name HA-QADOSCH BERAKHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the Holy Angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the Sacred name of Twelve Letters of which each letter is the Name of an Angel, and the letters of the Name are ALEPH,⁵⁰ BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.

By these Names therefore, and by all the other Holy Names, we conjure ye and we exorcise ye; by the Angel ZECHIEL; by the Angel DUCHIEL; by the Angel DONACHIEL; and by the Great Angel METATRON, Who is the Prince of the Angels, and introduceth the Souls before the Face of God; and by the Angel SANGARIEL, by whom the portals of Heaven are guarded; and by the Angel KERUB, who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame, after the expulsion of Adam our forefather; and by the Angel MICHAEL by whom ye were hurled down from the Height of the THRONE into the Depth of the Lake and of the Abyss, the same Name meaning, 'Who is like God upon Earth;' and by the Angel ANIEL; and by the Angel OPHIEL; and by the Angel BEDALIEL; wherefore, by these and by all the other Holy Names of the Angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the Name and in the Name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these Letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the Seal of the Sun which is the Word of God; and by the Seal of the Moon and of the Stars we bind ye; and by the other Animals and Creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure. And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this Circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye. Furthermore ye will see the Symbol of your Creator, and the Names of his Holy Angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid words and Holy Names of God and of the Holy Angels; by the which Names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other Names which ye have not yet heard from us, which are those of an Almighty

50. Which Letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, *Seym* is written for Shin, Res for *Beth*, etc. The Name is *Ab, Ben, Ve-Ruach, Ha-Qadesch*, Father, Son, and Holy Spirit. There are two other Names of Twelve Letters frequently employed, HQDVSh BRVK HVA, Holy and Blessed be He; and ADNI HMLK NAMN, The Lord, the faithful King; besides other forms.

God, and which will make ye tremble and quake with fear, both ye and your princes; by the which Names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the Name of God Almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the Divine Vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the Power of God, a flame shall go forth from His Mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the Holy Name of ON, which is interpreted and called God; by the Name and in the Name of EHEIEH, which is the true Name of God, 'I am He Who is'; by and in the Ineffable Name of Four Letters YOD HE VAU HE, the Knowledge and understanding of which is hidden even from the Angels; by the Name and in the Name of EL, which signifieth and denoteth the powerful and consuming fire which issueth from His Countenance, and which shall be your ruin and destruction; and by the Light of the Angels which is kindled and taken ineffably from that flame of Divine ardour.

By these then, and by other most Holy Names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the Signs and the Names of your Creator, behold the Holy Pentacles by the virtue of which the Earth is moved, the trees thereof and the Abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the Spirits come from all sides in great haste with their Princes and Superiors; the Spirits of the First Order, like Soldiers, armed with spears, shields, and corslets; those of the Second Order like Barons, Princes, Dukes, Captains, and Generals of Armies. For the Third and last Order their King will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the Exorcist, or Master of the Art, at the arrival of the King, whom he shall see crowned with a Diadem, should uncover the Holy Pentacles and Medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:--

Behold the Signs and Holy Names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the Mighty hand of God.

Then will the King bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the Infernal Abodes?'

Then shall the Exorcist, or Master of Magical Art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of Incense, which he should at once place upon the fire, in order to appease the Spirits as he hath promised them. He should then cover the Pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the Master uncover the Pentacles, and demand all that he shall wish from the King of the Spirits, and if there are one or two Spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:--

THE LICENSE TO DEPART

In the Name of ADONAI, the Eternal and Everlasting One, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis, '*Berashith Bara Elohim*, In the beginning, etc.'

This being done, let them all in order quit the Circle, one after the other, the Master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice and observe carefully that this last conjuration is of so great importance and efficacy, that even if the Spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come. But supposing that they were being conjured in some other place or part of the Universe by some other Exorcist or Master of the Art, by the same conjuration; the Master should add to his conjuration that they should at least send him some Messengers, or some individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:--

THE CONJURATION OF THE FIRE.

I conjure thee, O Creature of Fire, by Him who removeth the Earth, and maketh it tremble, that thou burn and torment these Spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:--

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of Him Who maketh the Universe to tremble; by these Names, and in virtue of these Names, the which being named and invoked all creatures obey and tremble with fear and terror, these Names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These Names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.⁵¹

By these secret Names, therefore, and by these signs which are full of Mysteries, we curse ye, and in virtue of the power of the Three Principles, Aleph,⁵² Mem, Shin, we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the Abyss, that ye may burn therein eternally for ever.

Then will they assuredly come without any delay, and in great haste, crying: 'O Our Lord and Prince, deliver us out of this suffering.'

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their Names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olibdanum, and storax to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the Names; but thou shouldest have these names ready prepared beforehand. Then show them the Holy Pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the Spirits, saying:--

THE LICENSE TO DEPART.

By the virtue of these Pentacles, and because ye have been obedient, and have obeyed the commandments of the Creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt to come unto us without solemn rites and observances on our part.

Thou shouldest further make a Book of virgin paper, and therein write the foregoing conjurations, and constrain the Demons to swear upon the same Book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this Book with sacred Sigils on a plate of silver, and therein write or engrave the Holy Pentacles. Thou mayest open this Book either on Sundays or on Thursdays, rather at night than by day, and the Spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days. And remember that by day (the Demons) are ashamed, for they are Animals of Darkness.

BOOK I

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

As we have already made mention of the Pentacles, it is necessary that thou shouldest understand

51. Which are the Names of the Letters of the Hebrew Alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application.

52. The Literal Symbols of Air, Water, and Fire; which are called by the *Sepher Yetzirah* the Three Mother Letters.

that the whole Science and understanding of our Key dependeth upon the operation, Knowledge, and use of Pentacles.

He then who shall wish to perform any operation by the means of the Medals, or Pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my Son Roboam, know and understand that in the aforesaid Pentacles he shall find those Ineffable and Most Holy Names which were written by the finger of God in the Tablets of Moses; and which I, Solomon, have received through the Ministry of an Angel by Divine Revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of Body and of Soul.

The Pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial⁵³ or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

It is necessary to have a Chamber or Cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy Companions, thou shalt incense and perfume it with the odours and perfumes of the Art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

Thou shalt commence the writing or construction of the Pentacles in the hour aforesaid. Among other things, thou shalt chiefly use these colours: Gold, Cinnabar or Vermilion Red, and celestial or brilliant Azure Blue. Furthermore, thou shalt make these Medals or Pentacles with exorcised pen and colours, as we shall hereafter show thee. Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldst await the proper day and hour before re-commencing it.

The Pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the Pentacles. After which thou shalt take a large Vessel of Earth filled with Charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldst have the Sickle or Knife of Magical Art, with the which thou shalt make a Circle, and trace within it an inner circle, and in the space between the two thou shalt write the Names of God,⁵⁴ which thou shalt think fit and proper. It is necessary after this that thou shouldst have within the Circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid Pentacles; and, having turned thy face towards the East, thou shalt hold the said Pentacles over the smoke of the Incense, and shalt repeat devoutly the following Psalms of David my Father: Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv.⁵⁵ (For a convenient form of Circle which may be used for preparing Instruments and other things of the same kind, as well as for consecrating the Pentacles, see *Figure 3*.)

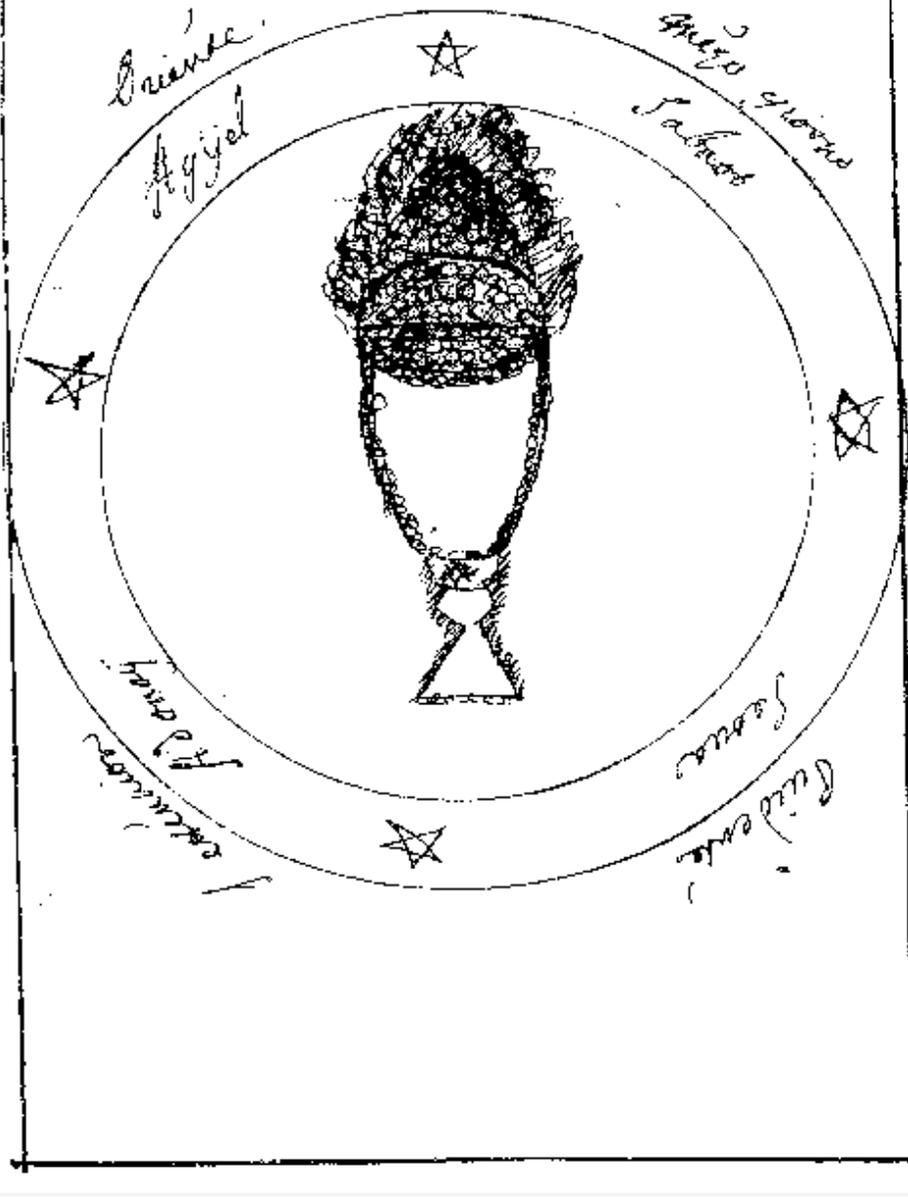
53. *i.e.* in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn.

54. Preferably those having some reference to the work in hand.

55. I have given the number of the Psalms according to the *English*, not the *Hebrew* numbers.

Figure 3, from Ad. 10862, fol. 81r.

Ha forma di consacrar d. Pentacoli:



[The figure shows the sacred name Agyel in the East (labelled "Orient." in the manuscript), Sabaoth in the south ("Merid."), Jeova in the West ("Occid."), and Adonay in the North ("Septent."). Mathers gives the names in Hebrew characters. -JHP]

After this thou shalt repeat the following Oration:--

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALEPH⁵⁶ and the TAU, the Beginning and the End; Thou Who hast established all things in Thy Wisdom; Thou Who has chosen Abraham Thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed Thou hast multiplied as the Stars of Heaven; Thou Who hast appeared unto Thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; Thou Who gavest the Law to him upon Mount Sinai; Thou Who hast granted unto Solomon Thy Servant these Pentacles by Thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate Thy Holy Majesty, that these Pentacles may be consecrated by Thy power, and prepared in such manner that they may obtain virtue and strength against all Spirits, through Thee, O Most Holy ADONAI, Whose Kingdom, Empire, and principality, remaineth and endureth without end.

56. The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.'

These words being said, thou shalt perfume the Pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the Water and Water-Sprinkler of Magical Art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the Solemn Conjunction of Spirits.

We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the Spirits so as to make them speak. Now, by Divine aid, I will teach thee how to perform certain experiments with success.

Know,⁵⁷ O my Son Roboam, that all the Divine Sigils, Characters, and Names (which are the most precious and excellent things in Nature, whether Terrestrial or Celestial), should be written by thee each separately, when thou art in a state of grace and purity, upon Virgin parchment, with ordinary ink, in the beginning of the month⁵⁸ of August before sunrise, raising thine eyes unto heaven, and turning towards the east. Thou shalt preserve them to suspend from thy neck, whichever thou wilt, on the day and hour wherein thou wast born, after which thou shalt take heed to name every day ten times, the Name which is hung from thy neck, turning towards the East, and thou mayest be assured that no enchantment or any other danger shall have power to harm thee.

57. From here to the end of the Chapter is only given in Lansdowne MSS. 1203.

58. *i.e.* When the Sun is in the Sign Leo.

Furthermore thou shalt vanquish all adversities, and shalt be cherished and loved by the Angels and Spirits, provided that thou hast made their characters and that thou hast them upon thee; I assure thee that this is the true way to succeed with ease in all thine operations, for being fortified with a Divine Name, and the Letters, Characters, and Sigils, applicable unto the operation, thou shalt discover with what supernatural exactitude and very great promptitude, both Terrestrial and Celestial things will be obedient unto thee. But all this will only be true, when accompanied by the Pentacles which hereinafter follow, seeing that the Seals, Characters, and Divine Names, serve only to fortify the work, to preserve from unforeseen accidents, and to attract the familiarity of the Angels and Spirits; which is one reason, my Son, that before making any experiment, I order thee to read and re-read my Testament, not once only but many times, so that being perfectly instructed in the several Ceremonies thou mayest in no way fail, and that thus what shall have previously appeared to thee difficult and lengthy, may become in process of time easy and of very great use.

I am about to endow thee with many secrets, which I charge thee never to employ for an evil purpose, for ACCURSED BE HE WHO TAKETH THE NAME OF ALMIGHTY GOD IN VAIN; but thou mayest without any other ceremonies make use of them, provided that, as I have already said, thou hast only the Glory of Eternal God for thine object. Thus, after having taught thee all the Ceremonies which concern the manner of performing the Operations, I am at length determined to make thee a partaker in the secrets of which I have particular knowledge, unknown to this day unto the generality of men; but, nevertheless, only on the condition that thou attemptest not the ruin and destruction of thy neighbour, for his blood will cry for vengeance unto God, and in the end thou

and thine shall feel the just wrath of an offended Deity. However, God not having forbidden honest and lawful pleasures, thou mayest perform boldly the Operations which follow, it being always especially necessary to distinguish between the good and the evil, so as to choose the former and avoid the latter, which is why I command thee to be attentive to all that is contained in this my Testament.

BOOK I

CHAPTER IX

OF THE EXPERIMENT CONCERNING THINGS STOLEN, AND HOW IT SHOULD BE PERFORMED

My beloved Son, if thou findest any Theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following Oration:--

THE ORATION.

Ateh⁵⁹ Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

Thou, O Lord, Who hast made both Heaven and Earth, and hast measured them in the hollow of Thy hand; Thou Who art seated upon the Kerubim and the Seraphim, in the high places, whereunto human understanding cannot penetrate; Thou Who hast created all things by Thine agency, in Whose Presence are the Living Creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud: 'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, Heaven and Earth are full of Thy Glory'; O Lord God, Thou Who hast expelled Adam from the Terrestrial Paradise, and Who hast placed the Kerubim to guard the Tree of Life, Thou art the Lord Who alone doest wonders; show forth I pray Thee Thy Great Mercy, by the Holy City of Jerusalem, by Thy wonderful Name of four letters which are YOD, HE, VAU, HE, and by Thy Holy and Admirable Name, give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through Thee Who art Life, and unto Whom Life belongeth unto the eternal ages. Amen.

After this perfume and cense the place with good scents and sweet odours. This aforesaid place should be pure, clean, safe from interruption or disturbance, and proper to the work, as we shall hereafter show. Then sprinkle the aforesaid place with consecrated Water, as is laid down in the Chapter concerning Circles.

The Operation being in such wise prepared, thou shalt rehearse the Conjunction necessary for this experiment, at the end of which Thou shalt say as follows:--

O Almighty Father and Lord, Who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by Thy Holy Name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, Thou Who art IAH, IAH, IAH, grant that by Thy power these Spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

NOTES:

59. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so mutilated as to be worthless.

I conjure ye anew, ye Spirits above named, by all the aforesaid Names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us⁶⁰) those things which we seek.

60. A child employed as a clairvoyant in the operation; as is still the custom in some places in the East.

These things being accomplished they will make thee to see plainly that which thou seekest. Take note that the Exorcist, or Master of the Art, should be such as is ordained in the Chapter concerning the Exorcist and his Companions; and if in this experiment it should be necessary to write down characters or Names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.

HOW TO KNOW WHO HAS COMMITTED A THEFT.⁶¹

61. The rest of this Chapter is from 1203 Lansdowne MSS.

Take a Sieve and suspend it by a piece of cord wherewith a man has been hung, which should be fastened round the circumference of the rim. Within the rim write with blood in the four divisions thereof the characters given in *Figure 4*.



After this take a basin of brass

perfectly clean which thou shalt fill with water from a fountain, and having pronounced these words:

DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ,

make the sieve spin round with thy left hand, and at the same time turn with thy right hand the water in the basin in a contrary direction, by stirring it with a twig of green laurel. When the water becometh still and the sieve no longer whirls, gaze fixedly into the water, and thou shalt see the form of him who hath committed the theft; and in order that thou mayest the more easily recognize him, thou shalt mark him in some part of his face with the Magical Sword of Art; for that sign which thou shalt have cut therewith in the water, shall be really found thereafter upon his own person.

THE MANNER OF CAUSING THE SIEVE TO TURN, THAT THOU MAYEST KNOW WHO HAS COMMITTED THE THEFT.⁶²

62. This is the ancient divination by the sieve and shears, and from St. Peter and St. Paul being mentioned in it, has evidently undergone a mediæval reconstruction.

Take a Sieve and stick into the outside of the rim the open points of a pair of scissors, and having rested the rings of the said opened scissors on the thumb-nails of two persons, let one of them say the following Prayer:--

PRAYER.

DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ; O Lord, Who liberatedst the holy Susanna from a false accusation of crime; O Lord, Who liberatedst the holy Thekla; O Lord, Who rescuedst the holy Daniel from the den of lions, and the Three Children from the burning fiery furnace, free the innocent and reveal the guilty.

After this let him or her pronounce aloud the names and surnames of all the persons living in the house where the theft has been committed, who may be suspected of having stolen the things in question, saying:--

'By Saint Peter and Saint Paul, such a person hath not done this thing.'

And let the other reply:--

'By Saint Peter and Saint Paul, he (or she) hath not done it.'

Let this be repeated thrice for each person named and suspected, and it is certain that on naming the person who hath committed the theft or done the crime, the sieve will turn of itself without its being able to stop it, and by this thou shalt know the evil doer.

BOOK I

CHAPTER X

OF THE EXPERIMENT OF INVISIBILITY, AND HOW IT SHOULD BE PERFORMED

If thou wishest to perform the Experiment of Invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their Chapters. But if thou needest not observe the day and the hour as marked in the Chapter thereon, thou shalt do as taught in the Chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the Chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:--

SCEABOLES, ARBARON, ELOHI, ELIMIGITH, HERENOBULCULE,
METHE, BALUTH, TIMAYAL, VILLAQUIEL, TEVENI, YEIVIE, FERETE,
BACUHABA, GUVARIN; through Him by Whom ye have empire and power
over men, ye must accomplish this work so that I may go and remain invisible.

And if it be necessary in this operation to trace a Circle, thou shalt do as is ordained in the Chapter concerning Circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective Chapters.

This operation being thus prepared, if there be an especial Conjunction to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general Conjunction, at the end of which thou shalt add the following words:--

O thou ALMIRAS, Master of Invisibility, with thy Ministers CHEROS,
MAITOR, TANGEDEM, TRANSIDIM, SUVANTOS, ABELAIS, BORED,
BELAMITH, CASTUMI, DABUEL; I conjure ye by Him Who maketh Earth
and Heaven to tremble, Who is seated upon the Throne of His Majesty, that
this operation may be perfectly accomplished according to my will, so that at
whatsoever time it may please me, I may be able to be invisible.

I conjure thee anew, O ALMIRAS, Chief of Invisibility, both thee and thy
Ministers, by Him through Whom all things have their being, and by
SATURIEL, HARCHIEL, DANIEL, BENIEL, ASSIMONEM, that thou
immediately comest thither with all thy Ministers, and achievest this operation,
as thou knowest it ought to be accomplished, and that by the same operation
thou render me invisible, so that none may be able to see me.

In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second Books. Thou shalt also in the same operations duly repeat the appropriate Conjunctions, with all the solemnities marked in the respective Chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.

HOW⁶³ TO RENDER ONESELF INVISIBLE.

63. The rest of this Chapter is from 1203 Lansdowne MSS.

Make a small image of yellow wax, in the form of a man, in the month January and in the day and hour of Saturn, and at that time write with a needle above the crown of its head and upon its skull which thou shalt have adroitly raised, the character following. (See Figure 5.)



After which thou shalt replace the skull in proper position. Thou shalt then write upon a small strip of the skin of a frog or toad which thou shalt have killed, the following words and characters. (See Figure 6.)



Thou shalt then go and suspend the said figure by one of thy hairs from the vault of a cavern at the hour of midnight, and perfuming it with the proper incense thou shalt say:--

METATRON, MELEKH, BEROETH, NOTH, VENIBBETH, MACH, and all ye, I conjure thee O Figure of wax, by the Living God, that by the virtue of these Characters and words, thou render me invisible, wherever I may bear thee with me. Amen.

And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

Come unto me and never quit me whithersoever I shall go.

Afterwards thou shalt take it carefully back unto the before-mentioned place and cover it with earth until thou shalt need it again.

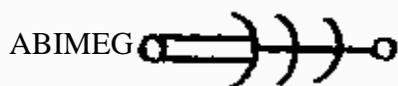
BOOK I

CHAPTER XI

TO HINDER A SPORTSMAN FROM KILLING ANY GAME⁶⁴

64. This Chapter is taken from 1203 Lansdowne MSS.

Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word. (See Figure 7.)



Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a

second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the Sportsman shall have passed.

BOOK I

CHAPTER XII

HOW⁶⁵ TO MAKE THE MAGIC GARTERS

Take enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next the flesh the words and characters shown in *Figure 8*, with the blood of a hare killed on the 25th of June, and having filled the said Garters with green mugwort gathered also on the 25th of June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbel; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee.

DU ROSA  M3A3.

After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days and without fatigue. When thou wishest to stop thou hast only to say AMECH and beat the air with the aforesaid wand, and incontinently thou shalt be on firm ground.

BOOK I

CHAPTER XIII

HOW⁶⁶ TO MAKE THE MAGIC CARPET PROPER FOR INTERROGATING THE INTELLIGENCES, SO AS TO OBTAIN AN ANSWER REGARDING WHATSOEVER MATTER ONE MAY WISH TO LEARN

Make a Carpet of white and new wool, and when the Moon shall be at her full, in the Sign of Capricorn and in the hour of the Sun, thou shalt go into the country away from any habitation of man, in a place free from all impurity, and shalt spread out thy Carpet so that one of its points shall be towards the east, and another towards the west, and having made a Circle without it and enclosing it, thou shalt remain within upon the point towards the east, and holding thy wand in the air for every operation, thou shalt call upon MICHAEL,⁶⁷ towards the north upon RAPHAEL, towards the west upon GABRIEL, and towards the south upon MURIEL. After this thou shalt return unto the point of the East and devoutly invoke the Great Name AGLA, and take this point of the Carpet in thy left hand; turning then towards the North thou shalt do the same, and so continuing to the other points of the Carpet, thou shalt raise them so that they touch not the ground, and holding them up thus, and turning anew towards the East thou shalt say with great veneration the following Prayer:--

65. This Chapter is also taken from 1203 Lansdowne MSS.

66. This Chapter is also taken from 1203 Lansdowne MSS.

67. I have usually found Michael attributed to the South; Raphael to the East; Gabriel to the West; and Auriel to the North. Likewise I think the operator should turn following the course of the Sun, and not contrariwise as in the text.

PRAYER.

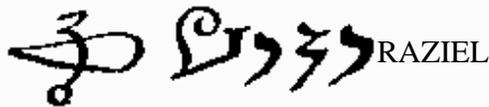
AGLA, AGLA, AGLA, AGLA; O God Almighty Who art the Life of the Universe and Who rulest over the four divisions of its vast form by the strength and virtue of the Four Letters of Thy Holy Name Tetragrammaton, YOD, HE, VAU, HE, bless in Thy Name this covering which I hold as Thou hast blessed the Mantle of Elijah in the hands of Elisha, so that being covered by Thy Wings, nothing may be able to injure me, even as it is said:-- 'He shall hide thee under His Wings and beneath His feathers shall thou trust, His truth shall be thy shield and buckler.'

After this thou shalt fold it up, saying these words following:--

RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA RA, A;

and shall keep it carefully to serve thee at need.

When thou shalt be desirous to make thine interrogations, choose the night of full or of new moon, and from midnight until daybreak. Thou shalt transport thyself unto the appointed spot if it be for the purpose of discovering a treasure; if not, any place will serve provided it be clean and pure. Having had the precaution on the preceding evening to write upon a slip of virgin parchment coloured azure-blue, with a pen made from the feather of a dove, this Character and Name (*see Figure 9*);



taking thy carpet, thou shalt cover thy head and body therewith, and taking the censer, with new fire therein, thou shalt place it in or upon the proper place, and cast thereon some incense. Then shalt thou prostrate thyself upon the ground, with thy face towards the earth, before the incense beginneth to fume, keeping the fire of the same beneath the carpet, holding thy wand upright, against which to rest thy chin; thou shalt hold with thy right hand the aforesaid strip of parchment against thy forehead, and thou shalt say the following words:--

VEGALE, HAMICATA, UMSA, TERATA, YEH, DAH, MA, BAXASOXA, UN, HORAH, HIMESERE;⁶⁸ O God the Vast One send unto me the Inspiration of Thy Light, make me to discover the secret thing which I ask of Thee, whatsoever such or such a thing may be, make me to search it out by the aid of Thy holy Ministers RAZIEL, TZAPHNIEL, MATMONIEL; Lo, Thou hast desired truth in the young, and in the hidden thing shalt Thou make me known wisdom. RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA, A, KARKAHITA, KAHITA, HITA, TA.

And thou shalt hear distinctly the answer which thou shalt have sought.

BOOK I

CHAPTER XIV

HOW⁶⁹ TO RENDER THYSELF MASTER OF A TREASURE POSSESSED BY THE SPIRITS

68. These are probably corrupted Hebrew words derived from the prayer itself.

69. This is also taken from 1203 Lansdowne MSS.

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, a Spirit being incapable of possessing anything, having no material senses wherewith to bring it into use, but because these Spirits, who are enemies of the passions, are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some interest and aim in maintaining the earth in its condition of price and value, seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits, irritated by their despising the same, frequently put the workmen to death. But know, O my Son, that from the time that thou shalt have the good fortune to be familiar with such kinds of Spirits, and that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, they will be happy to give thee, and to make thee partaker in that which they uselessly possess, provided that thine object and end shall be to make a good use thereof.

THE MANNER OF PERFORMING THE OPERATION.

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magic Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (*see Figure 10*);



and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer:--

PRAYER.

ADONAI, ELOHIM, EL, EHEIEH ASHER EHEIEH, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy Servant (N.), who invokes Thee most devoutly, and supplicates Thee by Thy Holy and tremendous Name Tetragrammaton to be propitious, and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God himself, the Existence of Existences, conjure ye to come and be present at this Operation, I, the Servant of God, most humbly entreat ye. Amen.

Having then caused the workmen to fill in the hole, thou shalt license the Spirits to depart, thanking them for the favour they have shown unto thee, and saying:--

THE LICENSE TO DEPART.

O ye good and happy Spirits, we thank ye for the benefits which we have just received from your liberal bounty; depart ye in peace to govern the Element which God hath destined for your habitation. Amen.

BOOK I

CHAPTER XV

OF THE EXPERIMENT OF SEEKING FAVOUR AND LOVE⁷⁰

70. This Chapter is taken from 10862 Add. MSS.

If thou wishest to perform the Experiment of seeking favour and love, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the Chapter concerning the hours; and if the Experiment be one that requireth writing, thou shalt write as it is said in the Chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be as in the Chapter concerning the same; similarly if such Experiment require characters, names, or the like, let such names be written as the Chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following Oration:--

THE ORATION.

O ADONAI, most Holy, Most Righteous, and most Almighty God, Who hast made all things through Thy Mercy and Righteousness wherewith Thou art filled, grant unto us that we may be found worthy that this Experiment may be found consecrated and perfect, so that the Light may issue from Thy Most Holy Seat, O ADONAI, which may obtain for us favor and love. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and love write down the following words:

SATOR,⁷¹ AREPO, TENET, OPERA, ROTAS, IAH, IAH, IAH, ENAM, IAH, IAH, IAH, KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, be ye all present in my aid and for whatsoever I shall desire to obtain.

71. This Incantation is also given in 1307 Sloane MSS., page 76.

Which words being properly written as above, thou shalt also find thy desire brought to pass.

BOOK I

CHAPTER XVI

HOW⁷² OPERATIONS OF MOCKERY, INVISIBILITY, AND DECEIT SHOULD BE PREPARED

72. This Chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the Chapters of the First Book after Chap. 8.

Experiments relating to tricks, mockeries, and deceits, may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write Characters or Words, it should be done upon virgin paper, as we shall show farther on. As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the Characters or Names, all the necessary rules should be observed as given in the proper Chapters, and having carefully followed out all these, thou shalt pronounce with a loud voice the following words:--

ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR, come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced. And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true.

Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

When this Experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words ABAC, ALDAL, etc., should be written with the pen as hereinafter ordained; but if the Experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

BOOK I

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

We have spoken in the preceding Chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection. In this Chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper Chapters, and should be provided with virgin paper and other necessary things. Having prepared a similar experiment thou shalt say:--

PRAYER.

O God, Who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy Holy Name, and through these Holy Names:-- IOD, IAH, VAU, DALETH, VAU, TZABAOTH, ZIO, AMATOR, CREATOR, do Thou, O Lord, grant that this experiment may become true and veritable in my hands through Thy Holy Seal, O ADONAI,

Whose reign and empire remaineth eternally and unto the Ages of the Ages.
Amen.

This being done, thou shalt perform the experiment, observing its hour, and thou shalt perfume and incense as is laid down in the proper Chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the Second Book of our Key.

BOOK I

CHAPTER XVIII

NOTES:

CONCERNING THE HOLY PENTACLES OR MEDALS

The Medals or Pentacles, which we make for the purpose of striking terror into the Spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the Spirits by virtue of these Pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of Earth, of Air, of Water, and of Fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is extinguished, water is stayed, and all Creatures fear at the sight of the Names which are therein, and obey through that fear.

These Pentacles are usually made of the metal the most suitable to the nature of the Planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of Art in the days and hours proper to the Planet.

Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

They may also be made with exorcised virgin paper, writing thereon with the colours adopted for each Planet, referring to the rules already laid down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy.

Wherefore unto Saturn the colour of Black is appropriated; Jupiter ruleth over Celestial Blue; Mars over Red; the Sun over Gold, or the colour of Yellow or Citron ; Venus over Green: Mercury over Mixed Colours; the Moon over Silver, or the colour of Argentine Earth.

The Matter of which the Pentacle is constructed should be Virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the Pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.

The⁷³ virtues of the Holy Pentacles are no less advantageous unto thee than the knowledge of the secrets which I have already given unto thee; and thou shouldst take particular care if thou makest them upon virgin parchment to use the proper colours; and if thou engravest them upon metal, to do so in the manner taught thee; and so shalt thou have the satisfaction of seeing them produce the promised effect. But seeing that this Science is not a Science of argument and open reasoning, but that, on the contrary, it is entirely mysterious and occult, we should not argue and deliberate over these matters, and it is sufficient to believe firmly to enable us to bring into operation that which hath already been taught.

73. This and the four following paragraphs are from 1203 Lansdowne MSS.

When thou shalt construct these Pentacles and Characters, it is necessary never to forget the Incense, nor to employ anything beyond that of which mention is made.

It is necessary, above all things, to be attentive to the operation, and never to forget or omit those things which contribute to the success which the Pentacles and Experiments promise, having ever in thy mind no other intention than the Glory of God, the accomplishment of thy desires, and loving-kindness towards thy neighbor.

Furthermore, my beloved Son, I order thee not to bury this Science, but to make thy friends partakers in the same, subject however to the strict command never to profane the things which are Divine, for if thou doest this, far from rendering thee a friend of the Spirits, it will but be the means of bringing thee unto destruction.

But never must thou lavish these things among the ignorant, for that would be as blameable as to cast precious gems before swine; on the contrary, from one Sage the secret knowledge should pass unto another Sage, for in this manner shall the Treasure of Treasures never descend into oblivion.

Adore⁷⁴ and revere the Most Holy Names of God which are found in these Pentacles and Characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

74. The rest of the Chapter is from 1202 Lansdowne MSS., except the last sentence.

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of Mysteries, hath been revealed unto me by an Angel.

Accursed be he who undertaketh our Art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoceth the Name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure Spirits.

For God is great and Immutable, He hath been for ever, and He shall remain even unto the end of the Ages.

ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END, BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!

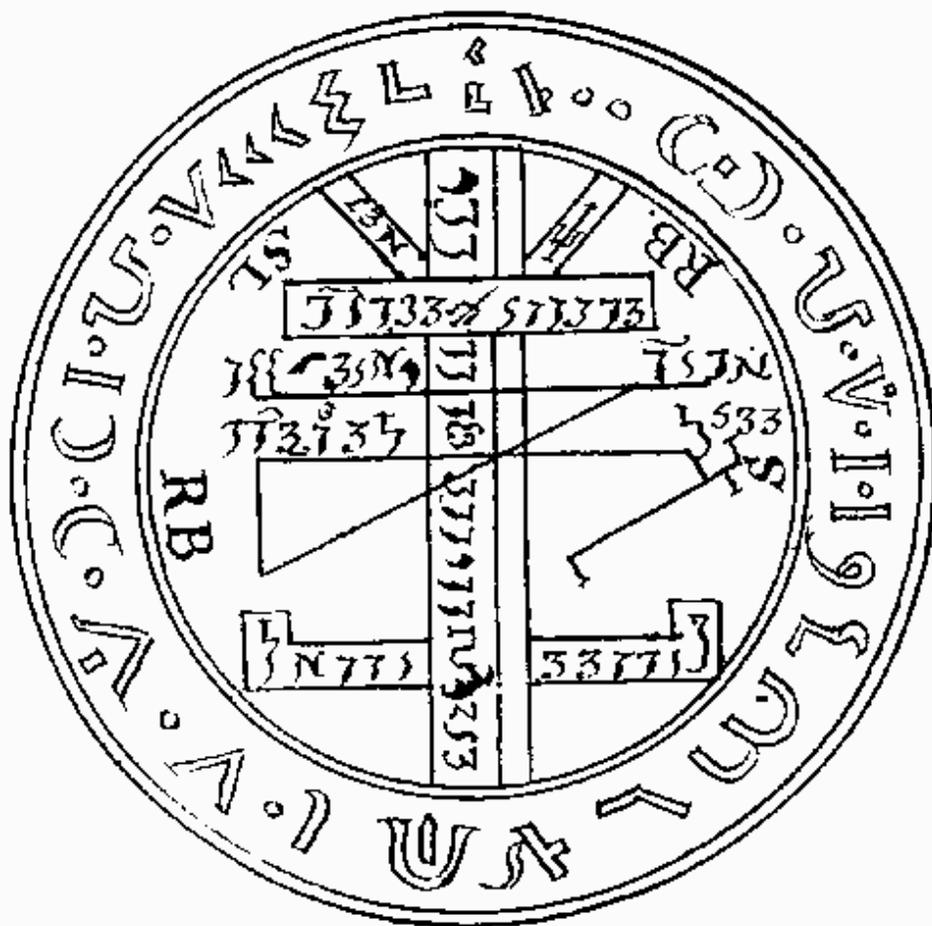
END OF THE FIRST BOOK

HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR PROPER FIGURES AND CHARACTERS, TOGETHER WITH THEIR ESPECIAL VIRTUES; FOR THE USE OF THE MASTER OF ART.

THE ORDER OF THE PENTACLES

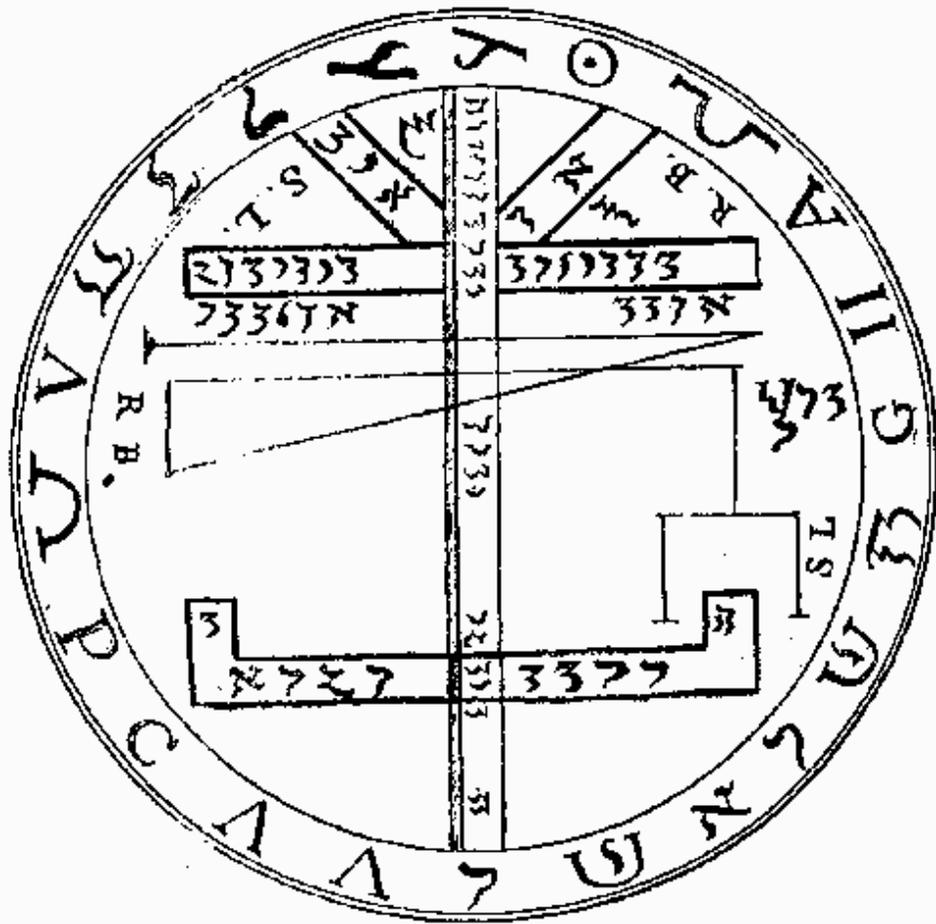
- (1) Seven Pentacles consecrated to Saturn = Black.
- (2) Seven Pentacles consecrated to Jupiter = Blue.
- (3) Seven Pentacles consecrated to Mars = Red.
- (4) Seven Pentacles consecrated to the Sun = Yellow.
- (5) Five Pentacles consecrated to Venus = Green.
- (6) Five Pentacles consecrated to Mercury = Mixed Colours.
- (7) Six Pentacles consecrated to the Moon = Silver.

[Mystical Figure of Solomon from Lans. 1202, fol. 2]



[Mystical Figure of Solomon from Lans. 1203]

Editor's Note on Figure 1. --
The Mystical Figure of Solomon.-- This is only given in the two MSS., Lansdowne 1202 and 1203. It was given by Lévi in his 'Dogme et Rituel de la Haute Magie,' and by Tycho Brahé in his 'Calendarium Naturale Magicum,' but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have, therefore, thus restored them. This Figure forms in each instance the frontispiece of the MS. referred to.



SATURN.

Figure 11.-- The First Pentacle of Saturn.-- This Pentacle is of great value and utility for striking terror into the Spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

Figure 11, from Lans. 1202, pg. 121.

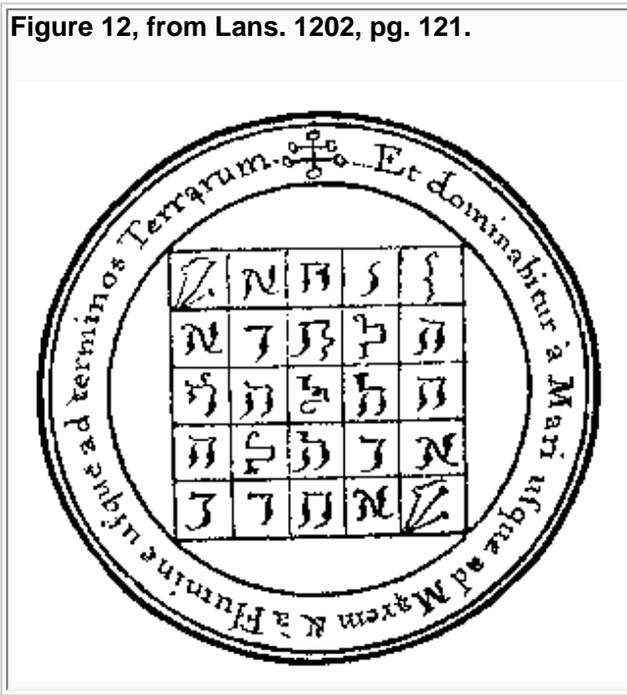


Editor's Note.-- The Hebrew Letters within the square are the four great Names of God which are written with four letters:-- IHVH, Yod, He, Vau, He; ADNI, Adonai; IAI, Yiai (this Name has the same Numerical value in Hebrew as the Name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before Him, His enemies shall lick the dust.' -SLM The manuscripts do not number the pentacles, and only the Lans. mss. assign most of them to planets. The verse in Ad. 10862, K. 288 et al. is in Latin (Ps71:9) "Coram illo procident Aethiopes et inimici eius terram lingent." This is also the first pentacle in Aub. 24. -JHP

Figure 12.-- The Second Pentacle of Saturn.-- This Pentacle is of great value against adversaries; and of especial use in repressing the pride of the Spirits.

Editor's note.-- This is the celebrated

Figure 12, from Lans. 1202, pg. 121.



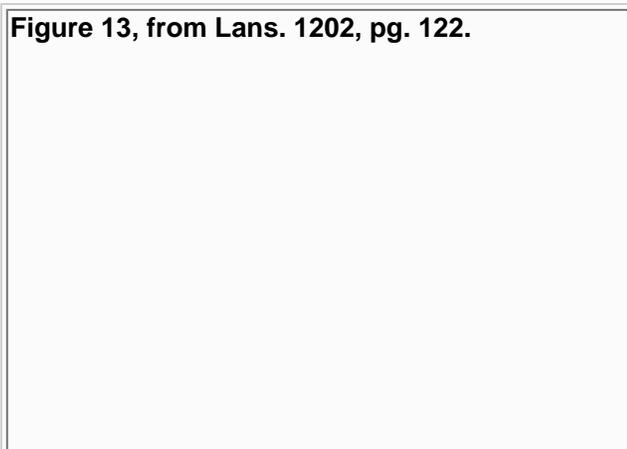
S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present Pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the Name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the Square. -SLM

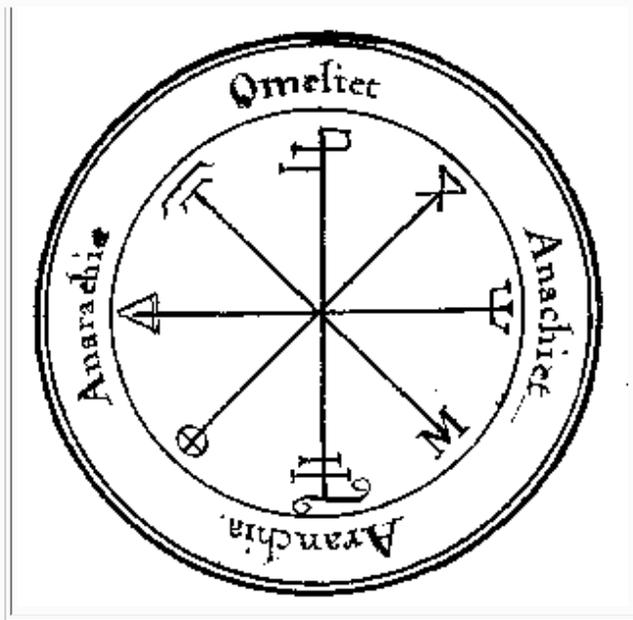
This is the first pentacle in Aub. 24, but the thirtieth pentacle in Ad. 10862, and the third in Sl. 1307. Verse reads "et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum" In Sl. 1307 the SATOR/AREPO etc. are all written in Roman letters. - JHP

Figure 13.-- The Third Pentacle of Saturn.-- This should be made within the Magical Circle, and it is good for use at night when thou invokest the Spirits of the nature of Saturn.

Figure 13, from Lans. 1202, pg. 122.



Editor's Note.-- The characters at the ends of the rays of the Mystic Wheel are Magical Characters of Saturn.



Surrounding it are the Names of the Angels:-- Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew. -SLM

This is the third pentacle in Ad. 10862, but the sixth in Aub. 24. -JHP

Figure 14.-- The Fourth Pentacle of Saturn.-- This Pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those Spirits which bring news, when thou invokest them from the side of the South.

Figure 14, from Lans. 1202, pg. 122.



Figure 14, from Ad. 10862, fol 82r.

Editor's Note.-- The Hebrew words around the sides of the triangle are from Deut. vi. 4:-- 'Hear, O Israel, IHVH ALHINV is IHVH AChD.' The surrounding versicle is from Psalm cix. 18:-- 'As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones.' In the center of the Pentacle is the mystic letter Yod. -SLM

This is the second pentacle in Ad. 10862, but the fifth in Aub. 24. The verse reads, "induit maledictionem sicut



This is the twenty-eighth pentacle in Ad. 10862. The verse reads, "Terribilis Fortis Potens Deus." -JHP

Figure 16.-- The Sixth Pentacle of Saturn.-- Around this Pentacle is each Name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by Demons.

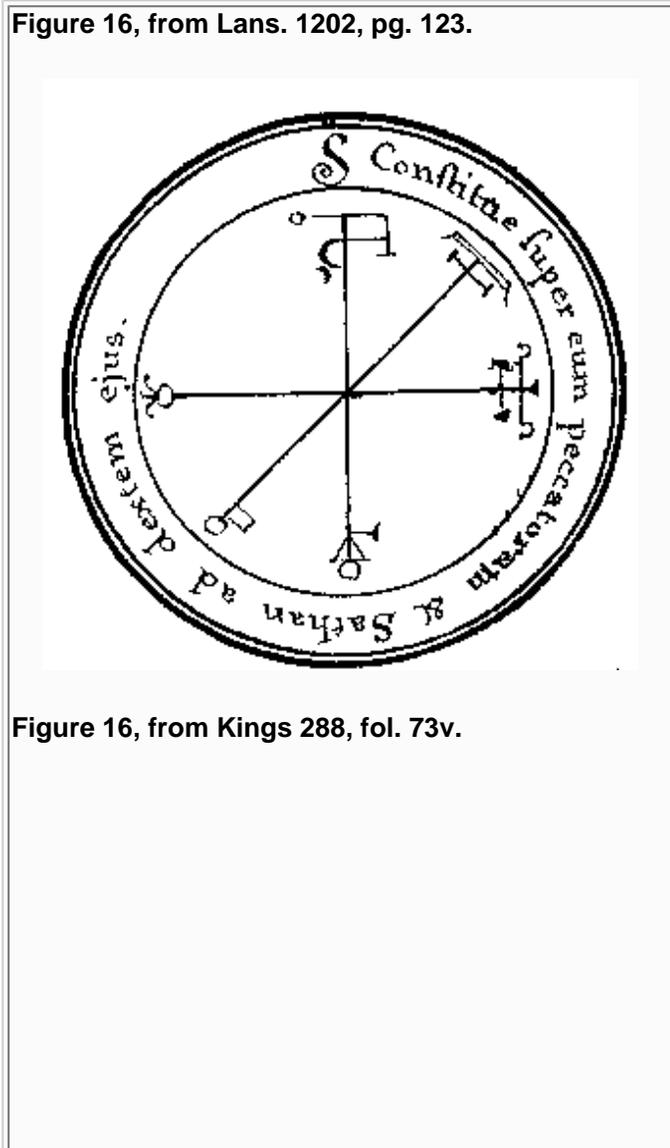


Figure 16, from Lans. 1202, pg. 123.

Figure 16, from Kings 288, fol. 73v.

Editor's Note.-- It is formed from Mystical Characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.' - SLM

This is the twenty-ninth pentacle in Ad. 10862, and number 34 in Aub. 24. The verse is from [Psalm 108.6](#) according to the Vulgate numbering: "constitue super eum peccatorem et diabolus stet a dextris eius." - JHP

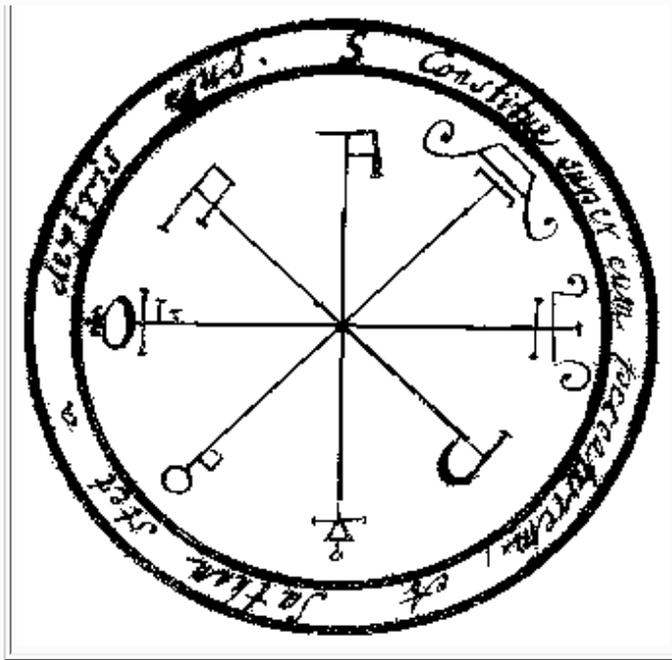
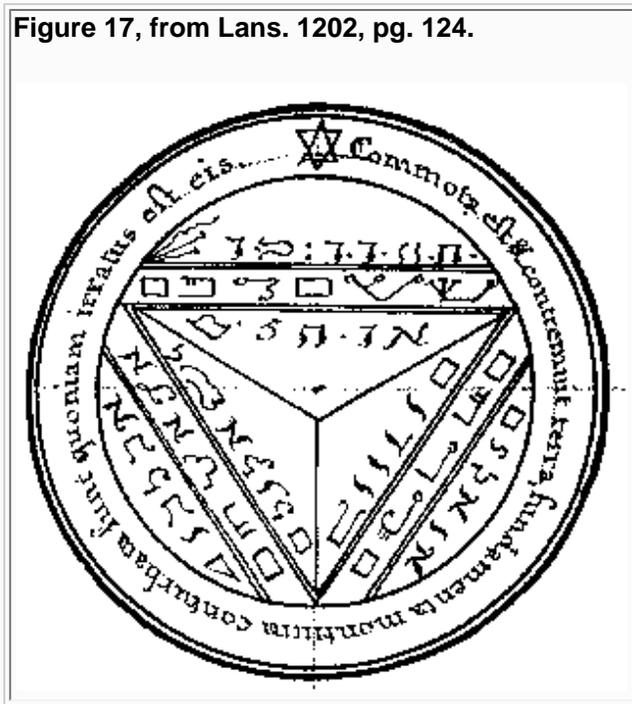


Figure 17.-- The Seventh and Last Pentacle of Saturn.-- This Pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble.

Figure 17, from Lans. 1202, pg. 124.



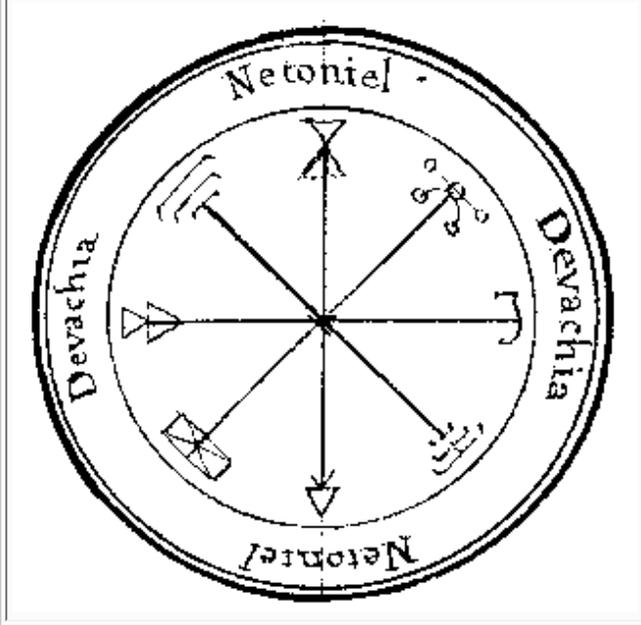
Editor's Note.-- Within the Pentacle are the Names of the Nine Orders of Angels, those of six of them in ordinary Hebrew Characters, and the remainder in the letters which are known as 'The Passing of the River.' These Nine Orders are:-- 1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:-- 'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.' - SLM

This is the thirty-first pentacle in Ad. 10862. Verse reads, "commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis." -JHP

JUPITER.

Figure 18.-- The First Pentacle of Jupiter.-- This serveth to invoke the Spirits of Jupiter, and especially those whose Names are written around the Pentacle, among whom Parasiel is the Lord and Master of Treasures, and teacheth how to become possessor of places wherein they are.

Figure 18, from Lans. 1202, pg. 124.

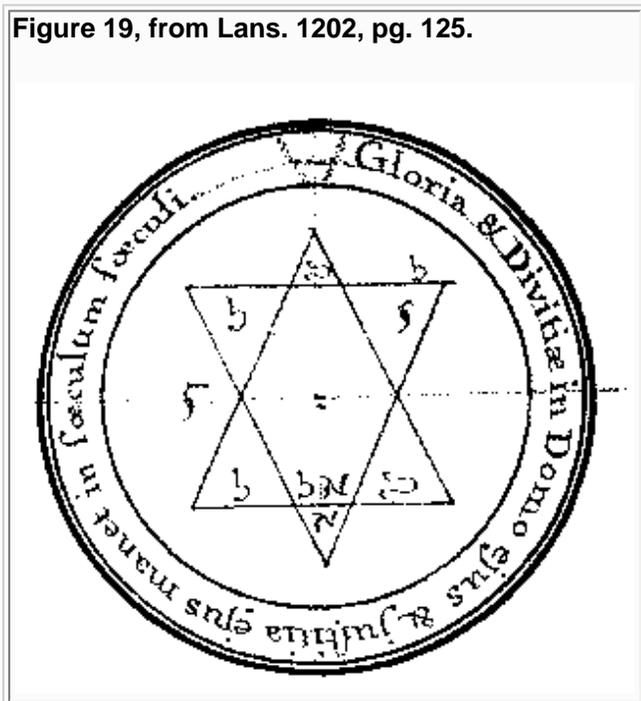


Editor's Note.-- This Pentacle is composed of Mystical Characters of Jupiter. Around it are the Names of the Angels:-- Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew. -SLM

This is the fifth pentacle in Ad. 10862, but the seventh in Aub. 24. -JHP

Figure 19.-- The Second Pentacle of Jupiter.-- This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover Treasures and chase away the Spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of the screech-owl.

Figure 19, from Lans. 1202, pg. 125.

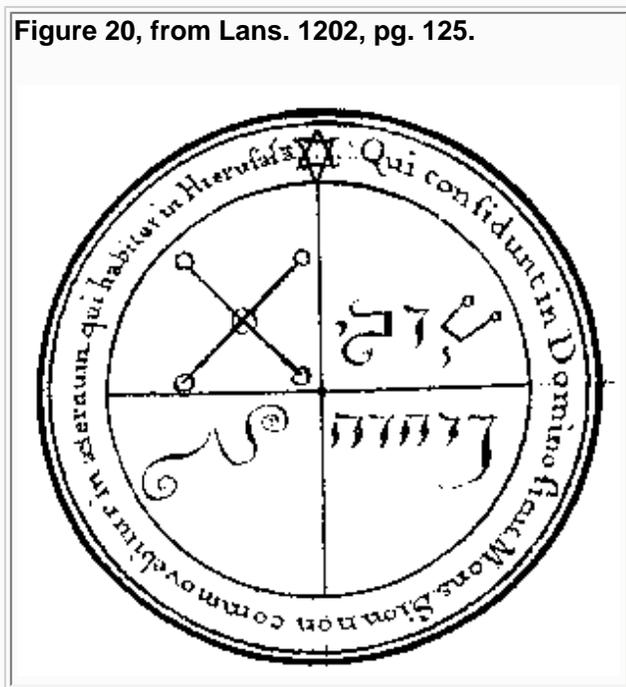


Editor's Note.-- In the center of the Hexagram are the letters of the Name AHIH, Eheieh; in the upper and lower angles of the same, those of the Name AB, the Father; in the remaining angles those of the Name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.' -SLM

This is the fourth pentacle in Ad. 10862, but the eighth from Aub. 24. The verse is from [Vulgate, Ps.111:3](#): gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi. -JHP

Figure 20.-- The Third Pentacle of Jupiter. This defendeth and protecteth those who invoke and cause the Spirits to come. When they appear show unto them this Pentacle and immediately they will obey.

Figure 20, from Lans. 1202, pg. 125.

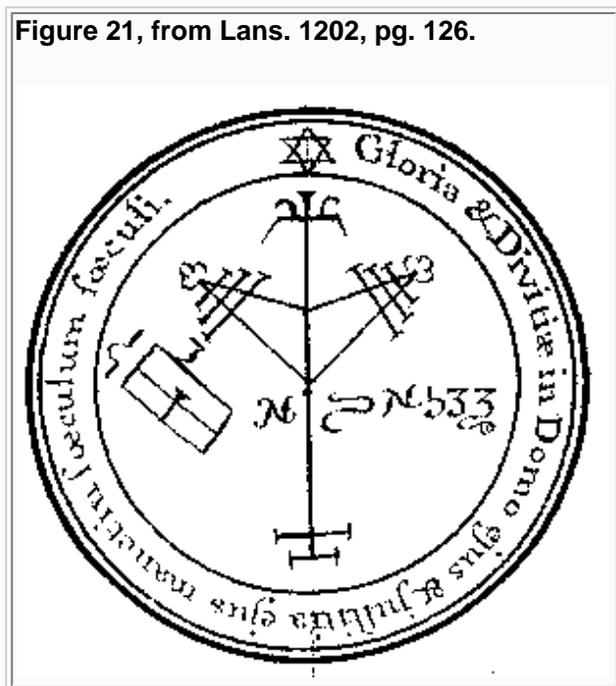


Editor's Note.-- In the upper left hand corner is the Magical Seal of Jupiter with the letters of the Name IHVH. In the others are the Seal of the Intelligence of Jupiter, and the Names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1:-- 'A Song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abideth for ever.' -SLM

This is the twenty-sixth pentacle in Ad. 10862, number 22 in Aub. 24, but the sixth in Sl. 1307. The verse reads, "qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat in Hierusalem." -JHP

Figure 21.-- The Fourth Pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its Angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the Sign Cancer.

Figure 21, from Lans. 1202, pg. 126.

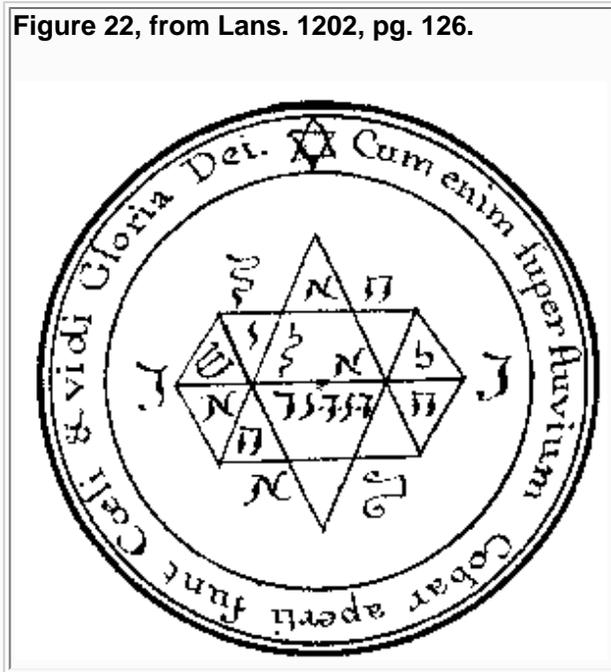


Editor's Note.-- Above the Magical Sigil is the Name IH, Iah. Below it are the Names of the Angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.' -SLM

This is the twenty-seventh pentacle in Ad. 10862, the 25th in Aub. 24, and the eighth in Sl. 1307. The verse reads, "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi" -JHP

Figure 22.-- The Fifth Pentacle of Jupiter.--This hath great power. It serveth for assured visions. Jacob being armed with this Pentacle beheld the ladder which reached unto heaven.

Figure 22, from Lans. 1202, pg. 126.

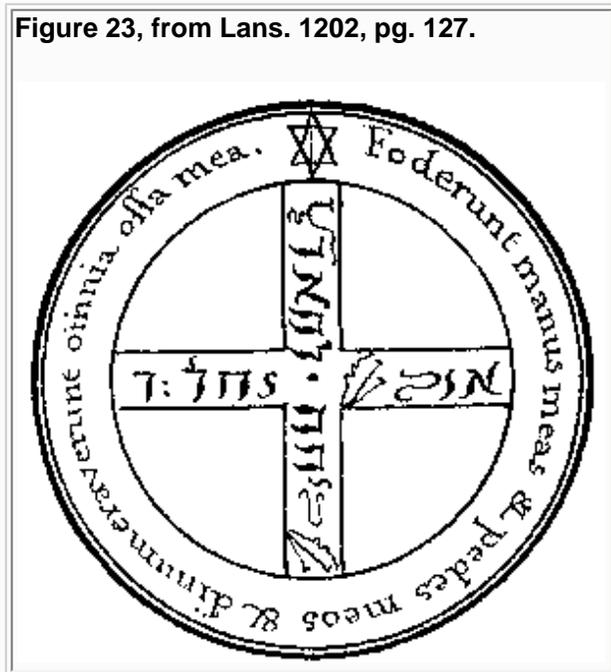


Editor's Note.-- The Hebrew letters within the Pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain Mystical Names. The versicle is taken from Ezekiel i. 1:-- 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a Pentacle with a sentence from Ezekiel will not longer exist. - SLM

This is the sixth pentacle in Ad. 10862, but the 29th in Aub. 24. - JHP

Figure 23.-- The Sixth Pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutedly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Figure 23, from Lans. 1202, pg. 127.

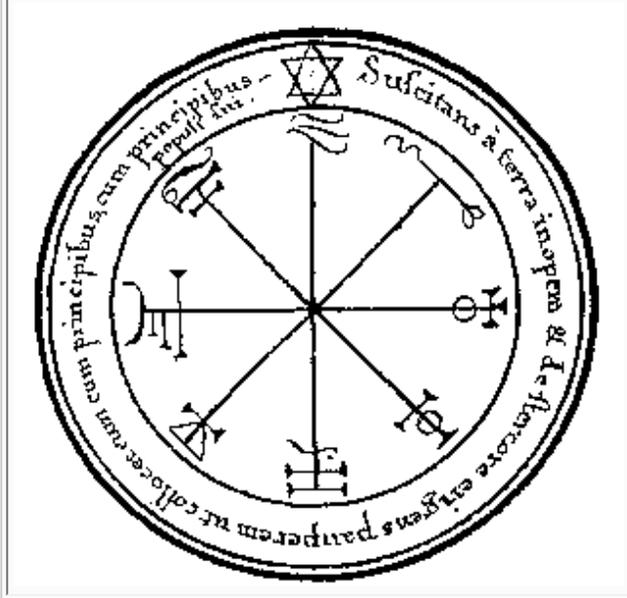


Editor's Note.-- The four Names in the Arms of the Cross are:-- Seraph, Kerub, Ariel, and Tharsis; the four rulers of the Elements. The versicle is from Psalm xxii. 16, 17:-- 'They pierced my hands and my feet, I may tell all my bones.' -SLM

This is the seventh pentacle in Ad. 10862. The verse reads, "foderunt manus meas et pedes meos dinumeraverunt omnia ossa mea." In Aub. 24 it is the 32nd pentacle, and the verse reads, "foderunt manus meas et pedes meos, scrutati sunt omnia ossa mea, et tradiderunt me hominibus." -JHP

Figure 24.-- The Seventh and last Pentacle of Jupiter.-- It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those Spirits who guard treasures, and to discover the same.

Figure 24, from Lans. 1202, pg. 127.



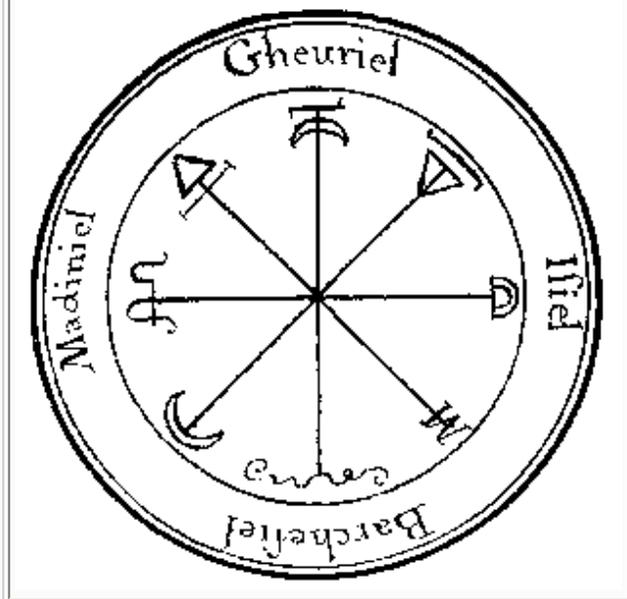
Editor's Note.-- Mystical Characters of Jupiter with the verse:-- 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.' -- Psalm cxiii. 7. -SLM

In Aub. 24 this is the 33rd pentacle. Verse reads, "suscitans a terra inopem et de stercore erigens pauperem ut conlocet eum cum principibus." This is the twenty-fifth pentacle in Ad. 10862, in which the verse is missing. -JHP

MARS.

Figure 25.-- The First Pentacle of Mars.-- It is proper for invoking Spirits of the Nature of Mars, especially those which are written in the Pentacle.

Figure 25, from Lans. 1202, pg. 128.

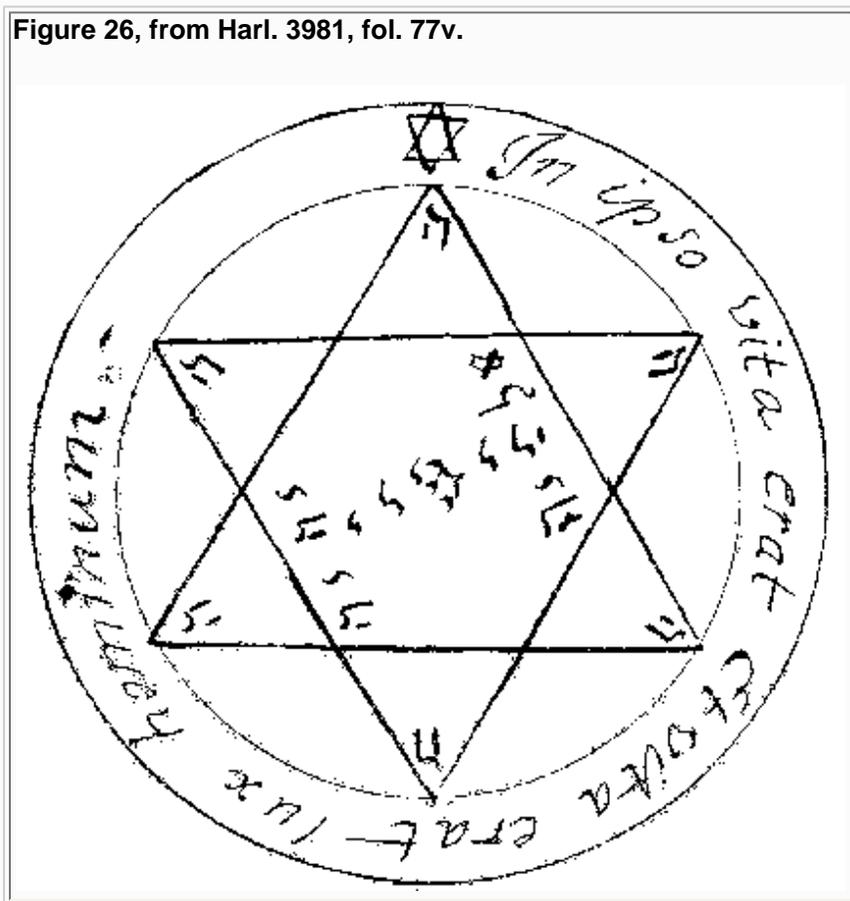


Editor's Note.-- Mystical Characters of Mars, and the Names of the four Angels:-- Madiniel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the Pentacle. -SLM

This is the twenty-fourth pentacle in Ad. 10862, but the ninth in Aub. 24. -JHP

Figure 26.-- The Second Pentacle of Mars.-- This Pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Figure 26, from Harl. 3981, fol. 77v.

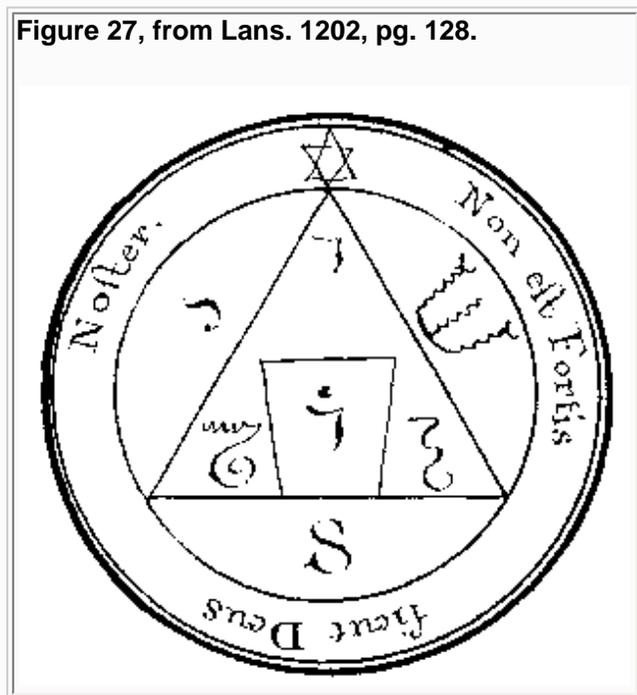


Editor's Note.-- The letter Hé, in the angles of the Hexagram. Within the same the Names IHVH, IHShVH Yeheshuah (the mystic Hebrew Name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the Spirit), and Elohim. Around it is the sentence, John i. 4:-- 'In Him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John. -SLM

This pentacle is in Harl. 3981, but is not found in Ad. 10862, Sl. 3091, Lans. 1202, Kings 288, or Aub. 24. Verse reads "In ipso vita erat et vita erat lux hominum." -JHP

Figure 27:-- The Third Pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious Spirits; the Names of God the All Powerful are therein expressly marked.

Figure 27, from Lans. 1202, pg. 128.

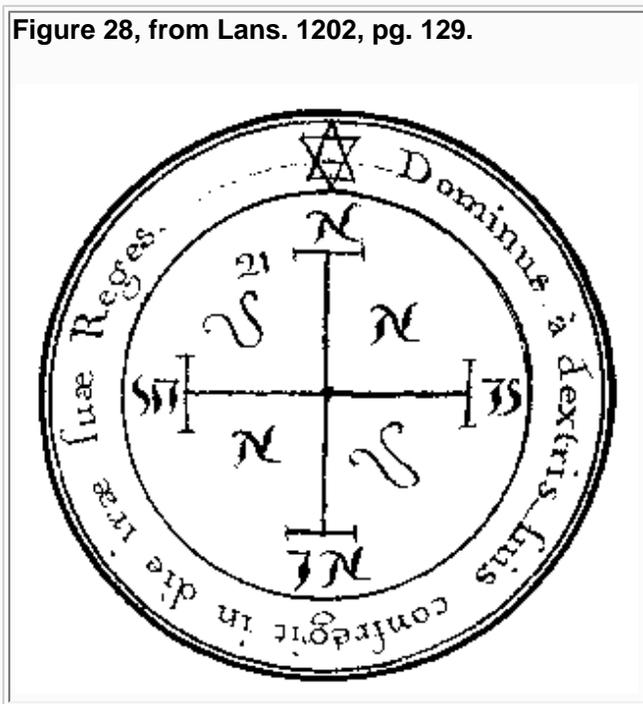


Editor's Note.-- The Letters of the Names Eloah and Shaddai. In the Centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:-- 'Who is so great a God as our Elohim?' - SLM

This is the tenth pentacle in Ad. 10862 as well as in Aub. 24. Verse is actually from 1 Sam 2:2: "non est fortis sicut Deus noster" -JHP

Figure 28.-- The Fourth Pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Figure 28, from Lans. 1202, pg. 129.



Editor's Note.-- In the Center is the great Name Agla; right and left, the letters of the Name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:-- 'The Lord at thy right hand shall wound even Kings in the day of His Wrath.' - SLM

This is the eleventh pentacle in Ad. 10862, the 24th in Aub. 24, and the fifth in Sl. 1307. In Sl. 1307 the AGLA in the center is written in Roman letters. The verse reads "Dominus a dextris tuis confregit in die irae suae reges mundi" -JHP

Figure 29.-- The Fifth Pentacle of Mars.-- Write thou this Pentacle upon virgin parchment or paper, because it is terrible unto the Demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Figure 29, from Lans. 1202, pg. 129.

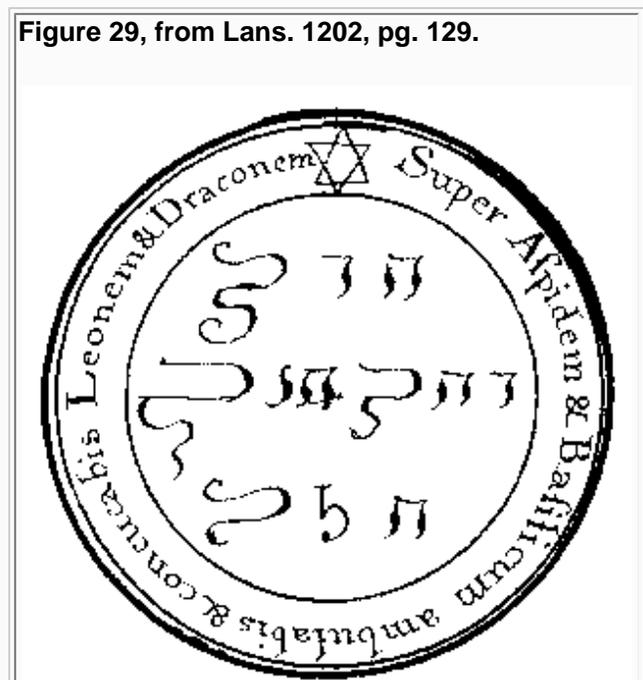


Figure 29, from Harl. 3981, fol. 79r.

Editor's Note.-- Around the figure of the Scorpion is the word HVL. The versicle is from Psalm xci. 13.-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.' -SLM

This is the eighth pentacle in Ad. 10862, but the 31st in Aub. 24. The verse reads, "Super aspidem et basiliscum ambulabis et; conculcabis leonem et draconem." Mathers' and most of the manuscripts show a scorpion in the middle. Compare Lans. 1202, pg. 141b. -JHP



Figure 30.-- The Sixth Pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

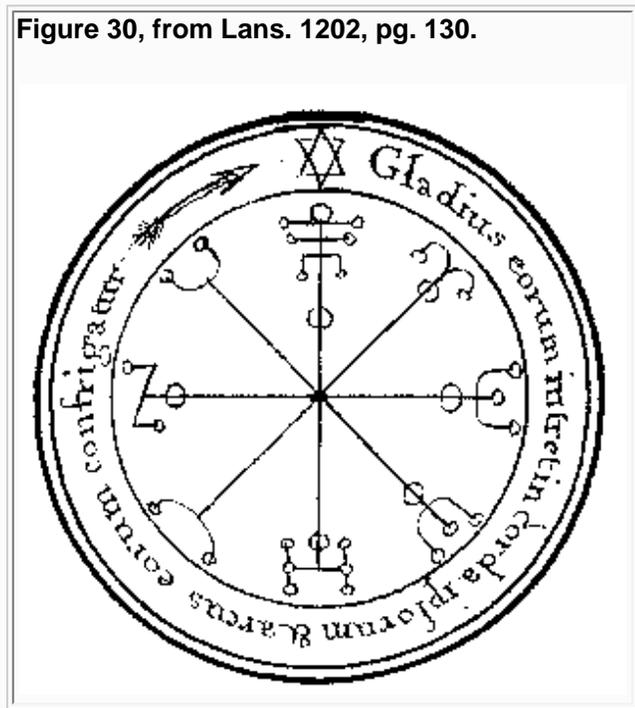


Figure 30, from Lans. 1202, pg. 130.

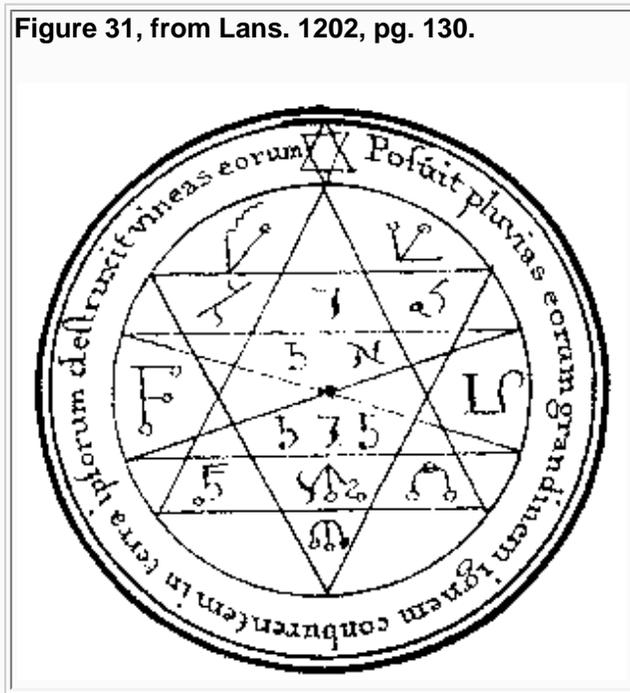
Figure 31.-- The Seventh and Last Pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking the Demons whose Names are therein written; and thou shalt immediately see hail and tempest.

Editor's Note.-- Around the eight points of the radii of the Pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the Secret Alphabet of Malachim, or the writing of the Angels. The versicle is from Psalm xxxvii. 15:-- 'Their sword shall enter into their own heart, and their bow shall be broken.'-SLM

This is the ninth pentacle in Ad. 10862. The verse in Latin reads "gladius eorum intret in corda ipsorum et arcus ipsorum confringatur." -JHP

Editor's Note.-- In the center of the Pentacle are the Divine Names, El and Yiai, which have the same numerical value when written in Hebrew. The Letters

Figure 31, from Lans. 1202, pg. 130.



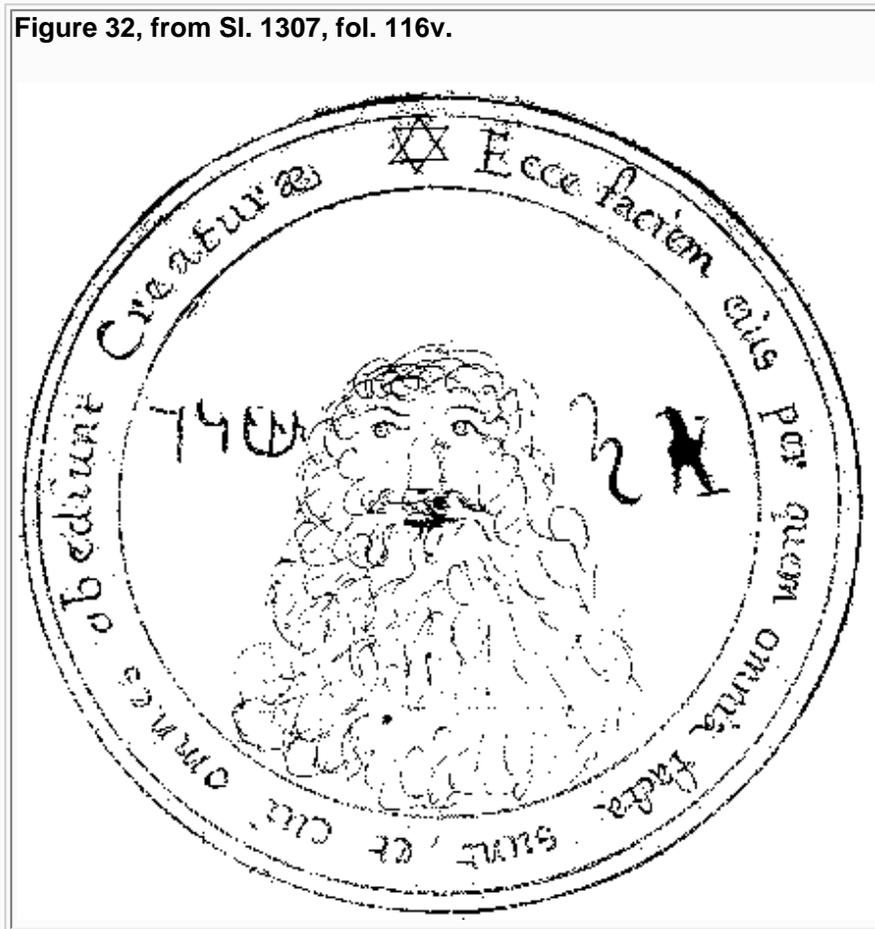
in Hebrew, and in the Secret Alphabet called the Celestial, compose the Names of Spirits. Round the Pentacle is:-- 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33. - SLM

This corresponds with the twenty-third pentacle in Ad. 10862, but the drawing is much simpler. The verse reads, "Posuit pluvias eorum grandinem ignem conburentem in terra ipsorum destruxit vineas eorum." -JHP

THE SUN.

Figure 32.-- The First Pentacle of the Sun.-- The Countenance of Shaddai the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees.

Figure 32, from Sl. 1307, fol. 116v.

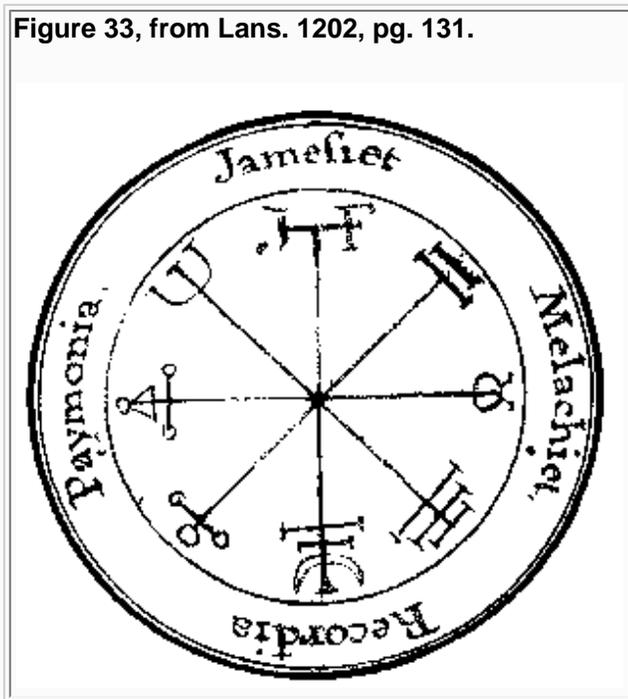


Editor's Note.-- This singular Pentacle contains the head of the great Angel Methraton or Metatron, the vice-gerent and representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine Cherub of the Ark, as Sandalphon is the left and feminine. On either side is the Name 'El Shaddai.' Around is written in Latin:-- 'Behold His face and form by Whom all things were made, and Whom all creatures obey.' -SLM

This is the twenty-second pentacle in Ad. 10862, the 26th in Aub. 24, and the eleventh in Sl. 1307. The verse reads, "Ecce faciem eius facta sunt et cui omnes obediunt creaturae." In Lans. 1202 this pentacle is attributed to Mars. -JHP

Figure 33.-- The Second Pentacle of the Sun.-- This Pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the Solar Spirits, which are altogether proud and arrogant by their nature.

Figure 33, from Lans. 1202, pg. 131.

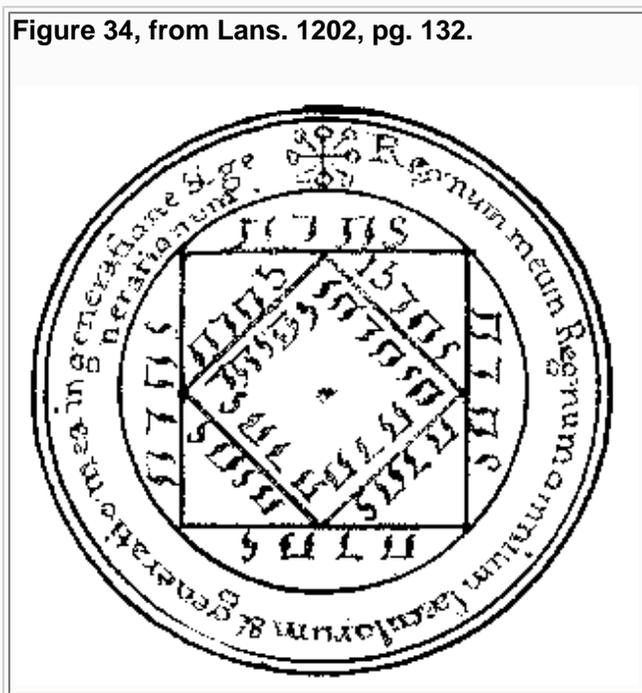


Editor's Note.-- Mystical characters of the Sun and the Names of the Angels:-- Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel. -SLM

This is the twentieth pentacle in Ad. 10862, but the eleventh in Aub. 24. -JHP

Figure 34.-- The Third Pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire Kingdom and Empire, to inflict loss, and to acquire renown and glory, especially through the Name of God, Tetragrammaton, which therein is twelve times contained.

Figure 34, from Lans. 1202, pg. 132.

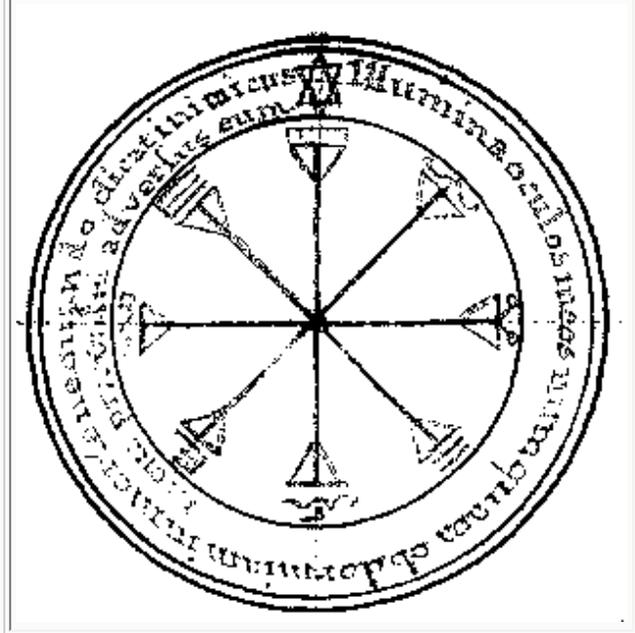


Editor's Note.-- The Name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:-- 'My Kingdom is an everlasting Kingdom, and my dominion endureth from age to age.' -SLM

This is the twenty-first pentacle in Ad. 10862, but the twelfth in Aub. 24. Verse reads "Regnum meum regnum omnium saeculorum & generatio mea in generatione & generationum" (compare with Ps144.13: "regnum tuum regnum omnium saeculorum et dominatio tua in omni generatione). -JHP

Figure 35.-- The Fourth Pentacle of the Sun.-- This serveth to enable thee to see the Spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Figure 35, from Lans. 1202, pg. 132.

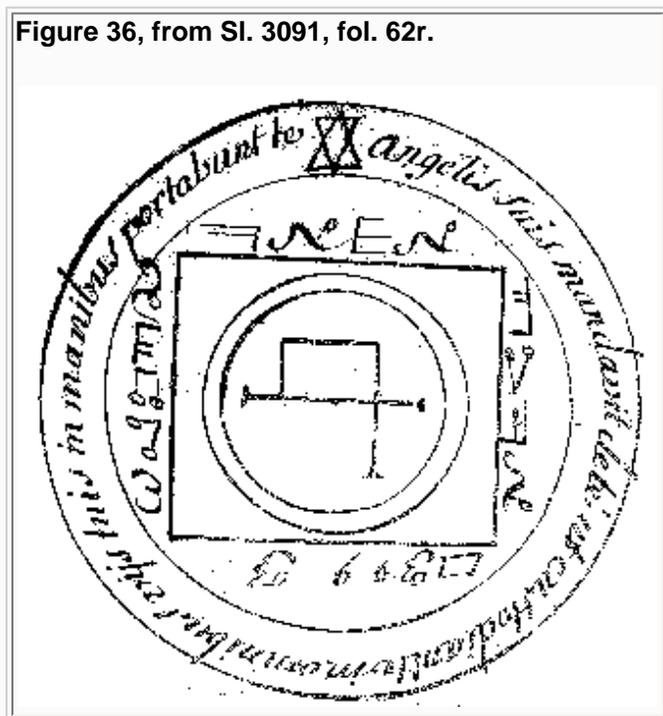


Editor's Note.-- The Names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:--'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.' -SLM

This is the fifteenth pentacle in Ad. 10862, and the twelfth in Sl. 1307. Psalm 12:4-5: illumina (*inlumina) oculos meos ne umquam obdormiam in mortem (5) nequando dicat inimicus meus praevalui adversus eum. - JHP

Figure 36.-- The Fifth Pentacle of the Sun.-- It serveth to invoke those Spirits who can transport thee from one place unto another, over a long distance and in short time.

Figure 36, from Sl. 3091, fol. 62r.



Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming Spirit's Names. The Versicle is from Psalm xci. 11, 12:-- 'He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.' -SLM

This is the twelfth pentacle in Ad. 10862, but the 36th in Aub. 24. The verse reads "angelis suis mandabit de te ut custodiant te in omnibus viis tuis in manibus portabunt te." Figures 36 and 37 in Mathers, which he calls The Fifth and Sixth Pentacles of the Sun, are not found in Lans. 1202, but do occur in Ad. 10862, Kings 288, and Sl. 3091. -JHP

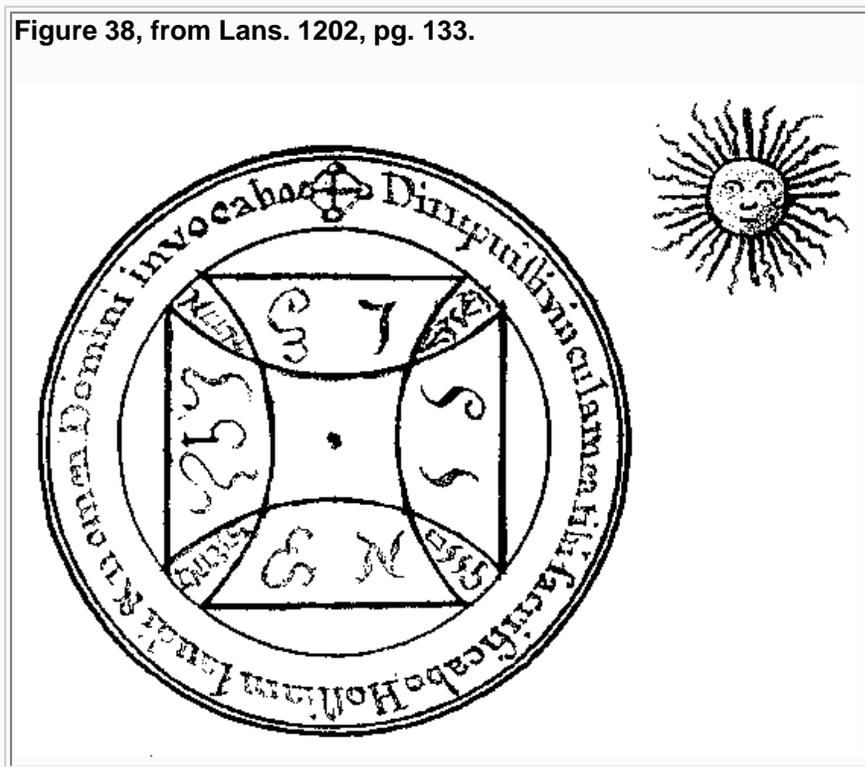
Figure 37.-- The Sixth Pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.



Editor's Note.-- In the center is the Mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the Angles of the triangle, form the great Name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis i. 1:-- 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxi. 23, and cxxxv. 16:-- 'Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not.' -SLM

This is the sixteenth pentacle in Ad. 10862, and number 37 in Aub. 24. Verse reads: "obscurantur oculi eorum ne videant et dorsum eorum semper incurva" (Ps68:24) ... "oculos habent et non videbunt" (Ps134:16) -JHP

Figure 38.-- The Seventh and Last Pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.



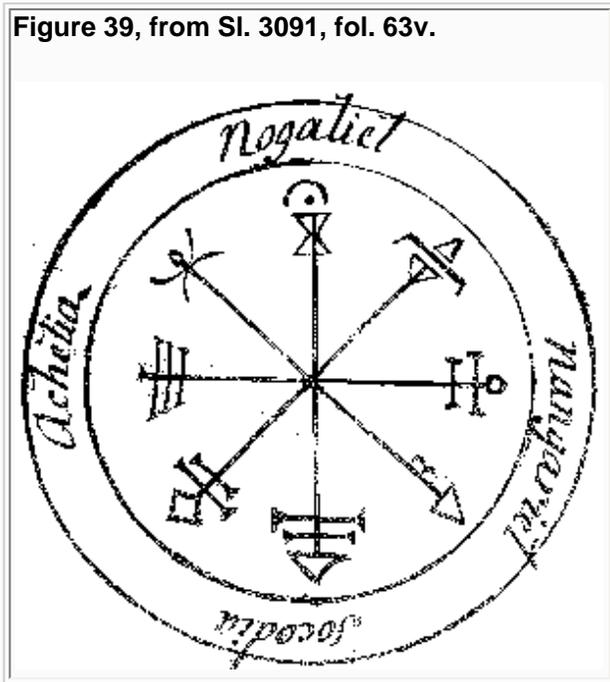
Editor's Note.-- On the Arms of the Cross are written the Names of Chasan, Angel of Air; Arel, Angel of Fire; Phorlakh, Angel of Earth; and Taliahad, Angel of Water. Between the four Arms of the Cross are written the names of the Four Rulers of the Elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:-- 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the Name of IHVH.' -SLM

This is the eighteenth pentacle in Ad. 10862. It also appears in Aub. 24, fol. 59v. Verse reads "disrupisti vincula mea tibi sacrificabo hostiam laudis et in nomine Domini invocabo" -JHP

VENUS.

Figure 39.-- The First Pentacle of Venus.-- This and those following serve to control the Spirits of Venus, and especially those herein written.

Figure 39, from Sl. 3091, fol. 63v.

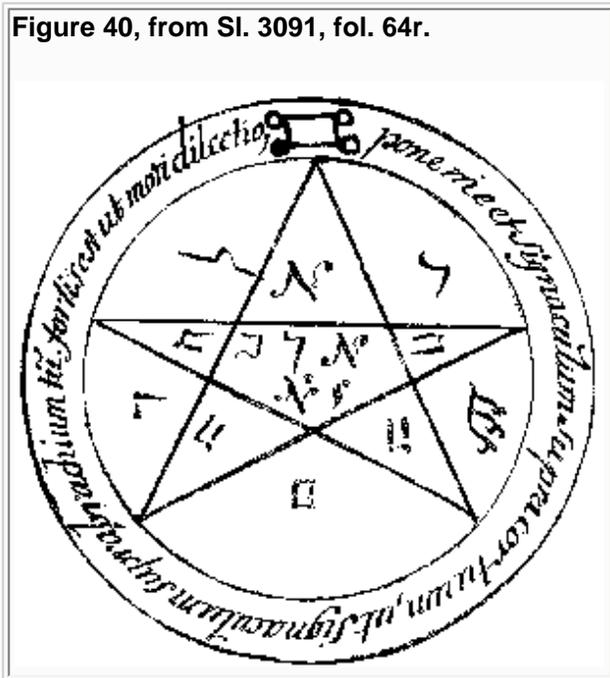


Editor's Note.-- Mystical Characters of Venus, and the Names of the Angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel. -SLM

This is the fourteenth pentacle in Ad. 10862, but the thirteenth in Aub. 24. -JHP

Figure 40.-- The Second Pentacle of Venus.-- These Pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Figure 40, from Sl. 3091, fol. 64r.

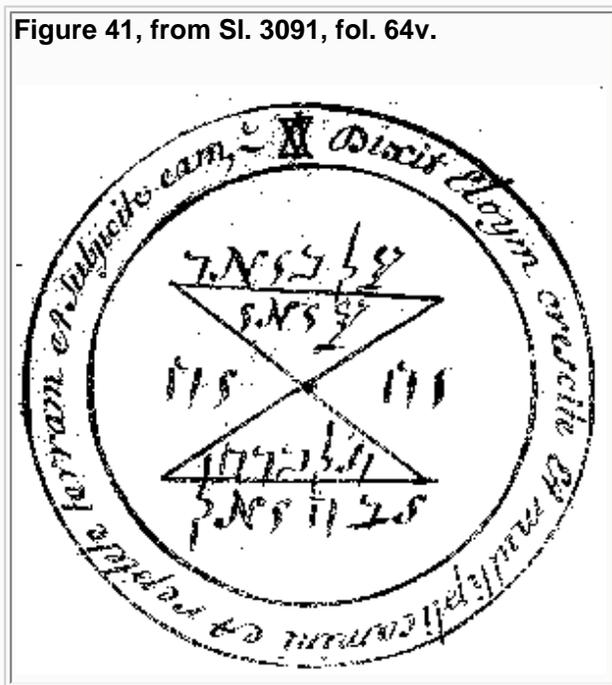


Editor's Note.-- The letters round and within the Pentagram form the Names of Spirits of Venus. The versicle is from Canticles viii. 6:-- 'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.' -SLM

This is the seventeenth pentacle in Ad. 10862, where it is drawn without any verse. In Aub. 24 it is the fourteenth, and the verse is intact. In Sl. 1307 it is the first pentacle, and it has Roman letters in the middle rather than Hebrew. The verse reads, "Pone me ut signaculum super brachium tuum quia fortis est ut mors dilectio." -JHP

Figure 41.-- The Third Pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Figure 41, from Sl. 3091, fol. 64v.

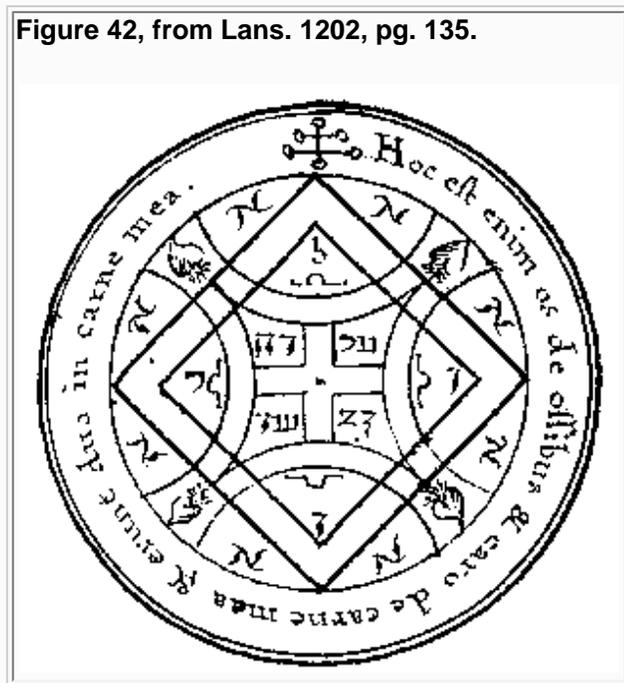


Editor's Note.-- The following Names are written within the Figure:-- IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:-- 'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.' -SLM

This is the nineteenth pentacle in Ad. 10862, but the 30th in Aub. 24. Verse reads "dixit eloim crescite et multiplicamini et replete terram et subcitate eam" which is adapted from Gen 1:28: "benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subcitate eam." In Sl. 1307 it is the seventh pentacle, and the verse reads, "dixit Deus crescite et multiplicamini replete terram et subcitate eam." -JHP

Figure 42.-- The Fourth Pentacle of Venus.-- It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Figure 42, from Lans. 1202, pg. 135.

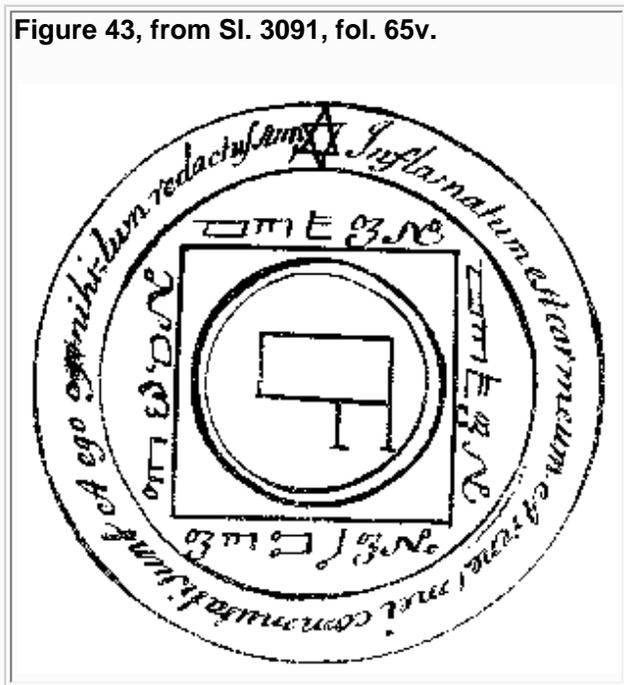


Editor's Note.-- At the four Angles of the Figure are the four letters of the Name IHVH. The other letters form the Names of Spirits of Venus, e.g.:-- Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:-- 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.' -SLM

This corresponds with the thirteenth pentacle in Ad. 10862, but the drawing looks considerably different than the Colorno manuscripts. This is the 28th pentacle in Aub. 24, which resembles the Colorno mss, more closely than Ad. 10862. The verse reads "Hoc est enim os de ossibus et caro de carne mea." -JHP

Figure 43.-- The Fifth and Last Pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Figure 43, from Sl. 3091, fol. 65v.



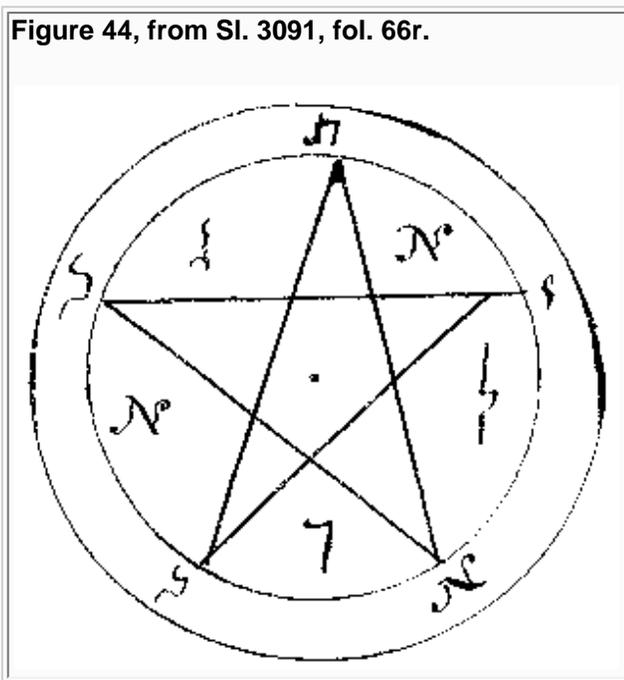
Editor's Note.-- Around the central Square are the Names Elohim, El Gebil, and two other Names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:-- 'My heart is like wax, it is melted in the midst of my bowels.' -SLM

This is the 35th pentacle in Aub. 24. The verse reads, "inflamatum est cor meum et renes mei commutati sunt et ego ad nihilum redactus sum." (Ps72.21) None of the rest of the pentacles occur in Ad. 10862. -JHP

MERCURY.

Figure 44.-- The First Pentacle of Mercury.-- It serveth to invoke the Spirits who are under the Firmament.

Figure 44, from Sl. 3091, fol. 66r.

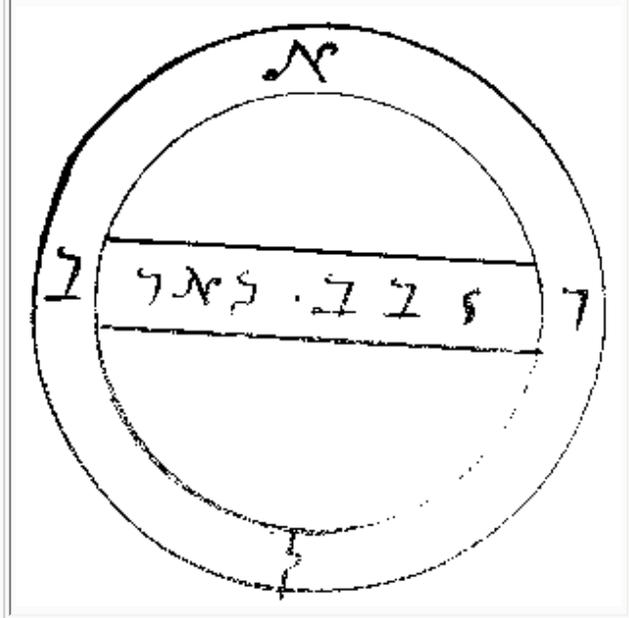


Editor's Note.-- Letters forming the Names of the Spirits Yekahel and Agiel. -SLM

This is the third pentacle in Aub. 24. -JHP

Figure 45.-- The Second Pentacle of Mercury.-- The Spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

Figure 45, from Sl. 3091, fol. 66v.

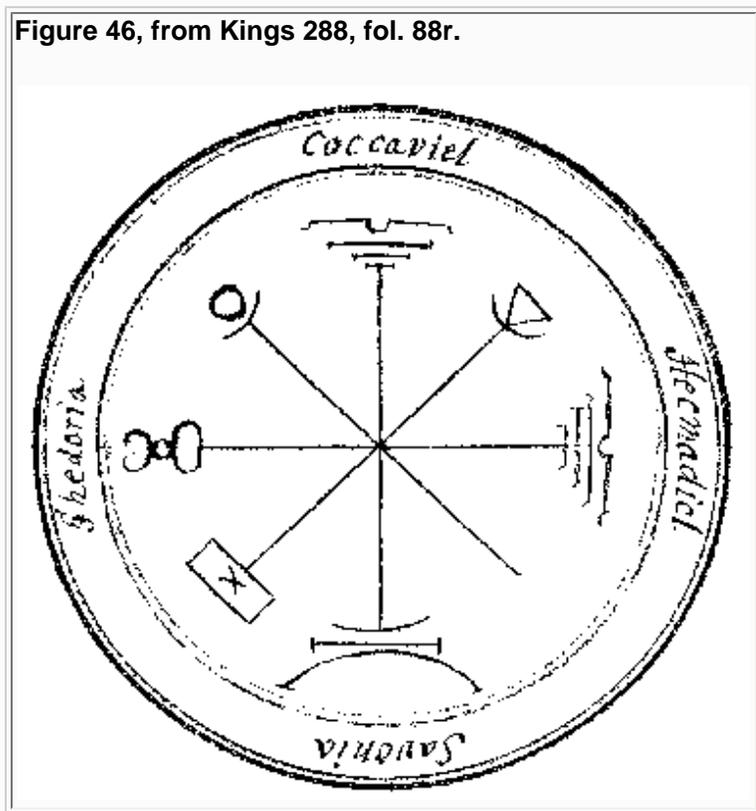


Editor's Note.-- The Letters form the Names of Böel and other Spirits. -SLM

This is the fourth pentacle in Aub. 24. -JHP

Figure 46.-- The Third Pentacle of Mercury.-- This and the following serve to invoke the Spirits subject unto Mercury; and especially those who are written in this Pentacle.

Figure 46, from Kings 288, fol. 88r.

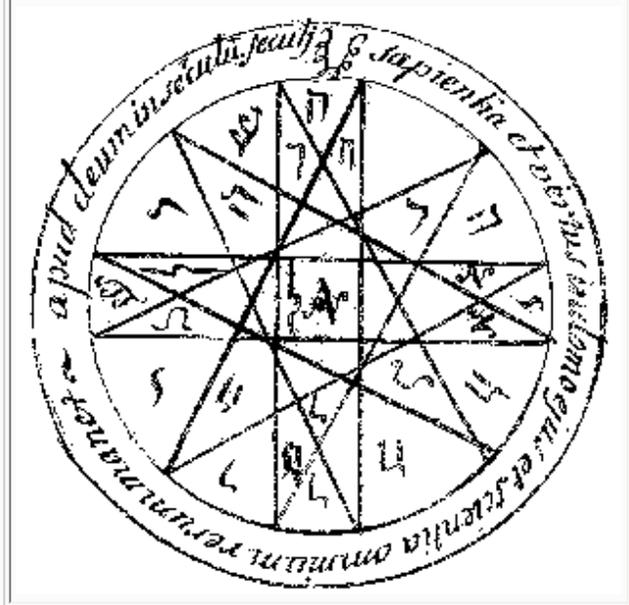


Editor's Note.-- Mystical Characters of Mercury, and the Names of the Angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel. -SLM

In Aub. 24 this is the fifteenth pentacle. -JHP

Figure 47.-- The Fourth Pentacle of Mercury.-- This is further proper to acquire the understanding and Knowledge of all things created, and to seek out and penetrate into hidden things; and to command those Spirits which are called Allatori to perform embassies. They obey very readily.

Figure 47, from Sl. 3091, fol. 67v.

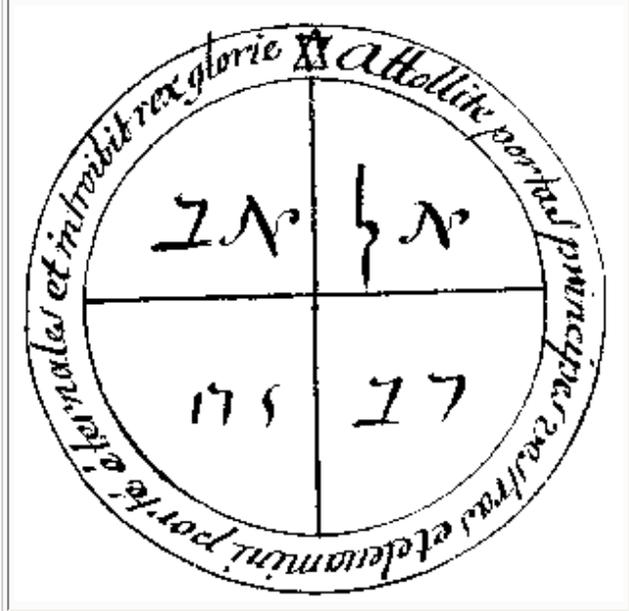


Editor's Note.-- In the center is the Name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix Thou the Volatile, and let there be unto the void restriction.' The versicle is:-- 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.' -SLM

In Aub. 24 this is the sixteenth pentacle, but the verse reads, "Et tunc cognovi esse in me scientia cunctarum creaturas, tam quae in coelo, quam quae sub coelo sunt." -JHP

Figure 48.-- The Fifth and Last Pentacle of Mercury.-- This commandeth the Spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Figure 48, from Sl. 3091, fol. 68r.



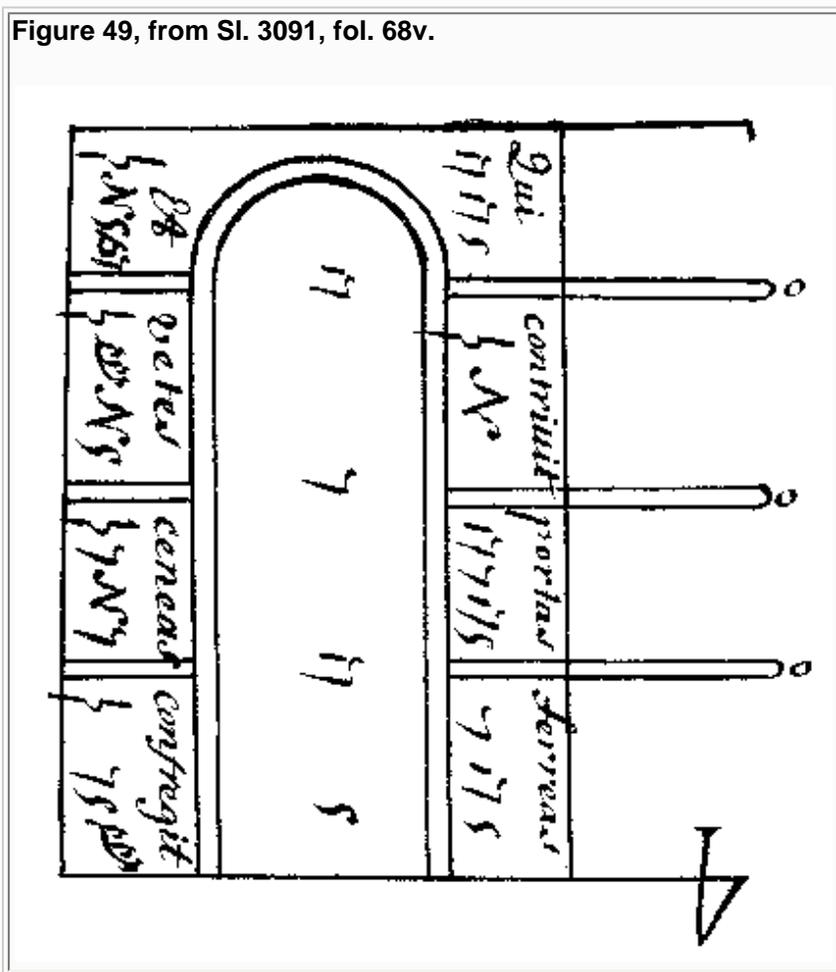
Editor's Note.-- Within the Pentacle are the Names El Ab, and IHVH. The versicle is from Psalm xxiv 7:-- 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.' -SLM

This is the 23rd pentacle in Aub. 24. The verse reads, "Attollite [*adtollite] portas principes vestras et elevamini portae aeternales et introibit rex glorie." (Ps23.7.) -JHP

THE MOON.

Figure 49.-- The First Pentacle of the Moon.-- This and the following serve to call forth and invoke the Spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Figure 49, from Sl. 3091, fol. 68v.

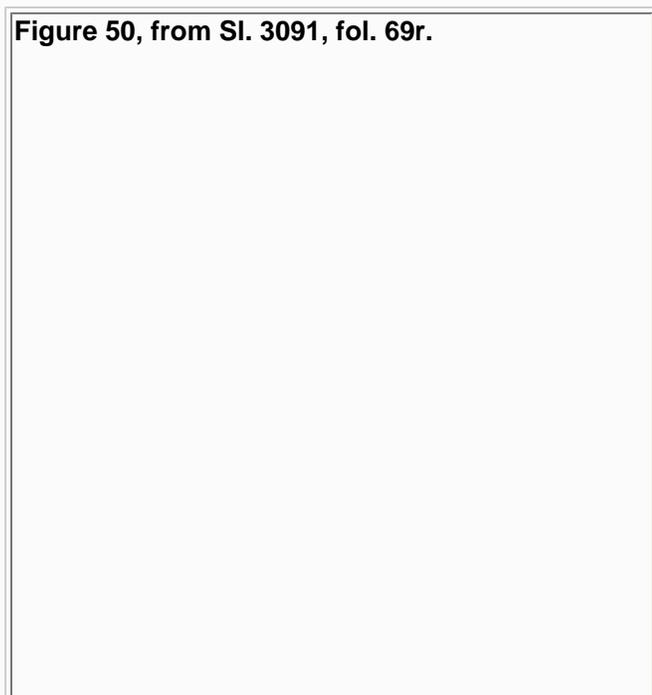


Editor's Note.-- The Pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the Name IHVA. On the right hand are the Names IHV, IHVH, AL, and IHH. On the left hand are the Names of the Angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the Names on either side, is from Psalm cvii. 16:-- 'He hath broken the Gates of brass, and smitten the bars of iron in sunder.' -SLM

This is the seventeenth pentacle in Aub. 24. -JHP

Figure 50.-- The Second Pentacle of the Moon.-- This serveth against all perils and dangers by water, and if it should chance that the Spirits of the Moon should excite and cause great rain and exceeding tempests about the Circle, in order to astonish and terrify thee; on showing unto them this Pentacle, it will all speedily cease.

Figure 50, from Sl. 3091, fol. 69r.



Editor's Note.-- A hand pointing to the Name EI, and to that of the Angel Abariel. The versicle is from Psalm lvi. 11:-- 'In Elohim have I put my trust, I will not fear, what can man do unto me?' -SLM



This is the eighteenth pentacle in Aub. 24. -JHP

Figure 51.-- The Third Pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water.

Figure 51, from SI. 3091, fol. 69v.

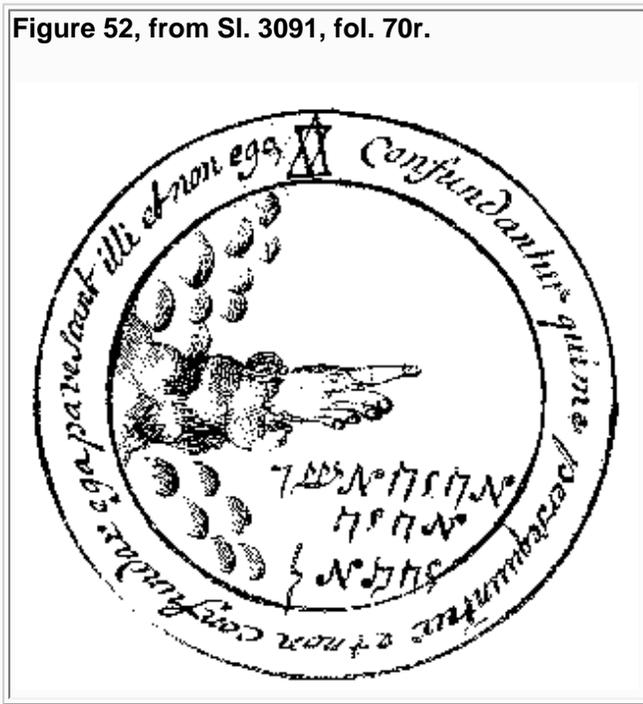


Editor's Note.-- The Names Aub and Vevaphel. The versicle is from Psalm xl. 13:-- 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.' -SLM

This is the nineteenth pentacle in Aub. 24. -JHP

Figure 52.-- The Fourth Pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its Angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Figure 52, from Sl. 3091, fol. 70r.



Editor's Note.-- The Divine Name Eheieh Asher Eheieh, and the Names of the Angels Yahel and Sophiel. The versicle is:-- 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.' -SLM

This is the twentieth pentacle in Aub. 24. -JHP

Figure 53.-- The Fifth Pentacle of the Moon.-- It serveth to have answers in sleep. Its Angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all Phantoms of the night, and to summon the souls of the departed from Hades.

Figure 53, from Sl. 3091, fol. 70v.

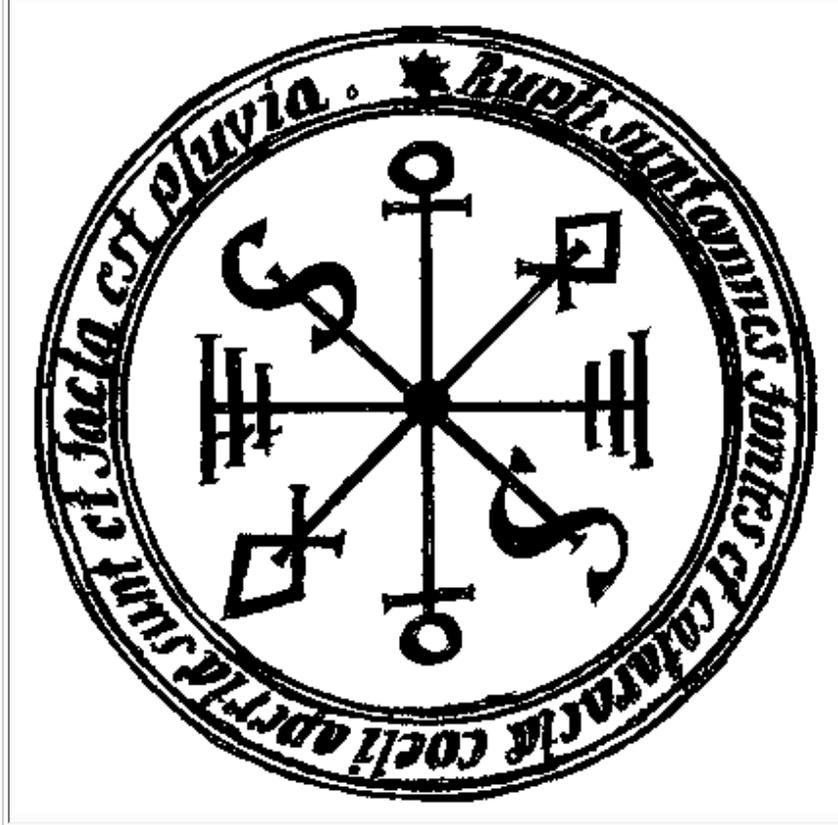


Editor's Note.-- The Divine Names IHVH and Elohim, a mystical character of the Moon, and the Names of the Angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:-- 'Let God arise, and let His enemies be scattered; let them also who hate Him flee before Him.' -SLM

This is the twenty-first pentacle in Aub. 24, but the second in Sl. 1307. The verse reads, "Exurgat (*exurgat) Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius." -JHP

Figure 54.-- The Sixth and Last Pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain. It should be engraved, drawn. or written in the day and hour of the Moon.

Figure 54, from Kings 288.



Editor's Note.-- The Pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:-- 'All the fountains of the great deep were broken up ... and the rain was upon the earth.' -SLM

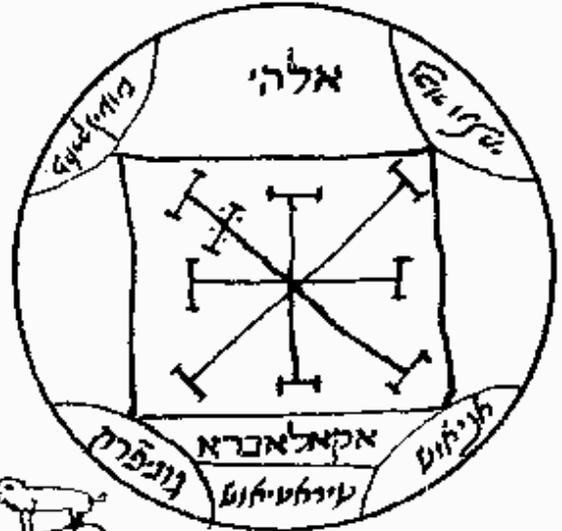
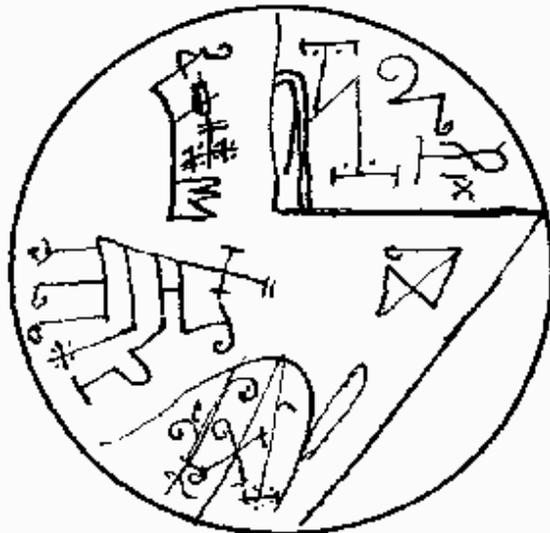
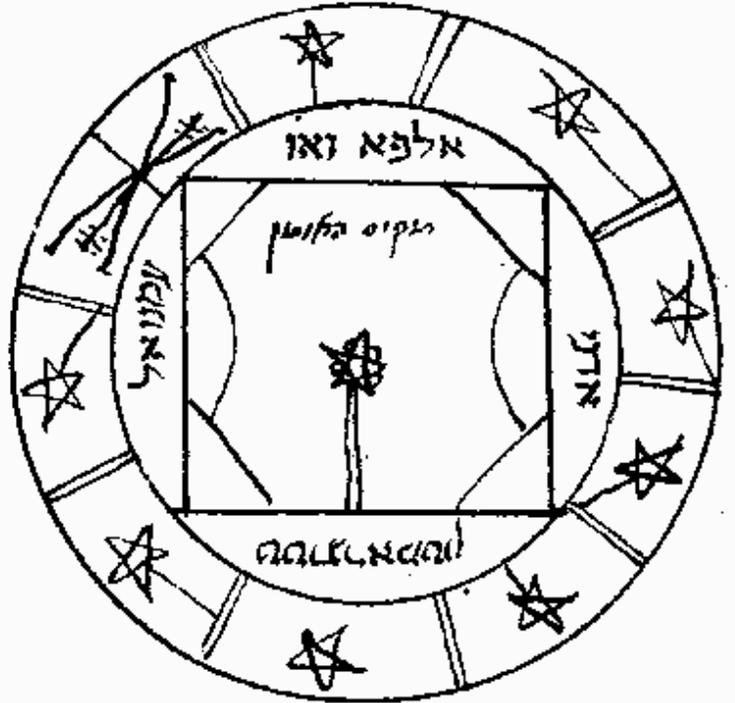
This is the 27th pentacle in Aub. 24, and the ninth pentacle in Sl. 1307. The verse reads, "die [mensis] rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt." Aub. 24 adds "super Terram." -JHP

[This is the end of the Holy Pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the Occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the Pentacles has been a work of immense difficulty, and has extended over several years.]

[Pentacles from the Hebrew Key of Solomon (Mafteah Shelomoh, Or. 14759, fol, 35a)]

או היה הענין שיהיה להי' פליטה באופן

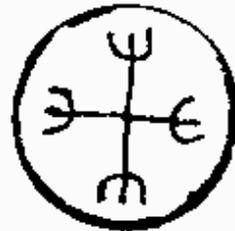
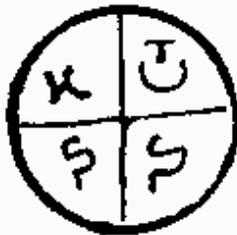
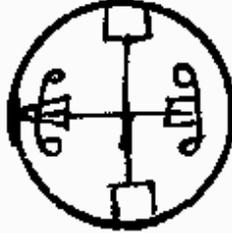
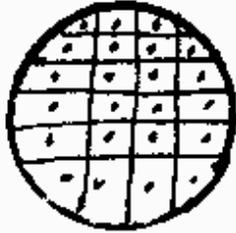
הענין שיהיה כפי האופן

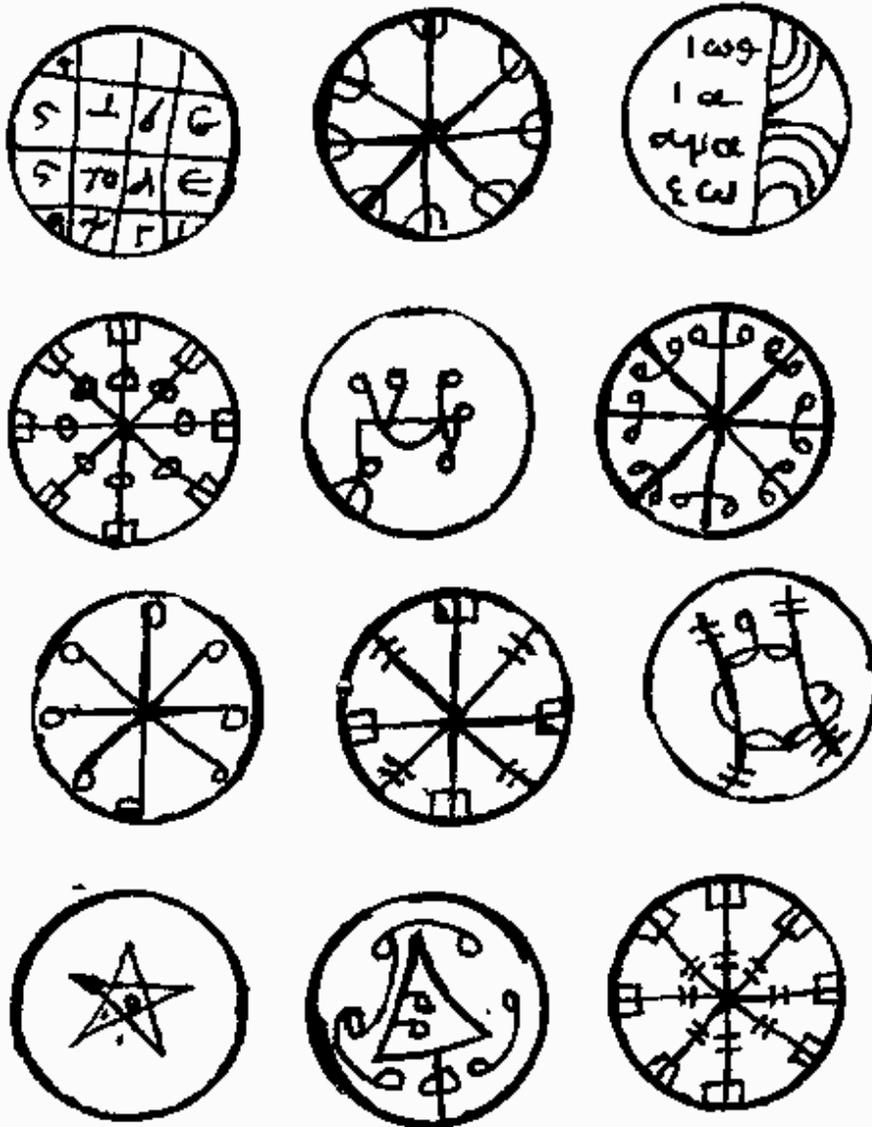


בסוף



[Pentacles from the Greek Key of Solomon (Harl. 5596)]





[Twilit Grotto -- Esoteric Archives](#)

[Contents](#)

[Prev](#)

Key of Solomon

[Next](#)

[timeline](#)

[Twilit Grotto -- Esoteric Archives](#)

[Contents](#)

[Prev](#)

Key of Solomon

[Next](#)

[timeline](#)

THE KEY OF SOLOMON

BOOK II

edited by **S. Liddell MacGregor Mathers**

This digital edition by Joseph H. Peterson, Copyright © 1999, 2004. All rights reserved.

If you value this and other texts on this website, please do not copy except for private use ("fair use").

For this edition I have added a considerable number of footnotes, denoted by "-JHP." To avoid confusion I have added "-SLM" in some places to denote Mathers' original footnotes. I have omitted Mathers' drawings from this e-text, since they are available in [a low cost paperback edition from Weiser](#). I have however, supplied some examples from various manuscripts which were not taken from Mathers' edition. -JHP

PREFATORY NOTE¹

This Work of Solomon is divided into two books. In the First thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits themselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of Secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the Magical Arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any Art or Operation of this kind will not be able to attain its end, unless the Master of the Art or Exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the Arts. And I most humbly entreat the possessor of this, by the Ineffable Name of God in four Letters, YOD, HE, VAU, HE, and by the Name ADONAI, and by all the other Most High and Holy Names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

NOTES:

1. This Prefatory Note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS.

BOOK II

CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY, WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

The Days and Hours have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the Arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring Spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third² of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the Arts and Operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the Spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the Spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such Art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication. But if the Operations be regarding Invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour. If they be Operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for Operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

At all times of practicing and putting into execution Magical Arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the Opposition, and the Moon should be in a fiery Sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these Experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in light.

In order to put in execution those of Invisibility after everything is properly prepared, the Moon should be in the Sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

2. In 10862 Add. MSS. it says 'the second.'

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

So exact a preparation of days and hours is not necessary for those who are adepts in the Art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this Art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the Art. And the Wise should only observe the precepts of the Art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any Spirits in any art or experiment, they will not come when the Air is troubled or agitated by winds, seeing that Spirits have neither flesh nor bones, and are created of different substances.

Some are created from Water.

Others from Wind, unto which they are like.

Some from Earth.

Some from Clouds.

Others from Solar Vapors.

Others from the keenness and strength of Fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the Spirits which are created of Water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the Spirits which are created of Clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the Invocator, and with an exceeding great noise.

Others³ which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty⁴ appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the Spirits created from Air, they will come with a kind of gentle breeze.

When the Spirits which are created from the Vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his book of ornament, or of beauty. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The Spirits⁵ which are created of Fire reside in the east, those created of Wind in the south.

3. This paragraph is only found in 10862 Add. MSS.

4. The Name of the Sixth Qabalistical Sephira or Emanation, from the Deity, which is called Tiphereth, or Beauty.

5. I have usually found it said exactly *vice-versâ*.

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the north.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this Chapter dependeth this whole Key of Arts, Experiments, and Operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this Chapter.

BOOK II

CHAPTER II

IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF.

He who wisheth to apply himself unto so great and so difficult a Science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the Art or Operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this Experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the Magical Art and its Experiments can be put in practice. All these things being thus arranged and disposed, let the Master of the Art go into a proper and fitting place; or into his Cabinet or Secret Chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:--

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of

vile and of abject earth; deign to bless and to sanctify this Water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O Most Powerful and Ineffable God, Who madest Thy people pass dryshod through the Red Sea when they came up out of the Land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this Water, that so no uncleanness may appear upon me in Thy Presence.

After this thou shalt entirely immerse thyself in the Water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the Chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:--

THE PRAYER.

HERACHIO, ASAC, ASACRO, BEDRIMULAE, TILATH, ARABONAS, IERAHLEM,
IDEODOC, ARCHARZEL, ZOPHIEL, BLAUTEL, BARACATA, EDONIEL, ELOHIM, EMAGRO,
ABRAGATEH, SAMOEL, GEBURAHHEL, CADATO, ERA, ELOHI, ACHSAH, EBMISHA,
IMACHEDEL, DANIEL, DAMA, ELAMOS, IZACHEL, BAEL, SEGON, GEMON, DEMAS.

O Lord God, Who art seated upon the Heavens, and Who regardest the Abysses beneath, grant unto me Thy Grace I beseech Thee, so that what I conceive in my mind I may accomplish in my work, through Thee, O God, the Sovereign Ruler of all, Who livest and reignest unto the Ages of the Ages.
Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the Operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the Master of the Art will be enabled to complete his work so as to arrive at the desired result.

BOOK II

CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART OUGHT TO REGULATE AND GOVERN THEMSELVES.

When the Master of the Art wisheth to put in practice any Operation or Experiment, especially one of importance, he should first consider of what Companions he should avail himself. This is the reason why in every Operation whose Experience

should be carried out in the Circle, it is well to have three Companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have Companions, these Companions should be obligated and bound by oath to do all that the Master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the Spirits will cause and procure for them, and for this cause sometimes they shall even die.

The Disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the Master shall take exorcised Water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:--

Be ye regenerate, cleansed, and purified, in the Name of the Ineffable, Great, and Eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the Disciples robe themselves as the Master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the Master of the Art wisheth to have a dog for his Companion, he must bathe him thoroughly with the exorcised water in the same manner as the Disciples, and let him perfume him with the odours and incense of Art, and let him repeat the following Conjunction over him:--

I conjure thee, O thou Creature, being a Dog, by Him Who hath created thee, I bathe and I perfume thee in the Name of the Most High, Most Powerful, and Eternal God, so that thou mayest be my true Companion in this operation, and that thou mayest be also my faithful friend in whatsoever Operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:--

I conjure thee, O thou Creature, being a young girl (or boy), by the Most High God, the Father of all Creatures, by the Father ADONAI ELOHIM, and by the Father ELION, that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

Let him purify, cleanse, and wash this young child anew, with the Water of Art, saying:--

Be thou regenerate, cleansed, and purified, so that the Spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the Companions shall be thus ordained and disposed, the Master shalt be able to operate in surety together with them,

every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the Master and the Companions should have the Pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the Master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the Master should take heed that His Disciples are perfectly instructed in those things which they have to perform.

These Companions or Disciples should be three in number, without including the Master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their Master; for thus only shall all things come to a successful issue.

BOOK II

CHAPTER IV

CONCERNING THE FASTING, CARE, AND THINGS TO BE OBSERVED.

WHEN the Master of the Art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the Experiment, it is absolutely necessary to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the Operation. The Disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.

But before the commencement of the work, it is absolutely necessary that the Master with his Disciples repeat the following Conjunction once in the morning, and twice in the evening:--

THE CONJURATION.

O Lord God Almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful Father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat Thee, O Father of all Creatures, Thou Who art full of mercy and of compassion, by Thy great goodness, that Thou deign to grant unto me power to see and know these Spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through Thee Who art Conqueror, and Who art Blessed unto the Ages of the Ages. Amen.

O Lord God the Father Eternal, Who art seated upon the Kerubim and the Seraphim, Who lookest upon Earth and upon Sea; unto Thee do I raise my hands and implore thine aid alone, Thou Who alone art the accomplishment of good works, Thou Who givest rest unto those who labour, Who humblest the proud, Who art the Author of Life and the Destroyer of Death; Thou art our rest, Thou art the Protector of those who invoke Thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O Thou Who livest, reignest, and abidest unto the Eternal Ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:--

Purify me, O Lord, with hyssop, and I shall be pure;
wash me and I shall be whiter than snow.⁶

6. [Ps50:9](#): "asparges me hysopo et mundabor lavabis me et super nivem dealabor." This appears in the Ordinary of the Tridentine Mass, as well as virtually all grimoires including [Heptameron](#). -JHP

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy Companions, and all things being prepared, thou shalt make the Circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the Spirits by the Exorcisms; thou shalt also repeat anew the foregoing Confession as hath been already said in the First Book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

Mark well, that up to this point, the Disciples should do the same things as the Master.

Let the Master now give his commands unto his Disciples, and pursue the course of the Experiment, and work with all diligence to bring it unto perfection.

BOOK II

CHAPTER V

CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

The Bath is necessary for all Magical and Necromantic Arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream, or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet, and while disrobing

thyself of thy raiment thou shalt repeat the following Psalms:-- Psalms xiv. or liii.; xxvii.; liv. ; lxxxi. ; cv.

And when the Master shall be entirely disrobed let him enter into the water or into the Bath, and let him say:--

THE EXORCISM OF THE WATER.

I exorcise thee, O Creature of Water, by Him Who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the Enemy, and that thou cast out from thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the Ages of the Ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the Bath, saying:--

MERTALIA, MUSALIA, DOPHALIA, ONEMALIA, ZITANSEIA, GOLDAPHAIRA,
DEDULSAIRA GHEVIALAIRA, GHEMINAIRA, GEGROPHEIRA, CEDAHI, GILTHAR,
GODIEB, EZOIL, MUSIL, GRASSIL, TAMEN, PUERI, GODU, HUZNOTH, ASTACHOTH,
TZABAOTH, ADONAI, AGLA, ON, EL, TETRAGRAMMATON, SHEMA, ARESION,
ANAPHAXETON, SEGILATON, PRIMEUMATON.

All the which Names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the Bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:--

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms:-- Psalms cii.; li.; iv.; xxx.; cxix., *Mem.*, v. 97.; cxiv.; cxxvi., cxxxix. After which thou shalt recite the following prayer:--

PRAYER.

EL Strong and Wonderful, I bless Thee, I adore Thee, I glorify Thee, I invoke Thee, I render Thee thanks from this Bath, so that this Water may be able to cast from me all impurity and concupiscence of heart, through Thee, O Holy ADONAI; and may I accomplish all things through Thee Who livest and reignest unto the Ages of the Ages. Amen.

After this take the Salt and bless it in this manner:--

THE BENEDICTION OF THE SALT.

The Blessing of the Father Almighty be upon this Creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the Salt, Psalm ciii.

Then taking the grains of the exorcised Salt thou shalt cast them into the aforesaid Bath; and thou shalt again disrobe thyself, pronouncing the following words:--

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUOBOII, PALTELLON, DECAION,
YAMENTON, YARON, TATONON, VAPHORON, GARDON, EXISTON, ZAGVERON,
MOMERTON, ZARMESITON, TILEION, TIXMION.

After this thou shalt enter a second time into the Bath and recite Psalms civ. and lxxxi.

Then thou shalt quit the Bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper Chapter, and thus clothed thou shalt go to finish thy work.

The Disciples should wash themselves in like manner, and with like solemnities.

BOOK II

CHAPTER VI

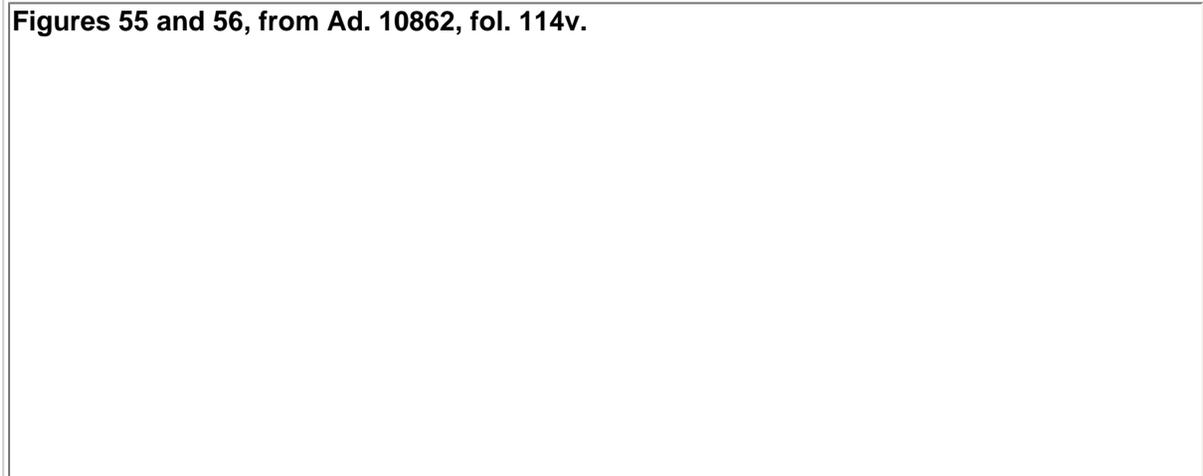
OF THE GARMENTS AND SHOES OF THE ART

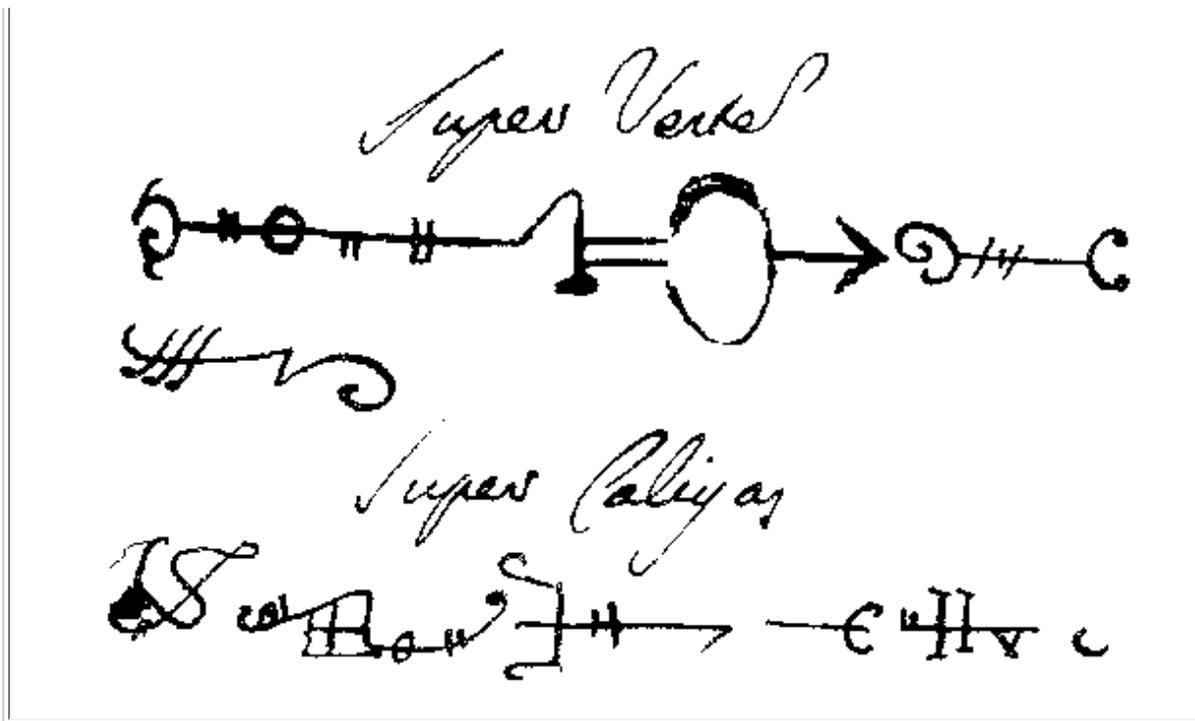
The exterior habiliments which the Master of the Art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of Silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of Art in red silk.

The shoes should also be White, upon the which the characters in *Figure 56* should be traced in the same way.

Figures 55 and 56, from Ad. 10862, fol. 114v.





The shoes or boots should be made of white leather, on the which should be marked the Signs and Characters of Art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the Operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

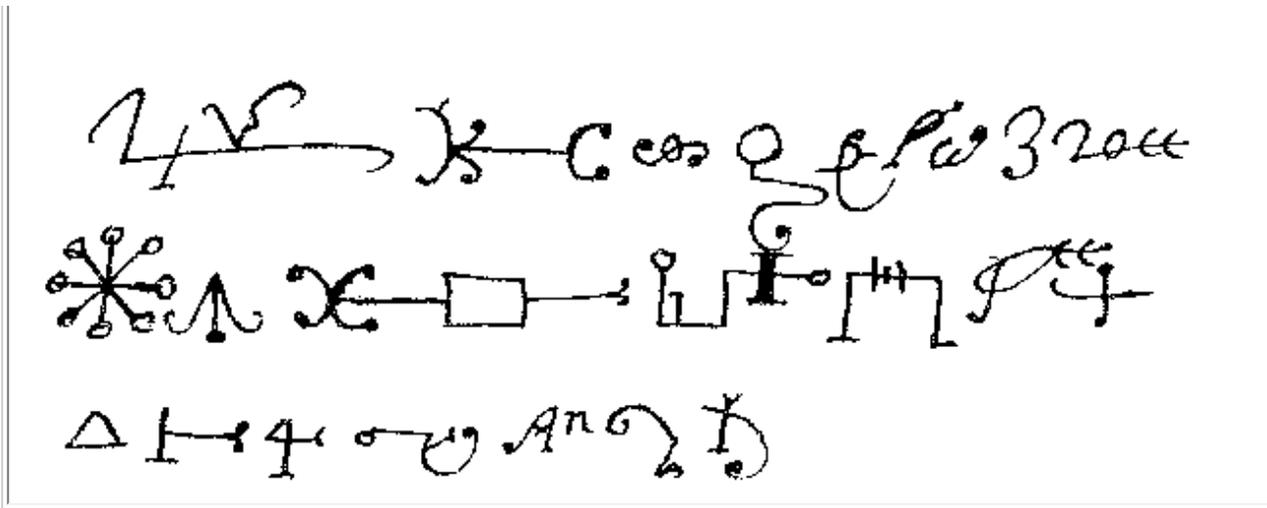
Besides this, the Master of the Art should have a Crown made of virgin paper, upon the which should be written these four Names:-- YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (See Figure 57.)⁷ These names should be written with the ink and pen of the Art, whereof we shall speak in the proper Chapter. The Disciples should also each have a Crown of virgin paper whereon these Divine symbols should be marked in scarlet. (See Figure 58.)

7. Ad. 10862 reads, "inscribe these four names: Adonay, Jeova, Il, Gabor." -JHP

Figure 57.

יהוה אדני אל אלהים

Figure 58, from Ad. 10862, fol. 115r.



Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:-- Psalms xv.; cxxxi.; cxxxvii.; cxvii.; lxvii.; lxviii.; and cxxvii.

After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art.

But when the Master and His Disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:--

AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR; through the merits of these holy Angels will I robe and indue myself with the Vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O Most Holy ADONAI, Whose Kingdom and Empire endureth for ever. Amen.

Take notice that if the linen garments were vestments of the Levites or of the Priests, and had been used for holy things, that they would be all the better.

BOOK II

CHAPTER VII

OF PLACES WHEREIN WE MAY CONVENIENTLY EXECUTE THE EXPERIMENTS AND OPERATIONS OF THE ART

The places best fitted for exercising and accomplishing Magical Arts and Operations are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet,

during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the Spirits.

These Arts or Operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the Operations of Necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane.

But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms ii. ; lxvii. ; and liv.

After this thou shalt perfume it with the odours and suffumigations of the Art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest iii this place make all the necessary preparations for an operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following Prayer in a low and distinct voice:--

THE PRAYER.

ZAZAI, ZAMAI, PUIDAMON Most Powerful, SEDON Most Strong, EL, YOD HE VAU HE, IAH, AGLA, assist me an unworthy sinner who have had the boldness to pronounce these Holy Names which no man should name and invoke save in very great danger. Therefore have I recourse unto these Most Holy Names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in Thy protection alone, especially on this journey.

Let the Master as he goeth sprinkle the path with the water and hyssop of the Art, while each of his Disciples shall repeat in a low voice the Prayer which we have enjoined for the days of fasting and preparation.

Furthermore, let the Master appoint his Disciples to carry the things necessary for the Art.

The first shall bear the Censer, the Fire, and the Incense.

The Second; the Book, the Paper, the Pens, the Ink, and the various Perfumes.

The Third; the Knife, and the Sickle.

The Master; the Staff, and the Wand.

But if there be more Disciples present, the Master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the Master shall take the Knife or other convenient consecrated Magical implement of Steel, wherewith to form the Circle of Art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his Disciples, he

shall work thus:--

First let him have a Trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the Art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOTH (*see Figure 59*); and on the other side these characters (*see Figure 60*).

Figure 59.

אלהים גבור אלהים צבאות

Figure 60, from Ad. 10862, fol 120r.



Having entered into the Circle to perform the Experiment, he should sound his Trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:--

Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the Voice of God the Mighty One, and the Names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

This being done let the Master complete his work, renew the Circle, and make the incensements and fumigations.

BOOK II

CHAPTER VIII

OF THE KNIFE, SWORD, SICKLE, PONIARD, DAGGER, LANCE, WAND, STAFF, AND OTHER INSTRUMENTS OF MAGICAL ART

In order to properly carry out the greatest and most important Operations of the Art, various Instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt (*see Figure 61*) should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimperl, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the Characters shown. Afterwards perfume it with the perfumes of the Art.

Figure 61, from Ad. 10862, fol 121r.

Figure 61, from Aub. 24, fol 17r.

With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On, as shown in *Figure 61*. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

But as for the Knife with the black hilt (*see Figure 62*) for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the Characters and Names shown in *Figure 62* being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

Figure 62, from Ad. 10862, fol. 122r.

Figure 62, from Aub. 24, fol. 17r.

The Scimitar (*Figure 63*), and [*or] the Sickle (*Figure 64*), are [*is] made in the same way, as also the Dagger (*Figure 65*), the Poniard (*Figure 66*), and the short Lance (*Figure 67*), in the day and hour of Mercury, and they should be dipped in the blood of a magpie and the juice of the herb Mercury. Thou must make for them handles of white boxwood cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon. Thou shalt perfume them according to the rules of Art; and wrap them in silk cloth like the others.

* The correct reading should be "penknife". The Latin and Italian manuscripts attest this as *artavus*, and French manuscripts as *artave*. This is described by Du Cange as a small knife used for sharpening the pens of scribes (penknife). ("Cultellus acuendis calamis scriptorii," Gall. *Glossarium Mediae et Infimae Latinitatis*, Band I, Graz-Austria, 1954, p. 410.) Kings 288 reads "L'Artave ou Faucille se fait de la même façon, comme aussi le Stilet, le Poignard, et la petite Lance" i.e. "The artave or sickle is made in the same way, as is also the stilet, the dagger, and the small lance", not "scimitar AND sickle ARE made" etc. of Mathers. The Latin manuscript Ad. 10862 shows the "arctavus" as looking somewhat like a scimitar, and does not show a separate sickle. The Italian Zecorbeni manuscript (Ad. 10862, fol. 164v) has a drawing that looks more like a sickle, labelled "Artauo." So too does the Italian manuscript in the Bodleian (Mich. 276). Sl. 1307 (fol. 20v) has a similar sickle-like drawing labelled "Arctauo." Sl. 3847 (not used by Mathers) shows a scimitar-looking implement labelled "artanus" or "arthany." It is apparent that there is only one implement intended here, not two separate implements. Gardner evidently adopted the reading "athame" from modern French manuscripts which read "arthane" or "arthame," probably via Grillot de Givry's *Witchcraft, Magic and Alchemy* (1931) -JHP

Ritual implements, from Ad. 10862, fol. 124v: (From top to bottom:) sword (ensis), white knife (gladius albus), black knife (gladius niger), penknife (arctavus), pen (stylus), small lance or spear (lanceola), staff (bacillus), wand (virga).

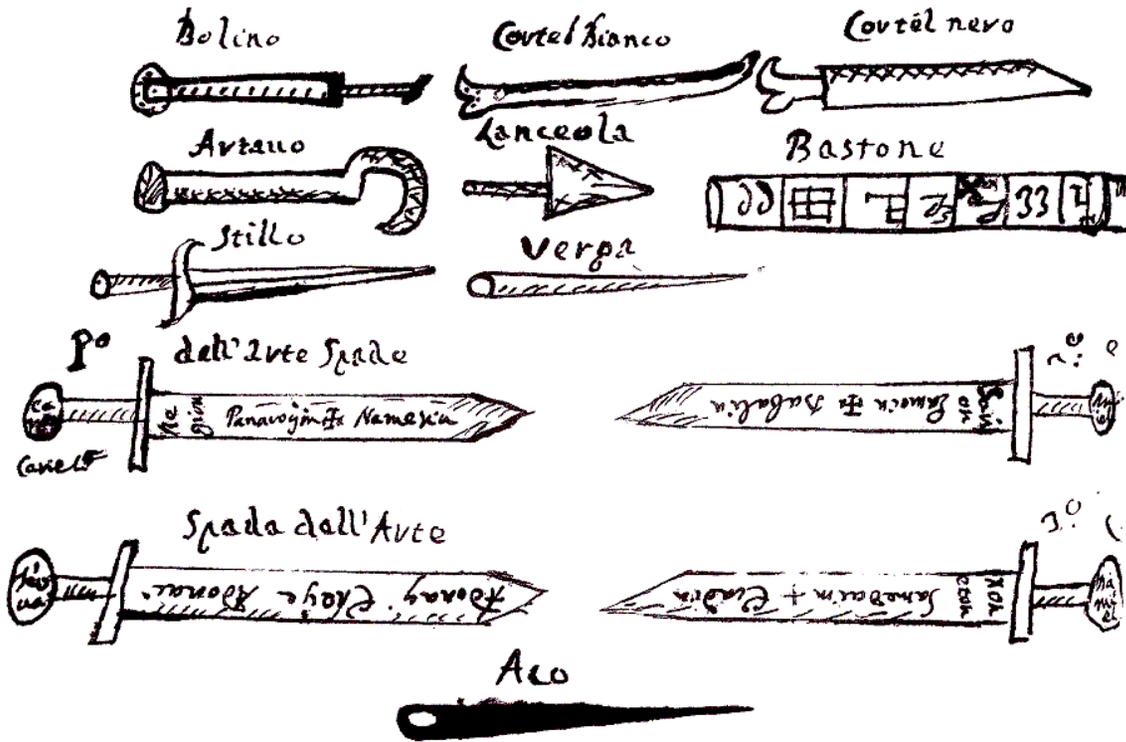
Forma arborum et



Gladivus albus .



Ritual implements, from Zecorbeni manuscript Ad. 10862, fol. 164v: (From top left to bottom right:) bolino (bolino), white knife (cortel bianco), black knife (cortel nero), sickle (artauo), small lance or spear (lanceola), staff (bastone), pen (stillo), wand (verga), swords of the art (Spada dell' Arte), needle (aco).



The Staff (*see Figure 68*) should be of elderwood, or cane, or rosewood; and the Wand (*Figure 69*) of hazel or nut tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.

1. I believe these characters are nothing more than corrupted versions of the Hebrew characters "AGLA + VN + IHVH" found in [Trithemius. Scot's magical texts](#) have "Tetragrammaton + Adonay + Agla + Craton" on the wand. The staff and wand are conspicuously absent from the list of instruments in the [Hebrew Key of Solomon](#) as well as [Ad. 36674](#). -JHP

Figure 68, from Ad. 10862, fol. 122v.

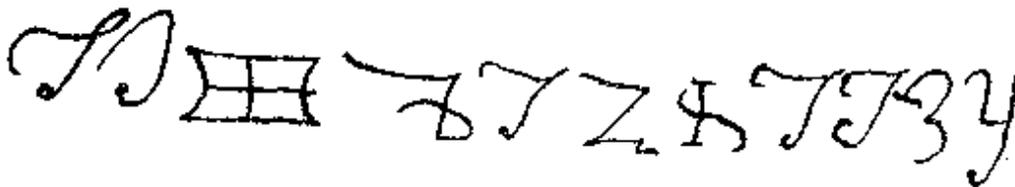


Figure 68, from Aub. 24, fol. 17v.

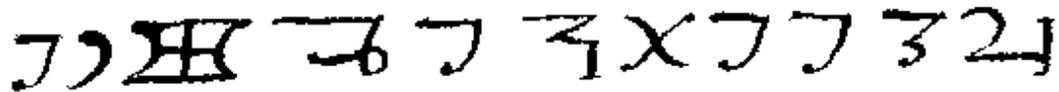
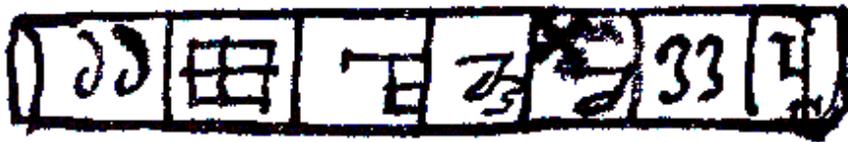


Figure 68, from Bodleian Library MS. Michael 276.



Figure 68, from Ad. 10862, fol. 164v (from Zecorbeni manuscript).

Bastone



Figures 68 and 69, the staff and wand, from Sloane MS. 1307, fol. 21r.

Bastone

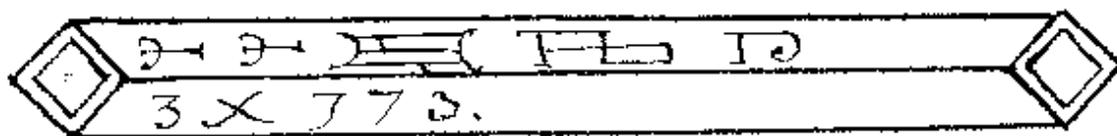


Verga.

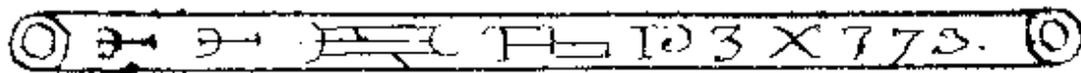


Figures 68 and 69, the staff and wand, from Lans. MS. 1202, pg. 76.

Baton.



Baguette.



Sacred names on the wand according to [Trithemius \(via Francis Barrett, *The Magus*](#).

אגלא + ון + יהוה

This being done, thou shalt say:--

ADONAI, Most Holy, deign to bless and to consecrate this Wand, and this Staff, that they may obtain the necessary virtue, through Thee, O Most Holy ADONAI, whose kingdom endureth unto the Ages of the Ages. Amen.

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords are also frequently necessary for use in Magical Arts. Thou shalt therefore take a new Sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these Divine Names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI; and on the other side ELOHIM GIBOR (*see Figure 70*); sprinkle and cense it and repeat over it the following conjuration:--

THE CONJURATION OF THE SWORD.

I conjure thee, O Sword, by these Names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all Magical Operations, against all mine Enemies, visible and invisible.

I conjure thee anew by the Holy and Indivisible Name of EL strong and wonderful, by the Name SHADDAI Almighty; and by these Names QADOSCH, QADOSCH, QADOSCH, ADONAI

ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, Messiaich Immortal; by these Names then, and by the other Names, I conjure thee, O Sword, that thou servest me for a Protection in all adversities. Amen.

Figure 70. Hebrew characters for the sword.

יהוה : אדני : אהיה : ייא
אלהים : גבור :

Figure 70. Hebrew characters for the sword, from Ad. 10862, fol. 123v. Ad. 10862 is one of the few to preserve the Hebrew forms of the characters, albeit in barely recognizable forms.

*nomina divina ויהוה אדני אהיה ייא
hoc est verum nomina dei et scia
ex altera parte dei duo
nomina ד אהיה ויהוה אלהים
Gibor fortis: ut manebis tal. ut*

This being finished thou shalt wrap it also in silk like all the other Instruments, being duly purified and consecrated by the Ceremonies requisite for the perfection of all Magical Arts and Operations.

Three⁶ other Swords should be made for the use of the Disciples.

6. The description of these three Swords for the disciples is only given in 1307 Sloane MSS. -SLM They actually are also shown in the Zecorbeni manuscript (Ad. 10862, fol. 164v.) - JHP

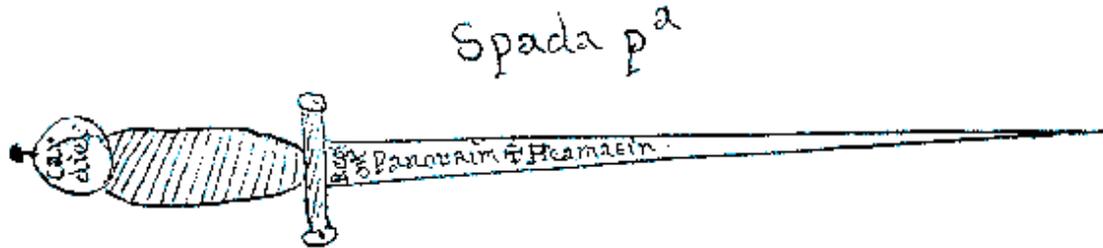
The first one should have on the pommel the Name CARDIEL or GABRIEL (*see Figure 71*); on the Lamens of the Guard, REGION (*Figure 72*); on the Blade, PANORAIM HEAMESIN⁷ (*Figure 73*).

Figure 71. גבריאל or כרדיאל

Figure 72. רגיון

Figure 73. פנוראים + היאמשיין

Figures 71-73. The first sword, from Sl. 1307, fol 21r.



7. The drawing in Sl. 1307 actually reads "Heamasin." Mathers gives the lettering in Hebrew characters, which does not have a precedent in the manuscripts. See also the drawing above of the four swords in the Zecorboni manuscript. They are labelled "P^o, 2^o, 3^o" (primo=first, secondo=second, terzo=third). The drawing in Zec. reads "Cariel, Region, Panaroyim, Namesia" (or perhaps Namesin?), while the text (164v) reads "Cardiel, Regyon, Panoraym + Heamesin". - JHP

The Second should have on the pommel the Name AURIEL (*Figure 74*); on the Lamens of the Guard, SARION (*Figure 75*); on the Blade, GAMORIN⁸ DEBALIN (*Figure 76*).

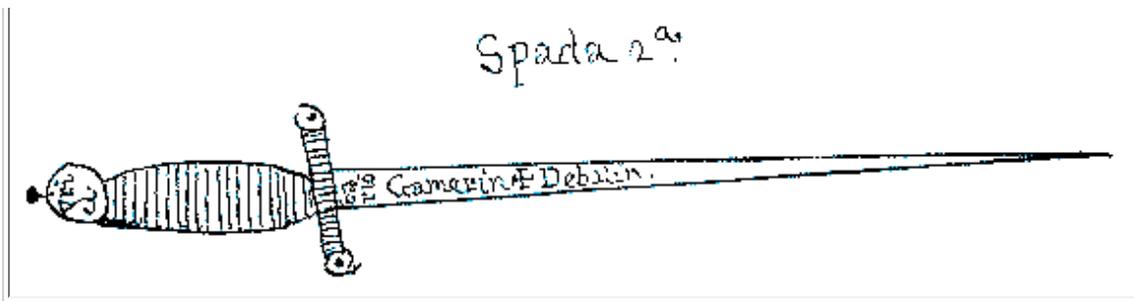
Figure 74. אוריאל

Figure 75. סריון

Figure 76. גמורין + דבלין

Figures 74-76. The second sword, from Sl. 1307, fol. 21r.

8. The drawing in Sl. 1307 actually reads "Vriel, Sariō, Gamin + Debalin." Zec. text reads "Uriel, Saryon, Lamena + Labalia" while the drawing reads "Uriel, Sarion, Lamein + Dabalia." -JHP



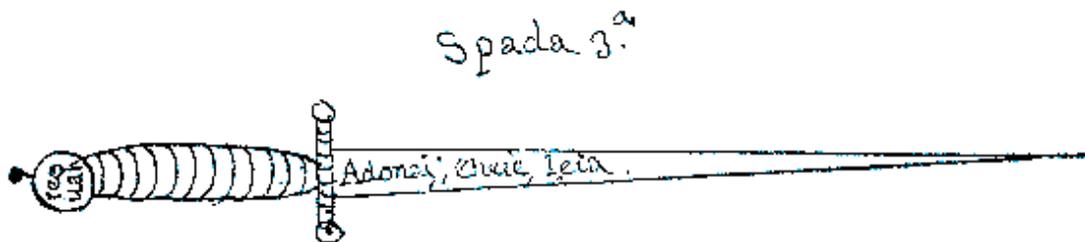
The third should have on the pommel the Name DAMIEL or RAPHAEL (*Figure 77*); on the Lamens of the Guard, YEMETON (*Figure 78*); on the Blade, LAMEDIN ERADIM⁹ (*Figure 79*).

Figure 77. דמיאל or רפאל

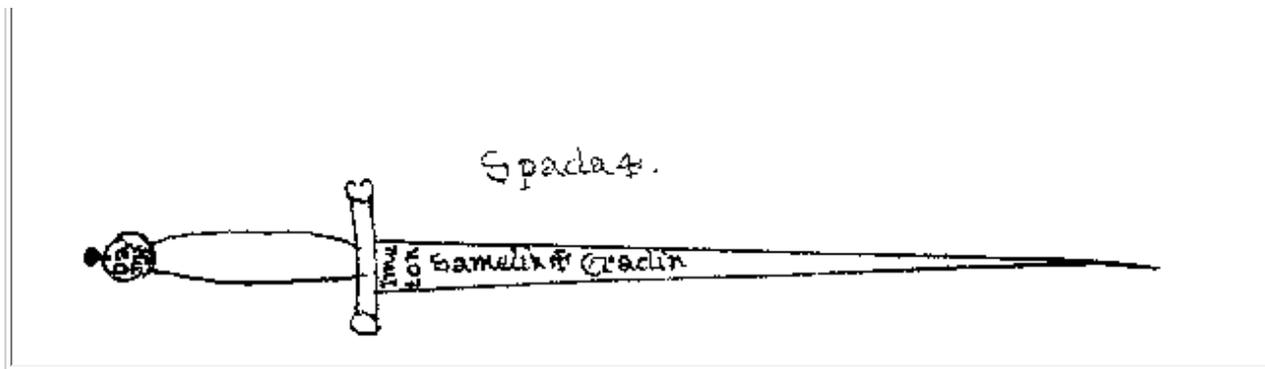
Figure 78. ימטון

Figure 79. למדין + ערדים

Figures 77-79. The third/fourth sword, from SI. 1307, fol 21r/21v.



9. The drawings of the 3rd and 4th swords are apparently mislabelled in SI. 1307 fol. 21r and 21v. Compare with Zecorboni above. That labelled "Spada 3^a" should be the master's sword (compare with figure 70 above.) That labelled "Spada 4." should be the third sword. The latter drawing actually reads "Damiel, Imeton, Samelin + Eradin." The text in Zecorboni fol. 164r reads "Damyel Xemeton, Samedaim + Eradin" while the drawing reads "Damiel, Xometon, Samedaim + Eradin." None of the exemplars is written in Hebrew characters. -JHP

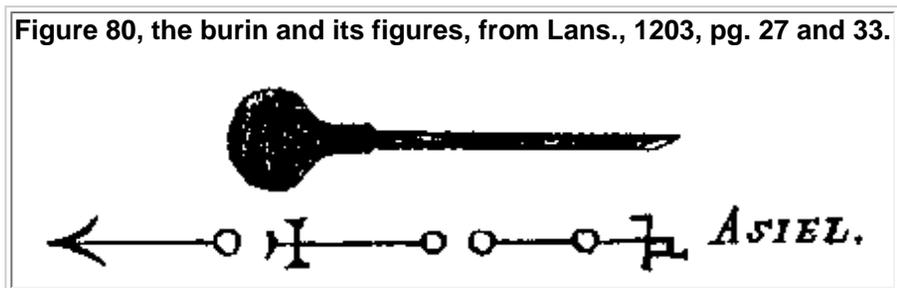


The Burin¹⁰ (*Figure 80*) or Graver is useful for engraving or incising characters. In the day and hour either of Mars or of Venus thou shalt engrave thereon the characters shown, and having sprinkled and censed it thou shalt repeat over it the following Prayer:--

PRAYER.

ASOPHIEL, ASOPHIEL, ASOPHIEL, PENTAGRAMMATON ATHANATOS, EHEIEH ASHER
 EHEIEH, QADOSCH, QADOSCH, QADOSCH; O God Eternal, and my Father, bless this Instrument
 prepared in Thine honour, so that it may only serve for a good use and end, for Thy Glory. Amen.

Having again perfumed, thou shalt put it aside for use. The Needle may be consecrated in the same way.



BOOK II

CHAPTER IX

OF¹¹ THE FORMATION OF THE CIRCLE

10. From here to the end of the Chapter is from 1203 Lansdowne MSS.

11. This Chapter is only given in 10862 Add. MSS.

Add. 10862, fol. 125r. The word Mathers translates as "Sickle or Scimitar" is "arctanus" or "arctavus". This chapter also occurs in Sl. 3847, fol. 50v-51r, and Sloane 2383, fol 125r. -JHP

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the Magus of Art¹² assemble his Disciples, exhort, confirm, and cheer them, lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore let each of the Companions have a Sword besides the Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the Chapter of Fumigations; and let him have the Censers in his hand and kindle it, and then place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same, and let him again warn his Disciples, and take the Trumpet of Art prepared as is said in the Chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

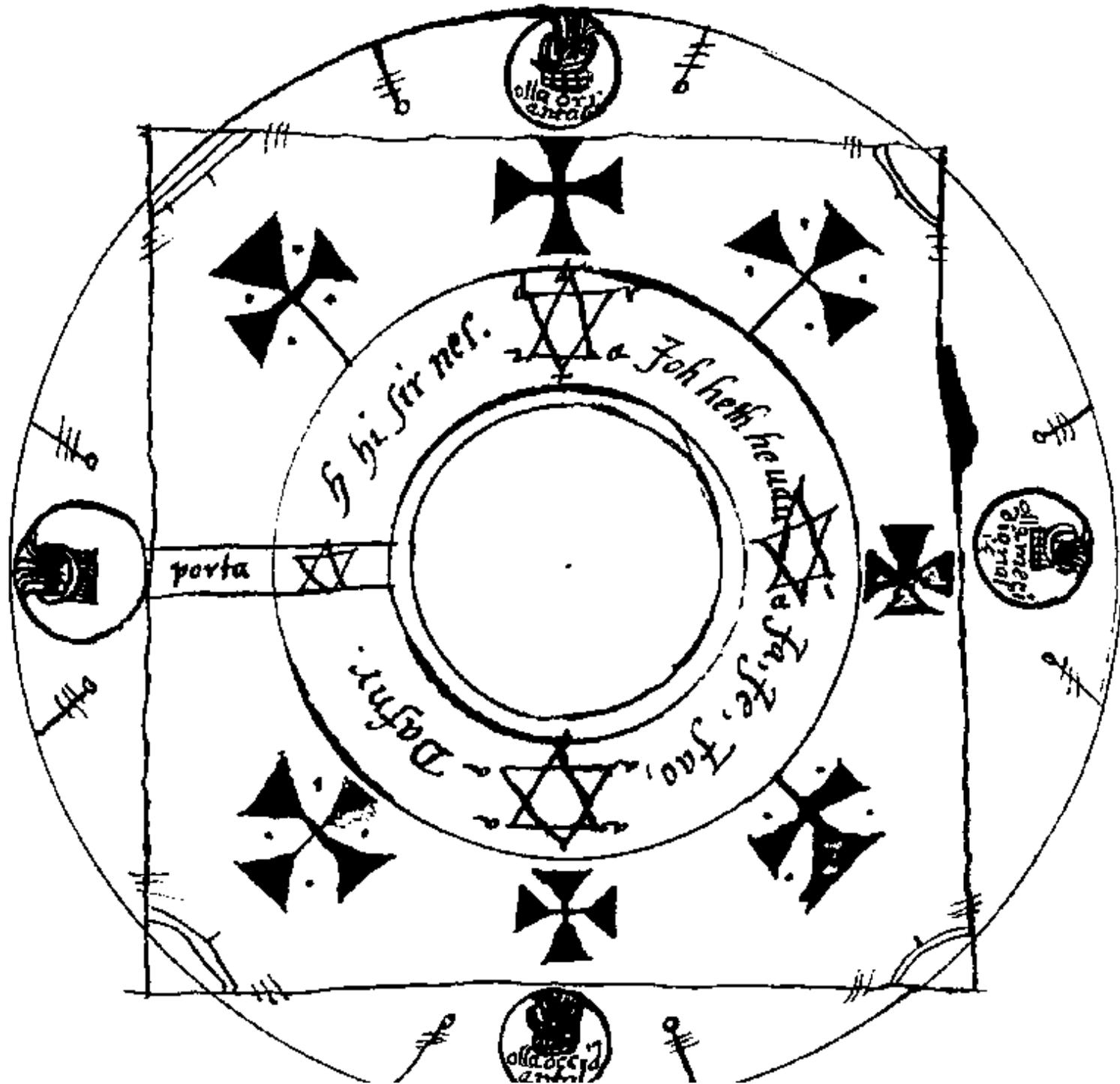
After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need he conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

Here followeth the Form of the Circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall be able to harm him.

12. 'Maghus' in MS. not 'Magister'.

Figure 81. The magic circle from Add. 10862, fol. 128r.

Magic circle from Sloane MS. 3847, fol. 52r.



καὶ σὺ ἐπιτίθει τὰς ἀρωματίζουσαι
 σου. Ἐὖ τὸν ἀρετὴν τὸ

ομοῖ αἴμου ὀνόματός σου δὲ
 εὐχαρίην τὸν δούλοισί σου ὅπως

BOOK II

CHAPTER X

CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

NOTES:

There are many kinds of Incense, Suffumigations, and Perfumes, which are made for and offered unto the Spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices, over which thou shalt say:--

THE EXORCISM OF INCENSE.

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the Good Spirits, and to banish and cause to retire all hostile Phantoms. Through Thee, O Most Holy ADONAI, Who livest and reignest unto the Ages of the Ages. Amen.

I exorcise thee, O Spirit impure and unclean, thou who art a hostile Phantom, in the Name of God, that thou quit this Perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God Almighty. May the Holy Spirit of God grant protection and virtue unto those who use these Perfumes; and may the hostile and evil Spirit and Phantom never be able to enter therein, through the Ineffable Name of God Almighty. Amen.

O Lord, deign to bless and to sanctify this Creature of Perfume so that it may be a remedy unto mankind for the health of body and of soul, through the Invocation of Thy Holy Name. May all Creatures who receive the odour of this incense and of these spices receive health of body and of soul, through Him Who hath formed the Ages. Amen.

After this thou shalt sprinkle the various Spices with the Water of the Art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows,

before putting the Spices thereon:--

THE EXORCISM OF THE FIRE.

I exorcise thee, O Creature of Fire, by Him through Whom all things have been made, so that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, through the Invocation of the Most High Creator of all. Amen.

Bless, O Lord All Powerful, and All Merciful, this Creature of Fire, so that being blessed by Thee, it may be for the honour and glory of Thy Most Holy Name, so that it may work no hindrance or evil unto those who use it. Through Thee, O Eternal and Almighty Lord, and through Thy Most Holy Name. Amen.

This being done, thou shalt put the Spices upon the Fire, and make what perfumes and suffumigations thou requirest.

Over Fumigations of evil odour thou shalt say:--

ADONAI, LAZAI, DALMAI, AIMA, ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.

BOOK II

CHAPTER XI

OF THE WATER, AND OF THE HYSSOP

If it be necessary to sprinkle with water anything required in the Art it should be done with a Sprinkler.

Prepare a Censer in the day and hour of Mercury, with the odoriferous Spices of the Art. After this thou shalt take a vessel of brass, of lead varnished within and without, or of earth, which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:--

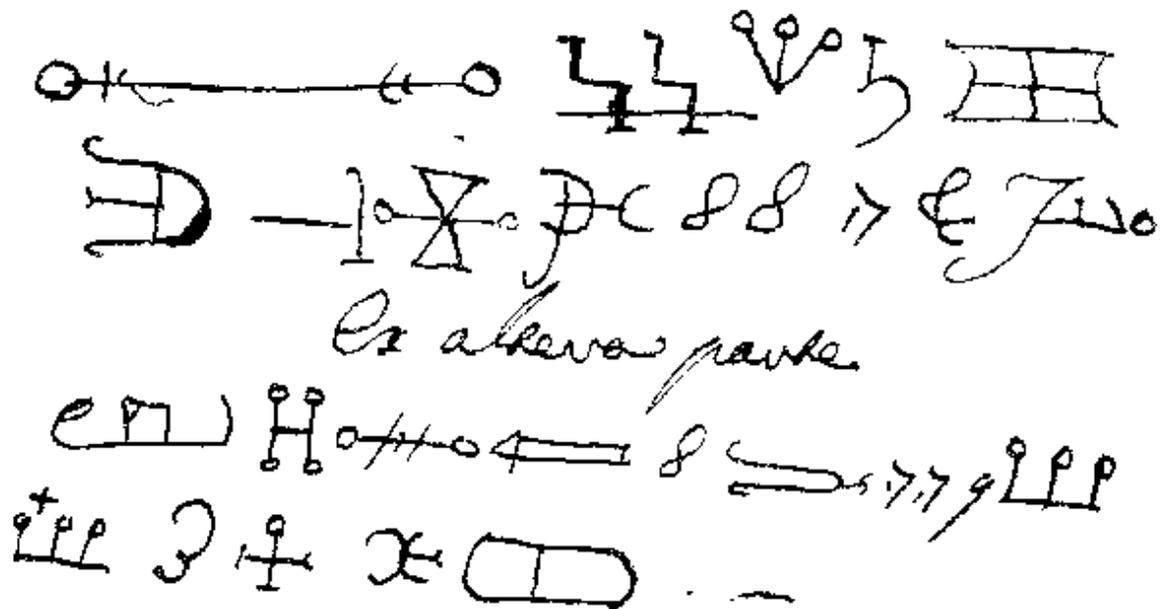
TZABAOTH, MESSIACH, EMANUEL, ELOHIM GIBOR, YOD HE VAU HE; O God, Who art the Truth and the Life, deign to bless and sanctify this Creature of Salt, to serve unto us for help, protection, and assistance in this Art, experiment and operation, and may it be a succor unto us.

After this cast the salt into the vessel wherein is the Water, and say the following Psalms: cii.; liv.; vi.; lxvii.

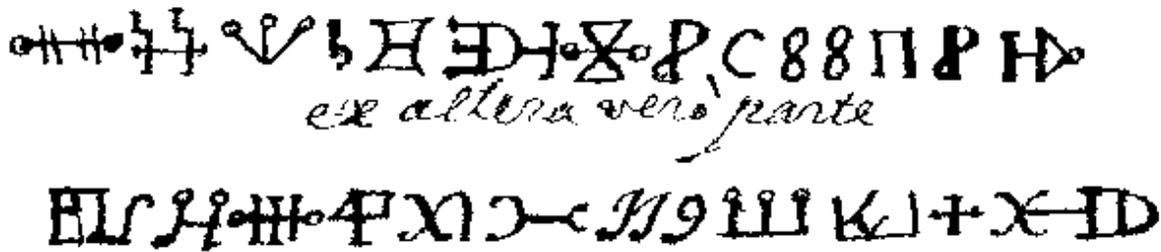
Thou shalt then make unto thyself a Sprinkler of vervain, fennel, lavender, sage, valerian, mint, garden-basil, rosemary, and

hyssop, gathered in the day and hour of Mercury, the moon being in her increase. Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

Figures 82 and 83, from Ad. 10862, fol. 132v.



Figures 82 and 83, from Aub. 24, fol. 4v.



After this thou mayest use the Water, using the Sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this Water, it will chase away all Phantoms, and they shall be unable to hinder or annoy any. With this same Water thou shalt make all the preparations of the Art.

BOOK II

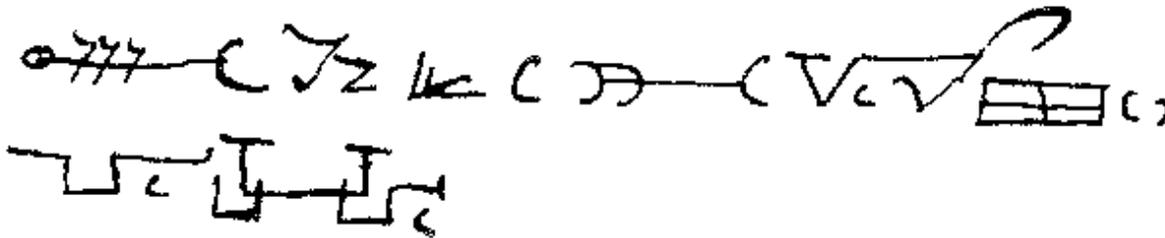
CHAPTER XII

OF THE LIGHT, AND OF THE FIRE.

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the Master of the Art should also employ them in sacred rites, and besides those for reading the Conjurations by, and for the incense, in all operations Lights are necessary in the Circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the Candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the Dagger, or the Burin of Art. (See Figure 84.)

Figure 84, from Ad. 10862, fol. 133v.



After this thou shalt repeat over the Candles, Psalms cli.; ciii.; cvii., and shalt say:--

O Lord God, Who governest all things by Thine Almighty Power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto Thee; grant unto me to fear, adore, love, praise, and give thanks unto Thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that Thy Grace may not leave me, O Lord of my Soul. Amen.

After this thou shalt add:--

I exorcise thee, O Creature of wax, by Him Who alone hath created all things by His Word, and by the

virtue of Him Who is pure truth, that thou cast out from thee every Phantasm, Perversion, and Deceit of the Enemy, and may the Virtue and Power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the Water of the Art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:--

I exorcise thee, O Creature of Fire, in the Name of the Sovereign and Eternal Lord, by His Ineffable Name, which is YOD, HE, VAU, HE; by the Name IAH; and by the Name of Power EL; that thou mayest enlighten the heart of all the Spirits which we shall call unto this Circle, so that they may appear before us without fraud and deceit through Him Who hath created all things.

Then thou shalt take a square Lantern, with panes of Crystal glass, and thou shalt fit therein the Candle lighted, to read by, to form the Circle, or any other purpose for which thou shalt require it.

BOOK II

CHAPTER XIII

CONCERNING¹³ THE PRECEPTS OF THE ART

13. This Chapter is only given in 10862 Add. MSS. -SLM

It also occurs in Sl.3847, fol. 56r-56v. -JHP

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:--

THE EXHORTATION OF THE COMPANIONS.

Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear.

And then let the Magus say:--

I exhort you by these Holy Names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you:--

From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things¹⁴ which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying:-- That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

14. The Pentacles.

BOOK II

CHAPTER XIV

OF THE PEN, INK, AND COLOURS.

All things employed for writing, etc., in this Art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, and in plucking it thou shalt say:--

ADRAI, HAHLII, TAMAI, TILONAS, ATHAMAS, ZIANOR, ADONAI, banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

After this thou shalt sharpen it with the penknife of the Art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an Inkstand made of earth or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the Burin of Art these Names:-- Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth (*see Figure 85*) and in putting the ink therein thou shalt say:--

Figure 85.

יהוה : מטטרון : יה יה יה : קדוש :
אלהים צבאות :

The manuscripts give these sacred names in Roman characters only. -JHP

I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new and clean box wherein to keep them. The principal colours will be Yellow or Gold, Red, Celestial or Azure Blue, Green, and Brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

BOOK II

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.

Take the feather of a Swallow or of a Crow, and before plucking it thou shalt say:--

May Holy MICHAEL the Archangel of God, and MIDAEL and MIRAEL, the Chiefs and Captains of the Celestial Army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the Most High Creator. Amen.

After this thou shalt point and complete the pen with the Knife of the Art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (*see Figure 86*), and thou shalt say over it the following Psalms: cxxxiii.; cxvii.



The manuscripts give this name in Roman characters only. - JHP

BOOK II

CHAPTER XVI

OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

Take a living Bat and exorcise it thus:--

THE EXORCISM OF THE BAT.

CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOII, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI; by these Most Holy Names, and the other Names of Angels which are written in the Book ASSAMAIAN,¹⁵ I conjure thee O Bat (or whatever animal it may be) that thou assist me in this operation, by God the True, God the Holy, the God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.

15. The 'Sepher Ha-Shamaiim,' or 'Book of the Heavens.'

After this, take the Needle or other convenient Instrument of Art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:--

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Note by Editor.-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic; and that it should be avoided as much as possible.

BOOK II

CHAPTER XVII

OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many Magical Operations, and should be properly prepared and consecrated. There are two kinds, one called Virgin, the other Unborn. Virgin parchment is that which is taken from an Animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife, and thou shalt strip from it the leaves, repeating this Conjunction:--

THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the King of Angels, Whose Name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the Holy Names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through Him who liveth unto the Eternal Ages. Amen.

Before cutting the Reed recite Psalm lxxii.

After this, with the Knife of the Art, thou shalt fashion the Reed into the shape of a Knife, and upon it thou shalt write these Names: AGLA, ADONAI, ELOHI (*see Figure 87*), through Whom be the work of this Knife accomplished. Then thou shalt say:--

Figure 87.



אגלא : אדני : אלהי :

The manuscripts give these sacred names in Roman characters only. -JHP

O God, Who drewest Moses, Thy well beloved and Thine elect, from among the Reeds on the marshy banks of the Nile, and from the Waters, he being yet but a child, grant unto me through Thy great mercy and compassion that this Reed may receive Power and Virtue to effect that which I desire through Thy Holy Name and the Names of Thy Holy Angels. Amen.

This being done, thou shalt commence with this Knife to flay the Animal, whether it be Virgin or Unborn, saying:--

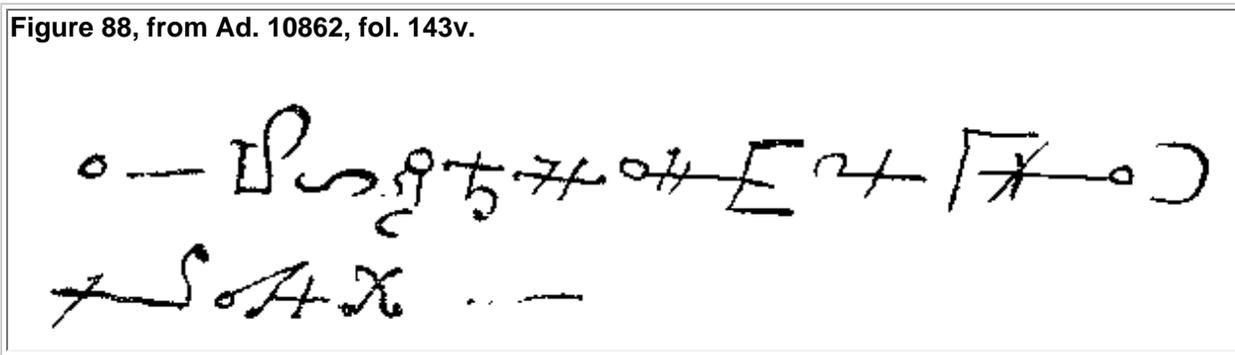
ZOHAR, ZIO, TALMAĪ, ADONAI, SHADDAI, TETRAGRAMMATON, and ye Holy Angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The Animal being flayed, take Salt, and say thus over it:--

God of Gods, and Lord of Lords, Who hast created all things from Negative Existence, deign to bless and sanctify this Salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without, round the outside of which thou shalt write the characters in *Figure 88*.

Figure 88, from Ad. 10862, fol. 143v.



After this thou shalt put powdered lime into the vessel, saying:--

OROI, ZARON, ZAINON, ZEVARON, ZAHIPHIL, ELION, be ye present and bless this work so that it may attain the desired effect, through the King of the Heavens, and the God of the Angels.
Amen.

Take then exorcised Water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the Knife of Reed.

After this thou shalt cut, with a single stroke, a Wand of Hazel, long enough for thee to form a Circle therewith; take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:--

O God Adonai, holy and Powerful Father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by Thine Almighty Power.

After this, having stretched the said parchment upon the Circle and bound it with the cord and stones, thou shalt say:--

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no Phantasm may enter therein.

Let it dry thus for three days in a dark and shady place, then cut the cord with the Knife of Art, and detach the Parchment from the Circle, saying:--

ANTOR, ANCOR, TURLOS, BEODONOS, PHAIAR, APHARCAR, be present for a guard unto this Parchment.

Then perfume it, and keep it in silk ready for use.

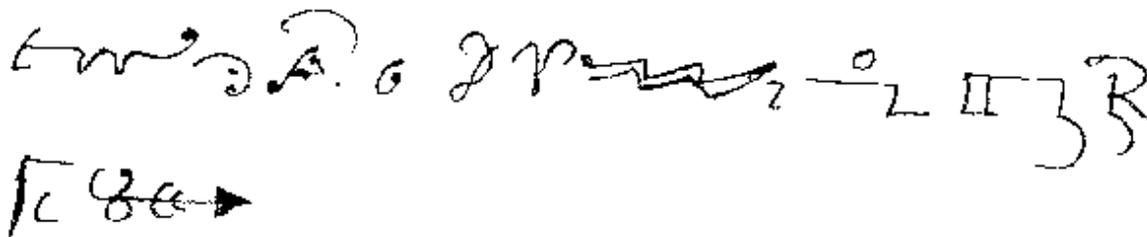
No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any Parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the Incense, and say:--

Be ye present to aid me, and may my operation be accomplished through you; ZAZAII, ZALMAII, DALMAII, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVAION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR, Holy Angels of God; be present and infuse virtue into this Parchment, so that it may obtain such power through you that all Names or Characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, Who liveth and reigneth through all the Ages. Amen.

Figure 89, from Ad. 10862, fol. 145v.



i.e., The Song of the Three Children, *Daniel* 3:57ff. -JHP

Then shalt thou recite over the parchment Psalms lxxii.; cxvii.; and cxxiv.; and the '*Benedicite Omnia Opera.*'

Then say:--

I conjure thee, O Parchment, by all the Holy Names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The Cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.

BOOK II

CHAPTER XVIII

OF WAX AND VIRGIN EARTH

Wax and Virgin Earth are also employed in many Magical Operations, whether to make Images, or Candles, or other things; therefore they should never have been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The Wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:--

CONJURATION.

EXTABOR, HETABOR, SITTACIBOR, ADONAI, ONZO, ZOMEN, MENOR, ASMODAL,
ASCOBAL, COMATOS, ERIONAS, PROFAS, ALKOMAS, CONAMAS, PAPUENDOS,
OSIANDOS, ESPIACENT, DAMNATH, EHERES, GOLADES, TELANTES, COPHI, ZADES, ye
Angels of God be present, for I invoke ye in my work, so that through you it may find virtue and
accomplishment. Amen.

After this repeat Psalms cxxxi.; xv.; cii.; viii.; lxxxiv.; lxxviii.; lxxii.; cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.;
cxxxix.; xlix.; cx.; liii.; and say:--

I exorcise thee, O Creature of Wax (or of Earth), that through the Holy Name of God and His Holy
Angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue
which we desire, through the Most Holy Name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the Earth which should be dug up with thy hands should be
prepared every time thou hast need thereof.

BOOK II

CHAPTER XIX

CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

There are several steel instruments necessary in various Operations, as a Needle to prick or to sew; a Burin, or instrument
wherewith to engrave, etc.

Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:--

I conjure thee, O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of
the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the

virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen.

Afterwards repeat Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx.

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:--

DANI, ZUMECH, AGALMATUROD, GADIEL, PANI, CANELOAS, MEROD, GAMIDOI,
BALDOI, METRATOR, Angels most holy, be present for a guard unto this instrument.

BOOK II

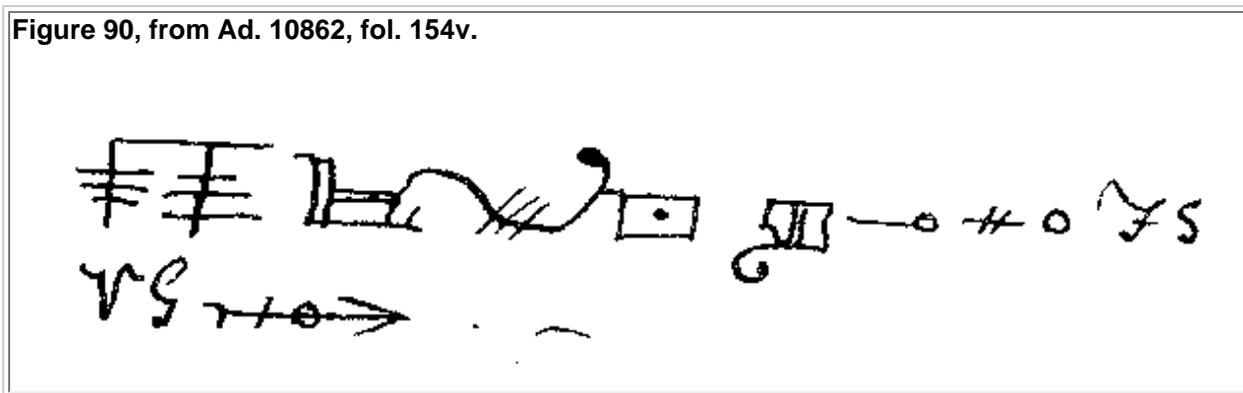
CHAPTER XX

CONCERNING THE SILKEN CLOTH

When any Instrument of the Art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any colour except black or grey, whereon write the. words and Characters in *Figure 90*.

Figure 90, from Ad. 10862, fol. 154v.



Perfume it with incense of good odour, sprinkle it, and recite Psalms lxxxii.; lxxii.; cxxxiv.; lxiv.

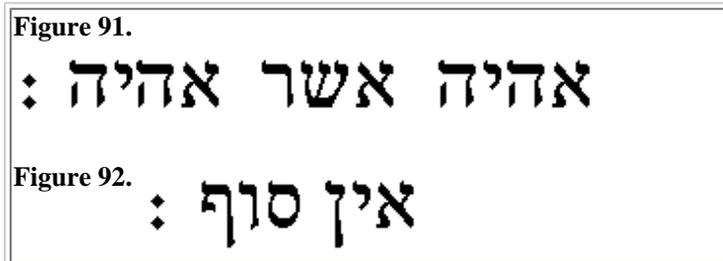
After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

BOOK II

CHAPTER XXI

CONCERNING CHARACTERS, AND THE CONSECRATION OF THE MAGICAL BOOK

Whensoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this: Write at the beginning the Name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*); between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:--



The manuscripts give these sacred names in Roman characters only. -JHP

Most Wise and Most High Creator of all things, I pray Thee for Thy grace and mercy that Thou mayest grant such virtue and power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy ADONAI. Amen.

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shall attain thy desired end.

THE CONSECRATION OF THE BOOK.¹⁶

16. The rest of this Chapter is from 1203 Lansdowne MSS.

Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:--

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:--

(For the Prayer beginning 'Adonai Elohim,' etc., see [Book I, Chapter XIV.](#), where it is given in full.)

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, 'Adonai Elohim.' etc.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devoutly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

BOOK II

CHAPTER XXII

CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:--

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper, or pine, unto the Spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars; laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou shalt summon the Spirits by their proper Names, or at least those chief among them, saying:--

In whatsoever place ye may be, ye Spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despisest this Book, never shalt thou attain unto the desired end in any Magical experiment or operation whatsoever.

For in this Book is comprised all science of Magical Art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the Name of God the righteous, the merciful, and the eternal, Who liveth and reigneth throughout the Ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON

TRANSLATED FROM THE HEBREW BY ELIPHAZ LÉVI; *and given in his 'Philosophie Occulte,' Serie II., Page 136.*

I will now give unto thee the Key of the Kingdom of the Spirits.

NOTES:

This Key is the same as that of the Mysterious Numbers of Yetzirah.¹

The Spirits are governed by the natural and universal Hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances. Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery. The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones).

1. The 'Sepher Yetzirah,' or 'Book of Formation,' one of the most ancient Books of the Qabalah.

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Ashtaroth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call Samael the Black.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks. -Eliphaz Lévi.)

They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiach.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:--

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the Hé', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second Hé, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):--

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne repositeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter Hé, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the Hé final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

THE QABALISTICAL INVOCATION OF SOLOMON

Given by Eliphaz Lévi in 'Rituel de la Haute Magie,' Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAHHEL! O GEBURAHHEL! O TIPHERETH!

BINAHHEL, be Thou my Love!

RUACH CHOKMAHEL, be Thou my Light!

Be that which Thou art, and that which Thou willest to be, O KETHERIEL!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of ADONAI.

Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.

Elohim, fight for me in the Name of TETRAGRAMMATON.

Malachim, protect me in the Name of YOD HE VAU HE.

Seraphim, purify my love in the Name of ELOAH.

Chaschmalini, enlighten me with the splendors of ELOHI, and of SCHECHINAH.

Aralim, act ye; *Auphanim*, revolve and shine.

Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD CHAVAH, EHEIEH ASHER EHEIEH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END.

[Plate XV. The Mystical Alphabets]

Twilit Grotto -- Esoteric Archives	Contents	Prev	Key of Solomon	Next	timeline
----------------------------------------------------	--------------------------	----------------------	-----------------------	----------------------	--------------------------

Twilit Grotto -- Esoteric Archives	Contents	Prev	Key of Solomon	Next	timeline
----------------------------------------------------	--------------------------	----------------------	-----------------------	----------------------	--------------------------

The Key of Knowledge (Clavicula Salomonis)

Transcribed from British Library, Additional manuscript 36674.

[Edited by Joseph H. Peterson, Copyright © 1999. All rights reserved.](#)

The present text is a sixteenth century English translation of the *Key of Solomon*, the most famous of Grimoires, or handbooks of magic.

In producing his 1889 edition of the *Key of Solomon*, three manuscripts escaped S.L. Mathers' attention, or he chose to neglect them. They are Sloane 3645, 3847, and Additional Ms. 36,674. All three are in English. It is not clear to me why he did not mention them, but they do not in fact seem to have been used by him, as the wordings and layout are quite different. Mathers' translation seems to be mainly from the Colomo class of manuscripts written in French.

The following is a complete transcription of the English *Key of Solomon* from Add. 36674, with alternate readings from Sl. 3645. The Add. manuscript dates to mid- to late-16th century. Add. 36674 also appears to be in the same hand as that found in the [beginning of Sloane 3854](#). Sl. 3645 is dated 17th century [1], and seems to be based solely on the earlier manuscript. The drawings included here are based on those in the Sloane manuscript, as they are more legible, and were copied very closely from the older manuscript.

The catalog entry reads as follows:

36674. COLLECTIONS relating to Magic and Witchcraft from the papers of various 16th and 17th century astrologers, finally put together probably in the library of John Somers, Lord Somers (v. catalogue in Harl. MS. 7191, f. 158 b). The table of contents on f. 3 is in the same hand as Somers' catalogue. Artt. 1-4 belonged early in the 17th cent. to Gabriel Harvey, the poet and friend of Spenser, who has annotated them throughout (compare the hand with Add. MS. 32494). Art. 10 and probably some other articles were collected by Elias Ashmole. Later owners are noticed below.

Contents:-

1. "Here begynneth the booke of Kynge Solomon called the Kay of Knowledge," to which Harvey adds "Clavicula Salomonis. Extat Latine: et legi." In two books. There are many treatises with similiar titles, but this does not agree with the [Clavicula](#) edited by S. L. M. Mathers (London, 1889), nor with the treatise known as [Lemegeton](#). The first rubric is "Orysons to be sayde when you coniure," and the last "Here follow the the manner howe to make the Pentacle." In a late 16th cent. hand. f. 5.

Contrary to what the catalog entry states, nearly all of this text does in fact closely parallel Mathers' edition, although the wording is simpler in the present text.

Collation:

BOOK 1		BOOK 2	
Key of Knowledge	Mathers	Key of Knowledge	Mathers
Ch. 1	Not found	Ch. 1	Ch. 1
Ch. 2	Ch. 4-7	Ch. 2	Ch. 2

Ch. 3	Not found	Ch. 3	Ch. 3
Ch. 4	Ch. 8	Ch. 4	Ch. 4
Ch. 5	Not found	Ch. 5-6	Ch. 5
Ch. 6	Ch. 9	Ch. 7	Ch. 6
Ch. 7	Ch. 10	Ch. 8	Ch. 8
Ch. 8	Omitted *	Ch. 9	Ch. 9
Ch. 9	Omitted *	Ch. 10-11	Ch. 11
Ch. 10	Ch. 15	Ch. 12	Ch. 12
Ch. 11	Omitted *	Ch. 13	Ch. 14
Ch. 12	Ch. 16	Ch. 14	Ch. 16
Ch. 13	Ch. 17	Ch. 15	Ch. 17
		Ch. 16	Ch. 18
		Ch. 17	Ch. 19
		Ch. 18	Ch. 10
		Ch. 19	Ch. 20
		Ch. 20-22	Not found
* Omitted by Mathers, but found in Mathers' primary sources.			

It is also full of Christian references which are absent in Mathers' edition and other manuscripts of the *Clavicula*.

Regarding the third early English translation, Sloane MS 3847, although it has many parallels with the two English manuscripts represented in the present text, it does not seem to be directly related. Rather, it appears to be an independent translation, probably from the Italian or Latin. It is not included in the present edition.

I have taken the liberty of moving the table of contents for book 2 to the beginning of this transcript for convenience.

[1. Cf. *Catalog to the Sloane Manuscripts in the British Museum*, Edward J. L. Scott, London, 1904, p. 473.]

[5r]

<p>here begynneth the Booke of Kynge Salomon called</p> <p>the kay of knowledge.</p> <p>Clauicula Salomonis. Extat latinè: de legi.</p> <p>Cabalistica: sed sophistica.</p>	<p>Here beginneth the book of King Solomon called</p> <p>The Key of Knowledge.</p> <p>Clauicula Salomonis. Extat latinè: de legi.</p> <p>Cabalistica: sed sophistica.</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

The Table of the fyrst Booke. Cap. 13.

1. What oracions and prayers ought to be sayde before you worke.
2. Of the confessyon before you worke.
3. Of yo^r Coniuratiō, wth A maledictiō therunto belonginge.
4. Of pentacles, and howe they ought to be made.
5. Of the way howe to worke.

##. Experiments

6. For thinges that bee stolne. + de furto.
7. For to bee invysible.
8. For love howe they ought to be p^rpared. de amore
9. For to make A womã dreame of thé.
10. Of experimentes of fav^r and frend shipp. ad fauore~
11. Of experimentes for hatred and malyce.
12. Ffor to fayne A thinge to be true, w^{ch} indeade is false.
13. Of extraordinary experimentes, and howe they ar p^rpared.

[13r]

A table of chapiters w^{ch} ar conteyned yn thys seconde Booke.

- 1. In what hower experymentes ought to be wroughte.
- 2. Howe the coniurer must behaue hym selfe.
- 3. Howe his fellowes must behaue them.
- 4. Of fastyng and watche. Theurgia.
- 5. Of Bathes and howe they muste be made. bathes
- [6.] The blyssyng of the salte.]
- [7.] 6. Of apparrell, and all therto belongynge. apparel
- [8.] 7. Of the knyfe belongynge to the Arte. Knife
- [9.] 8. howe y^e cyrcle must be made, and howe you muste enter into yt. Circle,
- [10.] 9. Of water and ysope, how they ar made. Water, & ysop.
- [11.] Of ysope.]
- [12.] 10. Of fyer and lyghte.
- [13.] 11. Of penn, and ynke.
- [14.] 12. Of the blodd of A batt.
- [15.] 13. Of vyrgynn parchmente.
- [16.] 14. howe you must worke wth waxe.
- [17.] 15. Of a nedle wherwth thou must worke.
- [18.] 16. Of odours, and sweate perfumes.

The table of the first book. 13 Chapters.

1. What orations and prayers ought to be said before you work.
2. Of the confession before you work.
3. Of your conjuration, with a malediction thereunto belonging.
4. Of pentacles, and how they ought to be made.
5. Of the way how to work.

##. Experiments

6. For things that be stolen.
7. For to be invisible.
8. For love, how they ought to be prepared.
9. For to make a woman dream of thee.
10. Of experiments of favor and friendship.
11. Of experiments for hatred and malice.
12. For to fain a thinge to be true, which indeed is false.
13. Of extraordinary experiments, and how they are prepared.

A table of chapters which are contained in this second book.

1. In what hour experiments ought to be wrought.
2. How the conjurer must behave himself.
3. How his fellows must behave them.
4. Of fasting and watch.
5. Of baths and how they must be made.
6. The blessing of the salt.]
7. Of apparrel, and all thereto belonging.
8. Of the knife belonging to the art.
9. How the circle must be made, and how you must enter into it.
10. Of water and hyssop, how they are made.
11. Of hyssop.
12. Of fire and lights.
13. Of pen and ink.
14. Of the blood of a bat.
15. Of virgin parchment.
16. How you must work with wax.
17. Of a needle wherewith thou must work.
18. Of odors, and sweet perfumes.

- [\[19.\] 17. Of cloth, wherin you must lay vpp yo^r instruments.](#)
- [\[20.\] 18. Of the worke of Images.](#)
- [\[21.\] 19. Of the howers to worke yn.](#)
- [\[22.\] 20. Of the colors of the Planetts.](#)

19. [Of cloth, wherein you must lay up your instruments.](#)
20. [Of the work of images.](#)
21. [Of the hours to work in.](#)
22. [Of the colors of the planets.](#)

[5v is blank]

[6r]

Orysons to be sayde, when you conjure. [Cap. 1]

Lord Jhesus Christ the lovyng Sonne of god, w^{ch} doest illuminate the hartes of all menn in the worlde; lighten the darknes of my harte, and kyndle the fier of thy most holy loue yn me; giue me true fayth, perfect charyty, and vertue, wherby I may learne to feare and loue thé and kepe thy commaundements in all thinges; that when the last daye shall come, the Anngell [Sl 3645 reads Angells] of god may peaceably take me, And deliuer me from the power of the deuill, That I may enioy euerlastinge reste amyds the company of the holy Sayntes, and sytt one thie right, Graunte thes thou sonn of the lyuing god for thy holy names sake. Amen.

A Confession to be sayde before thou worke. [Cap. 2]

I confes to thé lord god the father of heauen and Earthe, and to the good and most benigne **Jhesu Christ** to gether wth the **holy ghoste**, before thy holy Angells, and before the true maiesty of thy cros that I was conceyued in synn, and from my Baptisme contynued therin. I confes furthermore that I haue synned in pryde, in anger, in glotonye, and in whatsoeuer mans fraylty may synn, I haue synned; Therefore I pray you all the Sayntes, in whose sighte all thes thinges I haue confessed, that you witnes wth me in the day of iudgmente, against the deuyll, and so I beinge cleane and confessed of all my synnes, lett me appeare before thé (ô most hyghe) righteous, and graunt the [Sl. 3645: thy] grace to me by thy [Sl. 3645: thine] ineffable clemencye, that I may see and knowe all the Spyrytts w^{ch} I woulde haue, and accomplish my wyll and desyre. Amen.

[Of yo^r Coniuratiõ, wth A maledictiõ therunto belonging. Cap. 3.]

[6r]

Orations to be said when you conjure. [Chap. 1]

Lord Jesus Christ, the loving son of God, which dost illuminate the hearts of all men in the world, lighten the darkness of my heart, and kindle the fire of thy most holy love in me. Give me true faith, perfect charity, and virtue, whereby I may learn to fear and love thee and keep thy commandments in all things; that when the last day shall come, the angel of god may peaceably take me, and deliver me from the power of the devil, that I may enjoy everlasting rest amidst the company of the holy saints, and sit on thy right. Grant this, thou son of the living God for thy holy name's sake. Amen.

A confession to be said before you work. [Cap. 2]

I confess to thee, Lord God, the Father of Heaven and Earth, and to the good and most benign **Jesus Christ** together with the **Holy Ghost**, before thy holy angels, and before the true majesty of thy cross, that I was conceived in sin, and from my baptism continued therein. I confess furthermore that I have sinned in pride, in anger, in glottony, and in whatsoever man's frailty may sin, I have sinned. Therefore I pray you all the saints, in whose sight all these things I have confessed, that you witness with me in the day of judgment, against the devil, and so I being clean and confessed of all my sins, let me appear before thee (O Most High) righteous, and grant thy grace to me by thine ineffable clemency, that I may see and know all the spirits which I would have, and accomplish my will and desire. Amen.

[Of your conjuration, with a malediction thereunto belonging. Chap. 3.]

Lord god almighty father w^{ch} dydst make all thinges, w^{ch} knowest all thinges, for nothinge is hydd ne impossible to thé, giue me grace to knowe and understande the vertue of all prenytes, w^{ch} art hydd by thy most holy mercy and hytbye, by that thy ineffable, worshipfull and fearfull name **Hyach**, by the w^{ch} all the worlde shall tremble, and by whose feare, all creatures doe obaye, graunt me also that the secrett of the secretts of all the spyrytts may be opened before me, gently obayinge me, and my commaundementes, thorough the most holy **Adonay**, whose kyngdome endureth for euer. Amen.

When these ar done lett the coniurer aryse, and putt bothe his hands layde after the fassion of A cross, vppon the pentacle, and let one of his companions allwaies holde te book openn, before hym; and lett hym loke into the Ayer, into the 4. partes of the worlde: Afterwards lokynge vppō the booke, lett hym saye as followeth.

Lord my god, be thou to me A tower of defence
against the face of all euyll spyrytts;

Afterwards lett hym turne hym selfe, first to the East, next into the Southe, then into the Weaste, and North, and in euery parte saye;

Beholde the signes and names of that conquerer, by
whome you arr dayly feared, and feare, obey me
therfore by thes most secretts of all other.

Straight way after lett hym Beginn to coniure, those spyritts, as that Arte doth commaunde, w^{ch} then he hath in hande, w^{ch} done they wyll appeare quickly, yf not then call them as followeth [6v] and knowe that yf they weare bound in yron, they wyll come, or sende A messynger.

I Coniure you sutch Spyritts *naming them*, by the father, the sonn, and the holy ghoste, and by hym w^{ch} shall comme to iudge the worlde both the quicke and deade, by fyer; and by the natyvyte and Baptisme by the deathe and rysinge agayne of Christe, by the comminge of the holy ghoste o^r comforter, by holy Mary, the mother of o^r lord Jhesus Christe, by hyr vyrgynnyte, by the 7 giftes of the holy ghoste, by ye natiuyty of S^t John Baptiste;

I coniure you by the 20 Seniors, by the 9 orders and degrees of Angells, Archangells, Thrones, dominacions, principates, potestates, cherubyn and Seraphyn, by all the vertues of the heauens, by the 4 beastes of god hauinge eies both behynd and before, And by the 12 Apostles;

Lord God almighty father which didst make all things, which knowest all things, for nothing is hid nor impossible to thee, give me grace to know and understand the virtue of all prenytes (?), which art hid by thy most holy mercy and hytbye (?), by that thy ineffable, worshipful and fearful name **Hyach**, by the which all the worlde shall tremble, and by whose fear, all creatures do obey. Grant me also that the secret of the secrets of all the spirits may be opened before me, gently obeying me, and my commandments, through the most holy **Adonay**, whose kingdom endureth forever. Amen.

When these are done, let the conjurer arise, and put both his hands laid after the fashion of a cross, upon the pentacle, and let one of his companions always hold the book open before him; and let him look into the air, into the four parts of the world: afterwards looking upon the book, let him say as followeth:

Lord my God, be thou to me a tower of defense
against the face of all evil spirits.

Afterwards, let him turn himself first to the East, next into the South, then into the West, and North, and in every part say:

Behold the signs and names of that conquerer, by
whom you are daily feared, and fear, obey me
therefore by these most secrets of all other.

Straight way after, let him begin to conjure those spirits, as that art doth command, which then he hath in hand, which done they will appear quickly. If not, then call them as followeth and know that if they were bound in iron they will come, or send a messenger.

I conjure you such Spirits (*naming them*), by the Father, the Son, and the Holy Ghost, and by him which shall come to judge the world, both the quick and dead, by fire; and by the nativity and baptism, by the death and rising again of Christ, by the coming of the Holy Ghost our comforter, by holy Mary, the mother of our Lord Jesus Christ, by her virginity, by the seven gifts of the Holy Ghost, by the nativity of Saint John the Baptist.

I conjure you by the twenty Seniors, by the nine orders and degrees of angels, archangels, thrones, dominations, principates, potestates, cherubin, and seraphin, by all the virtues of the heavens, by the four beasts of God having eyes both behind and before, and by the twelve Apostles.

I coniure you also by all Martyrs S^t Stephenn, and all the reste, by all confessors, as S^t Siluester, and all the reste, By all holy hermytes, Abbotts, Mounkes, and by all the holy prophetts, by all holy vyrgines and wyddowes, and by all Sayntes whose solempnyty is celebrated before the seight of Christe, thorough out all the worlde, by whose desentes and praiers, the dyuine maiesty, be our aydes, and helpe in all o^r workes, and by all thinges w^{ch} agree together in kynde;

I coniure you by god, that was borne of the vyrgynn Mary, w^{ch} suffered of the Jewes, w^{ch} was hanged on the crosse; w^{ch} was deade, and buryed, w^{ch} shall come agayne to iudge both the quicke and the deade, by fyer:

I coniure you Spyritys by all the patriarches, prophetts, Apostles, euangelistes, martyrs, confessors, vyrgyns, and wyddowes, and by Jerusalem, the holy cytty of god, and by heauen and earthe, and all that therin is, and by all other vertues, and by the Elementes, of the worlde, & by S^t Peter, apostle of Rome [sic], and by the crowne of thorne that was warne on godds hedd, and by the garmentes for the w^{ch} Jewes [sic] caste lottes, and by all thinges that cann be sayde or thoughte, of our moste myghty creator, and by the holy Trynnytye [Trinity], and by all the holy courte and company of heauen, and by hym that in the begynninge made all thinges of noughte, and by hym that for the healthe of mankynde came doune into the earthe, and was borne of the vyrgyne Marye, w^{ch} suffered under Pontius Pilate, was crucified, deade, and buried, and descended into hell, the daye he arose againe from deathe, and ascended into heauen, and sytteth one the right hande of god, from whence he shall come to iudge both the quicke and the deade, and the world by fyer: And by y^e holy ghost the comforter, w^{ch} dyd proceade from the father and y^e sonne, yn likenes of A doue when Christe was baptized in the flodde of Jorden, and came vppon hym and his Apostles, the gossell of god wth diuers tonges, and by the 3. god heds, and the vnity to bee worshipped, and by the company of those sayntes, w^{ch} cease neyther daye nor nyghte, but styll crye wth A lowde voyce, sayinge: holy, holy, holy, art thou lord god of Sabaoth, heauen and Earth, ar full of the maiesty of thy glorye; Osanna, in the highest; Blessed is he that commeth in the name of the lorde: Osanna in the hygheste. And by the 100 and 44 company of martyrs, w^{ch} speakyng to the worlde, suffered most greuous Martyrdome.

I conjure you also by all martyrs, Saint Stephen and all the rest, by all confessors, as Saint Silvester and all the rest, by all holy hermits, abbots, monks, and by all the holy prophets, by all holy virgins and widows, and by all saints whose solemnity is celebrated before the sight of Christ throughout all the world; by whose desents and prayers the divine majesty, be our aids and help in all our works, and by all thinges which agree together in kind.

I conjure you by God, that was born of the virgin Mary, which suffered of the Jews, which was hanged on the cross; which was dead and buried, which shall come again to judge both the quick and the dead, by fire.

I conjure you spirits by all the patriarches, prophets, Apostles, evangelists, martyrs, confessors, virgins, and widows, and by Jerusalem, the holy city of God, and by Heaven and Earth, and all that therein is, and by all other virtues, and by the elements of the world, and by Saint Peter, apostle of Rome, and by the crown of thorns that was worn on God's head, and by the garments for the which> Jews [sic] caste lots, and by all things that can be said or thought of our most mighty Creator, and by the holy Trinity, and by all the holy court and company of Heaven, and by him that in the beginning made all things of naught, and by him that for the health of mankind came down into the Earth, and was born of the virgin Mary, which suffered under Pontius Pilate, was crucified, dead, and buried, and descended into hell, the day he arose again from death, and ascended into heaven, and sitteth on the right hand of God, from whence he shall come to judge both the quick and the dead, and the world by fire. And by the Holy Ghost the Comforter, which did proceed from the Father and the Son, in likeness of a dove when Christ was baptized in the flood of Jordan, and came upon him and his Apostles, the Gospel of God with divers tongues, and by the three God-heads, and the unity to be worshipped, and by the company of those saints which cease neither day nor night, but still cry with a loud voice, saying: holy, holy, holy, art thou Lord God of Sabaoth, Heaven and Earth, are full of the majesty of thy glory; Hosannah, in the highest; Blessed is he that cometh in the name of the Lord: Hosannah in the highest. And by the 100 and 44 company of martyrs, which speaking to the world, suffered most greivous martyrdome.

I coniure you Spyritys by the thonder shyninge of fyer, and lyghtninge of god etc. by the 7 goulden [7r] candlestyckes shyninge before the aulter [altar] of god, and by all the myracles w^{ch} bene done by sayntes, and aungells, and by all the preceptes w^{ch} ar instituted for christian faythe, and by all the company of Sayntes w^{ch} followe the 7 steppes of the vndefyled lambe, and by all the Sayntes w^{ch} god chose vnto hym, before the foundaciō of the worlde, was layde, and by there merrytts, w^{ch} please god right well.

I coniure you Spyrittes yn what place of the worlde soeuer yee bee, by the Annunciatiō of christ, by the baptisme of Christ, by the cyrcumsission of christ, by the transfiguratiō of Christ, vppon the mount Tabor, by the + of Christe, by the passyon of Christe, by the crye of Chryst, and by hys voyce sayinge: hely, hely, Lamazabathany: by the death of Christ, by his handes w^{ch} weare pearced, thorough wth nailes; by his woundes and blodd; by the boddy of Christ, by the sepulcher of Christ, and by the breade w^{ch} he brake and gawe to his dysciples sayinge; This is my boddy of the newe Testamente, w^{ch} shalbe sheede for man in forgiuenes of synnes: And by his glorious ascension, And by all wonderfull workes of god.

I coniure you Spyritys, by the vertues of all hearbes, stones, and grasse, and by all thinges w^{ch} mekely obay the commaundement of god: Also, I coniure you Spyritys by thes ineffable names of god; Asahac, Radrematas, Fallcas (?), Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Acathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Iesu God, God w^{ch} madest heauen and earthe, also w^{ch} syttest vppon Cherubyn, and Seraphyn, and by the wonderfull name, Tetragrāmaton, w^{ch} is Euan, Iothe, and by the holy and ineffable name, Ane, Rethon, graunt to all thes spyritys to obay my wyll and my commaundemente.

I coniure you spyritys, in what place of the worlde, soeuer you bee, that you tarry noe longer in the Ayer, nor in the earthe, nor any other place, but that you appeare here ymmediatly before vs, to doe our wyll and pleasure, And I commaund you that straight waye, you come before vs, to fulfill that whatsoeuer we shall commaunde you.

I coniure you spirits by the thunder shining of fire, and lightning of God etc., by the seven golden candlesticks shining before the altar of God, and by all the miracles which [have] been done by saints and angels, and by all the precepts which are instituted for Christian faith, and by all the company of saints which follow the seven steps of the undefiled lamb, and by all the saints which God chose unto him, before the foundation of the world was laid, and by their merits, which please God right well.

I conjure you spirits in what place of the world soever ye be, by the annunciation of Christ, by the baptism of Christ, by the circumcision of Christ, by the transfiguration of Christ upon the mount Tabor, by the cross of Christ, by the passion of Christ, by the cry of Christ, and by his voice, saying: hely, hely, Lamazabathany: by the death of Christ, by his hands which were pierced through with naile; by his wounds and blood; by the body of Christ, by the sepulcher of Christ, and by the bread which he brake and gave to his disciples saying: "This is my body of the New Testament, which shall be shed for man in forgiveness of sins:"; and by his glorious ascension, and by all wonderful works of God.

I conjure you spirits, by the virtues of all herbs, stones, and grass, and by all things which meekly obey the commandment of God: Also, I conjure you spirits by these ineffable names of God; Asahac, Radrematas, Fallcas (?), Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Acathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Iesu God, God which madest Heaven and Earth, also which sittest upon cherubin, and seraphin, and by the wonderful name, Tetragrammaton, which is Euan, Iothe, and by the holy and ineffable name, Ane, Rethon, grant to all thes spirits to obey my will and my commandments.

I conjure you spirits, in what place of the world, soever you be, that you tarry no longer in the air, nor in the earth, nor any other place, but that you appear here immediately before us, to do our will and pleasure. And I command you that straight way you come before us, to fulfill that whatsoever we shall commande you.

This done they wyll come doutles, but yf perchaunce they do not, let the M^r lighten his voyce and say:

This done they will come doubtless, but if perchaunce they do not, let the master lighten his voice and say:

"Behoulde here be the signes and names, the secrett of all secretts, who dare be soe boulded as to gayne say them, and resist the names of the mighty conquerer, who ruleth the whole worlde: Come therefore here before vs, whersoever you bee, and see the most secrett of all secretts, come and receyue the pleasaunt smell of sweete odours, and gently to make vs answeare:"

Yf then they appeare showe them the pentacles,

but yf they wyll not, let the M^r (betinge the ayer about hym on euery syde) hiss wth his voice, and his companions prayinge, lett hym say wth A cleare voyce.

Behould, I coniure you, I call you, I exorcise you, by the mighty greate, and stronge name, Hel; I coniure you, and commānd you, by the wonderfull Berlayne, holy greate and iuste, that you tarrye not, but come wthout any noyse, and wthout any [7v] deformyty,

I coniure you, and wth power commaunde you, by hym w^{ch} speaketh, and yt is holy, and by all his names, In the name Adonay, Aloe, Alnon, Sabaoth, Saday, Also, I commaunde you by this booke, and by all the powers therof, that you come to vs, not deformed, but in A very faier shape; We coniure you wth power, by the name Yr, and Vr, w^{ch} Adam harde and spake; or by the name Gyn, w^{ch} Noe harde, and spoke wth theight family after the flodde: And by the name, Y, et N, et X, w^{ch} Abraham harde, and knewe allmighty god; And by the name Joth, w^{ch} Jacob harde, of the Angell speakinge wth hym, and was deliuered from the hands of his brother Esau; And by the name, hely, Ane, heye, w^{ch} Moyses harde, in the hyll of god, horeb: and obtayned to speake wth god, and heare god hym selfe speake in A flame of fyer: And by the name Elaye w^{ch} Moyses named, and all the dust of the earthe was strickenn, and knatte weare made amongst the menn, the oxenn, and cattle of the Egyptians; w^{ch} dyd destroy them and there corne; And by the name Arphicerie w^{ch} Moyses namyd, and sente all kynde of flyes into Egypt, to destroy there fruyte, And in the name, Phaicon, w^{ch} Moyses namyd, and there was made darkenes 3· daies and 3· nightes in Egypt and all weare almost deade for feare: And by the name Arymon, and in the name Arymon, w^{ch} Moyses named at mydnight, and all y^t fyrst borne in Aegipte dyed: And by the name Gemaron, and in the name Gemaron, w^{ch} Moyses named, and the redd sea was dyuyded, and he deliuered the childreñ of Israel, out of captuyty: And by the name Symagogion, w^{ch} Elias named, and the heauen dyd giue rayne, and thearth brought forth

"Behold, here be the signs and names, the secret of all secrets, who dare be so bold as to gainsay them, and resist the names of the mighty conquerer, who ruleth the whole world. Come therefore here before us, whersoever you be, and see these most secret of all secrets. Come and receive the pleasant smell of sweet odours, and gently to make us answer."

If then they appear, show them the pentacles.

But if they will not, let the master (beating the air about him on every side) hiss with his voice, and his companions praying, let him say with a clear voice:

Behold, I conjure you, I call you, I exorcize you, by the mighty, great, and strong name, Hel. I conjure you, and command you by the wonderful Berlayne, holy great and just, that you tarry not, but come without any noise, and without any deformity.

I conjure you, and with power command you, by him which speaketh, and it is holy, and by all his names. In the name Adonay, Aloe, Alnon, Sabaoth, Saday. Also, I command you by this book, and by all the powers thereof, that you come to us, not deformed but in a very fair shape. We conjure you with power, by the names Yr, and Vr, which Adam heard and spake; or by the name Gyn, which Noah heard and spoke, with theight (?) family after the flood. And by the name Y, et N, et X, which Abraham heard, and knew Almighty God; And by the name Joth, which Jacob heard of the angel speaking with him, and was delivered from the hands of his brother Esau; And by the name, hely, Ane, heye, which Moses heard in the hill of God, horeb: and obtained to speak with God, and hear God Himself speak in a flame of fire; And by the name Elaye which Moses named, and all the dust of the Earth was stricken, and gnats were made amongst the men, the oxen, and cattle of the Egyptians, which did destroy them and their corn; and by the name Arphicerie which Moses named, and sent all kinds of flies into Egypt, to destroy there fruit; and in the name, Phaicon, which Moses named, and there was made darkness three days and three nights in Egypt and all were almost dead for fear; and by the name Arymon, and in the name Arymon, which Moses named at midnight, and all the first born in Egypt died. And by the name Gemaron, and in the name Gemaron, which Moses named and the Red Sea was divided, and he delivered the children of Israel out of captivity. And by the name Symagogion, which Elias named, and the Heaven did give rain, and the Earth brought forth

fruite: And by the name Athanatos, w^{ch} Jeremias namyd before the captiuity of Jerusalem; And by the name, α et ω , w^{ch} Danyel named, And by that destroyed Bel, and slewe the Dragon, And by the name Emanuel, w^{ch} the 3· chyldreⁿ Sydrac, Mydrac, & Abednago, songe in the whote ouenn of fyer, and weare not hurte; By these names and by all other names of the almighty, only, and true god, by whome you weare throune doune, out of the hyghe throne into the place of banishment; We coniuere you, and commaunde you, by hym w^{ch} speaketh and it is done; to whome all creatures doe obaye, And by the Angellicall potestates of heauenn, And by the greate prouydence of almighty god, and by the seale of Kynge Solomō; w^{ch} he receyued of that allmighty; Come therefore p^resently before us, to fulfill our desier:

I coniuere you by that most holy name Joth, Hebay, w^{ch} ar wrytten in hebrewe letters, and by the holy name, Prymeunaton, w^{ch} Moyses named, and the bottome of hell swallowed upp, Tathon, and Abyran; vnles you doe as we commaunde you, we curse you by the vertue of that same name Premeunaton, euen into the bottome of hell, and we will send you to y^t farthyst parte therof, yf you wyll rebell against us; and [8r] wthstand these our holy words. So be yt, so be yt, so be yt, Amen.

Yf as yet they doe not appeare, lett the coniuierer make the signe of the †. vppon his forehed, and saye -

Agayne, I coniuere you, you Spyrtyts, in what place soeuer you bee, that you come to see the consecrated signes and names, of the most mighty Tryumpher, and we charge you by his vnity to obaye us, And by hym we wyll compell you, against your wyll, for all thinges be true, w^{ch} haue proceded out of this worke: And there shall proceade fier, w^{ch} shall burne you continuallye; And they be the wordes, by the w^{ch} all the worlde doth tremble, Stones ar rowled backe, the water doth not flowe, no^r the fier burne.

Than yf they weare tyed wth chaynes of yron, they wyll streight waies come, or ells sende there messyngers; yf they doe not, then lett the M^r aryse stronglye, and comfort hys fellowes, and turninge him selfe into the 4· partes of the world, lett hym beate the Ayer, afterwards lett hym kneele towards the Easte, and his fellowes wth hym, and saye wth an humble voyce.

fruit. And by the name Athanatos, which Jeremiah named before the captivity of Jerusalem. And by the name, ALPHA & OMEGA, which Daniel named, and by that destroyed Bel, and slew the Dragon. And by the name Emanuel, which the three children Sidrac, Midrac, and Abednago sung in the hot oven of fire, and were not hurt. By these names and by all other names of the almighty, only, and true God, by whom you were thrown down out of the high throne into the place of banishment; we conjure you, and command you, by him which speaketh and it is done; to whom all creatures do obey. And by the Angelic potestates of heaven, and by the great providence of Almighty God, and by the seal of Kinge Solomon, which he received of that Almighty. Come therefore presently before us, to fulfill our desire.

I conjure you by that most holy name Joth, Hebay, which is written in Hebrew letters, and by the holy name, Primeumaton, which Moses named, and the bottom of Hell swallowed up, Tathon, and Abyran; unless you do as we command you, we curse you by the virtue of that same name Primeumaton, even into the bottom of Hell, and we will send you to that farthest part thereof, if you will rebel against us and withstand these our holy words. So be it, so be it, so be it, Amen.

If as yet they do not appear, let the conjurer make the sign of the cross upon his forehead, and say:

Again I conjure you, you spirits, in what place soeuer you be, that you come to see the consecrated signs and names of the most mighty Triumpher, and we charge you by his unity to obey us. And by him we will compel you, against your will, for all things be true, which have proceeded out of this work. And there shall proceed fire which shall burn you continually. And they be the words by the which all the world doth tremble, stones are rolled back, the water doth not flow, nor the fire burn.

Then if they were tied with chains of iron, they will straight ways come, or else send their messengers. If they do not, then let the master arise strongly and comfort his fellows, and turning himself to the four parts of the world, let him beat the air. Afterwards, let him kneel towards the East, and his fellows with him, and say with an humble voice:

Where bee you spyritts w^{ch} were ons, Angells of the 9- orders; come and see the heauenly sygnes, and the ineffable names of o^r creator, and the names of the Angells, whose fellowes you weare once, we coniure you againe and againe, and commaund you by the triumphât, mighty, and stronge name of god, hel, w^{ch} is wonderfull, glorified, and vertuous, and terrible; we coniure you, and cōmand you, that wthout any delay, and wthout all deformity you come and appeare before us.

Yf yet they be dysobedient and wyll not come, then lett the M^r reforme all his circles, and make A cros in the Ayer wth the aforesayde knyfe, and makyng A hyssinge in the 4- parts of the world, let hym knele towards the North, and say --

In the name of Adonay, Aloyn, Sabaoth, Saday, w^{ch} is lord god, high god, and allmighty kyng, we beseche thé that we may bringe to passe o^r desyer, and that we may prosper vppon all the workes of our handes: And the lord in this hower, and in all the reste, be in our mouthe, and our harte.

Afterwarde let hym aryse, stretchinge his armes as though he would embrace the Ayer, and say --

Againe we coniure you, and exorzise you, by these letters herein expressed, by whose vertue and power, fier is extinguished, and all thinges ar made in remembraunce of them, and they call truly vppō there creator, and prayse hym, w^{ch} accordynge to y^e truth ar these -- Veriton, Adyreon, Biraretro, Gyariton, Gyamerion, Celamia, [8v] Cheamagi, Rechnaya, Eapmegia, Aderyan, Malchia, Mana, Gana, Roachia, laba, Cosia, Boalia, Dorenia, Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachuaya, Geredia, Nyera, Pentohahia, Arathana, Redosta, Calchia, Semeforab, Anare, Neron, Joosar, by the vertue of these we exorzise and coniure you, and by the most blessed god, and by hys Impery, and euerlastynge glorie; And by the holy name of the holy fayth Adonay, Eloë, w^{ch} is to say, lord god of Sabaoth; ffurthermore, we coniure you, and we bynde you, by the seale of the sonn, the mone, and the starrs, and knowe that vnles you come wthout any deformity you shall haue noe rest by day, no^r by night, whersoouer you bee: And you shalbe condemned into the flame of fier, and of sulphur; we wyll burne you and yo^r figures for euer and euer; Also that you departe not, tyll you shalbe lycensed; ffurthermore, we coniure you, by this name Bel, and in this name Ia, Ia, Ia, w^{ch} is god; and in this name, Vau, Vau, Vau, w^{ch} is, I am that I am; ffynally, we coniure you, by all the dynyne [divine] power of god, that you

Where be you spirits which were once angels of the nine orders? Come and see the heavenly signs, and the ineffable names of our Creator, and the names of the angels, whose fellowes you were once. We conjure you again and again, and command you by the triumphant, mighty, and strong name of God Hel, which is wonderful, glorified, and virtuous, and terrible; we conjure you, and command you, that without any delay and without all deformity you come and appear before us.

If yet they be disobedient and will not come, then let the master reform all his circles, and make a cross in the air with the aforesaid knife, and making a hissing in the four parts of the world, let him kneel towards the North, and say:

In the name of Adonay, Aloyn, Sabaoth, Saday, which is *Lord God, High God, and Almighty King*, we beseech thee that we may bring to pass our desire, and that we may prosper upon all the works of our hands. And the Lord in this hour, and in all the rest, be in our mouths, and our hearts.

Afterwards, let him arise, stretching his arms as though he would embrace the air, and say:

Again we conjure you, and exorcise you, by these letters herein expressed, by whose virtue and power fire is extinguished, and all things are made in remembrance of them, and they call truly upon their Creator, and praise him, which according to the truth are these: Veriton, Adyreon, Biraretro, Gyariton, Gyamerion, Celamia, Cheamagi, Rechnaya, Eapmegia, Aderyan, Malchia, Mana, Gana, Roachia, laba, Cosia, Boalia, Dorenia, Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachuaya, Geredia, Nyera, Pentohahia, Arathana, Redosta, Calchia, Semeforab, Anare, Neron, Joosar, by the virtue of these we exorcise and conjure you, and by the most blessed God, and by his impery, and everlasting glory; and by the holy name of the holy fayth Adonay, Eloë, which is to say, Lord God of Sabaoth. Furthermore, we conjure you, and we bind you, by the seal of the Sun, the Moon, and the stars, and know that unless you come without any deformity you shall have no rest by day nor by night, wheresoever you be, and you shall be condemned into the flame of fire and of sulphur; we will burn you and your figures for ever and ever. Also that you depart not till you shall be licensed. Furthermore, we conjure you, by this name Bel, and in this name Ia, Ia, Ia, which is *God*, and in this name, Vau, Vau, Vau, which is, *I am that I am*; finally, we conjure you, by all the divine power of God, that you

presently come before vs in comely wyse.

When this is doñe you shall see them cume, and there lordes as greate menn ar wonte, and when they shall see the M^r, they obey hym in all poyntes.

Afterwarde, when thou hast doñe all thou wylte, commaund euery one to returne peaceably into his place, And saye:

Peace bee betwene you and me.

After this let the coniuurer say S^t Johns Gospell, and the 12· Artycles of the Crede, and goe out of the cyrcle, and let them wash there faces wth holy water.

Obserue here that noe spyrytt dare tarry away, And yf some chaunce to tarry, write there names in paper, and couer yt wth yearthe, and kyndle A nue fyer, and putt brymstone vpon yt, and say as followeth.

I coniure thé fyer, by hym, of whome all the world is susteyned, that thou burne thes spyrytts, after that sorte, that they may fele yt perpetually;

Then caste the paper into the fyer and saye:

Cursed and blasphemed be you for euer, let there be noe rest to you any hower, any day, or any nighte, because you haue not obeyed the wordes, w^{ch} were spokenn of the mighty maker of all thinges, w^{ch} names ar these: Ameteñeton, Io, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, [Vau,] sayn, Cleth [Cheth], Teth, Jod, Caph, Lamed, Mem, [Nun,] Samech, Ain, Pe, Tsade, Coph, [Resh,] Sin, Tau,

we curse you and depriue you of all y^r power, and strenght, by the vertue of these names, sendinge you to be burned euerlastyngly in fyer and brymstone world wthout end.

W^{ch} done they wyll come,

then wryte there names againe, and make A fumigacion ouer them, and they shalbe delyuered; and aske what thou wylt; & thou shalt obtaine yt, and then lycence them as before is sayde. [9r] In this othe thou mayst consecrate A booke, or any other thinge that thou wylte.

Here followeth, howe and after what sorte, Pentacles must be made; wherin all the science of the Kay of knowledge dependethe. Cap. 4.

Theis Pentacles must be made on the day of Mercury, and in his hower, the mone beyng in Ayery sygne, and in the increase of the mone.

presently come before us in comely wise.

When this is done, you shall see them come, and their lords as great men are wont, and when they shall see the master, they obey him in all points.

Afterwards, when thou hast done all thou wilt, command everyone to return peaceably into his place, and say:

Peace be between you and me.

After this, let the conjurer say Saint John's Gospel, and the twelve articles of the Creed, and go out of the circle, and let them wash their faces with holy water.

Observe here that no spirit dare tarry away, and if some chance to tarry, write their names in paper, and cover it with earth, and kindle a new fire, and put brimstone upon it, and say as followeth:

I conjure thee, fire, by him of whom all the world is sustained, that thou burn these spirits after that sorte, that they may feel it perpetually.

Then caste the paper into the fire and say:

Cursed and blasphemed be you for ever, let there be no rest to you any hour, any day, or any night, because you have not obeyed the words, which were spoken of the mighty maker of all things, which names are these: Ameteñeton, Io, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, [Vau,] sayn, Cleth [Cheth], Teth, Jod, Caph, Lamed, Mem, [Nun,] Samech, Ain, Pe, Tsade, Coph, [Resh,] Sin, Tau,

We curse you and deprive you of all your power, and strength, by the virtue of these names, sending you to be burned everlastingly in fire and brimstone, world without end.

Which done, they will come.

Then write their names again, and make a fumigation over them, and they shall be delivered; and ask what thou wilt; and thou shalt obtain it, and then licence them as before is said. In this oath thou mayst consecrate a book, or any other thing that thou wilt.

Here followeth how and after what sort pentacles must be made, wherein all the science of the Key of Knowledge dependeth. Chap. 4.

These pentacles must be made on the day of Mercury, and in his hour, the moon being in an airy sign, and in the increase of the moon.

To make this thou must have an howse or chamber, where there dwelleth noe boddy but thy selfe; this howse or chamber thou shalt perfume, as shalbe appoynted in the chapter of perfumes and odours; And sprinckle yt wth such water as shalbe p^rscrib'd in that chapter; loke also that the wether be fairer, and the Ayer cleare; and that thou haue sufficient vyrgyn parchment.

This beyng in redynes begiñ to write thy pentacle in the aboue named hower, in A very fairer colour beyng coniured as shalbe sayde in the chapter of penn and ynke; And wth that same penn beyng adiured make an end of yo^r wrytinge the same hower; let the reste bee fynnisshed when yt maye.

Afterward take A fine clothe of sylke, as shalbe shewed in there chapters, wherin you shall hould the pentacles; you must haue also an earthen pann full of coler and frankynsence of the male kynde, mingled wth the woodd Olyes [=lignum aloes] consecrated, as shalbe sayd in the chapters of perfumes: be thou also cleane as shalbe sayde in that chapter. ffurthermore you must haue A knyfe **ready in goeses blode**, w^{ch} was made on the day of Mercury, in the increase of the mone; wheruppon haue bene sayde 3· masses wth ther gospells; and smoked wth the aforesayd perfumes; wth w^{ch} knyfe you must make ysope, as appeareth in the chapter of ysope and water. All this beyng ready, drawe A cyrcle wth this knyfe before the pott of yearth, and ouer this pott and the cyrcle hold the pentacles, and perfume them; and say deuoutly theis psalmes followynge: Domine Deus meus in te speraui, Cæli enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remissæ sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Domini, Deus in nomine tuo,

w^{ch} sayde, say this praier followinge.

O most holy Adonay, and most mighty, w^{ch} art, α et ω, w^{ch} madest all thinges wth greate wysdome, w^{ch} duddest chouse Abraham, to be thy fyrst faythfull seruaunte, and dyddest multiply his name aboue the starres of heauen; w^{ch} also dyddest appeare to Moyses thy seruaunte lyke A flame of fier in the myddest of the bushe, and diddste reueale thy holy name Elicasserephe, vnto hym; w^{ch} madest the people goe ouer sea dry footed; w^{ch} gauest to Salomon kyng Dauyds sonn, wysdome and knowledge, aboue all other menn, and dyddest vouchsaaffe to reueale theis p^rsent pentacles vnto hym; [9v] I humble beseche thé that in thy vertue they may be consecrated and p^rpared as they ought to bee, let them obtayne the vertue, w^{ch} they oughte, by the most holy Adonay, whose kyngdom endureth world wthout ende, Amen.

Say this 3· daies contynuyng. After cause 3· masses to be sayde ouer the Pentacles, 2· wherof beinge of the holy ghoste, and the 3· of our ladie, w^{ch} done lay them vpp yn sylke, as before is sayde.

To make these thou must have an house or chamber, where there dwelleth nobody but thyself; this house or chamber thou shalt perfume, as shall be appointed in the chapter of perfumes and odours; and sprinkle it with such water as shall be prescribed in that chapter. Look also that the weather be fair, and the air clear; and that thou have sufficient virgin parchment.

This being in readiness, begin to write thy pentacle in the above-named hour, in a very fair colour, being conjured as shall be said in the chapter of pen and ink. And with that same pen being adjured, make an end of your writing the same hour; let the rest be finished when it may.

Afterward, take a fine cloth of silk, as shall be shewed in their chapters, wherein you shall hold the pentacles; you must have also an earthen pan full of colour and frankincence of the male kind, mingled with the wood aloes [=lignum aloes], consecrated as shall be said in the chapters of perfumes: be thou also clean as shall be said in that chapter. Furthermore, you must have a knife ready in goose blood, which was made on the day of Mercury, in the increase of the moon; whereupon has been said three masses with their gospels; and smoked with the aforesaid perfumes; with which knife you must make hyssop, as appeareth in the chapter of hyssop and water. All this being ready, draw a circle with this knife before the pot of earth, and over this pot and the circle hold the pentacles, and perfume them; and say devoutly thess Psalmes following: Domine Deus meus in te speraui, Cæli enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remissæ sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Domini, Deus in nomine tuo,

Which said, say this prayer following:

O most holy Adonay, and most mighty, which art ALPHA & OMEGA, which madest all things with great wisdom, which didst choose Abraham to be thy first faithful servant, and didst multiply his name above the stars of heaven; which also didst appear to Moses thy servant like a flame of fire in the midst of the bush, and didst reveal thy holy name Elicasserephe, unto him; which madest the people go over sea dry footed; which gavest to Solomon, King David's son, wisdom and knowledge above all other men, and didst vouchsafe to reveal these present pentacles unto him. I humbly beseech thee that in thy virtue they may be consecrated and prepared as they ought to be. Let them obtain the virtue, which they ought, by the most holy Adonay, whose kingdom endureth world without end. Amen.

Say this three days continuing. After cause three masses to be said over the pentacles, two whereof being of the Holy Ghost, and the third of Our Lady, which done lay them up in silk, as before is said.

Here followeth, the way to worke, w^{ch} is the cheyfest chapter of all. Cap. 5.

Before you begynn yo^r worke you must haue A knyfe, made as ys before sayde, wherewth the handle of the sprinckle must bee cutt; after this you must obserue, that you haue A daye and hower mete for your worke; Also the pentacles must be made as is aforesayde; and in the mydest of them, let there bee made the maiesty of god, wth his Anngells, euen as he shall in the last daye iudge the worlde; and about his maiesty write his wonderfull names, and the names of his Anngells: Let the rest of the pentacles bee ordered, as ys appoynted in the formor chapter:

And whensoever thou entendest to worke, haue thes pentacles about thé: In this chapter all this science dependethe. ffurthermore yf thou will vnderstand y^t chapter that followeth, as concerninge the operatiō of Images, in that thou shalt perceiue, both the begynnyng and ende of this science; and by that, thou shalt brynge thy matter allwaies to good effecte.

pro furto.

Here followeth, howe experymentes for thinges that arr stolne, ought to be wroughte. Cap. 6.

Experymentes to fynde out theft, eyther ar p^rpared by coniuryng of spyritts, or by writyng figures and letters; or by some other meanes: In euery such experiment reqⁱsite it is, that you haue the day, and hower, fytt for sutch experymentes; w^{ch} arr appointed before in the chapter of daies and howers: The day and hower beyng ready, doe as yo^r experymente appoynteth you; but fyrst say this praier followynge.

Alahac, Falie, Anbonas, Vntibolem, ladodoc, hel,
Plamny, Barucaca, Adonay, Eloie, Emagro,
Barach, Simamel, Mel, Cadathera, Huhuna,
Matheam, Danyd, Vama, Boel, Hemon, Segen,
Temas O mercyfull father Ihesu god, which madyst heauen and Earthe, w^{ch} dydste make the 24^e beasts, w^{ch} cry continually holy, holy, holy,
art thou, lord god of Sabaoth, Lord god, w^{ch} puttyste Adam in paradyse, to keepe the tree of lyfe, Thou lord art hee which doest marvaylous thinges, O lord god by thy holy [10r] cytty Jerusalem, and by thy wonderfull name Tetragrāmaton, which is Euan, Joth, Vau, gyue me power, vertue and strenght to bringe this exorzisement* [*in marg: experiment] to pas; I besech thé allmighty father and lord, w^{ch} dydst create all thinges of naughte, w^{ch} gauist vnto menn there names, and to stoness and hearbes there vertue and power: I besech thé (Ô holy father) for thy only sonne sake, o^r lord Jhesus Christ, w^{ch}

Here followeth the way to work, which is the chieftest chapter of all. Chap. 5.

Before you begin your work you must have a knife, made as is before said, wherewith the handle of the sprinkler must be cut.

After this, you must observe that you have a day and hour meet [suitable] for your work; also the pentacles must be made as is aforesaid; and in the midst of them, let there be made the majesty of God, with his angels, even as he shall in the last day judge the world; and about his majesty write his wonderful names, and the names of his angels. Let the rest of the pentacles be ordered as is appointed in the former chapter.

And whensoever thou intendest to work, have these pentacles about thee. In this chapter all this science dependeth. Furthermore, if thou wilt understand that chapter that followeth, as concerning the operation of images, in that thou shalt perceive both the beginning and end of this science; and by that, thou shalt bring thy matter always to good effect.

pro furto.

Here followeth, how experiments for things that are stolen ought to be wrought. Chap. 6.

Experiments to find out theft, either are prepared by conjuring of spirits, or by writing figures and letters, or by some other means. In every such experiment requisite it is that you have the day and hour fit for such experiments; which are appointed before in the chapter of days and hours. The day and hour being ready, do as your experiment appointeth you. But first say this prayer following:

Alahac, Falie, Anbonas, Vntibolem, ladodoc, hel,
Plamny, Barucaca, Adonay, Eloie, Emagro, Barach,
Simamel, Mel, Cadathera, Huhuna, Matheam, Danyd,
Vama, Boel, Hemon, Segen, Temas O merciful Father, Jesus, God, which madest Heaven and Earth, which didst make the twenty-four beasts which cry continually "Holy, holy, holy, art thou, Lord God of Sabaoth", Lord God, which putest Adam in paradise, to keep the tree of life, thou O Lord art he which doest marvaylous things, O Lord God by thy holy city Jerusalem, and by thy wonderful name Tetragrammaton, which is *Euan, Joth, Vau*, give me power, virtue and strength to bring this experiment to pass. I beseech thee Almighty Father and Lord, which didst create all things of naught, which gavest unto men their names, and to stoness and herbs their virtue and power. I beseech thee (O holy Father) for thy only

lyueth and raigneth world without ende, that thou wylt graunt me to knowe the vertue of this experiment. So be yt, Amen.

[Cp. with the prayer found in [Book II, chapter 2](#)]

Afterwards perfume the place wyth sutch perfumes, as shalbe appoynted in that chapter; Sprinkle yt also with water; and yf yt be necessary to make A cyrcle, let sutch an one be made as ys appoynted, as towching the same. If any other Ceremonyes be required in this expyryment doe them. whan all theis bee fynissished, say thy coniuracyon, w^{ch} thy Art doth teache thé, and in the ende therof saye. #

Pater noster, Rerax, Terson, Syletin, I adiure you by this holy name Joth, he, vau, w^{ch} is wrytten with 12. letters that by this p^sente exorzysor we may see the truthe; Ja, Ja, Ja, ya, yah, cause thes spyritts to showe vs our desyer. I coniure you aforenamed spyritts, by all that is aforesayde, and by hym to whome all creatures doe obay, that ymmediatly you showe vs the thinge that we requyre; or ells hym that toke yt awaye. #

yf to doe this expyryment, yt be requisite, to write letters and figures, they arr to bee wrytten, as ys p^scribed in the seconde booke; note that bye whatsoever meanes, expyryments for theft are made or done, requisite yt ys, that there bee other expyryments besides this, as ye aboue sayde.

Howe expyryments to be invysible must bee preparedd. Cap. 7.

Yf thou wylt haue an experiment to bee invysible, yf yt yt [sic] be reqired to write thy experiment, then write yt all in vyrgyn parchmente, and wyth penn and ynke, as shalbe appoynted in the chapter of penn and ynke, yf furdermore A coniuration be requyred, then before yo^r coniuration say priuily as followethe.

Stabbon, Asen, Gabellum, saneney, Noty, Enobal, labonerem, Balametem, Balnon, Tygumel, Millegaly, Iuneneis, Hearma, Hamorache, yesa, Saya, Senoy, Henen, Barucatha, Acararas, Taracub, Bucarat, Caramj, by the mercy which you beare towards mann kynde, make me to be invysible;

Afterward make yo^r inuocacions, and yf you must make A cyrcle, make sutch an one as is appoynted in the chapter of making A cyrcle: yf you must wryte any figures, and letters, wryte sutch as arr p^scribed in the chapiter, as towching carecls, notes, or fygures, yf you must wryte wyth any llode [sic. blood?], vse sutch, as is also hereafter appoynted,

when this is p^rpared yf you must vse any coniuratiō in ye ende of yt, saye as followeth.

son's sake, our Lord Jesus Christ, which liveth and reigneth world without end, that thou wilt grant me to know the virtue of this experiment. So be it. Amen.

Afterwards, perfume the place with such perfumes as shall be appointed in that chapter. Sprinkle it also with water, and if it be necessary to make a circle, let such a one be made as is appointed, as touching the same. If any other ceremonies be required in this experiment, do them. When all these be finished, say thy conjuration, which thy art doth teach thee, and in the end thereof say:

Pater noster, Rerax, Terson, Syletin, I adjure you by this holy name Joth, He, Vau, which is written with twelve letters that by this present exorciser we may see the truth; *Ja, Ja, Ja, Ya, Yah*, cause these spirits to show us our desire. I conjure you aforenamed spirits, by all that is aforesaid, and by him to whom all creatures do obey, that immediately you show us the thing that we require, or else him that took it away.

If to do this experiment, it be requisite to write letters and figures, they are to be written as is prescribed in the second book; note that by whatsoever means, experiments for theft are made or done, requisite it is that there be other experiments besides this, as we above said.

How experiments to be invysible must be prepared. Chap. 7.

If thou wilt have an experiment to be invisible, if it be required to write thy experiment, then write it all in virgin parchment, and with pen and ink, as shall be appointed in the chapter of pen and ink. If furthermore a conjuration be required, then before your conjuration say privily as followeth:

Stabbon, Asen, Gabellum, saneney, Noty, Enobal, labonerem, Balametem, Balnon, Tygumel, Millegaly, Iuneneis, Hearma, Hamorache, yesa, Saya, Senoy, Henen, Barucatha, Acararas, Taracub, Bucarat, Caramj, by the mercy which you bear towards mankind, make me to be invisible.

Afterwards, make your invocations, and if you must make a circle, make such a one as is appointed in the chapter of making a circle. If you must write any figures and letters, write such as are prescribed in the chapter, as touching circles, notes, or figures. If you must write with any blood, use such as is also hereafter appointed.

When this is prepared, if you must use any conjuration in the end of it, say as followeth:

[10v]

O thou Penerason, the M^r of invysybylyty wth thy mynisters: Themoss, Marath, Moragrie, Bries, Cliomeclis, Ligemenes, Abden, Priubusit, Tenganden, Tebdyn, Berit, Ecbacrã, Chrysiamur, Olithel, I coniure thé Penerason, and thes thy mynysters, by hym thorough whome, all things in the world doe tremble, and quake, by heauen and earth, by Cherubyn, and Seraphyn, by hym that worked sutch A myracle vppō the vyrgynn Mary, that this my experiment may bee brought to passe, and that I may bee inuysible, in what hower or tyme soeuer I wyll; Also I coniure you mynisters, by Stubbaten, Nageharen, Asey, Elmugit, Gabellio, Semene, that you come, and bringe to pas this my worke.

Thus doynge thou shalt haue thy purpose, yf thou wylt worke any other waies, euer see that all thinges bee in readynes requisyte, and say vppon thy experiment this former coniuratiō, but fyrst say priuily the verse, Stalbon, Mecharum, Asen, and lykewise to the ende.

Erotica experimenta.

Howe and by what meanes experyments of loue ought to be wrought, as well in gettinge hyr, whome thou desyreste; as yn touchinge hir in her sleape, or talkynge wythe her. Cap. 8.

Yf thou wylt perpare any sutch experiment, requisyte yt is to haue regard to the daie and hower; and yf yo^r experyment must be wrought by waxe or any sutch lyke thinge, for waxe, let yo^r Image bee made of sutch waxe, as is hereafter appoynted, and when yo^r waxe ys ready say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Reclē, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I coniure you all ministers of loue, by hym w^{ch} cann destroye you, and make you againe, and by all his names w^{ch} do daylye bynde you; that you consecrate this waxe, as yt ought to bee: And yn the name of the most holy father, almighty Adonay, whose kyngdome lasteth for euer and euer world without ende, that thou make this waxe to haue y^e effecte,

O thou Penerason, the master of invisibility, with thy ministers: Themoss, Marath, Moragrie, Bries, Cliomeclis, Ligemenes, Abden, Priubusit, Tenganden, Tebdyn, Berit, Ecbacrã, Chrysiamur, Olithel, I conjure thee Penerason, and these thy ministers, by him through whom all things in the world do tremble and quake, by Heaven and Earth, by cherubin and seraphin, by him that worked such a miracle upon the virgin Mary, that this my experiment may be brought to pass, and that I may be invisible, in what hour or time soeuer I will. Also I conjure you ministers, by Stubbaten, Nageharen, Asey, Elmugit, Gabellio, Semene, that you come, and bring to pass this my work.

Thus doing, thou shalt have thy purpose. If thou wilt work any other ways, ever see that all things be in readiness requisite, and say upon thy experiment this former conjuration. But first, say privily the verse, Stalbon, Mecharum, Asen, and likewise to the end.

Erotic experiments.

How and by what meanes experiments of love ought to be wrought, as well in getting her whom thou desirest, as in touching her in her sleep, or talking with her. Chap. 8.

If thou wilt perpare any such experiment, requisite it is to have regard to the day and hour, and if your experiment must be wrought by wax or any such like thing, for wax let your image be made of such wax as is hereafter appointed. And when your wax is ready, say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Reclē, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I conjure you all ministers of love by him which can destroy you and make you again, and by all His names which do daily bind you, that you consecrate this wax as it ought to be. And in the name of the most holy Father, Almighty Adonay, whose kingdom lasteth forever and ever, world without end, that thou make this wax to have the effect which I

w^{ch} I desier yt to haue, and by [11r] the holy faythe Adonay, and by hys feare, which shall exhort you to brynge my wyll to pas. ##

desire it to have, and by the holy faith Adonay, and by his fear, which shall exhort you to bring my will to pass.

When this ys done, make thyne Image of waxe as yt ought to be made; yf soe bee that thou must write any thinge vppon thine Image, wryte yt with â needle, or A penn, as in ther places ar appoynted. Yf furdermore yt bee required, that thou perfume thy Image, perfume yt wth sutch perfumes, as ar expressed in there chapters; yet yf yt be neadfull alsoe, of any other thinge to be doñe, vppon yt, or coniuracyon, then let the coniuracion be done accordynge to the experymente; w^{ch} ons sayde, let there be made perfumes as ar appoynted, and hold thy Image ouer the perfume, and say as followethe:

When this is done, make thine image of wax as it ought to be made. If it so be that thou must write anything upon thine image, write it with a needle or a pen, as in their places are appointed. If furthermore it be required that thou perfume thy image, perfume it with such perfumes as are expressed in their chapters; yet if it be needful also of any other thing to be done upon it, or conjuration, then let the conjuration be done according to the experiment. Which once said, let there be made perfumes as are appointed, and hold thy image over the perfume and say as followeth:

O thou oryent kyng Eggye, w^{ch} rayneth and ruleth in the East; and thou Paymon, most mighty kyng, w^{ch} haste dominion ouer the weaste; and thou greate kyng Amaymon, w^{ch} raigest in ye South; and thou triumphant kinge Egyn, which hast rule ouer ye Northe; I most hartely call vppon you, by hym which only spake, and yt was done, w^{ch} wth his worde made all thinges; and by his holye names, wherat all the world doth tremble, and ys wrytten in 12 letters, w^{ch} arr, Joth, Eth, he, vau; and by the 9 heuens and ther powers, and by the names and signes of our creator; that thou consecrate and confyrme this p^rsente Image so ^{^*} [In marg: * as] yt ought, by that holy names sake, Adonay, whose kyngdome hath noe ende. #

O thou orient king Eggye which reignest and rulest in the East, and thou Paymon, most mighty king which hast dominion over the West, and thou great king Amaymon, which reignest in the South, and thou triumphant king Egyn, which hast rule over the North; I most heartily call upon you, by him which only spake and it was done, which with his word made all things; and by his holy names, wherent all the world doth tremble, and is written in twelve letters, which are Joth, Eth, He, Vau; and by the nine heavens and their powers, and by the names and signs of our creator, that thou consecrate and confirm this presente image as it ought, by that holy name's sake, Adonay, whose kingdom hath no end.

w^{ch} done thou mayst repete the coniuraciõn of thy experymente; and yf thou obtaine thy purpose yt ys well; but yf not, put thy image under thy beddes hedde; and in â short time, thou shalt see her, whom thou desyre, come to accomplish thy desyer.

Which done, thou mayst repeat the conjuration of thy experiment. And if thou obtain thy purpose it is well; but if not, put thy image under thy bed's head. And in a short time thou shalt see her whom thou desirest come to accomplish thy desire.

**Here followeth an other way wherby yt ys brought to passe, that she shall dreame of thé.
Cap. 9.**

**Here followeth another way whereby it is brought to pass that she shall dream of thee.
Chap. 9.**

This experyment is ineffable, and semeth almost A wonder; for this, before thou begynn thy coniuration, loke into the aier, beyng in thy chambere; and saye wth an humble harte as followeth.

This experiment is ineffable, and seemeth almost a wonder; for this, before thou begin thy conjuration, look into the air, being in thy chamber, and say with a humble heart as followeth:

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, Ya, Ya, ly, Elyce, ysi, Agay, Neon, Joagat; O lord holy father, w^{ch} duydest make all things, and knowest the hartes of all personns, I besech thé, by thy most holy aboue named names, that thou illuminate the harte and mynde of N. that she may loue me, as I doe her, and that she may bee allwaies ready to do my will & pleasure. And furdermore gyue strength, and power to this experymente, that by thé (o father) and by thos spyritts, and the vertue of thes words, that all thinges may bee brought to A good ende. #

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, Ya, Ya, ly, Elyce, ysi, Agay, Neon, Joagat; O Lord Holy Father, which didst make all things, and knowest the hearts of all persons, I beseech thee, by thy most holy above-named names, that thou illuminate the heart and mind of N. that she may love me as I do her, and that she may be always ready to do my will and pleasure. And furthermore, give strength and power to this experiment, that by thee (O Father) and by those spirits, and the virtue of these words, that all things may be brought to a good end.

Afterwardes doe thy Arte, wth all thinges requisyte in the chapters to the same, and yt shall haue good effecte. Hæc de amore pseudo Salomon: sed ecce ??? Consec??cionis ?? amorem apud Picatricem o (?) 5u~ (?) [Picatrix]

Afterwards, do thy art, with all things requisite in the chapters to the same, and it shall have good effect. Hoc de amore pseudo Salomon: sed ecce ... (?) Consecrationes (?) amorem apud Picatricem o (?) 5u~ (?).

[11v]

Of experymentes of fauor and freyndshipp. Cap. 10.

Of experiments of favor and friendship. Chap. 10.

Yf yn this experiment, thou must wryte wth any thinge, thou shalt wryte wth sutche, as arr appointed in the chapters of penn and ynke. Afterward let yt be perfumed, wth sutch perfumes, as ar hereafter appoynted alsoe, and sprinkle yt wth the water, as arr appointed in that chapter, yf furdermore yt be required to wryte any sygnes, letters, or fygures, or any other names, let them be wrytten, as is sayde hereafter, as concerninge howe letters ought to be wrytten, and putt yt yn A cloth of sylke, beynge sutch an one as hereafter shalbe p^rscribed, and then say as followeth.

If in this experiment, thou must write with anything, thou shalt write with such as are appointed in the chapters of pen and ink. Afterwards, let it be perfumed with such perfumes as are hereafter appointed also, and sprinkle it with the water, as is appointed in that chapter. If furthermore it be required to write any signs, letters, or figures, or any other names, let them be written as is said hereafter, as concerning how letters ought to be written. And put it in a cloth of silk, being such a one as hereafter shall be prescribed, and then say as followeth:

O most holy Adonay, w^{ch} art allmighty most gentle, w^{ch} art also α et ω , I beseche thé of thy infynite mercye and pytty, wherof thou aboundeste, w^{ch} dyd say, and yt shalbe gyuen thé, I aske of thé therefore, by thy allmighty power, that this experiment may bee consecrated, and giue vnto yt by thy holy vertue that power w^{ch} I desier;

O most holy Adonay, which art almighty and most gentle, which art also ALPHA & OMEGA, I beseech thee of thy infinite mercy and pity, whereof thou aboundest, which did say, and it shall be given thee, I ask of thee therefore by thy almighty power that this experiment may be consecrated, and give unto it by thy holy virtue that power which I desire.

w^{ch} done lay yt â night and A daie vnto the Alter clothe, Afterward, yf thou wodest haue the favõ of any mann, holde these letters yn thy hande, and he shall denye thé nothinge, whatsoever letters you wryte, or whatsoever coniuracion *I [In marg: *you] saye to obteyne fauour in the ende therof euer say or wryte thes verses followynge.

Which done, lay it a night and a day unto the altar cloth. Afterwards, if thou wouldst have the favor of any man, hold these letters in thy hand, and he shall deny thee nothing. Whatsoever letters you write, or whatsoever conjuration you say to obtain favor, in the end thereof ever say or write these verses following:

Sater, Arepo, Tenet, [Opera,] Rotas, Joth, Eth, He, Vau, Yach, Ya, Ja, Ja, Ja, Ja, Anereneton; you holy names fullfyll my desyer Gasper, Balthasar, Melchior, Abrahā, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, Juke, Geon, fyson, Tigris, Euphrates; be ye all present to helpe me, that I may obtaine grace and fauo^r at whose handes soeuer I shall aske yt, by our lord Ihesus Christ whitch lyueth and raigneth with the father, and the holy ghoste, world wythout ende. Amen.

Howe experymets for hatred ar prepared that any may bee made deadly enemies. Cap. 11.

Experymets of hatred ar doñ dyuers waies, yf thou wylt worke by any image, or any sutch lyke thinge, make your ymage, and perfume yt wyth sutch perfumes as arr p^rscribed, and yf so be any thinge must be wrytten vpon the Image, write yt wth a nedle, as shalbee hereafter appoynted in the chapter concerninge A nedle, afterwards say as followeth vpon the Image.

Arator, lapidator, temptator, sommator, subuersor, [12r] agnator, siccator, sudator, Combustor, Pungitor, Ductor, Comestor, Deuorator, Seductor, I doe besech you mynisters of hatred, and destroyers of freindshipp, I beseche you I say that this p^rsent ymage may bee soe consecrated, that yt may engender hatred betwixte whōsoeuer I would. #

whitch doñe laye the ymage in the sensar all nyghte, and then worke wth yt in the hower fytt for that purpose, yf thou must worke otherwise, as by letters or other meanes, then in the ende therof wryte thes abouesayd names, Arator, lapidator, temptator, etc. Also yf thou wold make dyscord betwene two that loue well, then say before them (all thinges beyng ready):

Where is this sower of dyscorde, wth the reste of the aboue wrytten names; I coniure you, and wyll you by hym w^{ch} made you, and by hym w^{ch} ordayned you to this office, in whitch also you reyoice; I pray you and desier you that this may bee p^rpared, that they w^{ch} eate or touche this, may vtterly bee sett at variaunce. #

Afterward gyue yt vnto them at yo^r hower appoynted, hereafter yf thou wylt worke by any other meanes, wryte the aforesayde names, Arator, lapidator, temptator, etc. and yt shalbee.

Sater, Arepo, Tenet, [Opera,] Rotas, Joth, Eth, He, Vau, Yach, Ya, Ja, Ja, Ja, Ja, Anereneton; you holy names fullfill my desire Gasper, Balthasar, Melchior, Abrahā, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, Juke, Geon, fyson, Tigris, Euphrates; be ye all present to help me, that I may obtain grace and favor at whose hands soeuer I shall ask it, by our Lord Jesus Christ which liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

How experiments for hatred are prepared, that any may be made deadly enemies. Chap. 11.

Experiments of hatred are done divers ways. If thou wilt work by any image or any such like thing, make your image, and perfume it with such perfumes as are prescribed. And if so be any thing must be written upon the image, write it with a needle, as shall be hereafter appointed in the chapter concerning a needle, afterwards say as followeth upon the image:

Arator, lapidator, temptator, sommator, subuersor, agnator, siccator, sudator, Combustor, Pungitor, Ductor, Comestor, Deuorator, Seductor, I do beseech you ministers of hatred, and destroyers of friendship, I beseech you I say that this present image may be so consecrated that it may engender hatred betwixt whosoever I would.

Which done, lay the image in the censer all night, and then work with it in the hour fit for that purpose, if thou must work otherwise, as by letters or other means, then in the end thereof write these above-said names, Arator, lapidator, temptator, etc. Also if thou would make discord between two that love well, then say before them (all things being ready):

Where is this sower of discord, with the rest of the above written names. I coniure you, and will you by him which made you, and by him which ordained you to this office, in which also you rejoice; I pray you and desire you that this may be prepared, that they which eat or touch this may utterly be set at variance.

Afterwards, give it unto them at your hour appointed. Hereafter if thou wilt work by any other means, write the aforesaid names, Arator, lapidator, temptator, etc. and it shall be.

An experiment to fayne A thinge to bee w^{ch} indeade is false wherby many men be deceyued as in playinge, or in showinge any other thinge. Cap. 12.

Ffor such an experimete ons beyng founde, you must write yt in paper, as shalbe hear after appointed; Also you must wryte wyth blode, as shalbe lykewyse declared wth what blode; and what penn; yf yt required thhat you shold worke this by wrytinge, letters, or names, worke as yo^f chapters appoynte you. This done say wth â lowly [sic] voyce as followethe.

Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator, be you heare present at my worke, and confyrme yt so as I desier, and make yt soe appeare, that they that see yt be depruyed of there sighte, and may see false thinges insteade of true:

Come ye therfore to cōnsecrate, and to inchaunt yt, by Jhesus of Nazareth, w^{ch} hath enyoynd you to that offyce. #

Whitch done you may worke; The aforenamyd names Abac, Aldac, etc. ar to be wrytten in the ende of yo^f worke, and yf you worke any other waye, euer obserue that those wordes be sayde in the ende.

Here followeth A way to bringe to passe any extraordynary experyment. Cap. 13.

When thou wylt bringe to pas any thinge, write thy experiment in paper and penn as hearafter is sayde, yf yt bee for good, howsoeuer yt be done, say this praier followynge, and yf you must wryte any thinge, write yt in the ende therof.

[12v]

O god w^{ch} hast made all thinges by thy holy name w^{ch} is wrytten in seuenty letters, and euery letter betokeneth one of thy holy names, w^{ch} ar here wrytten: Lascos, h, h, h, Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas [above the l is written an f, but it is crossed out], hapa, Iob, Ioazacam, Orezeym, Cororator, graunt I pray thé that this p^sent experimete may bee fully brought to pas accordynge to my desyer.

Also lett this gossell followynge be wrytten, or sayde ouer yt.

An experiment to fain a thing to be [true] which indeed is false, whereby many men be deceived as in playing, or in showing any other thing. Chap. 12.

For such an experiment, once being found, you must write it in paper as shall be hereafter appointed. Also you must write with blood as shall be likewise declared with what blood, and what pen. If it requires that you should work this by writing, letters, or names, work as your chapters appoint you. This done, say with a lowly [sic] voice as followeth:

Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator, be you here present at my work, and confirm it so as I desire, and make it so appear that they that see it be deprived of their sight, and may see false things instead of true.

Come ye therefore to consecrate and to enchant it, by Jesus of Nazareth, which hath enjoined you to that office.

Which done, you may work. The aforementioned names Abac, Aldac, etc. are to be written in the end of your work, and if you work any other way, ever observe that those words be said in the end.

Here followeth a way to bring to pass any extraordinary experiment. Chap. 13.

When thou wilt bring to pass anything, write thine experiment in paper and pen as hereafter is said. If it be for good, howsoever it be done, say this prayer following. And if you must write anything, write it in the end thereof.

O God which hast made all things by thy holy name which is written in seventy letters, and every letter betokeneth one of thy holy names, which are here written: Lascos, h, h, h, Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas, hapa, Iob, Ioazacam, Orezeym, Cororator, grant I pray thee that this present experiment may be fully brought to pass according to my desire.

Also, let this Gospel following be written or said over it:

In those daies, Jesus was ledd into the wyldernes of the spyrytt to bee tempted of the deuyll, and after he had fasted 40 daies he was an hungred, and the deuyll the temptor, comminge vnto hym, sayde: yf thou bee the soñ of god, commaund that thes stones may be made breade: Jhesus, answeyng sayde: yt is written, That man lyueth not only wth breade, but wth euery worde, w^{ch} commeth out of the mouth of god: Then the deuyll ledd hym into the holy cytty, and sett hym vppō the penacle of the churche, and sayd vnto hym, yf thou bee the sonn of god, cast doune thy selfe headlonge; for yt is wrytten; That he hath giuen his Anngells commaundement ouer thé, and they shall take thé vpp, in ther handes, lest thou should be hurte: Jhesus, sayde vnto hym. Againe yt ys wrytten: Thou shalt not tempte the lord thy god; Againe, the deuyll toke hym vpp into â very high hyll, and showed hym, all the kyngdoms of the worlde, and ther glory; and sayde; All thes I wyll giue thé, yf thou wylt fall donne before me, and worshipp mee: Then Jhesus sayde, Avoyde, Sathan, for yt ys wrytten; That thou shalt worshipp the lord thy god, and hym only shalt thou serue: then the deuill lefte hym, and his Anngells came, and mynistred vnto hym.
##

Which done, thou shalt worke accordynge to thy howers: In other experymentes w^{ch} rather ar euyl then good, wryte or els saye this verse followynge.

Nasue, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, yurtaryn, Arbon, Arfusa; whitch ar powers of all euyl, come and helpe me, that by you my worke may bee consecrated, and obtayne that vertue, whitch it ought, by the holye Adonay, by whose feare you arr compelled to obay us.

Afterwardes, perfume the letters or verse; and sprinkle them wyth water, ffynally, take heade, lest those, whom thou callest, deceiue thé; whitch to auoyde, behaue thy selfe, as this booke prescrybethe.

Explicit.

**Thus endeth the fyrst booke of
the kay of knowledge,
of Solamon.**

In those days, Jesus was led into the wilderness of the spirit to be tempted of the devill, and after he had fasted forty days he was an hungered, and the devil the temptor, coming unto him, said: "If thou be the Son of God, command that these stones may be made bread." Jesus answering said: "It is written, that man liveth not only with bread, but with every word which cometh out of the mouth of God. Then the devil led him into the holy city, and set him upon the pinnacle of the church, and said unto him: "If thou be the Son of God, cast down thyself headlong, for it is written that he hath given his angels commandment over thee, and they shall take thee up in their hands, lest thou should be hurt." Jesus said unto him: "Again it is written, 'Thou shalt not tempt the Lord thy God.'" Again the devil took him up into a very high hill, and showed him all the kingdoms of the world, and their glory; and said: "All these I will give thee if thou wilt fall down before me and worship me." Then Jesus said: "Avoid, Satan, for it is written that thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left him, and his angels came and ministered unto him.

Which done, thou shalt work according to thy hours. In other experiments which rather are evil than good, write or else say this verse following:

Nasue, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, yurtaryn, Arbon, Arfusa; which are powers of all evil, come and help me that by you my work may be consecrated, and obtain that virtue which it ought, by the holy Adonay, by whose fear you are compelled to obey us.

Afterwards, perfume the letters or verse, and sprinkle them with water. Finally, take heed lest those whom thou callest deceive thee, which to avoid, behave thyself as this book prescribeth.

Explicit.

**Thus endeth the first book of
the *Key of Knowledge*
of Solomon.**

**Here begynneth the
seconde booke, of the

key of knowledge
of Solamon.**

**Here beginneth the
Second Book of the**

**Key of Knowledge
of Solomon.**

[13v is blank]

[14r]

**Here followeth yn what hower experyments ought
to be done.**

**Here followeth in what hour experiments ought
to be done.**

Yf you haue any Art ready prepared to speake wth Spyrattes, you must worke yt the fyrst howe^f of Mercury, and his daye in the morninge, And thus you may fynnish all Artes; note that the tyme be pleasaunt, the Ayre faier and cleare, when thou workeste.

If you have any art ready prepared to speak with spirits, you must work in the first hour of Mercury, and his day [Wednesday] in the morning. And thus you may finish all arts. Note that the time be pleasant, the air fair and clear, when thou workest.

1. The faier and bewtyfull Spyratts arr in the Northe.
2. The fyery Spyratts remayne in the Easte.
3. They w^{ch} ar created of the water remayne in the weaste.
4. They w^{ch} came of the wynde ar yn the Southe.

1. The fair and beautiful spirits are in the North.
2. The fiery spirits remain in the East.
3. They which are created of the water remain in the West.
4. They which came of the wind are in the South.

Note also, that if thou hast ons brought to pas one experyment, thou mayste worke the same againe wthout obseruinge of the hower, or any other solempnytye.

Note also, that if thou hast once brought to pass one experiment, thou maist work the same again without observing of the hour, or any other solemnity.

**Here followeth howe the Coniurer ought to
behaue hym selfe. Cap. 2.**

**Here followeth how the conjurer ought to behave
himself. Chap. 2.**

Ffyrst let hym write yt holy in one peice of paper; after let hym marke what thinges ar requisite to that purpose; let hym choise â place mete for that purpose; and let hym haue A bathe ready, as shalbe appoynted in the chapter of Bathes; and let hym saye this prayer followyng.

First let him write it wholly in one piece of paper. After let him mark what things are requisite to that purpose; let him choose a place meet [suitable] for that purpose, and let him have a bath ready, as shall be appointed in the chapter of baths; and let him say this prayer following:

O Lord Jhesus Christ, w^{ch} hast made me (most wretched synner) to thine owne lykenes; vouchsafe I besech thé to blis and sanctyfy this water that yt may bee mundefyed to the health of my boddy, and my soule. O almighty and ineffable father, w^{ch} dydst graunt vnto John Baptist, to baptize thyne only begottenn sonn Jesus Christ, graunt I besече thé that this water, may bee my Baptisme, that I may bee cleansed from all my synnes, w^{ch} I haue confessed, thorough o^f lord Jhesus Christ, world without end, Amenn. #

O Lord Jesus Christ, which hast made me (most wretched sinner) to thine own likeness; vouchsafe I besech thee, to bless and sanctify this water that it may be mundefyed (?) to the health of my body and my soul. O almighty and ineffable father, which didst grant unto John Baptist to baptise thine only begotten son Jesus Christ, grant I beseech thee, that this water may be my baptism, that I may be cleansed from all my sins which I have confessed, through our Lord Jesus Christ, world without end, Amen.

When this ys done let hym wash all his boddye, and putt one A white lynneñ clothe, and abstaine at the least thre daies from all fylthines, and vn honest talke, and euery day say this that followeth. videlicet, ons in the morninge about the thyrd houer, againe about the nynthe houer, againe about the eueninge about the forthe houer, and also when thou goest to bedd, and thus doe three daies space.

Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes, Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio, Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma, Machia, Daniel, Dama, Prachil, heil, [14v] Hemon, Segem, Gemas, Jesu God, graunt me that I may endue that thinge w^{ch} I goe aboute, and by thé, O holy Adonay, I may brynge them to pas, by our lord Jesus Christ, which lyueth and raygneth world without ende. Amen. #

Let this be done three dayes together, yf yt may bee, the Ayer beyng very cleare, and at yo^r day you may safely worke.

Howe hys fellowes must behaue them selues. Cap. 3.

In experymentes where Cyrcles be made, yt ys requysite that the coniuurer haue fellowes wth hym, whome he must instruct in all thinges, when they arr sufficiently taught, lett the M^r and they together enter into the chamber, and let those his companions putt of there vesture, and let the M^r powre water vppō there heades, sayinge

be you renuyed, and baptyzed and cleansed, from all yo^r synns, In the name of the father, and of the sonn, and of the holy ghost, and the power of the most hyghest come doune vppon you.

This done, let them putt on the clothinge againe, all this must bee done three daies before any worke begynn, After this let ther be made A newe bathe, and lett them say for thre daies space, the aforesayd prayer, and let them followe the M^r in all things.

Of fastynge and watche. Cap. 4.

Yf you be wyllynge to worke, yt ys requyred that you abstayne from all thinges vnlawfull, as from swearynge, frō glotonye, and all other naughty deades; which is requyred for the space of nyne daies before thy workynge; And let euery one saye for that space, this prayer followynge.

When this is done, let him wash all his body, and put on a white linen cloth, and abstain at the least three days from all filthiness and dishonest talk, and every day say this that followeth, *videlicet*, once in the morning about the third hour, again about the ninth houer, again about the evening about the fourth hour, and also when thou goest to bed, and thus do three days space.

Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes, Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio, Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma, Machia, Daniel, Dama, Prachil, heil, Hemon, Segem, Gemas, Jesus God, grant me that I may endue that thing which I go about, and by thee, O holy Adonay, I may bring them to pass, by our Lord Jesus Christ, which liveth and reigneth world without end. Amen.

Let this be done three days together, if it may be, the air being very clear, and at your day you may safely work.

How his fellows must behave themselves. Chap. 3.

In experiments where circles be made, it is requisite that the conjurer have fellows with him whom he must instruct in all things. When they are sufficiently taught, let the master and they together enter into the chamber, and let those his companions put off their vesture, and let the master pour water upon their heads, saying:

Be you renewed and baptised and cleansed from all your sins, in the name of the Father, and of the Son, and of the Holy Ghost, and the power of the most highest come down upon you.

This done, let them put on the clothing again, all this must be done three days before any work begin. After this let there be made a new bath, and let them say for three days' space, the aforesaid prayer, and let them follow the master in all things.

Of fasting and watch. Chap. 4.

If you be willing to work, it is required that you abstain from all things unlawful, as from swearing, from gluttony, and all other naughty deeds; which is required for the space of nine days before thy working. And let everyone say for that space, this prayer following:

O lord god allmighty, be mercyfull vnto me, w^{ch} am not worthy to lyfte vpp myne eyes vnto thé, my synnes ar soe greate, but thou (O god,[]) art mercyfull, w^{ch} for one worde dydst leade the thefe wyth thé into paradyce, haue mercy vppon me, (O lord,) and forgiue me all my synnes, graunt me (moste gentle father) that I may brynge to pas my desyer, by the most holy triumphator, w^{ch} art blessed world wthout ende. Amen.

O Lord God Almighty, be merciful unto me, which am not worthy to lift up mine eyes unto thee, my sins are so great, but thou (O God,) art merciful, which for one word didst lead the thief with thee into paradise. Have mercy upon me (O Lord,) and forgive me all my sins. Grant me (most gentle Father) that I may bring to pass my desire, by the most holy triumphator, which art blessed world without end. Amen.

The 3 daies before thou begynn thy worke, thou and thy fellowes, say dayly the confessyon which is expressed in the begynnyng of the [fyrst booke, and the second chapter](#).

The three days before thou beginneth thy work, thou and thy fellows sayst daily the confession which is expressed in the beginning of the [First Book, and the second chapter](#).

[15r]

Of Bathes howe they muste be made. Cap. 5.

Of baths, how they must be made. Chap. 5.

Thou muste go to A well, or ryuer; and before thou goe to ytt, say these psalmes followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiã; Saluum me fac; Cantemus Dño; Confitemini Dño quoniã Bonis; Quicunq_e vult saluus esse;

Thou must go to a well or river, and before thou goest to it, say these Psalms followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Saluum me fac; Cantemus Domino; Confitemini Domino quoniam; Bonis; Quicunque vult saluus esse;

w^{ch} sayde, goe into yt, and saye:

Which said, go into it, and say:

I exorcise thé water by hym w^{ch} set thé in thy place, that thou driue out of me all vñcleannes, thorough o^r lord Jhesus Christe.

I exorcise thee water, by him which set thee in thy place, that thou drive out of me all uncleanness, through our Lord Jesus Christ.

Afterward let hym wash hym selfe, and saye;

Afterwards, let him wash himself, and say:

Marbalia, Gegeon, falia, Jesse, Pharia, Gech, Acích, Gedich, Jail, Dayl, Musayl, Ioyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragrammaton, Cedrõ, Agne, fero, Stimulaton, Prenanaton.

Marbalia, Gegeon, falia, Jesse, Pharia, Gech, Acích, Gedich, Jail, Dayl, Musayl, Ioyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragrammaton, Cedrõ, Agne, fero, Stimulaton, Prenanaton.

and when he is wasshed, let hym goe out of the water; and sprinckle hym selfe wth the water hereafter appoynted, sayinge;

And when he is washed, let him go out of the water and sprinkle himself with the water hereafter appointed, saying:

Asperges me Domine. etc.

Asperges me Domine. etc.

After putt one thy clothynge and in puttyng y^e oñe say the 7 Psalmes, and that w^{ch} followethe, and, Cum inuocarem exaudiuit. Confitebor tibi Dñe q^oniam dilexi, In exitu Israel de Ægipto, Domine probasti me; And this prayer which followethe.

O most hooly Adonay, and moste myghty Hel, I desyer you by y^e moste mighty and stronge name of o^r lorde, El, I worshipp thé, I glorify thé, and blisse thé, I call vppō thé that this Bathe may bee Saluatiō vnto me, and that I may haue my desier, by thé, (ô most hooly Adonay, w^{ch} lyueth and raighneth world wthout ende. Amen.

The blyssynge of the salte. Cap. 6.

Afterward take salte, and blisse yt after this sorte,

I blisse thé in the name of the father, the sonn, and the holy Ghoste. Amen. The blyssynge of god the almighty father bee vppō thé, and all goodnes enter into thé, wherfor I blisse thé and sanctyfy thé, that thou helpe at this p^rsente,

and thus doñe saye: Benedicite omnia opera Dñj Domino, Afterwards take the sweete odours consecrated, and throwe them into the Bathe, holdynge them in thy hande, and goe againe into the Bathe, and washe thé, and beyng in the Bathe saye;

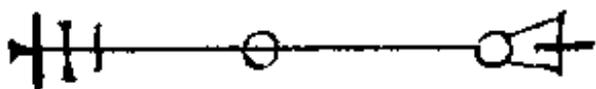
Amane, Memeto, Inzaron, Doltibon, Amagnō, lameton, Caron, Sutron, Gardon, Non, Mameraon, Tameratō, fabron, Sanō, Nazmon, Stilon, funeon,

this sayde, say this psalme, Benedicite [15v] omnia opera Domini, and washe thé sayinge, In the name of the father, and of the soñ, and of the holy ghoste. Amen.

w^{ch} doñe goe out of the Bathe, and putt oñe cleane lynnyñ clothynge, as shalbe sayd of clothynge, and let his fellows doe after the same sorte.

Heare followeth of apparrell, and shoes. Cap. 7.

It is necessary that the coniu^rer put on lynn^en clothe, wheruppō the pentacles must be sowed wth sutch â nedle, as shalbe appointed hereafter in the same chapter. They must also haue hosyn aboute ther owne vppō the w^{ch} these fygures followinge must bee wrytten.



After, put on thy clothing, and in putting it on, say the 7 Psalms, and that which followeth, and, Cum inuocarem exaudiuit. Confitebor tibi Domine quoniam dilexi, In exitu Israel de Ægipto, Domine probasti me; And this prayer which followeth:

O most holy Adonay, and most mighty Hel, I desire you by the most mighty and stronge name of our Lord, El, I worship thee, I glorify thee, and bless thee. I call upon thee, that this bath may be salvation unto me, and that I may haue my desire by thee, (O most holy Adonay, which liveth and reigneth world without end. Amen.

The blessing of the salt. Chap. 6.

Afterwards, take salt and bless it after this sort:

I bless thee in the name of the Father, the Son, and the Holy Ghost. Amen. The blessing of God the Almighty father be upon thee, and all goodness enter into thee, wherfor I bless thee and sanctify thee, that thou help at this present.

And thus done saye: Benedicite omnia opera Domini Domino, Afterwards, take the sweet odours consecrated, and throw them into the bath, holding them in thy hand, and go again into the bath, and wash thee, and being in the bath say:

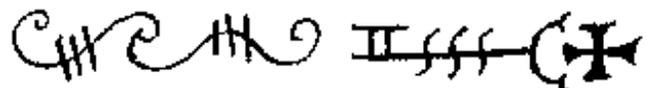
Amane, Memeto, Inzaron, Doltibon, Amagnō, lameton, Caron, Sutron, Gardon, Non, Mameraon, Tameratō, fabron, Sanō, Nazmon, Stilon, funeon,

This said, say this Psalm, Benedicite omnia opera Domini, and wash thee saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

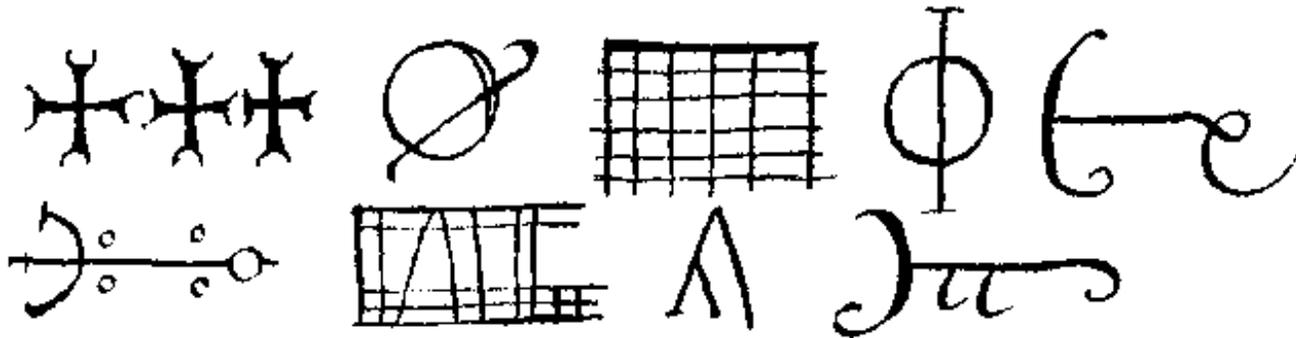
Which done, go out of the bath, and put on clean linen clothing, as shall be said of clothing, and let his fellows do after the same sort.

Here followeth of apparrell and shoes. Chap. 7.

It is necessary that the conjurer put on linen cloth, wherupon the pentacles must be sewn with such a needle as shall be appointed hereafter in the same chapter. They must also have hosen above there own upon the which these figures following must be wrytten:



They must haue shoes also vppō the w^{ch} these same figures must bee wrytten, with sutch penn and ynke, as shalbe p^rscribed in the^r chapters. There shoes must bee of white lether, Also let the M^r haue A garland vppō his heade of vyrgiñ parchmente, about the w^{ch} shalbe written in capitall letters thes 4- names, AGAA; AGAY; AGALTHA* [In Marg: *Aglatha]; AGLAOTH; wth ynke, and penn as shalbe hereafter in there chapters declared, also ech of hys companions muste haue A crowne or garlande in whose compas these figures followynge must be wrytten.



And before they putt oñe this apparrell, let them saye these psalmes followynge. Domine Deus noster, Dñe quis habitabit. Dñe exaudi orationem mean, Cum tribularer, Domjne non est exaltatum cor meum, supra flumina, nisi Dominus, laudate Dominum omnes gentes; Deus miseriat ⁊ nostrj.

These beyng sayde, let hym perfume all hys apparrell, and sprinkle them wyth water, Then let the M^r putt on his apparrell sayinge:

Antor, Anator, et Anabis, Theodomas, Ianitor [or Iamtor], by the desertes of the holy Anngells, I wyll putt one the vesture of healthe, that I may bringe to pas my desyer, by thé (ô holy Adonay)], whose kyngdōe hath noe ende;

The shoes and vestmentes must bee of lynnen yf you can gett sutch as the preyst weareth it is beste.

They must have shoes also upon, the which these same figures must be written, with such pen and ink as shall be prescribed in their chapters. Their shoes must be of white leather. Also, let the master have a garland upon his head of virgin parchment, about the which shall be written in capital letters these four names: AGAA; AGAY; AGLATHA; AGLAOTH; with ink and pen as shall be hereafter in their chapters declared, also each of his companions must have a crown or garland in whose compass these figures following must be written:

And before they put on this apparel, let them say these Psalms following: Domine Deus noster, Domine quis habitabit. Domine exaudi orationem mean, Cum tribularer, Domine non est exaltatum cor meum, supra flumina, nisi Dominus, laudate Dominum omnes gentes; Deus miseriat ⁊ nostri.

These being said, let him perfume all his apparel, and sprinkle them with water. Then let the master put on his apparel saying:

Antor, Anator, et Anabis, Theodomas, Ianitor, by the desertes of the holy angels, I will put on the vesture of health, that I may bring to pass my desire, by thee (O holy Adonay), whose kingdom hath no end.

The shoes and vestments must be of linen; if you can get such as the priest weareth, it is best.

[16r]

Here followeth of the knyfe reqired in this Arte, and howe yt must bee made. Cap. 8.

A knife ys requyred in this Arte, therefore make yt bee made wth a handle of yrō [iron] w^{ch} is pure: and lett yt bee tempred in gose blode in the day of Mercury, in the increase of the Mone. After yt bee fynnisshed cause 10- masses to bee sayde ouer yt, and write vppō the handle therof, wth the nedle aforesayde thes signes w^{ch} followe.

Here followeth of the knife required in this art, and how it must be made. Chap. 8.

A knife is required in this art, therefore make it be made with a handle of iron which is pure, and let it be tempered in goose blood in the day of Mercury [Wednesday], in the increase of the Moon. After it be finished, cause ten masses to be said over it, and write upon the handle thereof with the needle aforesaid these signs which follow:

Then perfume yt as hereafter is appoynted, and note that y^e Cyrcle bee made wyth such A knyfe, thys daie lay yt vpp in sylken clothes vntyll thou wylt worke, and cutt nothinge wth this knyfe, but only all things belonginge to this Arte.

All other instrumentes of yrō whatsoeuer they bee, let them bee made on the day, and hower of Mercury, and write vppō them these signes followynge.

Then perfume it as hereafter is appointed, and note that the circle be made with such a knife, this day lay it up in silken cloths until thou wilt work, and cut nothing with this knife, but only all things belonging to this art.

All other instruments of iron whatsoever they be, let them be made on the day, and hour of Mercury, and write upon them these signs following:

The forme and shape of y^e knife, wth wordes, and carectes [sic].

The form and shape of the knife, with words and characters.

- 1 This is the right side of the knife.
- 2 This is the left side of the knife.
- 3 This is the backside of the knife.
- 4 This is the sharpe Edge of the knife.

[16v]

Also, see to the swordes wherewithall you wyll worke, that they bee cleaⁿe, and write vppon them as followethe: lamec, Theah, Aniles, Theophilos, Def, Beth ladomay, El, Ja, Jah, Emanuel, Saday, Emnanal, sum qui sum, Agla, α et ω, write this wth the ynke aforesayde, and smoke them wth the odours, and say this coniuration.

I coniure thé by the names, Abraham, Abraho, Tetragrāmatō, w^{ch} is to saye, Aglane, that thou hurt me not in worke. I cōiure y^e by pure, Stimulaton, and by these conspeacable names of allmighty god: whitch arr: Egyrion, Osystron, Enona, Aula, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, Via, Vita, Manus, hono, primogenitus, finis, Sapientia, virtus, α. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, Sponsus, pastor, propheta, Sacerdos, Athanatos, Ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I coniure you, that you haue noe powe^r to hurt mee;

w^{ch} done let hym keepe yt, as before ys sayde.

Besides this there must be made an other knyfe in the day and hower of Mercury, tempred wth the yuce of pimpernell, and the blode of of [sic] A gose, vppō the w^{ch} you shall cause 3 masses to bee sayde, also you muste perfume yt, and sprinckle yt wth water, as is aforesayde, wth w^{ch} knyfe, all thinges necessary must bee cutt; Note also that before any of thes thinges bee cōnsecrated, that they bee vyrgines, that is sutch as weare neuer vsed in worke or labour.

Here followeth howe Circles muste bee made, and howe you must enter into them. Caput 9.

Yo^r Circles muste bee made with the aforenamyd knyfe, wherfore when you wyll worke, sticke the knyfe in the mydst of the place, and measure 9 foote on both sydes from the knyfe but remember to leaue A space open, wherby you may go yn, and out: A fote behynde y^e circle make â nother circle, betwixt the 2 greater circles, make y^e pentacles wth the names of our Creator, as in the next leafe shalbe showed. In the circumference of the greater circle make crosses; Also â fote behynd thys latter cyrcle make A Quadrangle, in the topp of euery corne^r make A cyrcle, one to sett the pott of coles yn, and in an other let there stycke A sworde, â fote space from the pott: All which beynge doñe, lett the Master brynge yn hys companions by the gate of the cyrcle, and lett one of hys fellowes standinge towards the Easte, haue penn and ynke yn hys hande, and etche of the other A naked sworde, lett them take heede they moue [17r] not the pott; Thinges beynge thus ordered,

Also, see to the swordes wherewithall you will work, that they be clean, and write upon them as followeth: lamec, Theah, Aniles, Theophilos, Def, Beth ladomay, El, Ja, Jah, Emanuel, Saday, Emnanal, sum qui sum, Agla, ALPHA & OMEGA. Write this with the ink aforesaid, and smoke them with the odours, and say this conjuration:

I conjure thee by the names, Abraham, Abraho, Tetragrammaton, which is to say, Aglane, that thou hurt me not in work. I conjure thee by pure, Stimulaton, and by these unspeakable names of Almighty God, which are: Egyrion, Osystron, Enona, Aula, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, Via, Vita, Manus, hono, primogenitus, finis, Sapientia, virtus, α. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, Sponsus, pastor, propheta, Sacerdos, Athanatos, Ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I conjure you, that you have no power to hurt me.

Which done, let him keep it as before is said.

Besides this there must be made another knife in the day and hour of Mercury, tempered with the juice of pimpernel, and the bloode of a goose, upon the which you shall cause three masses to be said. Also, you must perfume it and sprinkle it with water as is aforesaid, with which knife, all thinges necessary must be cut. Note also that before any of these things be consecrated, that they be virgins, that is, such as were never used in work or labour.

Here followeth how circles must be made, and how you must enter into them. Chapter 9.

Your circles must be made with the afore-named knife, wherfore when you will work, stick the knife in the midst of the place, and measure none feet on both sides from the knife, but remember to leaue a space open, whereby you may go in and out. A foot behind the circle make another circle, betwixt the two greater circles, make the pentacles with the names of our Creator, as in the next leaf shall be showed. In the circumference of the greater circle make crosses. Also, a foot behind this latter circle, make a Quadrangle, in the top of every corner make a cyrcle, one to set the pot of coals in, and in another let there stick a sword, a foot space from the pot. All which being done, let the Master bring in his companions by the gate of the circle, and let one of his fellowes standing towards the East, have pen and ink in his hand, and each of the others a naked sword. Let them take heed they move not the pot. Things being thus ordered, let the master go forth to kindle the

lett the Master goe forth to kyndle the fyer, and caste therein the perfumes, and lyght hym â greate candle exorcized as shalbe sayde hereafter, which he shall put in A lantrōn, and then let hym shutt the gate of y^e Cyrle, after this lett hym perfume hym selfe, and hys fellowes, and the place with water, All whiche doñe, the Master standynge in the mydst of the cyrcle, hys knyfe beinge stocke at hys feete, lett hym begynn hys Coniuracions towards the Easte.

fire, and caste therein the perfumes, and light him a great candle, exorcized as shall be said hereafter, which he shall put in a lantern. And then let him shut the gate of the circle. After this, let him perfume himself, and his fellows, and the place with water. All which done, the master standing in the midst of the circle, his knife beinge stuck at his feet, let him begin his conjurations towards the East.

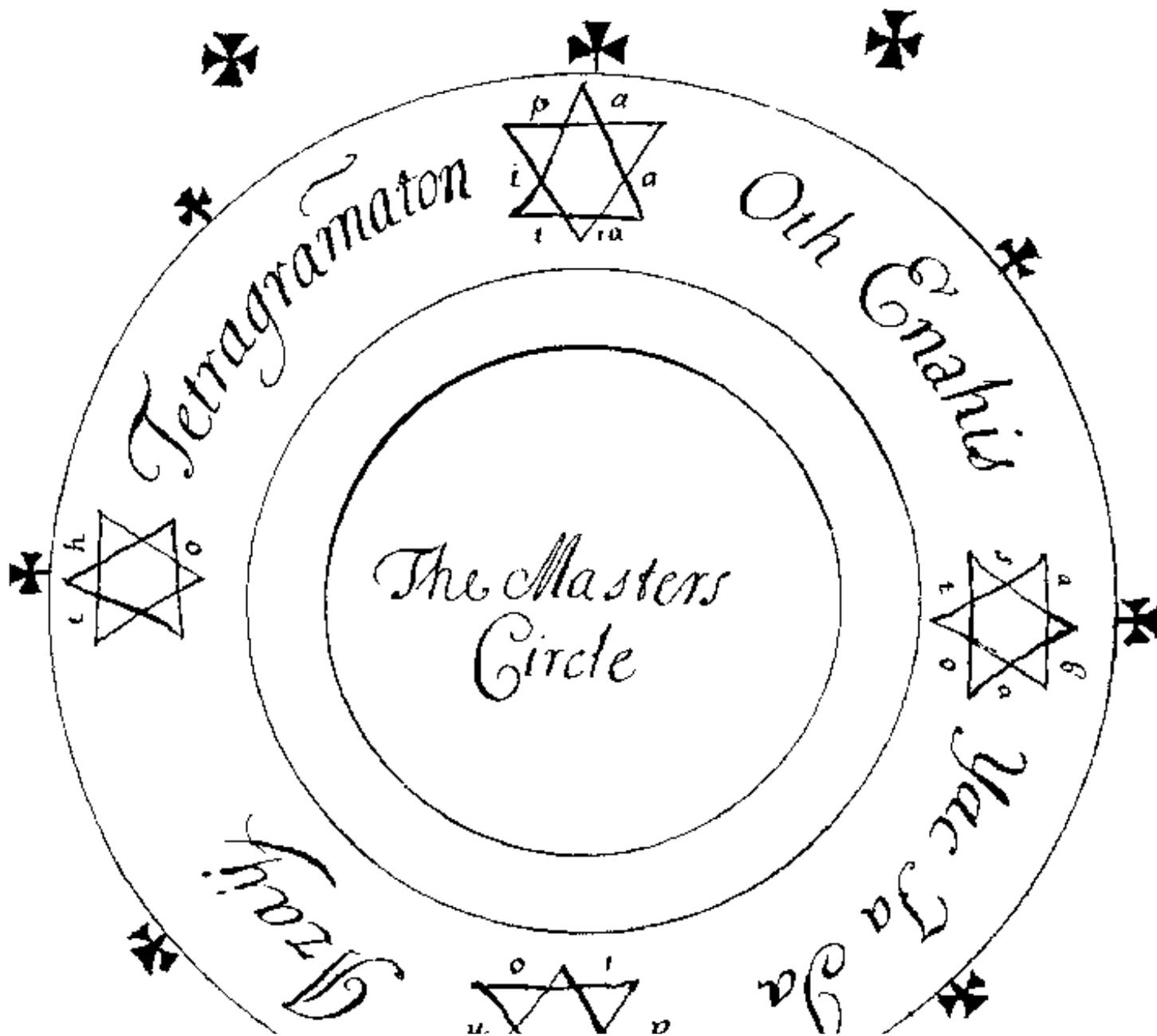
The manner to make Circles shall bee showed, on the other syde of this same leafe.

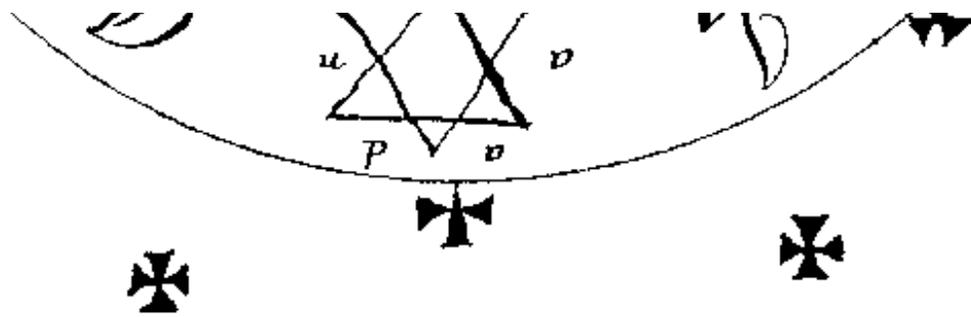
The manner to make circles shall be showed on the other side of this same leaf.

[17v]

Howe to make the Cyrle wyth hys Pentacle, hereafter followethe.

How to make the circle with his pentacle, hereafter followeth:

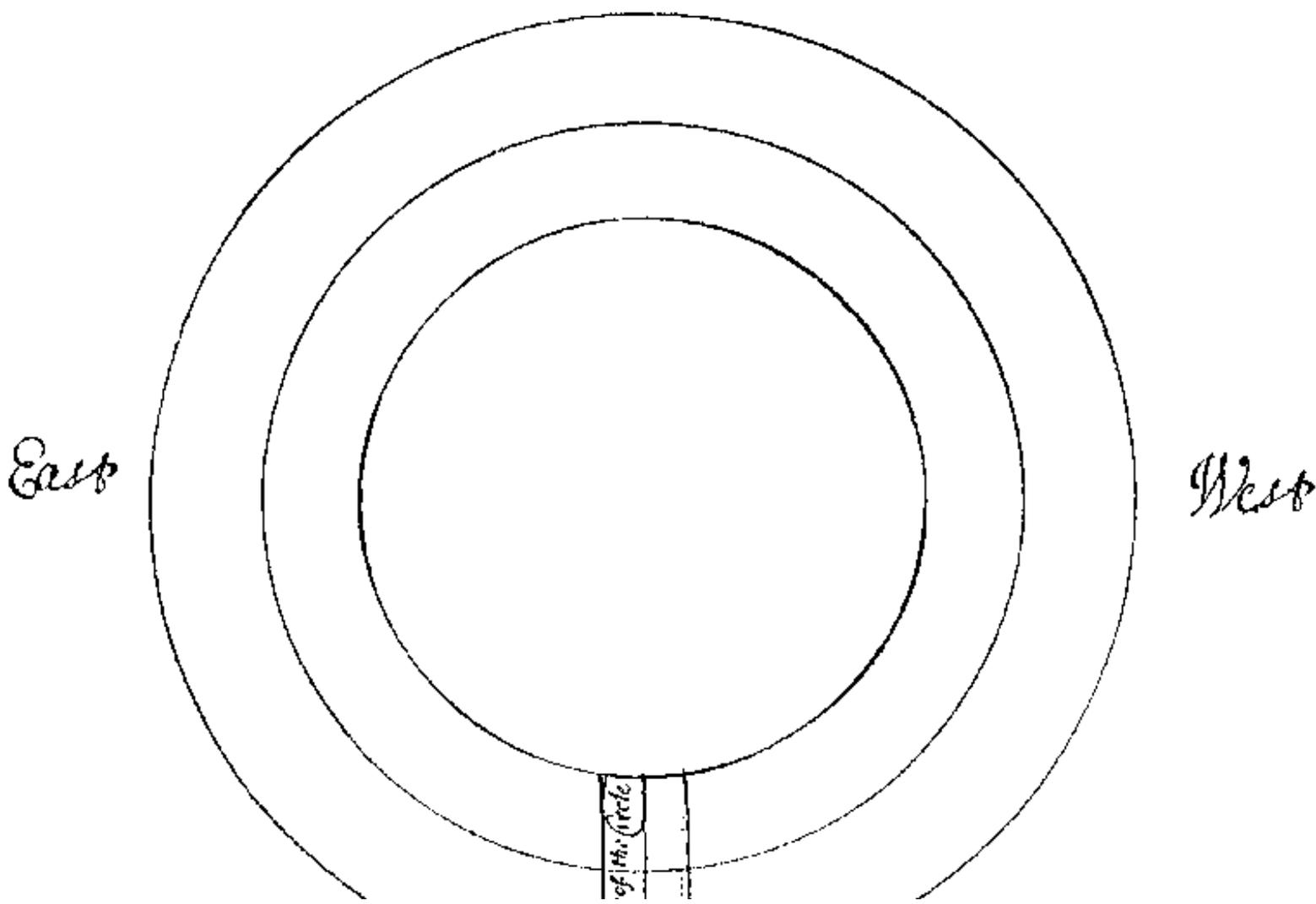


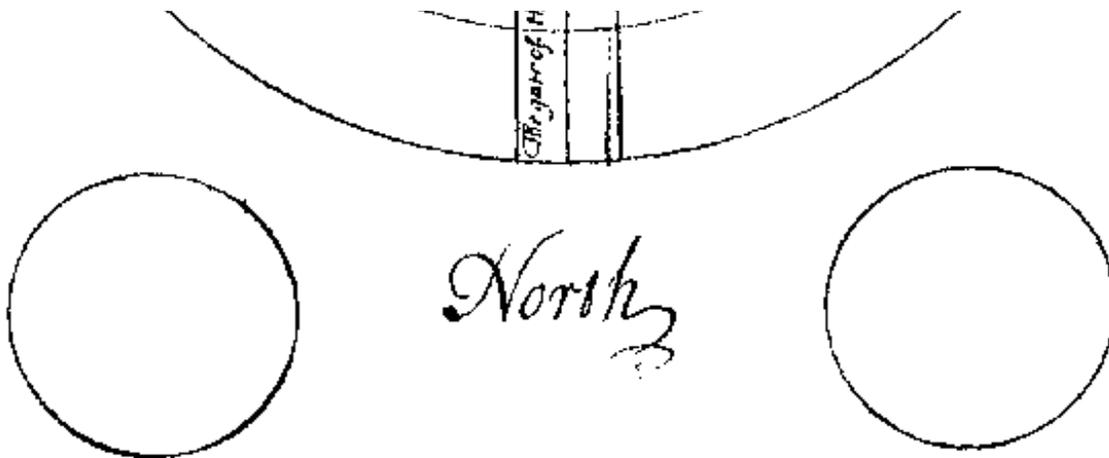


[18r]

The righte waye to make the Cyrcle, hereafter followethe.

The right way to make the circle, hereafter followeth:





[18v]

Here followeth of water, and ysope. Caput 10.

Here followeth of water and hyssop. Chapter 10.

The water w^{ch} is mencioned so oftenn muste bee exorcized after this sorte, vppō the day of Mercury, and his hower: Take A censar wth exorsized perfumes, and salte, and fill the pott full of cleare water^r; and fyrst hallowe the salte sayinge.

Sabaoth, Messias, Tetragrāmaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis,
vouchsafe to sanctyfy this salte;

The water which is mentioned so often must be exorcized after this sort: Upon the day of Mercury, and his hour, take a censer with exorcized perfumes and salt, and fill the pot full of clear water; and first hallow the salt, saying:

Sabaoth, Messias, Tetragrammaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis,
vouchsafe to sanctify this salt.

which sayd throw yt into the water, and say ouer yt the 7^e Psalmes: and this prairer followynge.

Thou art my god, and my reste, thou art my true and ryght way, helpe, most holy father, euen as I trust in thé: O god w^{ch} art the god of Abraham, the god of Isaac, and the god of Jacob; I beseche thé, ô lord allmighty, by the invocations and desertes of thy Sayntes: vouchsafe to blis and sanctify thys water, that vppon whome soeuer yt bee caste, he may receiue health both of body and soule. Amen.

Which said, throw it into the water, and say over it the seven Psalms [that is Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142)], and this prayer following:

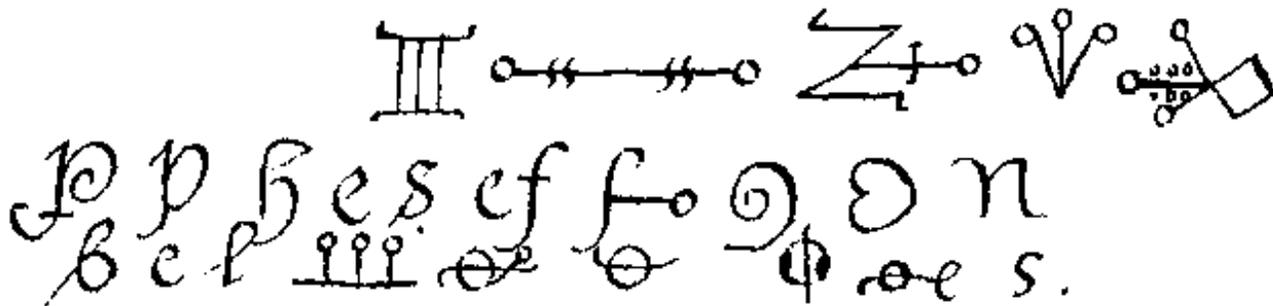
Thou art my God and my rest, thou art my true and right way. Help, most Holy Father, even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob, I beseech thee, O Lord Almighty, by the invocations and deserts of thy saints: vouchsafe to bless and sanctify this water, that upon whomsoever it be cast, he may receive health both of body and soul. Amen.

Here followeth of ysope. Caput. 11.

Here followeth of hyssop. Chapter 11.

The water beyng ready, make A sprinckle of veruyn, valerian, fennel, sage, Marierum, and Basyl, and let all bee put vppō A hasill wand; and knowe that in the day of Mercury, in the morninge, in the encrease of the Mone, yt must bee cutt, att one cutt, wth the abouenamed knyfe; and in that hower let the hearbes bee gathered; w^{ch} beyng made, cause 3· masses to bee sayd ouer them; w^{ch} doñe say the gospell of Saynt John, oue^r them, Afterward vppō the hasyll wande, wherwth thou duddest make thy sprinckle, wryte these carectes [sic] followynge, wth the nedle aforesayde.

The water being ready, make a sprinkler of vervain, valerian, fennel, sage, marjoram, and basil, and let all be put upon a hazel wand. And know that in the day of Mercury, in the morning, in the increase of the Moon, it must be cut, at one cut, with the above-named knife. And in that hour let the herbs be gathered. Which being made, cause three masses to be said over them. Which done, say the Gospel of Saint John over them. Afterward, upon the hazel wand, wherewith thou diddest make thy sprinklee, write these characters following with the needle aforesaid:



Here followeth of fyer and lighte. Caput. 12.

Here followeth of fire and lights. Caput. 12.

Thy light to worke by must bee vppō Mercury, and hys howe^r, thy candle muste be made in thys sorte, Taike sylkenn threade [19r] made and spunn of A virgynn, wherof make the weeke, and wth that make A candle of wax, w^{ch} came out of â newe hyue [hive], which is called vrygyn waxe, let the candle conteine halfe â pounce of waxe, and wryte vppō yt, wth the nedle aforesayde, these caractes followinge.

Thy light to work by must be [made] upon Mercury, and his hour, thy candle must be made in this sort: Take silken thread made and spun of a virgin, whereof make the wick, and with that make a candle of wax, which came out of a new hive, which is called virgin wax, let the candle contain half a pound of wax, and write upon it with the needle aforesaid, these characters following:



Afterwardes say these psalmes followynge: Benedicite ðnia opera, Benedic anima mea Domino [sc. Domino], laudate Dominum omnes gentes, Te Deum laudamus: And this which followeth.

Afterwards, say these Psalms followynge: Benedicite omnia opera; Benedic anima mea Domino (Ps103); Laudate Dominum omnes gentes (Ps116); Te Deum laudamus [found in the Latin mass]. And this which followeth:

O lord god giue me vertue, that only I may truste in thé; In the name of the father, the sonn, and the holy ghoste, Amen.

O Lord God, give me virtue, that only I may trust in thee. In the name of the Father, the Son, and the Holy Ghost, Amen.

I exorcise thé waxe by hym w^{ch} speaketh, and yt ys doñe, that thou driue all terro^r from vs: Amen.

I exorcise thee wax, by him which speaketh, and it is done, that thou drive all terror from us. Amen.

w^{ch} done sprinkle yt wth water, and perfume yt, and light yt, and say ouer yt:

Which done, sprinkle it with water, and perfume it, and light it, and say over it:

I exorcise thé fier, In the name of the father, the sonn, and the holy ghoste, and by the fyrste name of our lorde god On, And by the seconde worde, when he sayd Let theyr bee made lighte, by this name; you, Adonay, Salua, Gla, Manemente, that thou light the spyrytts, which wyll appeare heare. Amen.

I exorcise thee fire, in the name of the Father, the Son, and the Holy Ghost, and by the first name of our Lord God ON, and by the second word, when he said, "Let their be made light", by this name, You, Adonay, Salua, Gla, Manemente, that thou light the spirits which will appear here. Amen.

Then take a lantrōn, wherin this candle muste bee putt, and write aboute yt these names followynge. Tetragrāmaton, Sabaoth, Adonay, Tetel, lademas. And light the candle, and putt yt yn yt, and reade by the light therof.

Then take a lantern wherein this candle must be put, and write about it these names following: Tetragrammaton, Sabaoth, Adonay, Tetel, lademas. And light the candle, and put it in it, and read by the light thereof.

Here followeth of penn and ynke

Caput. 13.

Take A gandard alyue, and pull out A fether out of the wyng, and saye.

Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar, driue out of this quill all deceipte, that truthe only may abyde yn yt;

Then make A penn therof wythe the consecrated knyfe, and perfume yt, and then lay yt vpp as is aforesayd.

of ynke. Caput. 13.

Take A box or horne, in w^{ch} you must putt yo^r lycou^r [liquor], and about the same vessell, wryte with the nedle, this followynge. Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anerenetoñ, Anabona, Sabaoth. Then putt into yt newe ynke, and saye as followeth.

I exorsize thé ynke by the name of Anaton, and by the power Stimulaton, and by hys name, that cann do all thinges, that thou bee my helpe in this my worke.

[19v]

Of the blode of A Batt, howe you muste worke by yt. Cap. 14.

Take alyue Batt, and exorsize hyr after this sorte:

Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath, I adiure thé Batt, by the father, the sonn, and the holy ghoste; and by all the wordes that ar spokenn of hym that thou serue vs: O thou Angell Adonay, Eloyt, [sic] and thou Anngell Adonel, bee you my ayde and helpe, that I may accomplish my desyer.

Afterwardes take the nedle, and pricke hy^r vnder the ryght wyng, and take hyr blode, and saye.

O allmighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, sadon, Deus, Deus, Infinitus, Jhesus, Christus; be my helper, that this blode may haue power in these my doynge.

Here followeth of pen and ink

Chapter 13.

Take a gander alive, and pull out a feather out of the wing, and say:

Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar, drive out of this quill all deceit, that truth only may abide in it.

Then make a pen thereof with the consecrated knife, and perfume it, and then lay it up as is aforesaid.

Of ink.

Take a box or horn, in which you must put your liquor, and about the same vessel, write with the needle this following: Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anereneton, Anabona, Sabaoth. Then put into it new ink, and say as followeth:

I exorcize thee, ink, by the name of Anaton, and by the power [of] Stimulaton, and by his name that can do all things, that thou be my help in this my work.

Of the blood of a bat, how you must work by it. Chap. 14.

Take a live bat, and exorcize her after this sort:

Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath, I adjure thee, bat, by the Father, the Son, and the Holy Ghost, and by all the words that are spoken of him, that thou serve us. O thou angel Adonay, Eloyt, and thou angel Adonel, be you my aid and help, that I may accomplish my desire.

Afterwards, take the needle and prick her under the right wing, and take her blood, and say:

O Almighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, sadon, Deus, Deus, Infinitus, Jesus, Christus; be my helper, that this blood may have power in these my doings.

**Here followeth of vyrgyn paper, or Parchment,
called Membrana.
Caput 15.**

Take a peece of parchment of the breaste or the nanyll, of any Beastes skynn w^{ch} ys called Membrana, let yt be cōsecrated after this fasshion, but fyrste, smoke yt wth yo^r perfumes, and yn smokyng yt, saye: Domine Deus noster, Domine exaudi, [Deus] Deus meus respice, Domine quis habitabit, Quā dilictj [sic 'dilecta'] [Ps98.8, Ps. 101 or 129, Ps21, Ps14, Ps83], Afterwardes saye thys Coniuracion followynge troise.

Malec, Jydomos, Theophilos; O god allmighty father which madest all thynges wth thy greate wisdom, which didst chuse Abraham, to be thy first electe personn, whose seede thou multiplied, as the starrs; which dydest appeare to Moyses, in y^e mydest of the bushe, like A flame fier, and reuealed thy holy name vnto hym, which is, Eyphy, and Esser, Asserephe, w^{ch} gauiste to Solamoñ, aboue all other creatures, I humbly beseache thy maiesty, that thorough thy vertue and power this may bee consecrated, as yt ought to bee, by thé, ô allmighty Adonay, whose kyngdome lasteth for euer. Amen.

Afterwardes sprinkle yt wth water, and cause 3· masses to bee sayde ouer yt.

**Howe you must worke wth waxe.
Caput. 16.**

In many Artes, wax and yearthe, ar vsed, wherof ymages ar made, yf you muste vse waxe, see that yt bee vyrgynn waxe, and that yt [20r] yt bee not corrupt, vyrgynn wax is made of bees, which neuer confederated together: And yt ys sould at the Apoticaries, when thou wylt worke wth yt, say ouer yt.

I will exorsize, Adonyon, Meryon, 29. Asmetalj, Cosímas, Alíones, Concimas, Oriados, Almay, Caphay, Equant, Vernant, Othios, Lyonides, Trophylidos; bee you present to helpe mee, for you I call vppō yn my worke, w^{ch} I begynne by you, and shall bee ended thorough you:

This doñ say these psalmes followynge, Domine nō est exaltatum, Dñe quis habitabit, Dñe exaudj, Dñe Deus noster, Quā dilicta, Exurgat Deus [*exurgat deus, Ps67], Deus Deorum, Deus in nōine tuo, Deus iudicium, Ecce quam bonum, In exitu Israel, In cōvertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probastj; After this cause 3· masses to bee sayd ouer this waxe, then smoke yt wth the perfumes, saying.

**Here followeth of virgin paper or parchment,
called Membrana.
Chapter 15.**

Take a piece of parchment off the breast or the nanyll (?), of any beast's skin which is called Membrana. Let it be consecrated after this fashion, but first smoke it with your perfumes, and in smoking it, say: Domine Deus noster, Domine exaudi, [Deus] Deus meus respice, Domine quis habitabit, Quam dilecta [Ps98.8, Ps. 101 or 129, Ps21, Ps14, Ps83]. Afterwards say this conjuration following trice:

Malec, Jydomos, Theophilos; O God Almighty Father which madest all things with thy great wisdom, which didst choose Abraham to be thy first elect person, whose seed thou multiplied as the stars; which didst appear to Moses, in the midst of the bush like a flame fire, and revealed thy holy name unto him, which is: Eyphy, and Esser, Asserephe, which gavest to Solomon above all other creatures, I humbly beseech thy majesty, that through thy virtue and power this may be consecrated, as it ought to be, by thee, O Almighty Adonay, whose kingdom lasteth forever. Amen.

Afterwards, sprinkle it with water, and cause three masses to be said over it.

**How you must work with wax.
Chapter 16.**

In many arts, wax and earth are used, whereof images are made. If you must use wax, see that it be virgin wax, and that it be not corrupt. Virgin wax is made of bees which never confederated together, and it is sold at the apothecaries. When thou wilt work with it, say over it:

I will exorcize, Adonyon, Meryon, 29. Asmetalj, Cosímas, Alíones, Concimas, Oriados, Almay, Caphay, Equant, Vernant, Othios, Lyonides, Trophylidos; be you present to help me, for you I call upon in my work, which I begin by you, and shall be ended through you.

This done, say these Psalms following: Domine non est exaltatum [Ps130], Domine quis habitabit [Ps14], Domine exaudi, Domine Deus noster, Quam dilecta [Ps83], Exurgat Deus [Ps67], Deus Deorum, Deus in nomine tuo, Deus iudicium, Ecce quam bonum, In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti; After this, cause three masses to be said over this wax. Then smoke it with the perfumes, saying:

I coniure, and warne thé waxe; by the allmighty father which made all thinges of nothinge; that thou by thy holy name, geuiste [givist] streinght [sic] vnto this waxe, that yt may bee sanctified, which lyueth and raigneth world wthout ende. Amen.

I conjure, and warn thee wax, by the Almighty Father which made all things of nothing, that thou by thy holy name, givest strength unto this wax, that it may be sanctified, which liveth and reigneth world without end. Amen.

Here followeth of A nedle wherewth thou muste worke. Caput. 17.

Here followeth of a needle, wherewith thou must work. Chapter 17.

Yt ys needfull yn some experyment, to haue A nedle, or such lyke, wherefore thou shalt cause â nedle to bee made, of style, or yrõ [steel or iron], in the day and howe^r of Jupiter, w^{ch} shall not be fynnisshed vntill the next day and hower of Venus, w^{ch} fynnisshed taikē yt in some priuye [privie, i.e. private] place, and say ouer yt;

It is needful in some experiment to have a needle, or such like, wherefore thou shalt cause a needle to be made, of steel or iron, in the day and hour of Jupiter [Thursday], which shall not be finished until the next day and hour of Venus. Which finished, take it in some privie [*i.e.* private] place, and say over it:

I coniure thé nedle by the father, the sonn, and the holy ghoste, and by all cõiuraciõs w^{ch} cann bee made, And by all vertue of Stones, hearbes, and wordes, and by hym w^{ch} in y^e laste day, shall come to iudge, y^e quicke, y^e deade, and all y^e world by fyer, that thou thorough the same Creator, receyue vertue and strenghte, and that I may allwaies cose thy ayde and helpe, whensoever I wyll;

I conjure thee, needle by the Father, the Son, and the Holy Ghost, and by all conjurations which can be made, and by all virtue of stones, herbs, and words, and by him which in the last day, shall come to judge, the quick, the dead, and all the world by fire, that thou through the same Creator, receive virtue and strength, and that I may always choose thy aid and help, whensoever I will.

Afterwardes say these psalmes ouer yt. Domine quid multiplicasti, Dñe Deus meus in te sperauí, Confitebor tibi Dñe in toto corde meo, In Dño confido, Conserua me Dñe, Diligam te, Celi enarrant, Dñs regit me, Expectans expectaui, Quemadmodum desiderat, Deus repulisti [sic reppulisti, Ps. 59] nos;

Afterwards say these Psalms over it: Domine quid multiplicasti, Domine Deus meus in te sperauí, Confitebor tibi Domine in toto corde meo, In Domino confido, Conserua me Domine, Diligam te, Celi enarrant (Ps. 18), Dominus regit me, Expectans expectaui, Quemadmodum desiderat, Deus reppulisti, nos (Ps59).

w^{ch} beinge sayde cause thre masses to bee sayd ouer yt, and perfume yt, and sprinkle yt wth the exorsized water, and then lay yt vpp, and in layinge yt vpp, say vppõ yt, as followethe.

Which being said, cause three masses to be said over it, and perfume it, and sprinkle it with the exorcized water, and then lay it up, and in laying it up, say upon it as followeth:

Baruchata, lamec, Dalmone, Madaldac, Gedodia, Marco, [20v] Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha, Aglathot, Agladian, Meriones; moste gentle, and good Anngelles, bee you keepers of this instrumente, that yt may helpe me, and that I maye bringe all thinges to pass.

Baruchata, lamec, Dalmone, Madaldac, Gedodia, Marco, Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha, Aglathot, Agladian, Meriones; most gentle and good angels, be you keepers of this instrument, that it may help me, and that I may bring all things to pass.

Here followeth of odours and perfumes, howe they ought to be made. Cap. 18.

Here followeth of odours and perfumes, how they ought to be made. Chap. 18.

In the workes of this Arte diuers odours arr reqired; Odours ar made wth frankynsence, Incense, wth the wodd of Aloes, with Myrr, or any other thinge, that haue A sweate smell; vpõ w^{ch} before they come to the fier, you must saye.

In the works of this art, diuers odours are required. Odours are made with frankincense incense, with lignum aloes, with myrrh, or any other things that have a sweet smell; upon which before they come to the fire, you must say:

O god w^{ch} art the god of Abraham, the god of Isaac, and the god of Jacob, blisse I besече thé thes things here p^rsente, that there streinght and power may bee amplyfied, and driue frō vs all phantasies, thorough Jhesus Christ o^r lord. Amen.

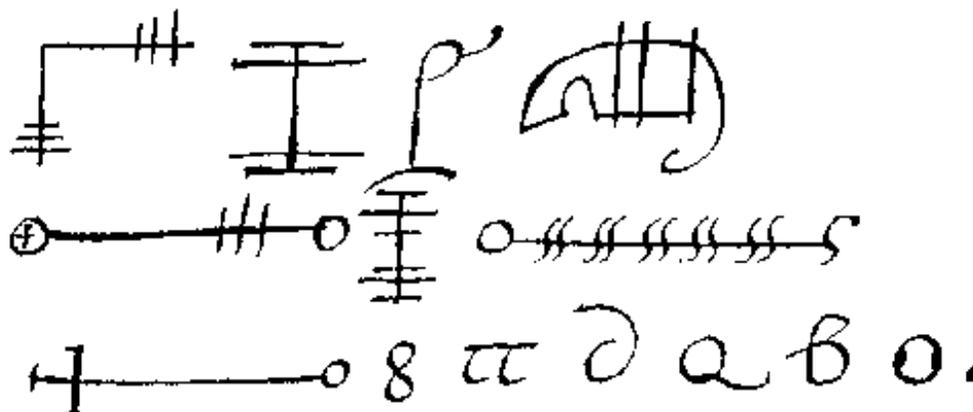
O God which art the God of Abraham, the God of Isaac, and the God of Jacob, bless I beseech thee these things here present, that there strength and power may be amplified, and drive from us all phantasies, through Jesus Christ our Lord. Amen.

Here followeth the chapter, wherin is declared, what cloth you muste vse to putt yn your thinges necessary for your experyment. Caput. 19.

Here followeth the chapter wherein is declared what cloth you must use to put in your things necessary for your experiment. Chap. 19.

When all thinges bee consecrated, and thou hast occasiō to worke, Take A cleane lynnyn clothe, or rather of sylke; In this clothe wryte these carectes w^{ch} followe, with the aforesayd penn and ynke.

When all things be consecrated, and thou hast occasion to work, take a clean linen cloth, or rather of silk. In this cloth write these characters which follow, with the aforesaid pen and ink.



and write thes names followinge: Adonay, Anostias, Anerexetō *, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, faras, Cos, Tetragrāmaton; Then sprinkle yt, and perfume yt; which doñe, let these psalmes be sayd ouer yt: Dñe Deus noster, Te decet hymnas Deus, Benedicite ðnia opera; [21r] Laudate Dominum de Celis, Ecce quam bonum; After this lett 9 masses bee sayde ouer yt; and therin putt all thy Instrumentes.

And write these names following: Adonay, Anostias, Anerexeton, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, faras, Cos, Tetragrammaton. Then sprinkle it and perfume it; which done, let these Psalms be said over it: Dñe Deus noster, Te decet hymnas Deus, Benedicite omnia opera; Laudate Dominum de Celis, Ecce quam bonum. After this let nine masses be said ouer it. And therein put all thy instruments.

[*Sl. 3645 misreads Anerenetō]



**of the worke of ymages.
Caput 20.**

**Of the work of images.
Chap. 20.**

(Note penitissimè)

Lett none maruayle at this chapite^r; for yn yt breyfly is conteyned, all the knowledge of this booke; yt is impossible to bringe any experiment to passe, except⁺ all the chapters of this booke bee ioyned together; wherfore let hym diligently peruse this p^rsent book. etc. x x x x x x x x x
Aut totum: aut nihil.

Let none marvail at this chapter, for in it briefly is contained all the knowledge of this book; it is impossible to bring any experiment to pass, except all the chapters of this book be joined together. Wherefore let him diligently peruse this present book. etc.

**Of the howers to worke yn.
Caput 21**

**Of the hours to work in.
Chap. 21**

Whosoever desyreth to knowe any experyment, and bringe yt to pas, he ought to cōsider the howers and daies meete for that purpose; Chuse the^refore the day of Mercury, yn the increase of the Mone; and cause all thy instrumentes to be wroughte, and made in that same daie. And soe likewyse the nexte daie of Mercury, vntill all be p^rparedd, requisite for yo^r Arte. Then all thinges beinge in readines, marke againe the dewe howe^r; and then begiñ to worke when thou wylte.

Whosoever desirest to know any experiment, and bring it to pass, he ought to consider the hours and days meet [suitable] for that purpose. Choose thee therefore the day of Mercury, [Wednesday] in the increase of the Moon; and cause all thy instruments to be wrought, and made in that same day. And so likewise the next day of Mercury, until all be prepared, requisite for your art. Then all things being in readiness, mark againe the due hour; and then begin to work when thou wilt.

When all thinges neadfull ar p^rpared, and layde vpp in the clothe abouesayde; make, 9: masses bee sayde ouer yt; w^{ch} beyng doñe, thou mayst safely worke wthout feare; neyther shalt thou neade to obserue any solempny after in thy experimentes, But loke when thou hast fynnesshed thy worke, that thou lay vpp all thinges in thy clothe aforesayde.

When all thinges needfull are prepared and laid up in the cloth above-said, make nine masses be said over it. Which being done, thou mayst safely work without fear; neither shalt thou need to observe any solemnity after in thy experiments. But look when thou hast finished thy work, that thou lay up all things in thy cloth aforesaid.

Here followeth of the colors of the Planetts. Caput 22.

**Here followeth of the colors of the planets.
Chap. 22.**

[Compare with [Book 1, chapter xviii](#)]

Of Saturne, ys blacke, and ys made of te heares of A gotte burnydd. Of Juppiter, ys grene, and ys made of a noble grene * Of Mars, ys of vermylyō o^r of saffron.

- Of Saturn is black, and is made of the hair of a goat burned.
- Of Jupiter is green, and is made of a noble green
- Of Mars, is of vermillion or of saffron.
- Of Venus, is of Azure or of any colour like to violet.
- Of Sol, is saffron, or of green.
- Of Mercury, is of the yolks of eggs.
- Of Luna, is of white lead.

[21v]

Of Venus, ys of Azure or of any colo^r like to violett.

Of Sol, ys saffron, or of grene.

Of Mercury, ys of the yolkes of egges.

Of Luna, ys of white leade.

**The manner and way
howe to make thy Pen=
tacle, shalbe showed
on the other syde,
next followynge ..**

**The manner and way
how to make thy pentacle
shall be showed
on the other side,
next following.**

[22r]

**here endeth the booke of Salomōn
the wise, called the, Key,
of Knowledge.**

**Here endeth the book of Solomon
the wise, called *The Key of Knowledge*.**

[Twilit Grotto -- Esoteric Archives](#)

[Contents](#)

[Prev](#)

Key of Solomon

[Next](#)

[timeline](#)