

# THE GRAND GRIMOIRE

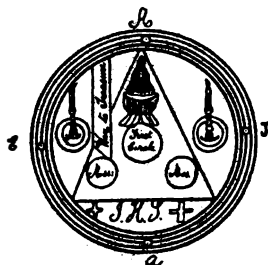
Being a Source Book  
of Magical Incidents  
and Diabolical Pacts



Compiled and Edited  
by Darcy Kuntz

# THE GRAND GRIMOIRE

BEING A SOURCE BOOK OF MAGICAL  
INCIDENTS AND DIABOLICAL PACTS



COMPILED AND EDITED  
BY DARCY KÜNTZ



HOLMES PUBLISHING GROUP

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THE FIRST BOOK OF  
THE GRAND GRIMOIRE<sup>1</sup>

*With the Powerful Clavicle of Solomon, and Black Magic; or, The Infernal Devices of the Great Agrippa for the Discovery of all Hidden Treasures and the Subjugation of every Denomination of Spirits; Together with an abridgement of all the Magical Arts*

During the recent Theosophical controversy we have heard much concerning Black Magic. Mr. Judge and his disciples have accused Mrs. Besant of being in some way connected therewith, either actively or as a victim; they have in like manner accused Mr. Chakravarti of being in a peculiar manner a participant in the powers and mysteries of this extraordinary science. Perhaps it will be well for us to afford the readers of *The Unknown World* an opportunity to judge for themselves as to the importance and value of the ritual of Black Magic, which was circulated in Europe during the sixteenth and succeeding centuries.

The *Grand Grimoire* is the most fantastic of the cycle, and is introduced with great pomp by its pretended editor, Antonio Venitiana del Rabina, a personage whose name indicates the Italian origin of the work. By reason of its rarity and the great request in which it is, we are informed that it must be regarded as the veritable *Magnum Opus*—a view which may appear inconsequential, but for which the authority of Rabbinical writers is cited. It is to these authors that we owe the priceless treasure which innumerable charlatans have endeavoured to counterfeit, but have never succeeded in discovering. The copy made use of by Antonio in preparing his edition was transcribed from the genuine writings of the mighty King Solomon, which were obtained by pure chance. ...

The *Grand Grimoire* is divided into two parts, the first containing the evocation of Lucifuge Rofocale<sup>2</sup> by means of the Blasting Rod, the second what Antonio inscrutably regards as the *Sanctum Regnum*, namely, the Rite of making Pacts; but one of the most notable characteristics of all the Grimoires is not their diabolical malice, but their unconscious ingenuousness, and the devout, almost laudable,

character of all the operations seems to have been quite sincerely held.

The *Grand Grimoire* is, however, regarded as one of the most atrocious of its class; it has a process in Necromancy which is possible, say occult writers, only to a dangerous maniac or an irreclaimable criminal. It must be admitted that the Rite is highly unreasonable, but in dealing with such literature it seems unsafe to advance the objection, for it applies much too widely. As to its criminality, this centres in the creation of a disturbance at midnight Mass on Christmas Eve. There is further an account of a poison entitled "The Composition of Death, or Philosophical Stone," which is supposed to indicate an advanced degree of diabolism. Eliphas Lévi says that it pretends to be the Powder of Projection, the great Mystery of the Sages, but it is really the Powder of Consecution—as to the significance of which a vague image can alone be invoked. It may, in any case, be added that it cannot well be either, seeing that the composition is a liquid. For the rest, it is simply a stupid recipe, and as no unlawful application is suggested, it is not diabolical at all, unless toxicology, as such, is Satanic simply because it does not deal in anodynes.

There is, of course, no question that the *Grand Grimoire* is a book of Black Magic, and it is contrary to the nature of things that a book of Black Magic should be otherwise than diabolical. The most objectionable works are not those which openly announce that they are evil, but those which teach evil under the pretence of excellence. The noticeable point, as regards the *Grand Grimoire* and works of its class, is that the diabolism of the confessedly diabolical is often so exceedingly thin, and that the angelical element in Rituals assumed to be angelical should often border so perilously on the Satanic. The first part of the *Grand Grimoire*, just like the *Grimorium Verum*, is simply a process for the evocation of evil spirits to obtain the enforced surrender of hidden treasure. In the second part the magician is certainly expected to give himself, body and soul, to the demon who serves him meanwhile, and there can be no hesitation in admitting that this creates a sharp distinction, not only between the *Grand Grimoire* and all the Composite Rituals, but also between the *Grand Grimoire* and the other Liturgies of Black Magic. It is only a palliation to say that the compact is worded as a subterfuge, and in reality gives nothing to the demon, who here, as so frequently in folklore, is bamboozled, receiving the shadow in place of the substance.<sup>3</sup>

The *Grand Grimoire* divides with the *Grimoire of Honorius* the

darksome honor of an intelligible and unmutated Ritual of Black Magic. Each after its own kind is indeed an exceedingly curious work. In the first is contained what is probably the only printed method of making pacts; the second is remarkable, firstly, on account of its pretended origin and the elaboration with which it is set forth, secondly, for the ecclesiastical complexion of its process, which can scarcely have failed to impose upon innumerable credulous sorcerers. Both deserve to be printed almost *in extenso*, and, setting aside their preliminary portions, already adequately dealt with, they are given practically verbatim in the chapters which here follow.} The *Grand Grimoire*, which here follows, is one of a cycle, and is neither better nor worse than its companions. It is translated verbatim from a French work.

## CHAPTER I

So rare is this great work, so much has it been sought after in these parts, that by reason of its scarcity, one may well call it, with the Rabbinical authors, the veritable *Magnum Opus*; it is they who have bequeathed to us this priceless original, which innumerable charlatans have impotently endeavoured to counterfeit, in imitation of the genuine book, which they have never succeeded in discovering, and for the appropriation of the money of simpletons who have recourse to the first that offers himself instead of to the fountainhead. The present copy has been transcribed from the genuine writings of the mighty King Solomon, which have been met with by pure chance, this sublime monarch having passed all the days of his life in the most laborious researches and in pursuit of the most obscure and hopeless secrets; but in the end he succeeded in all his undertakings, penetrating even into the most remote haunts of Spirits, whom he bound one and all, and forced them to obey him by the power of his *Talisman* or *Clavicle*. Of a truth, what other man, save this invincible genius, would have had the hardihood to reveal the withering words which God makes use of to strike terror into the rebellious Angels and to compel them into obedience? Having soared into the celestial altitudes that he might master the secrets and learn the omnipotent words which constitute all the power of a terrible and venerable Deity, the essence of whose innermost arcana, made use of by an infinite Divinity, was extracted by this grand King, and thereby he has discovered us the Stellar Influences, the constellation of the planets, and the method for the Evocation of all hierarchies of Spirits, by the recitation of the

sublime Apellations as they are hereafter set down for you in this Book, as well as the true composition and effects of the dreadful Blasting Rod which causes the Spirits to tremble, and which God also used to arm His Angel when Adam and Eve were driven out of the Terrestrial Paradise, and wherewith he smote the rebellious Angels, precipitating their ambitions into the most appalling gulfs by the power of this very Rod—this Rod which collects the clouds, which disperses and breaks up tempests, storms, thunderbolts, and precipitates them upon any portion of the Earth at the pleasure of its director.

Now, therefore, hereinafter follow the true words which have come forth from his mouth, which I have literally followed, and in which I have experienced all possible delight, doubt, and satisfaction, since I have had the good fortune to succeed in all my undertakings.

(Signed) ANTONIO VENITIANA  
*del Rabina.*

## CHAPTER II

O, men! O, impotent mortals I tremble at your own temerity when you blindly aspire to the possession of a science so profound. Lift up your minds beyond your limited sphere, and learn of me that before you undertake anything, it is necessary that you should become firm and immoveable, besides being scrupulously attentive in the exact observation, step by step, of all things whatsoever I shall tell you, without which precautions every operation will turn to your disadvantage, confusion, and total destruction; while, on the contrary, by following my injunctions with precision, you will rise from your meanness and poverty, achieving a complete success in all your enterprises.

Arm yourselves, therefore, with intrepidity, prudence, wisdom, and virtue, as qualifications for this grand and illimitable Work, in which I have passed sixty and seven years, working night and day for the attainment of success in this sublime object. The faithful performance of all that is hereinafter set down is the indispensable condition of achievement.—SOLOMON.

## PRINCIPIO

You must abstain during an entire quarter of the Moon from the society of females, so as to protect yourself from the possibility of impurity. You must commence your magical quarter at the same

moment with that of the luminary itself, by a pledge to the Grand ADONAY, who is the master of all Spirits, to make no more than two collections daily, that is to say, in every twenty-four hours of the said quarter of the Moon, which collations should be taken at noon and midnight, or, if it better please you, at seven o'clock in the morning and at the corresponding hour in the evening, using the following prayer previously to each repast during the whole of the said quarter.

#### PRAYER

I implore thee, O, thou grand and powerful ADONAY, Master of all Spirits, I beseech thee, O ELOHIM, I implore thee, O JEHOVAH! O grand ADONAY, I give thee my soul, my heart, my bowels, my hands, my feet, my desires, my entire being! O grand ADONAY, deign to be favorable unto me! So be it! Amen.

Then take your repast; disrobe as seldom and sleep as little possible during the whole of the said period, but meditate continually on your undertaking, centering all your hopes in the infinite goodness of the great ADONAY. Afterwards, on the morning which succeeds the first night of the said quarter of the Moon, go to a druggist's and purchase a blood-stone called *Ematille*, which must be carried continually about you for fear of accident, and in expectation that henceforth the Spirit whom you propose to compel and to bind will do all in his power to overwhelm you with terror so as to incite you to abandon your enterprise, hoping in this manner to escape from the evils which you are beginning to weave about him. It must be carefully borne in mind that there should be either one or three taking part in the evocation, the *Karcist* included, who is the person appointed to address the Spirit, holding the Destroying Rod in his hand. Be careful to select as the scene of the evocation a forlorn and isolated spot, where the *Karcist* will be free from interruption. You must then purchase a virgin kid, and decapitate it on the third day of the Moon, with a garland of vervain wound about the neck, immediately below the head, by means of a green ribbon. Transport the animal to the place chosen for the evocation, and there, with the right arm bared to the shoulder, arming yourself with a blade of pure steel, and having kindled a fire of white wood, recite the following word, in a hopeful and animated manner:

#### INITIAL OFFERING.

I immolate this victim to thee, O grant ADONAY, ELOHIM, ARIEL, and



JEHOVAH, to the honor, glory, and power of thy nature which is superior to all Spirits. O grand ADONAY! vouchsafe to receive it as an acceptable offering. Amen.

Here you must cut the throat of the Kid, skin it,<sup>4</sup> set the body on the fire, and reduce it to ashes, which must be collected and cast towards the Rising of the Sun, at the same time repeating the following words:—

It is to the honor, glory, and dominion of thy name, o grand ADONAY, ELOHIM, ARIEL, and JEHOVAH, that I spill the blood of this victim! Vouchsafe, O thou grand ADONAY, to receive its ashes as an acceptable sacrifice!

While the victim is being consumed by the flames, you may rejoice in the honor and glory of the grand ADONAY, ELOHIM, ARIEL, and JEHOVAH, taking care to preserve the skin of the virgin Kid to form the round or Grand Kabbalistic Circle which you must place yourself on he day of the grand enterprise.

### CHAPTER III

#### *Contains the True Composition of the Mysterious Wand or Destroying Rod*

On the eve of the grand Enterprise, you must go in search of a Wand or Rod of wild hazel which has never borne fruit; its length should be nineteen inches and a half. When you have met with a Wand of the required form, touch it not otherwise than with your eyes; let it stay till the next morning, which is the day of action; then must you cut it absolutely at the moment when the Sun rises; strip it of its leaves and minor branches if any there be, using the same steel blade with which the victim was slain, which will still be stained with its blood, assuming that you have abstained from wiping it. Begin to cut it when the sun is first rising over this hemisphere, pronouncing the following words:—

I beseech Thee, O Grand ADONAY, ELOHIM, ARIEL, and JEHOVAH, to be propitious unto me, and to endow this Wand which I am cutting with the power and virtue of those of Jacob, of Moses, and of the mighty Joshua! I also beseech Thee, O Grand ADONAY, ELOHIM, ARIEL, and JEHOVAH, to infuse into this Rod the whole strength of Samson, the righteous wrath of EMMANUEL, and the thunders of powerful *Zariatnatmick*, who will avenge the crime of men at the great day of judgment! Amen.



Having pronounced these sublime and terrific words, and still keeping the eye turned to the quarter of the Rising Sun, you may finish cutting your Rod, and may then carry it to your room. You must then go in search of a piece of wood, which you must fashion to the same size as the two ends of the genuine Rod, and take it to an ironmaster to weld the two little branches with the steel blade with which the victim was slain, taking care that the ends are slightly pointed when they are fitted to the wood; the whole being executed after this manner, you may return home and fix the before-mentioned with your own hands to the genuine Rod. Subsequently you must use a piece of loadstone to maguetise the two points, pronouncing the following words:—

By the Grand ADONAY, ELOHIM, ARIEL, and JEHOVAH, I bid thee be united to and attract all substances which I desire by the might of the sublime ADONAY, ELOHIM, ARIEL, and JEHOVAH. I command thee by the opposition of fire and water to separate all substances as they were separated on the day of the world's creation. Amen.

Finally, you must rejoice in the honor and glory of the sublime ADONAY, being convinced that you are in possession of a most priceless Treasure of the Light.<sup>5</sup> On the following evening collect your Rod, goatskin, the blood-stone called *Ematille*, and the two Vervain crowns, as well as two candlesticks and two candles of virgin wax, made by a virgin girl and duly blessed. Take also a new steel, two new flints with sufficient tinder to kindle a fire, likewise half a bottle of brandy, some blessed incense and camphor, and four nails from the coffin of a dead child. All these must be carried to the place chosen for the great work, where everything hereinafter laid down must be scrupulously performed and the dread Kabbalistic Circle must be described in an accurate manner.

#### CHAPTER IV

##### *Containing a True Representation of the Grand Kabbalistic Circle*

You must begin by forming a Circle with strips of Kid's skin, fastened to the ground by means of your four nails. Then with the stone called *Ematille* you must trace the triangle within the Circle beginning at the Eastern point. A large "A," a small "E," a small "A," and a small "J,"

must be drawn in like manner, as also the sacred name of Jesus between two Crosses. By this means the spirits will have no power to harm you from behind. The Karcist and his assistants may then fearlessly proceed to their places within the triangle, and regardless of any noises may set the two candlesticks and the two vervain crowns on the right and left sides of the Triangle within the Circle. This being done, you may light your two candles, taking care that there is a new brazier in front of the Karcist, piled with newly consecrated charcoal. This must be kindled by the Karcist casting a small quantity of the Brandy therein and a part of the camphor, the rest being reserved to feed the fire periodically, in proportion to the length of the business. Having punctually performed all that is mentioned above, you may repeat the following prayer:—

I present thee, O great ADONAY, this incense as the purest I can obtain; in like manner, I present thee this charcoal prepared from the most ethereal of woods. I offer them, O grand and omnipotent ADONAY, ELOHIM, ARIEL, and JEHOVAH, with my whole soul and my whole heart. Vouchsafe, O great ADONAY, to receive them as an acceptable holocaust. Amen.

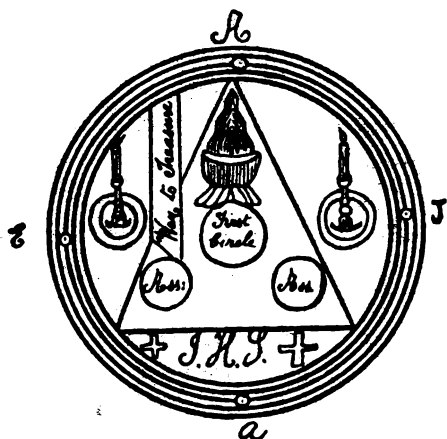
You should also be careful to have no alloyed metal about your person, except a gold or silver coin, wrapped in paper, which you must fling to the spirit when he appears outside the circle, so as to prevent him from harming you. While he is picking up the coin, begin promptly the following prayer, fortifying yourself with courage, energy, and prudence. Be, also, especially careful that the Karcist is he sole speaker; the assistants must preserve a determined silence, even if they are questioned or menaced by the Spirit.

#### FIRST PRAYER

O great and living God, subsisting in one and the same person, the Father, the Son, and the Holy Ghost; I adore Thee with the deepest veneration, and I submit with the liveliest confidence to Thy holy and sufficient protection; I believe with the most sincere faith that Thou art my Creator, my Benefactor, my Preserver, and my Lord, and I testify to thy sovereign Majesty that my soul desire is to belong to Thee through the whole of eternity. So be it! Amen.

#### SECOND PRAYER

O great and living God, who hast created man to enjoy felicity in this life, who hast adapted all things for his necessities, and who didst



THE GRAND KABBALISTIC CIRCLE



LUCIFUGE ROFOCALE

declare that everything should be made subject to his will, be favorable to this my design, and permit not the rebellious spirits to be in possession of those treasures which were formed by Thine own hands for our temporal requirements. Grant me, O great God, the power to dispose of them by the potent and terrific names in Thy Clavicle:—ADONAY, ELOHIM, ARIEL, JEHOVAH, TAGLA, MATHON, be ye propitious unto me. So be it! Amen.

Be careful to nourish the flame with brandy, incense, and camphor, and proceed with the offertory by means of the following prayer.

#### OFFERTORY

I offer Thee this incense as the purest which I have been able to obtain, O sublime ADONAY, ELOHIM, ARIEL, and JEHOVAH; vouchsafe to receive it as an acceptable holocaust. Incline to me in Thy power, and enable me to succeed in this great enterprise. So be it. Amen.

#### FIRST CONJURATION

*Addressed to the Emperor Lucifer*

Emperor Lucifer, Master and Prince of Rebellious Spirits, I adjure thee to leave thine abode in whatsoever quarter of the world it may be situated, and come hither to communicate with me. I command and I conjure thee in the name of the mighty living God: Father, Son, and Holy Ghost: to appear without noise and without any evil smell, to respond in a clear and intelligible voice, point by point, to all that I shall ask thee, failing which, thou shalt be most surely compelled to obedience by the power of the divine ADONAY, ELOHIM, ARIEL, JEHOVAH, TAGLA, MATHON, and by the whole hierarchy of superior Intelligences, who shall constrain thee against thy will. *Venite, Venite! Submiritillor Lucifuge*, or eternal torment shall overwhelm thee, by the great power of this Blasting Rod. *In Subito*.

#### SECOND CONJURATION

I command and I adjure thee, Emperor Lucifer, as the representative of the mighty living God, and by the power of Emmanuel his only son, who is thy master and mine, and by the virtue of His precious blood, which he shed to redeem mankind from thy chains, I command thee to quit thine abode wheresoever it may be, swearing that I will give thee one quarter of one hour of quiet alone, if thou dost not straightway come hither and communicate with me in an audible and intelligible voice, or if thy personal presence be impossible to send

me thy Messenger Astaroth in a human form, without either noise or evil smell, failing which I will smite thee and thy whole race with the terrible Blasting Rod into the depth of the bottomless abysses, and that by the power of those great words in the Clavicle:—By ADONAY, ELOHIM, ARIEL, JEHOVAH, TAGLA, MATHON, ALMOUZIN, ARIOS, PITHONA, MAGOTS, SYLPHÆ, TABOTS, SALAMANDRÆ, GNOMUS, TERRÆ, CÆLIS, GODINS, AQUA. *In subito.*

*Notice.*—Before uttering the third Conjunction, should the spirit refuse to comply, read what follows in the Clavicle, and smite all the spirits by plunging both the forked extremities of your rod into the flames, and be not alarmed in so doing at the frightful howls which you may hear, for at this extreme moment all the spirits will manifest. Then, before reading the Clavicle, and in the midst of the commotion, recite the third Conjunction.

### THIRD CONJURATION

I adjure thee, Emperor Lucifer, as the agent of the strong living God, of His beloved Son, and of the Holy Ghost, and by the power of the Great ADONAY, ELOHIM, ARIEL, and JEHOVAH, to appear instantly, or to send me thy Messenger Astaroth, forcing thee to forsake thy hiding place, wheresoever it may be, and warning thee that if thou dost not manifest this moment, I will straightway smite thee and all thy race with the Blasting Rod of the great ADONAY, ELOHIM, ARIEL, and JEHOVAH, &c.

At this point, should the Spirit still fail to appear, plunge the two ends of your Rod a second time into the flames, and recite the following potent words from the grand Clavicle of Solomon.

### GRAND CONJURATION

#### *Extracted from the Veritable Clavicle*

I adjure you, O Spirit! by the power of the Grand ADONAY, to appear instanter, and by ELOHIM, by ARIEL, by JEHOVAH, by AGLA, TAGLA, MATHON, OARIOS, ALMOUZIN, ARIOS, MEMBROT, VARIOS, PITHONA, MAGOTS, SYLPHÆ, TABOTS, SALAMANDRÆ, TABOTS, GNOMUS, TERRÆ, CÆLIS, GODENS, AQUA, GUINGUA, JAUNA, ETITNAMUS, ZARIATNATMICK, &c. E✕, A✕, A✕, J✕, A✕, T✕, M✕, O✕, A✕, A✕, M✕, V✕, P✕, M✕, S✕, T✕, S✕, T✕, G✕, T✕, O✕, G✕, A✕, G✕, J✕, E✕, Z✕, &c.—SOLOMON.

After a second repetition of these sublime and powerful words, you may be sure that the spirit will respond after the ensuing manner.

*Of the Manifestation of the Spirit*

Lo, I am here! What do you seek of me? Why do you disturb my repose? Smite me no more with that dread rod!—LUCIFUGE ROFOCALE.

*Reply to the Spirit*

Had you appeared when I invoked you, I had by no means smitten you; remember, if the request which I make to you be refused, I am determined to torment you eternally.—SOLOMON.

*The Spirit's Answer*

Torment me no further. Say, rather, what do you require at my hands.—LUCIFUGE ROFOCALE.

*The Requisition*

I require that you shall communicate two several times on each night of the week, either with myself or with those who are entrusted with my present Book, the which you shall approve and sign; I permit you the choice of those hours which may suit you, if you approve not those which I now enumerate. To wit:—

On Monday at nine o'clock and at midnight.

On Tuesday at ten o'clock and at one in the morning.

On Wednesday at eleven o'clock and at two in the morning.

On Thursday at eight and ten o'clock.

On Friday at seven in the evening and at midnight.

On Saturday at nine in the evening and at eleven at night:

Further, I command you to surrender me the nearest treasure, and I promise you as a reward the first piece of gold or silver which I touch with my hands on the first day of every month. Such is my demand.—SOLOMON.

*The Spirit's Reply*

I cannot comply with your request on such terms, nor on any others, unless you shall give yourself over to me in fifty years, to do with your body and soul as I please.—LUCIFUGE ROFOCALE.

*Rejoinder to the Spirit*

Lo, will I smite you and your whole race, by the might of great ADONAY, if, on the contrary, you do not comply with my request.—SOLOMON.  
*Notice.*—Here plunge the points of the Blasting Rods into the fire and

repeat the Grand Conjunction of the Clavicle till the spirit surrenders himself to your will.

*Answer and Compliance of the Spirit*

Smite me no further; I pledge myself to do what you desire two several times on every night of the week. To wit:—

On Monday at ten o'clock and at midnight.

On Tuesday at eleven o'clock and at one in the morning.

On Wednesday at midnight and at two in the morning.

On Thursday at eight and at eleven o'clock.

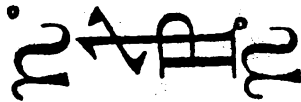
On Friday at nine o'clock and at midnight.

On Saturday at ten o'clock and at one in the morning.

I also approve your Book, and I give you my true signature on parchment, which you shall affix at its end, to make use of at your need. Further, I place myself at your disposition, to appear before you at your call when, being purified, and holding the dreadful Blasting Rod, you shall open the Book, having described the Kabbalistic circle and pronounced the word Rofocale. I promise you to have friendly commerce with those who are fortified by the possession of the said Book, where my true signature stands, provided that they invoke me according to rule, on the first occasion that they require me.

I also engage to deliver you the treasure which you seek, on condition that you keep the secret for ever inviolable, are charitable to the poor, and does give me a gold or silver coin on the first day of every month. If you fail, you are mine everlastingly.—LUCIFUGE ROFOCALE.

IMPRIMATUR:—



*Reply to the Spirit*

I agree to your conditions.—SOLOMON.

INVITATION OF THE SPIRIT

Follow me, and come lay your hands on the treasure.—LUCIFUGE ROFOCALE.



Thereupon the Karcist, armed with the Blasting Rod and the stone called Ematille, shall issue from the circle at that point where the door of mighty ADONAY is figured, and shall follow the spirit, but the assistants shall not stir one step from the circle, but shall remain firm and immovable within it, whatever reports they hear, and whatever visions they see. The spirit shall then conduct the Karcist to the vicinity of the treasure, when it may befall that the Karcist shall behold the apparition of a large and fierce dog with a collar as resplendent as the sun. This will be a Gnome, which he can drive off by the point of his rod, when the apparition will make off towards the treasurer. The Karcist must follow, and on reaching the treasure, will be astonished to discover the person who has hidden it, who will endeavour to grapple with him, but will be unable so much as to approach him. The Karcist must be provided with a sheet of virgin parchment inscribed with the Grand Conjunction of the Clavicle. This he must cast upon the treasure, grasping one of its coins at the same moment as a pledge and a surety, and previously flinging down a piece of his own money bitten by his own teeth, after which he may retire, walking backwards, and carrying away what he can of the treasure. The rest cannot escape him after the above precautions. He must, however, take heed not to turn round, whatever noise he may hear, for at this critical moment it will truly seem as if all the mountains in the world were being precipitated upon him. He must for this cause be fortified with special intrepidity, must take fright at nothing, and keep perfectly firm. So acting, he will be led back by the Spirit to the entrance of the circle. Then shall the Karcist recite the following discharge of the Spirit.

#### CONJURATION AND DISCHARGE OF THE SPIRIT

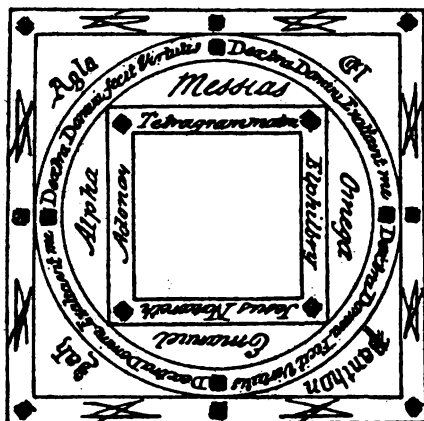
O Prince Lucifer, I am, for the time, contented with you. I now leave you in peace, and permit you to retire wheresoever it may seem good to you, so it be without noise, and without leaving any evil smell behind you. Be mindful, however, of our engagement, for should you fail in it, even for a moment, be assured that I shall eternally smite you with the Blasting Rod of the great ADONAY, ELOHIM, ARIEL, and JEHOVAH. Amen.

#### ACT OF THANKSGIVING

O Omnipotent God, who has created all things for the service and convenience of men, we return You most humble thanks for the benefits which, in Your great bounty, You have poured out on us



LUCIFUGE ROFOCALE



THE CIRCLE OF WHITE MAGIC

during this night of Your inestimable favors, in which You has granted us according to our desires. Now, O Almighty God, have we realized all the scope of Your great promises when You did say to us: Seek and ye shall find, knock and it shall be opened unto you. And as You has commanded and warned us to succor the poor, we promise You, in the presence of the great ADONAY, ELOHIM, ARIEL, and JEHOVAH, to be charitable and to pour out on them the beneficent beams of the Sun with which those four potent divinities have enriched us. So be it. Amen.

CENTUM REGNUM <sup>6</sup>  
CHIAMTA DI LUCIFERO.

LUCIFER, OUIA, KAMERON, ALISCOT, MANDESUMINI, POEMI, ORIEL, MAGREUSE, PARINOSCON, ESTIO, DUMOGON, DIVORCON, CASMIEL, HUGRAS, FABIL, VONTON, ULI, SODIERNO, PÈATAN, VENITE, LUCIFER. AMEN.

PROMESSE DE L'ESPRIT.  
CAPO PRIMO.

*Io Lucifero Imperatore potentissimo, supremo ed indipendente, libero ed assoluto padrone di tutto il Regno sotterraneo, dispotico Signor in tutte le mie giuridizioni, formidabile, terribile, nobilissimo, al cui Impero tutto regolatissimo si muove e governa, arbitro di tutte le fortune, di tutte le sciagure, sapiente e sagace, e fortuito d'ogni più sublime luminoso carattere, Dominatore dell'Europa e di tutte le sciagure ed Asia in particolare.*

CAPO SECUNDO.

*Prometto e giuro al nome di Dio da viventi obbedienza, prontezza e sommissione al padroue di questo libro firmato e giurato al nome suddetto, e dei miei suddetti caratteri, ed in virtù di tal giuramento e sottosignazione, giuro d'aderire a tutto quello che più sarà in piacere del padrone di questo libro.*

CAPO TERZO.

*Più, prometto e giuro per parte dei miei sudditi l'istesso; Onde alsolo leggere che si farà della mia chiamata al capo primo di questo libro, di comparir subito, senza strepito, rumore o qualsiasi altro chiazzo che possa offendere, o intimorire il padrone di questo libro, rispondendo giustamente con chiarezza, senza anfibologia alle sue interrogazioni, ed eseguendo pure quando mi verrà comandato, con tutta realtà, e sincerità, senza che debbono precedere profumi o altre invocazioni, magiche azioni, circoli, o ceremonie, ma pensi instantatamente essermi pronto eseguitore de' suoi comandi.*

#### CAPO QUARTO.

Senza che in tali occasioni mai offenda le compagnie, o altre cose del mondo, è compito il mio servizio di subitamente partire senza strepito alcuno.

#### CAPO QUINTO.

Più, prometto e giuro nella forma predetta, sua universalissima servitù di tutti i miei sudditi al padrone di questo libro senza differenza alcuna di dignità od altre ragioni, ma ogni qual volta, tempo, stagione, anno, mese, settimana, giorno, ora, quarto ed instante che sarà letta la mia chiamata, di comparire in forma di bel giovine, e di somministrarli qualsisia de' miei sudditi in servizio al padrone di questo libro, e di non partire se prima non sarà licenziato colla semplice formola o da me, o dagli altri.

#### CAPO SESTO.

Più, prometto e giuro per me e tutti gli altri al nome di Dio e dei nostri misteriosi caratteri, segretezza, fedeltà inviolabile, senza punto mai contravvenire al mio giuramento e promessa.

#### CAPO SETTIMO.

Più, prometto e giuro io in particolare per tutti i miei sudditi di proteggere e di difendere il padrone di questo libro da tutti le fragure, paricoli, ed altre naturali ed accidentali vicende, ed in caso, per qualunque suo bisogno sarò chiamata, di assisterlo, e provvederlo di tutto il bisogno, abenchè non sii notato in questo libro.

#### MODO DI LICENZIARE.

*Ite in pace a loco vestro et pax sit inter vos redituri ad me cum vos invocavero, in nomine Patris, et Filii et Spiritus Sancti. Amen.*

VALE.



## THE SECOND BOOK OF THE GRAND GRIMOIRE

*Containing the genuine Sanctum Regnum of the Clavicle, or the true method of making Pacts. Together with the Names, Offices, and Characters of all the chief Superior Intelligences; so, also, the method to compel their appearance by virtue of the great Conjunction in the chapter entitled "Pacts," which enforces their obedience in any desired Operation.*

There are two kinds of pacts, says the *Grimorium Verum*, the tacit and the manifest; but know at the same time that among the several kinds of spirits there are some which bind and some which do not bind, save only in a very light manner. As to the first, they are those which require something personally belonging to you whensoever a pact is agreed. Against these you must be on your guard, because the guileful friend becometh an open enemy.<sup>7</sup> The *Grimorium Verum* does not, however, entertain more largely the question of a compact with Satan or his ministers, though it may perhaps be inferred from its pages that all commerce with evil spirits is founded on a law of exchange.<sup>8</sup> They can be bent to the intention of the operator, but it is on the express understanding that they are satisfied for their part, because these kinds of creatures give nothing for nothing. With the author of the *Grand Grimoire* the pact is a concession to the poverty of the operator's resources. In Black Magic, as in some other processes, the necessities must be ready to sacrifice, and the sorcerer who is insufficiently equipped must pay a higher price in the end.

The genuine *Sanctum Regnum* of the Grand Clavicle, otherwise termed the *Pacta Conventa Dæmoniorum*, so long talked about, is a matter eminently calling for explanation in this place, for the information of those who are desirous to bind Spirits, but who are devoid of the requisite resources for composing the Blasting Rod and the Kabbalistic Circle, as described in the foregoing book. Such persons will never succeed in evoking any Spirits unless they perform, point by point, all that is detailed herein after, concerning the manner of making Pacts with any Spirits whatsoever, whether for the possession of Treasures, for the enjoyment of women or girls, and for obtaining

any desired favour at their hands, whether for the discovery of the most hidden secrets in all the Courts and Cabinets of the world, whether for the revelation of the most impenetrable mysteries, whether for engaging a Spirit to perform one's work in the night, whether to cause a fall of hail or a storm in any appointed place, whether to open seals, to be-hold what is passing in private houses, and learn all the skill of the Shepherds, whether to obtain the Hand of Glory, and discern all the qualities and virtues of Metals, Minerals, and Vegetables, and of Animals both pure and impure, and to perform things so astounding that no person in existence can fail to be in a condition of utter bewilderment to see that by means of a Pact with certain Spirits, one can discover the grandest secrets of Nature, which are hidden from the eyes of all other men.

It is to the Clavicle of the great King Solomon that we owe the discovery of the genuine method of making Pacts, which he also made use of himself for the acquisition of his immense riches, for the pleasure of such innumerable women, and for the revelation of the most impenetrable arcana of nature, whereby every species of good and evil may be accomplished.

We shall begin, in the first place, by enumerating the names of the Chief Spirits, with their Powers and Dominions, and shall afterwards explain the *Pacta Dæmonum*, or the true method of making Pacts, with any Spirits whatsoever. Hereinafter follow the names of the principal infernal Spirits.

1. LUCIFER—Emperor.
2. BELZEBUTH—Prince.
3. ASTAROTH—Grand Duke.

Then follow the superior Spirits, who are subordinate to those just named. To wit:—<sup>9</sup>

- I. LUCIFUGE ROFOCALE—Prime Minister.
- II. SATANACHIA—Commander-in-Chief.
- III. AGALLAREPT—Another Commander.
- IV. FLEURETY—Lieutenant-General.
- V. SARGATANAS—Brigadier-Major.
- VI. NEBIROS—Field-Marshal {and Inspector General}.

The six chief Spirits who are named above have control over the

whole Infernal Power which is entrusted to the lesser Spirits. They have eighteen other Intelligences at their disposal, and who are subordinated unto them. To wit:—<sup>10</sup>

i.— <i>Bael</i> .	vii.— <i>Buer</i> .	xiii.— <i>Loray</i> .
ii.— <i>Agares</i> .	viii.— <i>Gusion</i> .	xiv.— <i>Valefar</i> .
iii.— <i>Marbas</i> .	ix.— <i>Botis</i> .	xv.— <i>Foraii [or Morax]</i> .
iv.— <i>Pruslas</i> .	x.— <i>Bathin</i> .	xvi.— <i>Ipos</i> .
v.— <i>Amon</i> .	xi.— <i>Purson</i> .	xvii.— <i>Naberius</i> .
vi.— <i>Barbatos</i> .	xii.— <i>Eligos</i> .	xviii.— <i>Glasya-Labolas</i> .

Having enumerated the names of these eighteen spirits who are inferior to the previous six, it will be well to acquaint you with the matters which follow. To wit:—

LUCIFUGE has power over the three first, namely, over *Bael*, *Agares*, and *Marbas*.

SATANACHIA has power over *Pruslas*, *Amon*, and *Barbatos*.

AGALIAREPT has power over *Buer*, *Gusion*, and *Botis*.

FLEURETY has power over *Bathin*, *Purson*, and *Eligos*.

SARGATANAS has power over *Loray*, *Valefar*, and *Foraii*.

NEBIROS has power over *Ipos*, *Naberius*, and *Glasya-Labolas*.

And albeit there are millions of other spirits in subordination to those which have been enumerated, it will serve no purpose to name them, as they are only required when it pleases the Superior Spirits to employ them in place of themselves, for they make use of all the inferior Intelligencies, as if they were their workmen or slaves. Thus in making the Pact with any of the six governors of whom you may be in need, it is unimportant what Spirit obeys you. Notwithstanding, invariably require of the Spirit with whom you make your Pact that you shall be served by one of the three superiors among his special subordinates.

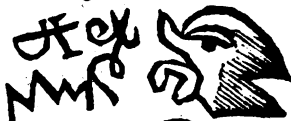
Here follow the precise Powers, Attainments, Arts, and Faculties of the above mentioned spirits, so that any one who is eager to make a Pact, can recognise among the qualities, the ones which will serve his need.

The first is the Great LUCIFUGE ROFOCALE, Prime Minister Infernal; he has the control, with which Lucifer has invested him, over all the wealth and treasures of the world.

LUCIFER,  
Emperor.



BELZEBUTH,  
Prince.



ASTAROTH,  
Grand Duke.



LUCIFUGE [ROFOCALE],  
Prime Minister.



SATANACHIA,  
Grand General.



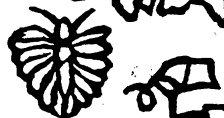
AGALIAREPT,  
Another General.



FLEURÈTY,  
Lieutenant-General.



SARGATANAS,  
Brigadier-[Major].



NEBIROS,  
Field-Marshal.



THE SEALS AND CHARACTERS OF THE SPIRITS  
FROM LA GRAND GRIMOIRE



The second is the Grand SATANACHIA, General in Chief, he has the power of subjecting all women and girls to his wishes, and to do with them as he wills.

AGALIAREPT, another commander, has the faculty of discovering the arcane secrets in all the courts and council chambers of the world; he also unveils the most sublime mysteries. He commands the Second Legion of Spirits, and has under him *Buer*, *Gusion*, and *Botis*, &c.

FLEURÉTY, Lieutenant-General, has the power to perform any labour during the night; he moreover causes hailstorms in any required place. He controls a very considerable army of Spirits, and has *Bathin*, *Purson*, and *Eligos*, &c., &c. as his subordinates.

SARGATANAS, Brigadier-Major, has the power to make any person invisible, to transport them to any place, to open all locks, to reveal whatsoever is taking place in private houses, to teach all the rogueries of the Shepherds; he commands several Brigades of Spirits, and has *Loray*, *Valefar*, and *Foraii*, &c. for his immediate inferiors.

NEBIROS, Field-Marshal and Inspector-General has the power to do evil to whomsoever he will; he discovers the Hand of Glory, he reveals all the virtue of Metals, Minerals, Vegetables, and of all Animals both pure and impure. He also possesses the art of predicting things to come, being one of the greatest Necromancers in all the Infernal Hierarchies; he goes to and fro everywhere and inspects all the hordes of perdition. His immediate subordinates are *Ipos*, *Naberius*, and *Glasya-Labolos*, &c., &c.

*Notice.*—When you have determined to make a Pact with one of the governing Intellegences which I have just named you must begin on the previous evening by cutting with a new and unused Knife, a Rod of Wild Hazel, which has never borne fruit, and which shall be similar to the Blasting Rod as it has been already described and represented in Book the First. This must be done precisely at the moment when the sun appears upon our horizon. This being accomplished, arm yourself with the stone called *Ematille*, and with two blessed Candles, and proceed to select a place for the coming operation, where you will be wholly undisturbed; ye may even make the Pact in some isolated room, or some subterranean part of an old ruinous castle, for the Spirit has the power to transport the Treasure to any required place. This having been arranged, describe a triangle with the stone called *Ematille*—this is exclusively needed on the first occasion making a Pact. Then set the two blessed Candles in a parallel position on either side of the Triangle of Pacts, inscribing the Holy Name of Jesus below so that no

Spirits can injure you after any manner. You may now take up your position in the middle of the triangle, holding the mysterious Rod, together with the grand Conjunction of the Spirit, the Clavicle, the Requisition you mean to make, and the Discharge of the Spirit.

Having exactly fulfilled what things soever have been above described, begin by reciting the following Conjunction with decision and hopefulness.

GRAND CONJURATION OF SPIRITS WITH WHOM IT IS  
SOUGHT TO MAKE A PACT

*Taken from the Grand Clavicle*

Emperor LUCIFER, Master of all the revolted Spirits, I entreat thee to favour me in the adjuration which I address to thy mighty minister, LUCIFUGE ROFOCALE, being desirous to make a Pact with him. I beg thee also, O Prince Belzebuth, to protect me in my undertaking! O Count Astaroth! be propitious to me and grant that to-night the great LUCIFUGE may appear to me under a human form, and free from evil smell, and that he may accord me in virtue of the Pact which I propose to enter into, all the riches which I need. Oh! grand LUCIFUGE, I pray thee to quit thy dwelling wheresoever it may be, and come hither to speak with me, otherwise will I compel thee by the power of the strong living God, of His beloved Son, and the Holy Spirit. Obey promptly, or thou shalt be eternally tormented by the power of the potent words in the grand Clavicle of Solomon, wherewith he was accustomed to compel the rebellious Spirits to receive his Compact. Then straightway appear, or I will persistently torture thee by the virtue of these great words in the Clavicle:—

AGLON, TETRAGRAM, VAYCHEON, STIMULAMATON, EZPHARES, TETRAGRAMMATON, CLYARAM, ICION, ESYTION, EXISTION, ERYONA, ONERA, ERASYN, MOZN, MESSIAS, SOTER, EMMANUEL, SABAOTH, ADONAY, *te adoro, et te invoco.* Amen.

You may rest assured that the recitation of these potent words will be followed by the appearance of the spirit, who will say:—

*Manifestation of the Spirit*

Lo, I am here! What dost thou seek of me? Why dost thou disturb my repose? Answer me.—LUCIFUGE ROFOCALE.

*Reply to the Spirit*

It is my wish to make a pact with thee, so as to obtain wealth at thy hands immediately, failing which I will torment thee by the potent words of the Clavicle.—SOLOMON.

*The Spirit's Reply.*

I cannot comply with thy request except thou dost give thyself over to me in twenty years, to do with thy body and soul as I please.—LUCIFUGE ROFOCALE.

Thereupon throw him your Pact, which must be written with your own hand on a sheet of virgin parchment; it should be worded as follows, and signed with your own blood:—I promise the Grand LUCIFUGE to reward him in twenty years' time for all treasures he may give me. In witness whereof I have signed myself: N.N.

*Reply of the Spirit*

I cannot grant thy request.—LUCIFUGE ROFOCALE.

In order to enforce his obedience, again recite the Supreme Appellation [or Great Conjunction], with the terrible words of the Clavicle, till the spirit reappears, and thus addresses you:

*Of the Spirit's Second Manifestation*

Why dost thou torment me further? Leave me to rest, and I will confer upon thee the nearest treasure, on condition that thou dost set apart for me one coin on the first Monday of each month, and dost not call me oftener than once a week, to wit, between ten at night and two in the morning. Take up thy Pact; I have signed it. Fail in thy promise, and thou shalt be mine at the end of twenty years.—Lucifuge Rofocale.

*Reply to the Spirit*

I agree to thy request, subject to the delivery of the nearest treasure which I can at once carry away.

Follow the Spirit without fear, cast your Pact upon the hoard, touch it with your rod, remove as much as you can, return into the triangle, walking backwards, place the treasure in front of you, and recite:

CONJURATION AND DISCHARGE OF THE SPIRIT

O Prince Lucifer, I am, for the time, contented with you. I now leave

you in peace, and permit you to retire wheresoever it may seem good to you, so it be without noise, and without leaving any evil smell behind you. Be mindful, however, of our engagement, for should you fail in it, even for a moment, be assured that I shall eternally smite you with the Blasting Rod of the great ADONAY, ELOHIM, ARIEL, and JEHOVAH. Amen.

#### ACT OF THANKSGIVING

O Omnipotent God, who has created all things for the service and convenience of men, we return You most humble thanks for the benefits which, in Your great bounty, You have poured out on us during this night of Your inestimable favours, in which You has granted us according to our desires. Now, O Almighty God, have we realised all the scope of Your great promises when You did say to us: Seek and ye shall find, knock and it shall be opened unto you. And as You has commanded and warned us to succour the poor, we promise You, in the presence of the great ADONAY, ELOHIM, ARIEL, and JEHOVAH, to be charitable and to pour out on them the beneficent beams of the Sun with which those four potent divinities have enriched us. So be it. Amen.

#### [SPEECH TO PROTECT ONESELF FROM EVIL SPIRITS

O Almighty Father! O Mother, the most tender of all Mothers! O admirable example of the sentiments and tenderness of a Mother! O Son, the flower of all sons! O forms of all forms! Soul, spirit, harmony and number of all orders! Preserve us, protect us, guide us, and be auspicious. Amen.]

#### CITATIO PRÆDICTORUM SPIRITUM<sup>11</sup>

I. *Ubi quem volueris Spiritum, cujus nomen et officium supra cognosces: imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in primâ citatione, sic et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum, cum multâ intentione, primum verò annulum in manu continetur: indè hanc recitato benedictionem, tuo nomine et socii, si præsto fueris, et affectum tui instituti sortieris, nec detrimentum à spiritibus sancies: imò tuæ animæ perditionem.*

II. *In nomine Domini nostri Jesu Christi, Patris et Filii et Spiritûs Sti, sancta trinitas et inseparabilis unitas te invoco, ut sis mihi salus et defensio, et protectio corporis et animæ meæ, et omnium rerum mearum. Per virtutem sanctæ crucis et per virtutem passionis tuæ deprecor te, Domine Jesu Christe,*

per meritā beatissimæ Mariæ Virginis et matris tuæ atque omnium sanctorum tuorum, ut mihi concedas gratiam et potestatem divinam super omnes malignos spiritus, ut quocumque nominibus invocavero, statim ex omne parte conveniant, et voluntatem meam perfectè adimpleant quod mihi nihil nocentes neque timorem inferentes sed potiùs obedientes, et ministrantes, tuā districtè virtute præcipientes, mandata mea perficient. Amen.

Sanctus, sanctus Dominus Deus sabaoth, qui venturus est judicare viv os et mortuos: tu es A et w primus et novissimus, rex regnum et dominus dominantium, Joth, Aglanabrath El Abiel anathi Enatiel Amazin sedames hayes tolima Elias ischiros arganatos ymas heli Messias, per hæc tua Sancta nomina, et per omnia alia in voco te et obsecro te, Domine, Jesu Christe, per tuam nativitatem, per baptismum tuum, per passionem et crucem tuam per ascensionem tuam, per adventum Spiritûs Sancti paracleti, per amaritudinem animæ tuæ quando exiit de corpore tuo per quinque vulnera tua, per sanguinem et aquam quæ exierunt de corpore tuo, per sacramentum quod dedisti discipulis tuis pridè quam passus fuisti per sanctam Trinitatem, per individuam unitatem, per beatam Mariam matrem tuam, per Angelos et Archangelos, per prophetas et patriarchas et per omnes sanctos tuos: et per omnia sacramenta quæ fiunt in honore tuo: Adoro te, et obsecro te, benedico tibi et rogo, ut accipias orationes has et conjurationes et verba oris mei, quibus uti voluero. Peto, Domine Jesu Christe, da mihi virtutem et potestatem tuam super omnes Angelos tuos qui de cœlo ejecti sunt ad decipiendum genus humanum, ad attrahendum eos, ad constringendum, ad ligandum eos pariter et solvendum, et congregandum eos coram me, et ad præcipiendum eis ut omnia, quæ possunt, faciant et verba mea vocemque meam nullo modo contemnant: sed mihi et dictis meis obediant, et me timeant; per humanitatem et misericordiam et gratiam tuam deprecor et peto Adonay amay horta videgoram mitey hel surana y syon y svesy, et per omnia nomina tua sancta, per omnes sanctos et sanctos tuos, per Angelos et Archangelos, Potestates, Dominationes et Virtutes, et per illud nomen per quod Salomon constringebat dæmones, et conclusit ipso Elh rocobem her agle goth joth othie venochnabrat, et per omnia sacra nomina quæ scripta sunt in hoc libro, et per virtutem eorundem, quatenùs me potentem facias, congregare, constingere omnes tuos spiritus de cœlo depulsos ut mihi veraciter de omnibus meis interrogatis, de quibus quæram, responsionem veracem tribuant, et omnibus meis mandatis illis satisfaciant, sine læsione corporis et animæ meæ et omnium ad me pertinentium, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritûs Sancti Deus, per omnia sæcula.

III. O Pater omnipotens! ô Fili sapiens! ô Spiritus Sancte! corda hominum

*illustrans, ô vos tres in personis, una vero deitas in substantia qui Adamæ et Evæ in peccatis eorum pepercisti, et propter eorum peccata morte subjecti, tuum filium turpissima, in lignoque sanctæ crucis sustinuisti; ô misericordissime, quando tuam confugio misericordiam, et supplico modis omnibus quibus possum, per hæc nomina sancta tua filii, scicilet A et w et per omnia alia sua nomina, quatenus concedas mihi virtutem et potestatem tuam, ut valeam tuos spiritus qui de cœlo ejecti sunt ante me citare, et ut ipsi mecum loquentur, et mandata mea perficiant statim et sine mora cum eorum voluntate, sine omni læsione corporis, animæ et bonorum meorum, &c. Continua ut libro Annuli Salomonis continetur.*

IV. *O summa et æterna virtus Altissimi, quæ, te disponente, his iudicio vocatis vaycheon stimulamaton esphæres tetagramaton ilioram rion esytio existioneriona onera brasym moyn messias sodxer, Emmanuel, Sabaoth, Adonay te adoro, te invoco, totius mentis, viribus meis imploro, quatenus per te præsentés orationes et consecrationes et conjurationes consecrantur; videlicet, et ubicumque maligni spiritus in virtute tuorum nominum sunt vocati, et omni parte convenient, et voluntatem meam exorcismis diligenter adimpleant, fiat, fiat, fiat. Amen.*

#### NOTES:

1. The "Grand Grimoire" is reprinted from *The Unknown World*, Vol. II; No. 5, London: James Elliott & Co., 15 June, 1895, pp. 225-231. Additional text is added in fancy brackets "{ }" from A.E. Waite *The Book of Black Magic*. Maine: Weiser, 1972. New translations, in square brackets "[ ]," by Darcy Küntz from *Le Grand Grimoire*.—D.K.
2. This alteration of the fallen Light-Bearer into Fly-the-Light does not seem to occur in magical literature preceding the *Grand Grimoire*. It was afterwards adopted by [Eliphas] Lévi, by whom it has been made popular among occultists, who are, for the most part, quite unaware of its source.—A.E.W.
3. [Eliphas Lévi] *Histoire de la Magie*, p. 307.—A.E.W.
4. From the purpose for which it is intended, and from the silence of the *Grimoire*, it may be inferred that the preparation of the goat skin is exceedingly simple and does not involve the removal of the hair.—A.E.W.
5. Another method of preparing a Magic Rod ordains that it shall be a branch of the hazel-tree put forth during the year of operation. It must be cut during the first Wednesday after the new moon, between 11 P.M. and midnight. The knife must be new and the branch severed by a downward stroke. The rod must then be blessed; at the stouter end must be written the word *AGLA* ✱, in the centre *ON* ✱, and towards the point Tetragrammaton ✱. Lastly, say over it: *Conjure to cito mihi obedire*—I conjure you to obey me forthwith.—A.E.W.
6. "CENTUM REGNUM" is reprinted from *Le Grand Grimoire*.—D.K.

7. Catholic theologians who have concerned themselves with the question of the pact have so extended the sphere of its operation that it includes the mere process of communicating with spirits. In his *Theological Dictionary* Bergier defines the pact as an express or tacit agreement made with the demon in the hope of accomplishing things which transcend the powers of Nature. It is express and formal when the operator himself invokes and demands the help of the demon, whether that personage really appears in response, or the sorcerer believes that he beholds him, that is to say, is hallucinated. It is also express and formal when the demon is invoked by the mediation of some one supposed to be in relation with him; in other words, the consultation of a sorcerer is equivalent to a compact with Satan. The performance of any act with the expectation of a result from the demon is another compact of this kind. The pact is tacit or equivalent when an act is performed with a view to some effect which cannot naturally follow, while the intervention of God is not to be expected. There remains only the fiend. For example, should any one cure a disease by uttering certain words, this could only take place by the operation of the Infernal Spirit, because the words do not themselves possess the required virtue, and God is not likely to infuse it. Hence all theologians conclude that not only every species of Magic, but every kind of superstition involves at least a tacit and equivalent compact with the demon. St. Augustine and St. Thomas are said to have taken this view. It is by precisely such judgments as these that the theology of the Middle Ages brought itself to a by-word, and it is also for this reason that sorcery most flourished when such doctrines ruled, because a power which condemns everything to the same penalty condemns nothing effectually, and that which is over-judged is always vindicated in the eyes of the people. We have come to see that horse-stealing is not murder, and we no longer avenge it by the gallows; so also, with due respect to the masters of Theology, the follies of a village maiden who believes in a sooth-saying gipsy, and the trickeries of a quack-doctor who is absurd enough to take *Abracadabra* seriously, are not the crime of Faust. But the learned Bishop of Hippo and the Angel of the Schools produced Goethe as their ultimate antithesis; when the girl who draws lots for her lover is given over to Satan, the apotheosis of Faust is certain.—A.E.W.

8. But Lucifer, in ordinary cases, is contended with a cat.—A.E.W.

9. The Hierarchy according to [Joseph] Wierus [in his *Pseudomonarcia Daemonum*] is at variance with both the Rituals, and may be worth quoting on account of its curious details:—

PRINCES AND GRAND DIGNITARIES.—*Beelzebuth*, Supreme Chief of the Infernal Empire, founder of the Order of the Fly. *Satan*, Leader of the Opposition. *Euronymous*, Prince of Death, Grand Cross of the Order of the Fly. *Moloch*, Prince of the Land of Tears, Grand Cross of the Order. *Phuto*, Prince of Fire. *Leonard*, Grand Master of Sabbaths, Knight of the Fly. *Baalberith*, Minister of Treaties. *Proserpine*, Arch-she-devil, Sovereign Princess of Mischievous Spirits.

MINISTERS.—*Adramelek*, Lord High Chancellor, Grand Cross of the Order of the Fly. *Astaroth*, Grand Treasurer. *Nergal*, Chief of the Secret Police. *Baal*, Commander

in-Chief of the Infernal Armies, Grand Cross of the Order of the Fly.

AMBASSADORS.—*Belphegor*, in France, *Mammon* in England, *Belial* in Turkey, *Rimmon* in Russia, *Thamuz* in Spain, *Hutgin* in Italy, *Martinet* in Switzerland.

JUDGES.—*Lucifer*, Lord Chief Justice. *Alastor*, Commissioner of Public Works.

ROYAL HOUSEHOLD.—*Verdelet*, Master of Ceremonies. *Succor Benoth*, Chief of the Eunuchs. *Chamos*, Lord High Chamberlain, Knight of the Fly. *Melchom*, paymaster. *Misroch*, Grand Steward. *Behemoth*, Grand Cup-Bearer. *Dagon*, Grand Pantler. *Mullin*, First Gentleman of the Bedchamber.

MASTERS OF THE REVELS.—*Kobal*, Stage Manager. *Asmodeus*, Superintendent of Casinos. *Nybbas*, Chief Mimic. *Antichrist*, Juggler and Mimic.—A.E.W.

10. Seventeen of the eighteen chief Spirits correspond to the Demons in the *Goetia*, viz. :—

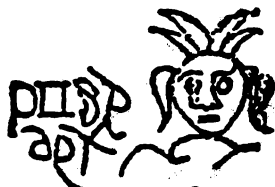
Lesser Spirit	Hebrew	Goetia	Lesser Spirit	Hebrew	Goetia
i.— <i>Bael</i> .	באל	1.	x.— <i>Bathin</i> .	באתין	18.
ii.— <i>Agares</i> .	אגאראש	2.	xi.— <i>Purson</i> .	פורשון	20.
iii.— <i>Marbas</i> .	מארבאש	5.	xii.— <i>Eligos</i> .	אליגוש	15.
iv.— <i>Pruslas</i> .	פרוסלאש	0.	xiii.— <i>Loray</i> .	לראיך	14.
v.— <i>Amon</i> .	אמון	7.	xiv.— <i>Valefar</i> .	ואלפאר	6.
vi.— <i>Barbatos</i> .	ברבטוש	8.	xv.— <i>Foraii [or Morax]</i> .	מאראיין	21.
vii.— <i>Buer</i> .	בואר	10.	xvi.— <i>Ipos</i> .	יפוש	22.
viii.— <i>Gusion</i> .	גוסיון	11.	xvii.— <i>Naberius</i> .	נבריוש	24.
ix.— <i>Botis</i> .	בוטיש	17.	xviii.— <i>Glasya-Labolos</i> .	גלאסיא- לבולש	25.

Note.—*Pruslas* or *Busas* does not appear in the *Goetia*.—D.K.

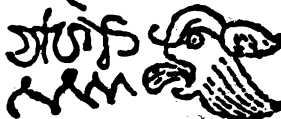
11. "CITATIO PRÆDICTORUM SPIRITUM" is reprinted from *Le Grand Grimoire*.—D.K.



LUCIFER,  
Emperor.



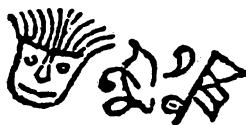
BELZEBUTH,  
Prince.



ASTAROTH,  
Grand Duke.



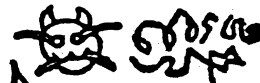
LUCIFUGE [ROFOCALE],  
Prime Minister.



SATANACHIA,  
Grand General.



AGALIAREPT,  
Another General.



FLEURÈTY,  
Lieutenant-General.



SARGATANAS,  
Brigadier-[Major].



NEBIROS,  
Field-Marshal.



THE SEALS AND CHARACTERS OF THE SPIRITS  
FROM *LE DRAGON ROUGE*

## APPENDIX I

### ANNULMENT OF DEMONIC PACTS<sup>1</sup> A.E. Waite

It will be seen from the wording of the compact that it is designedly evasive, and the final response of the supposed spirit seems to recognize that it can obtain only by neglect on the part of the sorcerer. But if there are Courts of Judgement in the nethermost world, the sorcerer might find a certain difficulty in arguing such a case with the *advocatus diaboli*. Lucifer and his deputies are accredited with an awkward skill in getting possession of the defendant when the time of the pact expires. There were apparently more binding contracts, and better ways of over-riding them, for in the year 1678 the Abbé Eynatton published a *Manual of Exorcisms* which contains the following formal process for forcing the Demon to return any writing which constitutes an agreement with him:—

#### EXORCISM

O most merciful God, Whose power has no limit, Whose dominion is supreme over all beings, so that nothing can possibly be estreated from your rule by apostasy; behold, we have sinned against you, we have provoked your most just wrath, when we have failed to obey your commands, above all when, forsaking your rule and your friendship, we have abjured you and have consorted with the impious demons, nor yet contented with your denial, have bound ourselves in writing to those demons, surrendering the document of our voluntary obligation against you into their custody. But your mercies are without number, O Lord of loving-kindness, and it is yours to spare and to pardon; look, therefore, with compassion upon this your creature, who, having formerly denied you and given himself in writing to the demons, but now, having returned to himself by the help of your infinite goodness, does abhor his impiety, does desire to be restored unto you his true Lord, and to be received with contrite heart into your favor. We know, O Lord, that a contrite and humble heart you will not despise, nor can any writings be an impediment in the way of your mercy; we beseech you, therefore, that, by the abundance of your clemency, not only may the heinousness of this sin be blotted out with the Blood of your Son our Lord Jesus Christ, but that the demon, by the word of your power, may be compelled to restore the deed, and obligation, and delivery, lest he glory in his tyranny,

and pretend to any right over the man whom we pray may be delivered through your Son from his bonds. Through the same Jesus Christ, your Son, our Lord, &c.

The propitiation of offended Deity is followed by a citation of the demon who is required to disgorge his prey.

#### EXORCISM

I exorcise you, O impious Satan, who, when your power has passed away, does still pretend to impose a tyrant yoke on man. I exorcise you by Jesus Christ, who came into this world for the salvation of sinners; I conjure you to remove your yoke immediately from this creature, who, deceived by your wiles, formerly delivered himself unto you. Abandoning you henceforth, he commits himself to the Divine mercy, seeking His service unto whom he alone is owing, who also promises the reward of eternal life to those who follow Him. I exorcise you by the precious Blood of Jesus Christ, by which the deed of judgment against us has been blotted out, so that when Jesus receives the sinner into His favor, you shall dare not to advance anything against him, and shall not fail to restore the deed by which this creature bound himself unto you, when cancelled by the Blood of Jesus Christ.

Hear, therefore, accursed Satan, who art powerless over a servant of God, when, encouraged by his true Lord, he turns unto another service; in vain do you boast of this deed; I command you to restore it in the name of the Lord, as a proof before the whole world that when God revives a sinner, you have no longer any rule over his soul. I abjure you, by him who expelled you from your stronghold, bereft you of the arms which you did trust in, and distributed your spoils. Return therefore this deed, whereby this creature of God foolishly bound himself to your service; return it, I say, in His name by whom you art overcome; when your power has come to nothing, presume not longer to retain this useless document. By penitence already has this creature of God restored himself to his true Lord, spurning your yoke, hoping in the Divine mercy for defence against your assaults, and assisted by the most holy and glorious Virgin Mary, Mother of God, by whose intercession he shall obtain from Jesus Christ, His Son, that which he himself is not worthy to expect. Through the same Christ our Lord.

Whether this process was supposed to insure the visible and material return of the incriminating document, or, failing this, was held to cancel it formally, does not certainly appear, and will matter little; for what with the subtleties of the sorcerer and the assistance of the Church in the revocation of such acts and deeds, there was little chance for Infernus,<sup>2</sup> and the reluctance of LUCIFUGE ROFOCALE to enter into the tricky contract is, on the whole, exceedingly intelligible.

## NOTES:

1. "Annulment of Demonic Pacts" is reprinted from A.E. Waite *The Book of Ceremonial Magic*. New Jersey: University Books, 1989, pages. 262-264.—D.K.
2. But contracts with *Inferrus* could apparently be repudiated with even greater facility. "If you are disposed to renounce the devil after having entered into a compact with him," says the *Vocabulaire Infernal*, "spit three times on the ground, and he will have no further power over you,"—in which case Black Magic with all its grim theatricals is the Art of exploiting lost Angels with impunity. But the lost angel within the operator would not be exploited with impunity like this at the end.—A.E.W.

APPENDIX II  
THE SUPREME SPIRITS OF THE INFERNAL EMPIRE  
WITH THEIR POWERS AND DOMINIONS

Compiled by Darcy Küntz

Spirits do not always appear in the same shape. This is because they are not themselves of matter or form, and have to find a body to appear in, and one suitable to their manifestation and appearance.

The Supreme Spirits (they control the whole Infernal Power):

1. LUCIFER.—The First Supreme Spirit is LUCIFER. He is the Supreme Emperor who rules over the Infernal Empire and is superior to Satan. He usually appears in the form and figure of a young child. He usually trades his compliance for a small amount of fresh meat. When he is angry his face becomes inflamed. There is nothing monstrous about him. At Sabbaths he appears in a gray cloak with blue arms and a red kilt decorated with ribbons. The inferiors of LUCIFER are SATANACHIA and AGALIAREPT; they inhabit Europe and Asia.

2. BELZEBUTH.—The Second Supreme Spirit is BELZEBUTH. He is a Supreme Prince of the Infernal Empire, and appears with the head of an ugly Fly. His name signifies "Lord of the Flies." Sometimes he appears as an enormous goat or calf with a long tail. He appeared to Faust "dressed like a bee and with two dreadful ears and his hair painted in all colors with a dragon's tail." When he is angry it is said he breaths fire. Sometimes Astaroth appears at his side in the form of a donkey. The inferiors of BELZEBUTH are TARCHIMACHE [or LUCIFUGE ROFOCALE] and FLEURÉTY; they dwell in Africa.

Variant spellings: BELZEBUB, BEELZEBUTH.

3. ASTAROTH.—The Third Supreme Spirit is ASTAROTH. He is a Mighty and Supreme Duke, and appears in the Form of an ugly Angel, riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. You must in no wise let him approach too near unto you, lest he does you damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He gives true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare willingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He rules 40 Legions of Spirits. The inferiors of ASTAROTH are SARGATANAS and NEBIROS; whose asylum is America. Astarte is the feminine of Astaroth.

## The Superior Spirits (subordinate to the Chief Spirits):

I. LUCIFUGE ROFOCALE.—The First Superior Spirit is LUCIFUGE ROFOCALE who is also known as TARCHIMACHE. He is the Prime Minister in the Infernal Empire. He has the control, with which LUCIFER has invested him, over all the wealth and treasures of the world. His subordinates are *Bael*, *Agares*, and *Marbas*.

Variant spellings: LUCIGUGE ROFOCALE, TARCHIMACHE.

II. SATANACHIA.—The Second Superior Spirit is SATANACHIA who is the Commander-in-Chief in the Infernal Empire. He has the power of subjecting all wives and maidens to his wishes, and of doing with them as he wills. His subordinates are *Pruslas*, *Amon*, and *Barbatos*.

III. AGALIAREPT.—The Third Superior Spirit is AGALIAREPT who is the Commander-in-Chief in the Infernal Empire. He has the faculty of discovering arcane secrets in all the courts and council-chambers of the world; he also unveils the most sublime mysteries. He commands the Second Legion of Spirits, and his subordinates are *Buer*, *Gusion*, and *Botis*.

IV. FLEURËTY.—The Fourth Superior Spirit is FLEURËTY who is the Lieutenant-General in the Infernal Empire. He has the power to perform any labor during the night and to cause hailstones in any required place. He controls a prodigious army of spirits. His subordinates are *Bathin*, *Purson*, and *Eligos*.

V. SARGATANAS.—The Fifth Superior Spirit is SARGATANAS who is the Brigadier-Major in the Infernal Empire. He has the power to make any person invisible, to transport him anywhere, to open all locks, to reveal whatsoever is taking place in private houses, to teach all the arts of the shepherds. He commands several Brigades of Spirits, and his subordinates are *Loray*, *Valefar*, and *Foraii*.

VI. NEBIROS.—The Sixth Superior Spirit is NEBIROS who is the Field-Marshal and Inspector General in the Infernal Empire. He has the power to inflict evil on whomsoever he will; he discovers the Hand of Glory and reveals every virtue of metals; minerals, vegetables, as also of all animals, both pure and impure. He possesses the art of predicting things to come, being one of the greatest Necromancers in all the Infernal Hierarchies; he goes to and fro everywhere and inspects the hordes of perdition. His subordinates are *Ipos*, *Naberius*, and *Glasya-Labolas*.

## The Lesser Spirits (subordinate to the Superior Spirits):

i. *Bael*.—The First Principal Spirit is a King ruling in the East, called *Bael*. He makes you to become Invisible. He rules over 66 Legions of Infernal Spirits. He appears in divers shapes, sometimes like a Cat, sometimes like a Toad and sometimes like a Man, and sometimes all these forms at once. He speaks hoarsely. This is his Character which is to be used and worn as a Lamén before him who calls him forth, or else he will not do you homage.

Hebrew: **בַּל**. Planet: Sun. Zodiac: Aries. Variant spellings: *Baal*, *Baël*.

ii. *Agares*.—The Second Spirit is a Duke called *Agares*. He is under the Power

of the East, and comes up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in his appearance. He makes those to run that stand still, and bringing back runaways. He teaches all Languages or Tongues presently. He has the power also to destroy Dignities, both Spiritual and Temporal, and causes Earthquakes. He was of the Order of Virtues. He has under his government 31 Legions of Spirits. And this is his Seal or Character which you shall wear as a Lamén before you.

Hebrew: **אֲנִימָרַשׁ**. Planet: Venus. Zodiac: Aries. Variant spelling: *Agreas*.

iii. *Marbas*.—The Third Spirit is called *Marbas*. He is a Great President, and appears at first in the form of a Great Lion, but afterwards, at the request of the Master, he puts on Human Shape. He answers truly of things Hidden or Secret. He causes Diseases and cures them again. He gives great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governs 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.

Hebrew: **מַרְבַּאֲשׁ**. Planet: Mercury. Zodiac: Taurus. Variant spelling: *Barbas*.

iv. *Pruslas*.—The Fourth Spirit is called *Pruslas*. He is a Great Prince and Duke. His reigns around the Tower of Babylon and he appears outside the Tower as a Flame. His head however is like a Great Screech Owl. He is eager to promote strife, war, quarrels and deception. He may not have entry into all places. He answers abundantly to your inquiries. Under him there are 26 Legions of Spirits, partly of the Order of Thrones and partly of the Order of Angels. His Seal is this, which you wear, &c.

Hebrew: **פְּרוּסְלַאֲשׁ**. Planet: Mars. Zodiac: Scorpio. Variant spellings: *Pruslas*, *Busas*, *Bufas*.

v. *Amon*.—The Fifth Spirit is *Amon*. He is a Marquis great in power, and most stern. He appears like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he puts on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head (simply). He tells all things Past and to Come. He procures feuds and reconciles controversies between friends. He also brings to pass, that Souls which are drowned in the sea shall take up airy bodies and evidently appear and answer to interrogations at the request of the exorcist. He governs 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, &c.

Hebrew: **אֲמוֹן**. Planet: Moon. Zodiac: Libra. Variant spelling: *Aamon*.

vi. *Barbatos*.—The Sixth Spirit is *Barbatos*. He is a Great Duke, and appears when the Sun is in Sagittarius, with four noble Kings and their companies of great troops. He gives understanding of the singing of Birds, and the Voices of other creatures, such as the barking of Dogs. He breaks the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retains still; and he knows all things Past, and to come, and conciliates Friends and those that are in Power. He rules over 30 Legions of Spirits. His Seal of Obedience is this, the which you wear as aforesaid.

Hebrew: **בַּרְבַּטוֹשׁ**. Planet: Venus. Zodiac: Libra.

vii. *Buer*.—The Seventh Spirit is *Buer*, a Great President. He appears in

**Sagittarius**, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He heals all distempers in man, and gives good Familiars. He governs 50 Legions of Spirits, and his Character of obedience is this, which you must wear when you call him forth unto appearance.

Hebrew: **גוֹמֵר**. Planet: Mercury. Zodiac: Cancer.

viii. **Gusion**.—The Eighth Spirit in order is a Great and Strong Duke, called **Gusion**. He appears like a **XENOPILUS**. He tells all things, Past, Present, and of all questions you may ask. He conciliates and reconciles friendships, and gives Honor and Dignity unto any. He rules over 40 Legions of Spirits. His Seal is this, the which you wear as aforesaid.

Hebrew: **גוֹסִיוֹן**. Planet: Venus. Zodiac: Cancer. Variant spellings: **Gusyon**, **Gusayn**, **Pirsoyn**.

ix. **Botis**.—The Ninth Spirit is **Botis**, a Great President, and an Earl. He appears at the first show in the form of an ugly Viper, then at the command of the Magician he puts on a Human shape, with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He tells all things Past, and to Come, and reconciles Friends and Foes. He rules over 60 Legions of Spirits, and this is his Seal, &c.

Hebrew: **בוֹטִישׁ**. Planet: Mars and Mercury. Zodiac: Virgo. Variant spelling: **Otis**.

x. **Bathin**.—The Tenth Spirit is **Bathin**. He is a Mighty and Strong Duke, and appears like a strong Man with the tail of a Serpent, sitting upon a Pale-Colored Horse. He knows the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another. He rules over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.

Hebrew: **בַּאֲתִין**. Planet: Venus. Zodiac: Virgo. Variant spellings: **Bathim**, **Bathym**, **Marthim**.

xi. **Purson**.—The Eleventh Spirit is **Purson**, a Great King. His appearance is commonly, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knows all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answers truly of all Earthly things, both Secret and Divine, and of the Creation of the World. He brings forth good Familiars, and under his Government there are 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal or Character is this, unto the which he owes obedience, and which you shall wear in time of action, &c.

Hebrew: **פּוּרְשׁוֹן**. Planet: Sun. Zodiac: Libra. Variant spellings: **Pursan**, **Curson**.

xii. **Eligos**.—The Twelfth Spirit in Order is **Eligos**, a Great Duke, and appears in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovers hidden things, and knows things to come; and of Wars, and how the Soldiers will or shall meet. He causes the Love of Lords and Great Persons. He governs 60 Legions of Spirits. His Seal is this, which should be worn or else he will not appear or obey you, &c.



Hebrew: אליגור. Planet: Venus. Zodiac: Leo. Variant spelling: *Eligor, Abigor*.  
xiii. *Loray*.—The Thirteenth Spirit is called *Loray*. He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, carrying a Bow and Quiver. He causes all great Battles and Contests; and makes wounds to putrefy that are made with Arrows by Archers. This belongs to Sagittarius. He governs 30 Legions of Spirits, and this is his Seal, &c.

Hebrew: לרטיך. Planet: Moon. Zodiac: Leo. Variant spellings: *Leraye, Leraie, Lerajie, Leraje, Leraikha, Lerayou*.

xiv. *Valefar*.—The Fourteenth Spirit is *Valefar*. He is a Mighty Duke, and appears in the shape of a Lion with an Ass's Head, bellowing. He is a good Familiar, but tempts those, he is a familiar with, to steal. He governs 10 Legions of Spirits. His Seal is this, which is to be worn, whether you will have him for a Familiar, or not.

Hebrew: ואלפאר. Planet: Venus. Zodiac: Taurus. Variant spellings: *Valefor, Malaphar*.

xv. *Foraii*.—The Fifteenth Spirit is *Foraii*, who is also known as *Morax*. He is a Great Earl and President. He appears like a Great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the Virtues of Herbs and Precious Stones. He governs 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, &c.

Hebrew: פאראיין. Planet: Mars and Mercury. Zodiac: Libra. Variant spellings: *Faraii, Forfax, Morax, Morax*.

xvi. *Ipos*.—The Sixteenth Spirit is *Ipos*. He is an Earl, and a Mighty Prince, and appears in the form of an Angel, with a Lion's Head, and a Goose's Foot, and a Hare's Tail. He knows all things Past, Present, and to Come. He makes Men witty and bold. He governs 36 Legions of Spirits. His Seal is this, which you shall wear, &c.

Hebrew: יפוס. Planet: Mars and Jupiter. Zodiac: Scorpio. Variant spellings: *Ipes, Ayporos, Aypeos*.

xvii. *Naberius*.—The Seventeenth Spirit is *Naberius*. He is a most valiant Marquis, and appears in the form of a Black Crow, fluttering about the Circle, and when he speaks it is with a hoarse voice. He makes men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restores lost Dignities and Honors. He governs 19 Legions of Spirits. His Seal is this, which is to be worn, &c.

Hebrew: נבריוש. Planet: Moon. Zodiac: Scorpio. Variant spelling: *Cerberus*.

xviii. *Glasya-Labolas*.—The Eighteenth Spirit is *Glasya-Labolas*. He is a Mighty President and Earl, and shows himself in the form of a Dog with Wings like a Gryphon. He teaches all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teaches all things Past, and to Come. If desired, he causes the Love both of Friends and Foes. He can make a Man to go Invisible. And he has under his command 36 Legions of Spirits. His Seal is this, to be worn, &c.

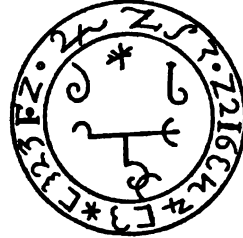
Hebrew: גלסיה-לבולס. Planet: Mars and Mercury. Zodiac: Sagittarius. Variant spellings: *Glasya-Labolas, Glasya-Lobolas, Caacrinolaas, Caassimola*.

APPENDIX III

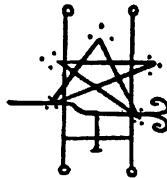
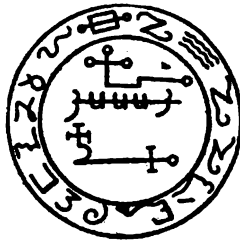
VARIANT SIGILS OF THE PRINCIPAL SPIRITS



1.—LUCIFER (Emperor).



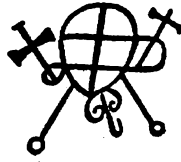
2.—BELZEBUTH (Prince).



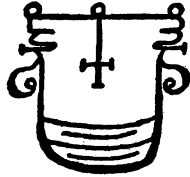
3.—ASTAROTH (Grand Duke).

APPENDIX IV

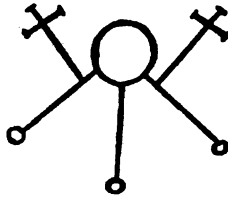
VARIANT SIGILS OF THE LESSER SPIRITS



i.—Bael ( באל ).



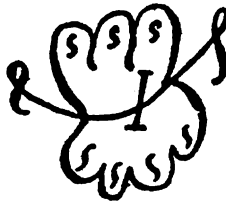
ii.—Agares ( אגארש )



iii.—Marbas ( מרבוש ).



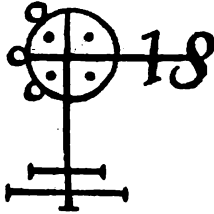
iv.—Pruslas ( פרזלאש ).



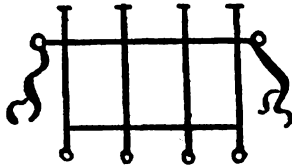
v.—Amon ( אמון ).



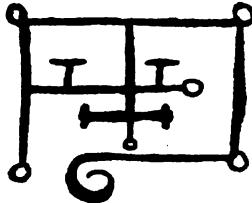
vi.—Barbatos ( ברבמוש ).



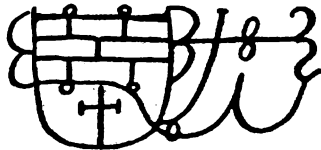
vii.—Buer ( בואר ).



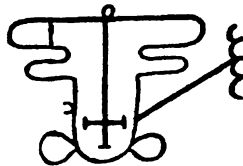
viii.—Gusion ( גוסיון ).



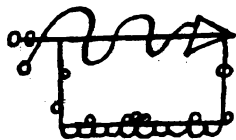
ix.—Botis ( בוטיש ).



x.—Bathin ( באתיין ).



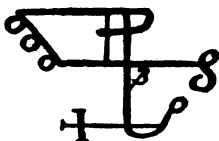
xi.—Purson ( פורשון ).



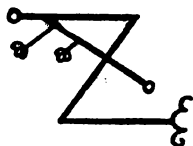
xii.—*Eligos* (אליגוש).



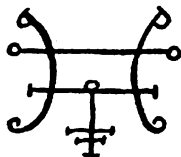
xiii.—*Loray* (לוראך).



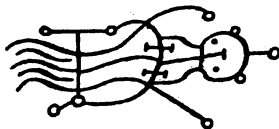
xiv.—*Valefar* (ואלפאר).



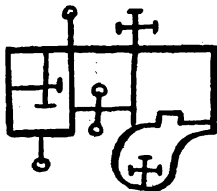
xv.—*Foraii* or *Morax* (פאראיין).



xvi.—*Ipos* (יפוש).



xvii.—*Naberius* (נבריוש).



xviii.—*Glasya-Labolas* (גלאסיא-לבוולש).

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