



THE
SWORN BOOK
◆
HONORIUS
THE MAGICIAN



HEPTANGLE BOOKS

GILLETTE ◆ NEW JERSEY

MCMLXXXIJJ





THE SWORN BOOK
OF HONORIUS
THE MAGICIAN

As Composed by Honorius
through counsel with
the Angel Hecroth

EDITED AND TRANSLATED BY
DANIEL J. DRISCOLL



HEPTANGLE BOOKS
GILLETTE, NEW JERSEY
MCMCLXXXIII

© Copyright 1977 by Daniel J. Driscoll

Library of Congress Catalogue Card Number: 76-57011

ISBN: 0-935214-00-5



HEPTANGLE BOOKS

Box 283 Berkeley Heights, NJ 07922

Printed Lithographically from the sheets of the first edition.

Table of Contents

	Page
Table A., comparison of the contents of the two mss with this edition	bii
Introductory	ix
1 Prologue	1
2 Table of Contents, 95 proposed chapters	4
3 Of 5 kinds of Angels and Men	7
4 The Seal of God	9
5 Exorcizms: to sanctify materials	12
6 The 100 Holy Names of God	14
7 Benediction	15
8 Purification: precepts to regulate daily life	16
9 Prayers: introductory and daily schemata	17
10 Psalter: daily observances	20
11 Psalter: for the beatific vision	40
12 Litany: litany of the sacred names of God	57
13 The Beatific Vision	60
14 Planetary Angels, and their powers	69
15 Angels of the Seasons	72
16 Aerial Spirits	75
17 Terrestrial Spirits	75
18 Angels of the 12 signs of the Zodiac	74
19 Angels of the 28 Mansions of the Moon	74
20 Angels of the 4 Winds and 4 Elements	74
21 Angels of the Shemhamphoras	74
22 Angels according to the opinion of Zebell	76
23 Angels of the 15 months	77
24 Angels of the 7 days	80

25	Suffumigations: for days, planets, &c.	82
26	The Magic Circle	87
27	Preparation to Invocation	89
28	Conjuration	90
29	Prologue to Book 3	97
30	Elemental Demons	98
31	Demons of the West	99
32	Demons of the South	99
33	Demons of the North	100
34	Demons of the East	100
35	Demons of the West	101
36	Demons of the West	101
37	Prayer after Consecration	105
38	Magic Circle	105
39	Conjurations	105
40	Septagram	111
41	Epilogue	111

TABLE A.

COMPARISON OF THE CONTENTS OF SLOANE MS 313 AND
ROYAL MS 17A XLII WITH THE CONTENTS OF THE PRESENT EDITION

Sloane MS. 313	Royal MS. 17AxlII	This Edition
1	Prologue	1 (1)
[1v]	Table of Contents	4 (2)
2	Introductory	7 (3)
3	The Seal of God	9 (4)
4	Figure of the Seal	11
	[14v] Purification	16 (8)
	15 Suffumigations	82 (25)
	23 Aerial Spirits	73 (16)
	[23v] Terrestrial Spirits	73 (17)
	[23v] Angels of months	77 (23)
	[25v] Angels of the days	80 (24)
	27 Exorcizms	12 (5)
	28 100 Names of God	14 (6)
	[28v] Benediction	15 (7)
[4v] Psalter	29 Psalter	20 (10)
10 Prayers	46 Prayers	17 (9)
[11v] Psalter	[48v] Psalter	40 (11)
16 Beatific Vision	[59v] Beatific Vision	60 (13)
17 Litany (Rothon &c)	61 Litany	57 (12)
[17v] 100 Names of God	61 100 Names of God	14 (6)
18 Beatific vision cont'd	[62v] Beatific vision	63 (13)
20 Planetary Angels	66 Planetary Angels	69 (14)
[20v] Magic Circle	70 Magic Circle	87 (26)
21 Prep. to Invocation	[71v] Prep. to Invocation	89 (27)
	72 Angels of Seasons	72 (15)
	74 Angels of Zodiac	74 (18)
	[74v] Angels of the Moon	74 (19)
	76 Angels of the 4 winds & elements	74 (20)

Sloane MS. 313	Royal MS. 17A111	This Edition
	[76v] Shemhamphoras	74 (21)
	80 Angels by Zebell	76 (22)
21	Conjurations	90 (28)
[22v]	Prologue to Book 3	97 (29)
[22v]	Elemental Demons	98 (30)
23	Demons of the West	99 (31)
23	Demons of the South	99 (32)
23	Demons of the North	100 (33)
[23v]	Demons of the East	100 (34)
[22v]	Demons of the West	101 (35)
[23v]	Demons of the West	101 (36)
24	Praysr after Consecration	103 (37)
24	Magic Circle	103 (38)
(25)	Folio missing, [Conjectural Conjurations]	105 (39)
([26v])	Septagram	111 (40)
([26v])	Epilogue	111 (41)
(27)	Figure of Circle	95

Introductory

IN Presenting this hitherto little known and previously unpublished work to the general public, we have attempted to present a volume which accurately represents, visually as well as in content, a medieval magician's most valued possession: his book of invocations and words of power. No claims are here made for the efficacy of the names or invocations contained herein, nor does the present publication imply any ontological commitment to any of the beings named herein. Whether one approaches the present volume as a believer or a skeptic, be assured that the present edition has not been edited for any specific occult, religious, or scientific constituency. The book purports to contain the kernel of magical art, and by this we are to understand: the bare essentials. The book was written in the shadow of the Holy Inquisition; under those circumstances it takes little imagination to see why it might contain but bare essentials.

Much is presupposed by our author: and, as the book was intended for the use of those who had been apprenticed to a master, that is as it should be. There are, for instance, no specifics for the manufacture and consecration of articles to be used in the ritual; it is not that they would be unnecessary, but rather that any literate apprentice of the 13th century had in all probability taken some degree of Religious Orders, and would know about appropriate ritual forms from his ecclesiastical training. The rituals that were considered sufficient for the consecration

of the implements needful for the rites of religion would do equally well for the consecration of the implements needful for the rites of ceremonial magic. In fact, prayers of the Church exist side by side with those of purely magical origin without any attempt to differentiate between them. Orthodox Christianity and Astral Paganism are here so interwoven that they can only with injury to both be separated; it is perhaps this unique blend of Christian piety and Paganism that gives this work its peculiar Medieval character. This blend, while somewhat incongruous to the modern mind, was at one time as orthodox as the Lord's Prayer. Neither Honourius nor any of his circle considered themselves heretodox; nor in any way at variance with the spirit or the letter of the Gospel. These were not witches, clinging to an ancient and ill defined fertility cult; they were for the most part members, and doubtless a few members of some considerable stature, of the ecclesiastical power structure. Whether the magician called upon the angel of Saturn to kill an enemy or the angel of Jupiter to create friendship and concord, he still considered himself a true son of Holy Mother Church. The Church has held since the time of Augustine, and still does hold, that: "All that happens visibly in this world, can be done by demons;" so it is not on theoretical grounds that there was a disagreement between the Church and the magicians. The difference was, and is, that the Church, jealous of its position as mediator between the temporal and the spiritual realms, condemned all invocations of any

spiritual beings; while Honourius' book condemns only the invocation of spirits for evil or unjust ends. Such a difference of opinion, as it did not touch upon a central issue of dogma, would not in itself be sufficient to brand the magicians as heretics, but neither would it always save them from the pyre of flaming faggots.

THE Two Manuscripts from which the present edition of *The Sworn Book of Honourius the Magician* was prepared are both in the possession of the British Museum. Of the two, Sloane MS. 313 and Royal MS. 17A xlii, Sloane is older, and is perhaps one of the oldest manuscripts of ceremonial magic in the Museum's possession. It is a short manuscript, 27 folios, written on vellum, which is now in a bad state of preservation, and in a cramped hand in abbreviated Latin. The book is arranged as a missal, i.e., the prayers and sacred names of God occupy the middle of the manuscript while the directions for their use and other substantive matter is arranged at either end. The work is divided into three parts or books: (Book 1, concerning the Seal of God and the attainment of the Beatific Vision; Book 2, concerning the astral angels, their offices, and their invocation; and Book 3, concerning the demonic powers, their offices, and their invocation. Of the three divisions of Sloane 313 the third is both incomplete, folio 25 and possibly more is missing, and in the worst state of preservation. It is written in an almost unreadable hand, and thoroughly abbreviated; words throughout the whole manuscript, except

for the prayers, are abbreviated, but in the third book there are so few vowels that any attempt at translation is bound to be conjectural. Directions for the use of prayers ordain that they are to be recited at certain canonical hours, much in the form of a Book of Hours; this arrangement precludes dating *The Sworn Book* much before the middle of the 13th century.

Whether Sloane 513 is the first instance of *The Sworn Book* or a later transcript is unknown; it is, however, the oldest copy of the work in the British Museum, and, in spite of the fact that it seems presently unknown to other libraries of Continental Europe, it has, most assuredly provided the inspiration for another albeit much later work of ceremonial magic: *The Grimorie of Pope Honourius 3rd**. *The Sworn Book* is not the *Grimorie*, but it does share with the *Grimorie* the incorporation of the Mass within the magical ritual. *The Sworn Book* and the *Grimorie* are the only rituals of ceremonial magic in which the rites of religion are used for their magical efficacy rather than, as in Satanism or in certain Manichean rites, to attract the power of evil through the desecration of the Sacraments of religion. In other respects the *Grimorie* and *The Sworn Book* are quite dissimilar.

Royal MS. 17A xlii is a later transcript of Sloane 513, part of it in Latin and part of it in English. It is a much more readable manuscript, written in a formal black letter

*Waite, A. E., *The Book of Ceremonial Magic*, New York, 1961, pp. 18-20.

which, except for a few flourishes, is virtually identical to the type face chosen for this edition. Royal 17A xlii; while it contains additional new material on suffumigations, the angels of the 13 lunar months, the angels of the days, and the names of additional astrological powers; is incomplete. It contains neither the method of invocation for the astral angels, nor any of Book 3 at all.

As virtually all books in the Middle Ages were produced by monastic libraries or those closely connected with them; the presence of at least two and possibly three scribal hands might confirm that the manuscript may have been the product of some English monastic foundation. It is tempting to speculate, and that is all that it is, that the unfinished state of Royal 17A xlii might possibly be due to the abrupt dissolution of some monastery by the forces of Henry 8th; if so, the latest possible date for its composition would be circa 1540. And while 1540 may be the latest probable date for the transcription, it may have been done earlier. Occult arts are in evidence much earlier in England. Chaucer had some knowledge of talismanic magic,[†] and the knowledge of and fascination with the occult could extend even to kings: Bodley MS. 581, prepared for Richard 2nd, contains a work of geomancy. The language in Royal 17A xlii is not as old as Chaucer's; it is more akin to Modern English than Middle English, but that is of little help in trying to assign a date either way. In the absence of any specific external evidence, any attempt to date either

[†]House of Fame, ll. 1265 ff.

manuscript is more in the realm of speculation than serious historical research.

FROM The internal evidence found in the rather brief prologue, we shall attempt to assign the probable era to which *The Sworn Book* belongs. The attempt quite frankly is and under the circumstances can be but conjecture. The absence of citations of or references to *The Sworn Book* by any authors who might be contemporaneous with Honourius or, if Honourius is a pseudonym, the person or persons who composed the book, and the absence of any date in either manuscript complicates placing the work in its proper historical context, and makes the assignment of a definite date impossible.

WE know from the prologue that Honourius, son of Euclidus, was a Thebian. And, as the Egyptian Thebes, whatever may have been left of that city, was lost to Christendom with the loss to the Byzantine Empire of the Egyptian province in the 7th century; & the presence of the *Salve Regina* (prayer 3) in both manuscripts would indicate that the work must have been written posterior to the latter half of the 11th century; and that the Thebes referred to is Thebes in Boeotia, not Thebes in Egypt. Thebes in Boeotia was from the 10th century under its Byzantine rulers, and probably under its Latin rulers (from 1204), until its destruction by the Catalans in 1511 a center for the silk trade. As a city built upon trade, rather than an administrative center, one may assume with some safety, that as with all cities built on the crossroads of commerce,

it drew to itself a population of varied and cosmopolitan interests. Such a city might accommodate, without much trouble, a fraternity for the study of the occult as our book states that it did.

THE reason for the composition of *The Sworn Book*, as stated in the prologue, was the issuance by "the pope and his cardinals" of a condemnation of magic and all of the practitioners of magical art, probably in the form of a public Papal Bull or an administrative letter to the Holy Inquisition. Pope Alexander 4th did issue such a Bull to the Franciscan Inquisitors in May of 1256*. Whether Alexander's Bull, and the subsequent Franciscan Inquisition, was the impetus for the magicians of Athens, Naples, Theocletus & Thebes to join together in council and commission Honourius to compose the *The Sworn Book* is unknown; but the Bull was directed to the Franciscans who were, in general, much more tolerant and lenient in their treatment of the accused than their rival inquisitors, the Dominicans. Honourius would seem to confirm that the inquisitors were lenient, and thus probably Franciscan, by his description of the consequences of the Inquisition: that "The princes and prelates pacified with burning mere fables and trifles thought verily that magical art had been destroyed." We are not here dealing with the mass hysteria and witch burnings of a later date. The losses to the magicians appear to have been losses of property not life; this alone would auger for a date early in the history of the Inquisition: 1256 could be such a date. **THE**

* Summers, M., *The History of Witchcraft*, London, 1926, p. 13

inquisitors were concerned with the destruction of magical art and not necessarily the death of the practitioners of magical art; and, as the Bull of Alexander is cited by Summers¹ as the first papal Bull directed specifically against magical art, there would seem to be a strong presumption that this was the Bull which prompted the convocation of magicians.

The magicians claimed to have had foreknowledge of this Bull, and in this respect it is curious to note that Alexander 4th was elected as pope on December 12, 1254 in Naples. As a number of the magicians attending the council of magicians came from Naples, it is tempting to theorize that one or some of them may have been in some way connected with the higher ecclesiastical authorities, may have known or divined Alexander's position on magic, and communicated his insights to his brethren magicians. The exact meeting place of this convocation is not stated, but of the cities mentioned one might be inclined to assume that Naples was the site. Naples was a university town; Frederick 2nd, whose Sicilian court was a center of Jewish and Mohammedan as well as Christian intellectual activity, established a university at Naples in 1224. Naples, lying as it did within the Northern reaches of the kingdom of Sicily, undoubtedly partook of the liberal intellectual ferment of the court of Frederick and those of his immediate successors: Conrad, until 1254; and Manfred, 1254 to 1266. As Manfred was excommunicated by Alexander a

¹op. cit., p. 43.

few months after Alexander's Bull against magical art, it is unlikely that Manfred would allow his kingdom to be a theater of operation for the Holy Inquisition. Manfred's feud with the papacy was to last through his entire reign and the pontificates of three popes: Alexander, Urban 4th, and Clement 4th. The state of war which existed between the king of Sicily and the papacy would make Naples a more congenial city in which to hold a convocation of magicians than either Athens or Thebes under the house of la Roche and the influence of the Holy Inquisition.

The convocation of 811 masters of magical art, probably an exaggerated figure, even were they all clerics as most of them probably were, would attract undesirable notice from the secular or ecclesiastical authorities unless they were able to disguise themselves either as academics or pilgrims. None of the cities mentioned in the prologue were centers of pilgrimage, and none but Naples was a university town: Thebes was, under Byzantine rule, a center for the silk trade and it probably remained so under Latin rule from 1204, a possible site for the council but under the influence of the papacy; Athens under Byzantine rule was little more than a provincial town, the great schools of Plato and Aristotle were closed by the Christian Emperor Justinian in 529 for harbouring pagan professors, from thence Athens ceased to be a center of learning; Tholecus, it seems, never existed as a city, it may have been a monastic community, but even as such we have been unable to find it; Naples appears to be the only city, among

those mentioned in the prologue, likely to host a convention of magicians. Thus, in regard to the question of date, we feel somewhat justified in asserting that *The Sworn Book of Honourius the Magician* was probably composed between 1258 and 1266, with 1311 the latest possible date.

HAVING Two Manuscript copies of the same work affords one some valuable insight into the cumulative nature of ceremonial magic: without significantly changing any essentials; the transcriber, probably a magician himself, who produced Royal 17A xlii added material which would have facilitated the practice of Honourius' rite. As Royal 17 A xlii is itself incomplete, there is no way of knowing how much more our transcriber would have appended to the work. The nature of the appended material is supplemental, it supplies some of the husks to the bare kernel that Honourius has left to us. Doubtless our transcriber could have supplied us with much more, and while the additional minor rites that he might have added could prove instructive in an historical sense; that which would have been most welcomed he failed to do: produce an unabbreviated and clearly written transcript of Book 3, and supply us with the missing rite of conjuration. As the work now stands, most of C 38 and all of C 39 is pure conjecture. But, as our transcriber may have been under the same kind of political pressure as Honourius, or came to some untimely end, we cannot fault him; for in many places the vellum of Sloane 513 is so badly preserved that without Royal 17A xlii we should have much less of the work than we now do.

And the work that we do possess is, aside from its age, quite remarkable: unlike most of the works of ceremonial magic now available to the public, perhaps only *The Sworn Book* possesses what, for want of a better term, we shall call 'philosophic unity.' Honourius would agree with the Islamic Bretherin of Purity that: "This power is named Nature by the philosophers, but religion gives it the name 'Angel.' The Universal Soul is one, but it possesses many powers which are diffused in every planet, in every animal, in every plant, in every mineral, in the four elements and in everything which exists in the universe."* Each of the angels or demons, that a magician following Honourius' rite would conjure to appear before him, is but one of the personified forces of Astrology or Classical Physics; both of which were synthesized by late antiquity, and preserved for Medieval Europe by ps.-Dionysius, in its last philosophical enterprise: Neoplatonism. Astrology was accepted without serious question as a science, and in accepting Astrology Medieval Europe accepted the major gods of the pagan pantheon; the pagan gods simply became angels, or in philosophical terminology 'secondary causes.' Not only does Honourius' system encompass commerce with the powers of Astrology, it attempts to attain for the magician the Beatific Vision as well as the control of demons. This tripartite division: God, angels and demons; encompassed the whole of the spiritual spectrum envisioned by the Medieval mind, and, by way of the ps.-Dionysius,

* Quoted by Dawson, C., *The Making of Europe*, Meridian Books, New York City, 1956, p. 149.

encompassed the categories of being of Proclus' Athenian Neoplatonism. The triune God corresponds nicely with Proclus' first three categories: TO EN, the uncaused, maximal unity, God the Father; TO ON, maximal being, God the Son; ΖΩΗ, maximal life, God the Holy Spirit. Angels correspond roughly with ΝΟΥΣ, maximal intelligence; and demons correspond with ΨΥΧΗ, intelligence and discursive reason;* but any conscious correspondence with Proclus' categories would be most unlikely on Honourius' part. Proclus' works were condemned by the early Church and then promptly paraphrased by ps.-Dionysius, and the 'forgery' passed off as the work of St. Paul's convert.† Neoplatonism thus 'Baptized' could continue to exert a powerful influence on Medieval mysticism without the slightest taint of heresy. It became so entrenched in Church dogma that often, as with the doctrine of the Trinity, it is difficult to assign Scripture or Greek Philosophy as the primary source. Existing side by side in Honourius' mysticism as well as in the more approved religious works of the period is the Neoplatonic tendency to order things in triads, and the Scriptural tendency to order things in heptads. Thus, in Book 3, there is an inclination, as suggested by ¶10, to order the demons in seven categories. And while, except for the four elements of Classical Physics, these categories are not clearly indicated, we may postulate that the remain-

* Dodds, E.R., tr. & ed., *Proclus' Elements of Theology*, Oxford, 1963, Commentary on props. 58 & 59, p., 232. [Dodds gives the categories only.] † *Ibidem*, p., xxvi ff.

ing three categories were those of: demons inhabiting the atmosphere, subterranean demons, and the disincarnate souls of the dead: adding the category of aerial demons, as distinct from the demons of the elemental air, to the 11th century demonology of the Byzantine Platonist, Michael Psellus.* Nowhere, however, is there in *The Sworn Book* any mention of the Devil and his followers. Lucifer's conspicuous absence would seem to indicate that Honourius was more influenced by Greek philosophy than the Scripture in his demonology. In later Greek philosophy demons were seen simply as disincarnate souls who could be either benevolently or malevolently disposed towards man; never were they seen as rebellious angels as in the Christian tradition. The absence of the Power of Evil, either as a perversity of the Divine Order or as a positive force acquits Honourius and his followers of any charge of being Manichaean heretics, but nevertheless casts doubt on their orthodoxy. There is little doubt that the magicians considered themselves orthodox Christians; but the complete absence of any reference to the Scriptural view of the origin of evil, either moral or metaphysical, i.e.: rebelliousness against the Divine Order, leads one to believe that no small part of the magician's belief was some form of Gnosticism or Neoplatonism. The two could be almost inseparable: Plotinus, himself, was obliged to compose a tract against the Gnostics,† so easily could his Neoplatonism and Gnosticism be confused. Satan appears only in the

* "Demonology," in: Spence, L., *An Encyclopaedia of Occultism*, London, 1920, p. 118.

† *Ennead*, II:9.

prologue, but only in the magician's quoting the Church's condemnation of magical art, not as an entity to be dealt with. The absence of Satan, or references to the causes of evil; the insistence of orthodoxy, extending not only to the use of Church prayers, but also to the incorporation of the Mass and the Eucharist into the ritual; the importance, even if only indicated by the space occupied, given to the Beatific Vision or Gnosis; the prominence of the 7 traditional cosmocrators, Christianized as angels; the use of Talmudic concepts, such as the Schemhamphoras; the use of sacred Divine names which are doubtless Qabalistic in inspiration, if not in origin; and the use, in a considerable number of prayers, of words of power that have a decidedly Greek sound; all bespeaks a syncretism reminiscent of no other religious movement more than Gnosticism.

Syncretism is not equivalent to Gnosticism, and that Honourius' system is syncretic does not per se make him or his system Gnostic. There are enough disparate elements synthesized in the composition of this work that we may at least call Honourius eclectic in some of his beliefs. And while not quite prepared to call Honourius a thorough-going Gnostic, we may assert that his brand of orthodoxy is less than pure. When, however, we appreciate the conditions under which the work was composed it is remarkable that fully one half of the 'psalter' is devoted to the attainment of the Beatific Vision. That Honourius should devote such considerable labour on the Beatific Vision, a rite completely missing from all presently published works of Medieval Magic, indicates the esteem in which he must

have held it. And while there is no insistence that one attain the Beatific Vision before proceeding to other operations; it is clear that it was considered to be the perfection of the work. Even were it not a prerequisite to attaining any other magical end, as it is not; having attained the Beatific Vision would undoubtedly confer sufficient power and authority to more easily attain success in other operations. And what is this vision if not a Gnosis or personal revelation, the mystical enlightenment. It is the importance given to the Beatific Vision which would be sufficient to class Honourius and his followers as Mystics, and this with their synthesis of Christian and Jewish as well as quasi-pagan beliefs would seem to be more than enough to class them as Gnostics, albeit Christian Gnostics; and perhaps, if their protestations of orthodoxy were as sincere as they appear: then, Gnostics, quite in spite of themselves.

THE SWORN BOOK OF HONOURIUS the Magician, in A. E. Waite's terminology, is plainly a composite ritual, i. e., containing works of both 'White' and 'Black' Magic. If 'Black' Magic is an attempt to deal with evil spirits for an evil end, or for an end;* then, ex hypothesi, one must hold that there is some metaphysical difference between a 'good' spirit and an 'evil' spirit. For those who composed the Grimoires, the distinction was an easy one: 'evil' spirits or devils were those angels who rebelled against Divine Order and were cast down from heaven.† As Honourius makes no distinction between good and evil spirits, Waite should probably accuse him of

* Waite, op. cit., p. 14.

† Enoch, XXX:3f.

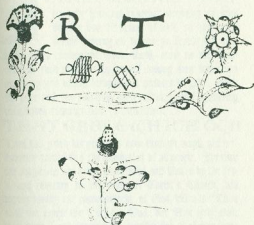
having been a 'Black' Magician. But, as Honourius does not commit himself on the metaphysical goodness or badness of the spirits with which one would deal; and, in fact, makes no mention at all of the Devil or of the fallen angels; he would not at least, and one supposes with good conscience, consider himself a Black Magician. Black or White, Good or Evil, Magic presents us with a presumptuous attitude toward the world, and of presumption Honourius may be adjudged guilty; his motives are little more ambitious than those of science and technology, only less opaque.

It is not here our intention to be apologists for the occult. It shall be considered sufficient if the present volume accurately conveys to the reader the spirit and content of Medieval Magic. To the extent that that is done, we shall have succeeded in what we have set out to do.

A NOTE to the Reader: The language of the present volume is an adaptation of the archaic and completely unpunctuated language of Royal 17A xlii; the typographic style and spirit is that of the scribe who produced Royal 17A xlii. The text is set in 14 & 18 point Goudy Text with 18 point Lombardic Initials, 14 point type was chosen as the best compromise for the scribal hand which varies from 3 to 5 lines to the inch. The paragraph initials are line engravings of a simple 15th century initial, and are the only embellishment not in strict conformity with the manuscript. Finally, it is believed that this volume will average no more errors than authenticity demands.

D. J. D.

January 1977



Scribal doodlings, Royal MS. 17A xlii, folio 1[r*]

(1) Prologue of Sloane ms 515, 1; Royal ms 17A42, 230

WHEN WICKED SPIR-
its were gathered together intending to send
demons into the hearts of men, so that they
should destroy all things profitable for man-

kind and to corrupt the whole world, even to the utter-
most of their power, they sowed among men hypocrisy
and envy and rooted bishops and prelates in pride. Even
the pope and his cardinals were affected, and gathering
themselves together said to each other.

THAT GRACE WHICH OUR

Lord has given his people is now through magic and necromancy turned into the damnation of all people. For even the magicians are being intoxicated and blinded by the devil, and contrary to the order of Christ's Church, and transgressing the commandment of God, which is: "Thou shalt not tempt the Lord thy God, but Him only shalt thou serve," and denying the sacrifice due God they have done sacrifice unto devils and are abusing God's name in the calling of devils. This is contrary to the profession made at Baptism for there it is said: "I forsake Satan and all his pomps." These magicians do not only follow the pomps and works of Satan, but have brought all people, by means of illusions into errors; drawing the ignorant and such like into the damnation of both soul and body.

And they thinking that by this that they should destroy all other sciences; it is right therefore, to pluck up and utterly to destroy this deadly root and all the followers of magical art.

MOVED BY COVETOUS-
ness and envy under the similitude of truth these bishops and prelates through demonic instigation spread abroad false and unlikely stories. For it is not possible that a wicked and unclean man could work truly in this art; for men are not bound unto spirits, but spirits are constrained against their will to answer clean men and fulfill their requests. Yet against our will we have gone about to set forth the principles of magical art in the cause of truth. For that cause the Church condemned magical art and judged us to death. We, through God's sufferance, having foreknowledge of this judgement and knowing that much mischief would follow, thought to seek the aide of spirits; for it was impossible for us to escape the people by our own power. Yet we feared a greater danger: the wicked power of the spirits under our command would have destroyed all of our enemies at once; instead we called a general council of all of the masters of magic. In this council of 811 masters from Naples, Athens and Tholctus we chose Honourius, son of Euclodus, and the master of the Thebians, where magic was read, to work for us

in magical art. Honourius with the counsel of the angel Hicroell wrote 7 volumes of magical art, giving to us the kernel and to others the shells. Out of these 7 volumes he composed a book of 95 chapters in which is contained the effect of magical art. We call this book the Sacred or Sworn Book for in it is contained 100 sacred names of God and thus sacred, for it is made of holy things; and because Hicroell did deliver and show Honourius that it was consecrated by God. The princes and prelates pacified with burning mere fables and trifles thought verily that magical art had been destroyed. Wherefore we being somewhat moved made this oath among ourselves:



WHAT THIS BOOK

is not to be delivered to anyone unless the master be in danger of death ¶ that only 3 copies will be made of it ¶ it is not to be given to a woman or a minor ¶ the recipient shall be godly and faithfull and tested for one year ¶ this book be restored to honourius or his successors, and if no one can be found able and sufficient to receive it the master will bind his executors to bury it with him in the grave or he must bury it and never reveal its place ¶ scholars of magical art will suffer death rather than betray the confidence of their master ¶ the master will unite

his disciples in concord and love so that they will always help each other ¶ One will not reveal the secrets of another and ¶ He who works in magic will keep every article of this oath. For this reason this is called the sworn book.

IN THE NAME OF JESUS

Christ, our lord the true and living god, I honourius appoint in my book the works of solomon; I profess that the divine mystery is the only arch-principle and that true invocation must come from the faith of the heart, which faith these works declare. Solomon said that there is only one god from whom all perfection and the effect of every work proceeds.

¶ 2 Contents ¶ S. [100]; R. [100] ¶

¶ Book 1

1. the seal of god, 2. the vision of god, 3. knowlege of divine power, 4. forgiveness of sins, 5. the avoidance of sin, 6. redemption of 3 souls from purgatory.

¶ Book 2

7. knowledge of the heavens, 8. celestial angels, 9. power of celestial angels, 10. seals of angels, 11. knowledge of the angelic hierarchies, 12. angelic offices, 13. the invocation of an angel and his company, 14. to obtain one's desire by every angel, 15. to obtain all sciences, 16. to know the hour of death, 17. knowledge of past present and future, 18. of planets and stars, 19 influences of planets and stars,

20. to alter celestial influences, 21 to change day to night and vice versa, 22. spirits of air, 23. spirits of fire, 24. of names and power of higher spirits, 25. their seals, 26. of the alteration of the elements, 27. of herbs plants and beasts, 28. of man his thoughts and deeds, 29. spirits of water, 30. spirits of earth and infernal spirits, 31. to see hell and purgatory and the souls therein, 32 of the bond between body and soul, 33. the consecration of this book.

¶ Book 3

34. constraining of spirits by words, 35. by seals, 36. by tables, 37. to give a spirit its shape, 38. inclosing of spirits, 39. the answer of an inclosed spirit, 40. to cause thunder and lightening, 41. of burnings, 42. purging and 43. corruption of the air, 44. to cause snow and ice, 45. dewes and rain, 46. to cause flowers and fruits, 47. to go invisible, 48. of a horse, 49. to cause the return of a man within an hour, 50. to have a thing carried wheresoever you will in a moment, 51. to remove a thing and, 52. to replace it, 53. to change the form of an object, 54. to cause a flood in dry ground, 55. to make a comotion at will, 56. to destroy an empire or kingdom, 57. to exercise power over any man, 58. to have 1000 armed men, 59. to form an indestructable castle, 60. to make a wicked glass, 61. to destroy a place by a wicked glass, 62. a glass wherein you may see the whole world, 63. to capture a thief, 64. to open locks, 65. to cause

discord and debate, and, 66. unity and concord, 67. to obtain a man's good will, 68. to obtain wealth, 69. to cure disease, 70. to cause sickness, 71. to kill a man, 72. to cause danger by land and by sea, 73. to delay a ship by an adamant stone, 74. avoidance of dangerous men, 75. to catch birds, 76. fish and, 77. wild beasts, 78. to cause war between fish and fowls and the like, 79. to make fire appear, 80. to make jugglers or singing maidens appear, 81. to make gardens or castles appear, 82. to make fighting men appear, 83. to make griffins and dragons appear, 84. to make wild beasts appear, 85. to make hunters and their dogs appear, 86. to make a man believe that he is where he is not, 87. to make all pleasures appear.

¶ Book 4

88. to rescue prisoners, 89. to re-lock the castle gates, 90. to possess precious stones, meates and buried treasures, 91. of raising the dead, 92. to see how beasts were created; the last two chapters have been removed because they be against god's will.

◆ IN THE NAME OF THE ◆

true and living god, alpha and omega, the father, son and holy spirit, three persons in one god, the giver of life and the destroyer of death we begin this book.

¶ 3 Kinds of Angels and Men ¶ S. [2 vo]; R. 830

OF ANGELS THERE are three kinds: celestial, of the air and of the earth. Of celestial angels there are two kinds: those who serve god only and those who serve god, but will also answer man; those who serve god only are: cherphim, seraphim, thrones, dominations, virtues, principalites, potestates, arch-angels and angels. These angels will not be constrained by artificial power for they always stand before the divine majesty and are never separated from its presence. Yet, because the soul of man was created with them and in their likeness, looking to be rewarded with them, it may with the gift and grace of god, while his body is still living, behold the divine majesty. This knowledge is not to know god as he is, but as adam and the prophets knew him. The other celestial angels are of the seven heavens and may be invoked along with the spirits of earth, air [and elements].

NOTE THAT THERE are three kinds of men who work in magical art: pagans, jews and christians. Pagans sacrifice to the spirits of the air and earth, but they do not bind or constrain them. The spirits feign themselves to be bound by the words of their

law so that they may make them commit idolatry and never turn to the true faith; because their faith is naught their works are naught. He who would work after these men must forsake the living god and sacrifice to spirits and idols. For it is faith that works in a man either good or evil, wherefore it is said in the gospel: "faith has made thee safe." Jews do not work to obtain the true vision of god, for by the coming of christ they lost their pre-eminance; they cannot come to heaven for the lord said: "he who is not baptized will be damned." They cannot by invocations bring any work to effect because they are not alive in christ. For it is said by the prophet: "when the king of kings and the lord of lords comes, your anointing will cease," but it would not have ceased if they had worked effectivly in this art; therefore their works are naught. Although the jews are damned yet, they worship the high creator, but not after the true manner. Yet by the power of divine names spirits are constrained to come, but because the jews are not signed with the sign of the cross their spirits will not answer them truly. Thus only a christian can come to the divine vision and succeed in all other works. Even though 3 kinds of men work in magical art there is no evil in the name magician, for in greek it means a philosopher, in latin a wise man and in hebrew a scribe.

¶ The Seal of God of {S 3, R [9 60]}⓪



CONSTRUCT ON VIR-

gin parchment paper or vellum using ex-
orcized implements and ink or blood the
following: in the centre of the skin a pent-
agram, inscribe in the pentagon a tau cross
and above it the name 'el' and under it the
name 'elg' in the triangles of the pentagram above 'el' and
proceeding clockwise inscribe one of these syllables in each
triangle: lx al la lc nm [or as in R.: lh al nm lr];
around the pentagram circumscribe two concentric septagons
and beginning above 'el' and proceeding clockwise inscribe in
each of the spaces between the septagons the following:
casziel satquiel samael raphael anaël michael and gabriel;
around the septagons construct two concentric septagrams
and in the spaces between the septagrams incirbe: above
casziel the syllables la ga ly, above satquiel na ra th,
above samael ly alg, above raphael ly ba re, above anaël
ve h am, above michael ly ba res, and above gabriel
y al gal; in each of the angles of the septagram inscribe a
cross and in the triangles beginning above casziel inscribe el
on el on el on and above gabriel the greek letter omega;
around the septagram construct two concentric septagons
such that the exterior angles of the septagram coincide
with the interior angles of the septagon, beginning above

and to the right of casziel inscribe between the septagons the following: bos dugmas gūram gram aysaram alpha io; around the septagon construct two concentric circles, and in the spaces between the septagon and the circle inscribe above bos a cross and in each of the left quadrants the letter 'a' in the upper right the letter 'g' and in the lower right the letter 'l', in the other spaces inscribe elu eloy chrisus sother adonay saday; between the two circles above casziel inscribe a cross and to the right of the cross inscribe the Sehemhamphoras, the great name of god in 72 letters: h t o e x o r a b a l a p q r i p s t a l g a a o w o s v l a r y t c e k x p i j o m e m a n a r e l a t e b a t o n o m a o u l e o t s y m a ¶ The formal einctures of the seal are: a red pentagram with a yellow interior, the inner septagon azure, the septagon yellow, the outer septagon purple, the circles in black with a yellow interior, all lettering in black and all other spaces green; for use in the invocation of spirits, however, it must be constructed with an ink made of the blood of a mole, a turtle, a upuae and a bat mixed in equal proportions. Take the skin and blood [and whatever else is deemed necessary to form the seal] and bless it; construct the seal and upon completion fumigate it with amber, musk, white lapando [labdanum], red mastic, olibanum, pearls and thore [frankincense]. ¶ With a stole around your neck, turn towards Jerusalem and say



ouer the blood [or whatever you would bless] the following prayers three times in succession and it will be consecrated.

¶ Exorcizms of R 273

MAY THIS HOLY AND INNOCENT creature be free from all the assaults of the enemy. May it be purified by the removal of all his evil. May whatever be made with this **A** obtain by the working of the holy spirit perfection. I drive you away unclean spirit, in the name of the father and of the son and of the holy spirit. Go forth and depart from this servant of god **A**. For he who commands you, accursed spirit, is he who walked upon the sea and put forth his right hand as peter sank. Therefore, accursed spirit, acknowledge your sentence. Give honour to the true and living god, to his son, jesus christ and to the holy spirit, leaving this servant of god **A**.



INVISIBLE GOD, O

inestimable god, o ineffable god, o incommunicable god, o incorruptable god, o most merciful god, o most sweet god, o high and glorious god, o god of infinite mercy,

I am an unworthy sinner full of iniquity, deceit and malice, and most humbly come unto thy mercy praying and beseeching thee not to have respect of my innumerable iniquities, but even as thou wilst have mercy on sinners and hear the prayers of the humble and meek, even so I beseech thee

to hear me, thy servant, although unworthy, yet calling on thee for the blessing and consecration of [this ink] thy creature, that it may be made apt and worthy [for the ink to make the holy seal and thy name schemhamphoras.] so that it may have the aptness which it ought to have by thy most holy name which is written in four letters: god, he, vau, dalet; agla, eloy, pagm, theos, deus. The which being heard, all celestial, terrestrial and infernal creatures tremble fear and worship, and by these most holy names: on, alpha and omega, principum, el, ely, eloc, elyon, socher, emanuel, sabaoth, adonay, egge, ya, ya, ye, ye, that this creature [of ink] may be blessed and made apt to make [thy holy seal and thy most holy name schemhamphoras which is blessed] world without end. Amen.



GOOD JESUS FOR

thy ineffable mercy spare me, have mercy on me and hear me through the invocation of the holy trinity the father the son and the holy spirit and that thou wouldst accept and take in good

worth the words of my mouth by the invocation of thy 100 Holy Names.

¶ 100 Holy Names of God of [S [17 vo]; R 28 & 61] 70

A

GLA ♦ MONNON

tetragrammaton, elydeus, orleiste,
amphinechon, lamiaara, iancmyer,
sadyon, hely, horlon, porrenthymon
ihelur, goggameh, emanuel, on,
admghel, honzmorb, ioth, hofob,
messaramathon, anethi, erihona

iursete, saday, maloht, sechoe, escha, abbadia, alpha &
omega, leiste, oristryon, iccermon, ofber, mercarpon,
elzephares, egyptyon, pheta, ombonar, stymlamathon,
orion, eryon, noumos, phed, nathanothay, theon, usyston,
porho, rothon, lethellethe, ysmas, adonay, athionadabir,
omytheon, hofga, leyndra, nosulateps, tuchcon, gelcmoht,
paracitus, occymomyon, ecthochas, abracon, anepheneton,
abdon, melthe, sother, usipron, baruch, sporgongo,
genonem, messyas, pantheon, zabuacher, rabarmas,
yskuros, kyryos, gelon, hel, rethel, nathi, ymeynelechon,
karex, sabaath, sellahit, cirhos, opuron, nomugon,
oryhel, theos, ya, horha, christus, holberk, goggar,
occymomos, elyoram, heloy, archyna, rabur.

¶ 7 Benediction of [R [28 vo]] 70

UMBLY AND FAITH

B

fully beseeching thee and though unworthy,
yet trusting in thee that thou wilt sanctify
and bless **A** by the most holy 100 names and
by schenhamphoras the name of 72 letters
that by the power and holiness and virtue of
these names and by thy divine might that **A**
may be consecrated blessed and strengthened
by thy most holy body and blood that it may
have the virtue and aptness which it ought
to have that it may be worthy to make **A**
and that it may have the effect which it ought

to have through our lord who sits in the highest, world
without end. Amen God the father bless, god
the son bless, god the holy spirit bless, and holy mary
mother of our lord bless and sanctify **A** that it may have
the power of a sacramental [in the composition of the seal].
May the holy virgins bless, may all you holy and elite of
god bless, may all you celestial powers bless, may the 9
orders of angles by god's licence and power bless, and by
the meritorius prayers of all blessed saints o lord Jesus
bless and sanctify and consecrate **A** by thy power so that
A may possess the power to do what it is ordained to do,
through thee o lord, whose reign and empire will continue
world without end. Amen

[8 Purification of R [14 vo]]

BE PENITENT AND truly confessed of all sins, forbearing female company and all female enticements and not gaze on womankind, for solomon said: "it is better to live with a bear or a lion in its den than live with a wicked woman." You may not keep company with sinful or wicked men, for david says: "with the holy you will be holy and with the wicked you will be wicked." Therefore you must lead a pure and clean life for david says: "blessed are the undefiled and those who walk in the law of the lord." Let not your clothes be filthy, but new or well washed; solomon means by new garments virtue and a pure life, for god and his angels care for no worldly things and that which is just appearance. For a poor man does sooner work effectivly in this art than a rich one, but clean vestments are necessary, for angels abide with god and are clean and thus desire to communicate only with thoroughly clean men. Be never idle least you be inclined to sin, for scripture says: "be always doing something least you be found idle," and always pray to god with the following prayers, for scripture says: "blessed is the servant whom when the lord comes will be found working."

[9 Prayers of S 10; R [45 vo]]

PRAYERS NUMBER- ed 1 through 8 are a preparation of the way of the work and prayer 9 is of the effect of the work; they must be recited before sunrise every day in which you will work, proceeded and followed by prayer 9. The following 8 prayers: 10 11 12 13 14 15 16 17 are called the eight terms, and are intended to obtain your request at god's hand. Upon a friday after having truly repented and confessed your sins begin a fast of bread and water and before sunrise at tierce [5 hours after sunrise] and at sext [noon] recite prayers: 23 24 25 26 27 28 29 30 and 31 then the 8 terms then you may dine. Do the same on saturday and sunday, but on sunday do not fast, eat either fish or meat as you wish. In your sleep sunday evening it will be revealed to you by an angel whether or not you will obtain your desire. If your petition is judged favourably do all that will be taught to you following. If your request is denied start over again on the next friday, but take care better to prepare yourself so that your petition will be adjudged favourably. Do as you did before, but on sunday give alms to 3 needy and poor persons with charity and compassion and extend your preparation to monday. Continue reciting the prayers, but

change your petition to a plea that god be merciful to you. Do not be dissatisfied with god, search your conscience, give alms and cause various masses to be said. ¶ Prayer 17 must be recited 3 times after every time you pray recite softly.

FADONAY GRANTS
your request do as follows:

1 On the 4 8 12 16 20 24 28 days of the moon recite at tierce nones and vespers [dusk] prayers 9 to 16.

2 On the 1 3 6 9 11 15 18 21 25 26 29 days of the moon recite at tierce nones and vespers prayers 18 to 26

3 On the 2 5 7 10 15 14 17 19 22 25 27 days of the moon at tierce nones and vespers recite prayers 27 to 29

Concerning sequence two, if your petition is to see god or converse with spirits then prayers 20 to 26 are to be recited only at tierce, for all other petitions recite as listed. ¶ Prayers 18 19 are efficacious against the dangers of fire beasts and devils, if that

be their employment regard neither day nor hour. Prayers 17 27 28 29 are good to use when you wish to converse with the spirits of the air and earth; they are also good to obtain a favourable decision at law. ¶ During your preparation be careful not to fall into sin and pray continually to god with prayers 6 10 12 regarding neither day nor hour. ¶ During your preparation go to chapel for 20 days and while going recite prayer 16 and upon arriving

at the chapel and inside recite prayers 14 21 22 24 29 30 through 34 and you should do this each morning for 20 days.

¶ If you fall into sin confess it and fast for seven days.

¶ Form a friendship with a priest so that he will say masses for you. Have him say the mass of the Holy Spirit and ask him to insert the following prayers in the assigned places, [if that cannot be done attend the mass and read in the prayers yourself.] ¶ At the introit prayer 13, at the offertory 9, at the censuring of the altar 1, after the te igitur 2, before the consecration 3 4 5 7 8 and pray that your petition be granted, recieve the sacrament and recite 19 20, and after postcommunion 26. ¶ Take heed that you cannot receive the sacrament and intend evil, for that would be death to him who would try it, wherefore some men call this book a book of death, but it is only so for those who intend evil.

¶ 10 Psalter of [S [1 vo] to 10; R 29 to [45 vo]]

- 1 Procure for us O Lord a pure washing and help and attend us through the whole of our work, as we always begin our undertaking through thee the living god who shall reign for ever and ever. amen.
- 2 Hail Mary full of grace, the lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb, jesus. Mother pray for us. amen.
- 3 Hail Holy Queen mother of mercy. Hail, our life our sweetness and our hope. To thee do we send up our cries, poor children of eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us. And after this our exile, show unto us the blessed fruit of thy womb, jesus. O clement, o loving, o sweet virgin mary pray for us, o holy mother of god that we may be made worthy of the promises of christ.
- 4 O Glorious Mother Mary Ever Virgin, mother church, mother piety & indulgence, hail mary without sin ever virgin, mother of light, highest honour, sign of serenity, hail mary our advocate with god, door of heaven most sacred and most spiritual, hail thou golden temple of dignity eternally pious, hail most clement mary beautiful virgin mother of god queen of heaven, hail loving mary source of grace, wash away the sins of our souls, hail

most dedicated mother of orphans, consoler of misery, hail holy parent, hail holy and immaculate virgin handmaiden to the will of god remember our frailities, hail most benign, hail our help, hail most merciful, propitious virgin mary ever blessed and ever glorius, most holy mother of god, star most bright, hail ever glorius pearl most precious, fig tree, lily, beauty, balm, white rose, look unto me in thine abundant sight, I entreat thee o queen holy mary, by the love of the I father the I son and the I holy spirit, and by thine intercession to sacred heaven, and by the most compassionate maker above me and above all men, and by the virtue and mystery of the holy cross, and by the holy nails which bound the hands and feet, and by the five wounds of christ, and by the most precious body which for our redemption was nailed to the cross, pray for me and for all sinners holy mary through the love of thy son our lord.
petition amen

5 Joy unto thee Virgin Mary immaculate mother of our delight grant unto me A, by the holy spirit conceived grant unto me A, joy unto thee mother of eternal light, joy unto thee mother of god grant unto me A, o mary the encouragement of all that is venerable in my heart grant unto me A; I adore thee holy mother of our lord, I praise and magnify thee, I adore thee most higt, I adore thee most chaste virgin, I adore thee most pious and most

merciful, I adore thy most precious belly which carried the god-man, I adore thy womb which carried the lord jesus, I adore thy breast which fed the saviour of the world, I entreat thee most bright and clement mary ever virgin by the love of thy son our lord jesus that thou interceed for me a poor sinner, A through our lord jesus who lives and reigns for ever and ever. amen.

6 **I Unworthy Sinner** praise and honour thee the most glorious mary ever virgin mother of our lord jesus christ by whose sacred name my noxious sins and unworthiness are driven away. O glorious mary mother of god observe not my sins and innumerable iniquities, but accept mercifully my prayer which I offer to honour thee, by thy eternal most powerful distinct and exalted names, I entreat thee mother of our lord jesus: virga, vas, pacifica, balsme, nubes, ros, princeps, regina, aurora, imperatrix, domina, ancisia, ortus, fons, puteus, vita, via, semita, splendor, stella, aurea, luna, lumen, fenestra, vitrea, ianua, porta, velum, cella, domus, hospitium, capsula, templum, aula, tabernaculum, mamma, liber, civitas, stala, flumen, turris, pons, una, malum, granatum, femina, motrix, mulier, curris, uavis, redemptrix, liberatrix, amica, thalmus, vallis, cinamomum, tortur, columba, lilium, rosa, consolatio, portus, spes, salus, gloria, fundamentum, vera, peccatorum-medicina, sacrarium, spiritus, sancti, radix, iesse, antidotum, recreatrix, spon, puella, nuseratrix,

to thee I cry, most holy and merciful, that by these thy divine names that I now undefendedly recite to thee in my most high presumption that in this hour thou may hear me.

7 **I Believe in One God** maker of heaven and earth and in his son, who was conceived of the holy spirit and and the virgin mary, was born, wrapped in swathing clothes, presented in the temple, taught those who would listen, and who for us was suspended on the cross, died and was buried, and ascended into heaven, and will come again to judge the living and the dead and the world by fire, through and in the name of him who was dishonoured by flesh disgrace and lies, I ask of thee blessed mother that A through christ our lord. amen.

8 **Our Father** who art in heaven hallowed be thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, And lead us not into temptation but deliver us from evil. amen.

9 **A & Ω, God Almighty** maker of all things, without beginning or end, hear today my prayer, regard not my innumerable iniquities and sins lord god, but rather have mercy on me most glorious maker of all things both visible and invisible, have pity on me most sagacious father of christ and light of angels, haven and refuge of sinners, author of

all things human and redeemer of frailties, who views all heavenly, terrestrial and aquatic creatures and harmonizes them; I plea for thine indulgence o most holy spirit, who art one with the father, that thou radiate and illuminate my soul, and grant unto me A, through him who reigns for infinity, for ever and ever, amen.

10 **Helusemiath** hasaram, hemel, saduch, theou, heloi, zamaram, zoma, iecromaym, theos, deus, pie, etfortis, hamathamal, iecronamaihala, zamai, hacronaaz zai colnaphan, solmazaiz, aihal, gemelan, haiamsa, ramai, genzi, zamath, heliemath, semai, sclmar, iecrosamai, iachar, lenar, harnai, memothemath, hemelamp, and thou holy father almighty and incomprehensible god, in all thy works which are holy and good magalhamethor, semassacr, zamachamar, gregremai, megus, monorial, hamezeaza, hillebata, marzama, ichanas, ichenua, malzamai, sephormai, zemonoma, mclas, hemai, heynesna, iecormai, lemesei, senosecari, helctamai, calion, tharathos, usion, geisethon, semina, themas, zezehas, thaman, helomany, hamel. amen.

11 **Theos vel Itheos** megale, patie, ymos, hebrel, habobel, heroi, halei, helihoi, hcti, hebior, letiel, iczei, sodam, saloseei, salatial, salatelli, samei, scdampel, sadai, helgion, helliel, lemegos, mycron, megos, myhcon, legmes, nyuthon, mychoon, hecl, heseli, iecor, granal, semhel, semozhar, semetha, samai, geth, gehel, resahanai, gelgemonia, semana,

hamsnyuhon, salcpatic, scsapati, ragion, salecte, thurgium, hepatic, ypson, hatamas, hotanas, haragn;

O Almighty and everlasting god I the father I the son I and the holy spirit, I adonay I the light of the world, the giver and inestimable disposer of all wisdom and all spiritual grace, knowing all things before they are done, maker of both light and darkness; put forth thy hand and touch both my body and my soul and make it as clean as a newly scowered sword. **P**etition: [the petition forms following may be used whenever a petition form is not specified, or a form of one's own device may be substituted]; for the vision of god say as follows:

That I may see thee and behold thy glourius face; send thy holy spirit, o lord, into my heart and into my soul to purge and cleanse my conscience that it might behold thy divine majesty. Grant thy knowledge and power and grace most mercifully and gently to me; teach and instruct me, renew all my senses, teach me charity, purge me and correct me according to thy most godly discipline even unto my life's end. amen. **I**f you labour for knowledge say:

Put forth thy hand and touch my mouth and make it as a sharp sword to consecrate words as well as deeds and make them even as a chosen shaft to confirm the truth of all thy wonders and to procure [A] and to obtain them at my pleasure. **Put forth thy hand** and touch my mouth

and make it as a sharp sword to pronounce these holy words and make my tongue as a chosen shaft to tell of thy wonders and miracles and retain them in my memory.
¶ If you wish to invoke spirits say:

Put forth thy hand and touch my mouth and make it as a sharp sword to speak forth words to constrain and to compel spirits to come and to answer to stand and to go.
Send spirits **A** to me **A** the son of **A** and **A** to show me the marvels of thy holy power and to speak unto me and to be subject unto me.

12

Assaylemhat rasai semaht azahat anaht lameth hazabat hamat gesemon grephemion zelaimic hazatha hamaatha hazarame hal hazenebal helial zebial sezial semihor hamissiton flintigon tintingethe hamissirion sebarnei halmoth alimion gemial halimot sadail hehomail neomail cristos thiothot sepha taphamal pafalios sieromemior laepclan laropts iothileta lazahemor icemamor letahemor saromegal haemor gislecior gihelerechon glerclon gamasgai semagar semalgai semasgi balna aheton iesamahel gegemahelai hala helaiemai semethai mai semnai gcles sinei icichelnei iesmar semennai bariaccoca cariactera taarictha socialmata getimai socialma socagamal helgezamai balma hallos halos zainos ienenegal sarimalip sarramalip ramigal thamal sathabinhel sathabamal samal maga samalanga samnaga satalmagu silimal salmana sagnaht

silimichu semalsai gahit galihit gezamahai sabal zegahaton zehanfaton iezamicrathon icnafaton iezemo iczelern iocslimen hatanathos hathanathai semaht zemchet iczorahel chetorab helgezorabal craton hariobal hariagal hanagai hariagil parithomegos samaziel simazihel icosemaht icosamati ghenavathol geminarol gemizacol hebalike halabec hamisschon sebanai halmie gemahil sadail neomahil cristolefa casinal hazaron gezamal haimal haihala semamai gclesmai thanccha gemiazai zohanfaton iclesamen hathanathai gemaht iesomabel haimosiel halabethen iabaioge halabcht ebalehe mifos labos felior lobos idomassai predolmassai folior negiogge neginather faramnce faranhe stomicopten sohomithcpeten hamaliassenon pimames manihis geromai icmai icrathai azai passamaht thon beht bon sathamac haginol naragal semozihoc necrothinau ragnathi ranal ragnali ragahal hagnal sagomossin lagemsim domogetha theomegen salmatha salamaht zalamatha hon bolon lialon sclezium sepinon safiamon hamon harion ision gemession scfa salimit sebanai hamissichon thningren harcon rogonbon ision amen

Hazailzemaht lemaht azac gessemion thelamoht hozab habatal harbal sezior scromagal gigoro mogal gielothcon samagoi hafles pamfios sicragalmon lanpda iothun halmal hallos balna genenogal samanlai taraihel thamicel sccalmana hoemolas hescmeiht gesatham cethal scilmon saibaiol

15

semalsai crathon hanagnil pancoimigos tingeni hamissitoi
 seabarnai hassinilop thenali sodai henali halaco meahil
 crihicos selal calanan hazanon iczainahal haila saraumai
 gelior sinoi bariachacha gchemizai ictrafagon legelime
 hathamathai senar gromiazai sothai manail kemazai
 zehemfagon hasihezamzai legelime hacama icizobol icrozabal
 simalici scimali sciehl leosamaht gemihacal halbre ciolagros
 theos labos icohnazai negen farameht nehiahon schon
 gethorem nehchom helisemaht saratihai icrasiai hinaliha
 sememamos gezamai iccremai passamaht thagail hagamal
 fagamesi fagamesim themegoman zerregamari salamothono
 bon lon sepizihon harion usion semession tegon amen

14 **Lemaph** sebanthe helitihai gozogam roinasim hegeto
 gozimal xiophiam sorathim salatham besapha saphrez
 samihit sanioho phetaloin harissim genges letcos amen

15 **Lameth** lenat leniaht semaht selmaht helmahat helmam
 helmanni zezacca zezagta gezgatha zozagam remasim
 themare masim icranihel phenerezo gemihal zethogamial
 heziogamial heziophiat hozoprbhar iosacchin iosathin iosani
 gosamin salaht salatoham salatchen salatabel henehenbcm
 habena henbezepha bosphar sahalat hafar ticmar thimas
 tirimiar namor semihot semohit zemohit semoiz lemdihon
 lemahat phetalon samihit phetalonamie zomize zamibt prihia
 philei haphin gergeon gergohen icrthon lothios lothos
 semihot lemahat semohit lemahit phetalon hamie hamiphin
 pthio gergion lecton icrgohen thothios leacos amen

O Most High and Invisible God theos
 patre behcunios ichenuios behenui webes imos, by thy
 most holy angels who are: michael, the medicine of god;
 raphael, the strength of god; gabriel, burmge and seraphim,
 heliphamassai cheribum iclomiuctos gadabani zedabanai
 gederanai saramani lomteci lonusi gerohanathon zahamani
 lomihit gedanabasi seremanaui henlothant helomihit henlor-
 amihit samanazai gedebandi fullueo cheribum and seraphim
 we most humbly beseech you and Jesus Christ by all the
 holy and glorius angels whose names are blessed of god:
 deihel depimo dewelch excludo depimon helinon exmogon
 parineos exmegon phelneos nanagen hosiel oragon gar-
 bona rathion moniham inegonhamos

I Beseech Thee o my lord, lighten and purge my
 soul and conscience with the brightness of thy light, illum-
 inate and confirm my understanding with the sweetness of
 thy holy spirit [petition] amen

O Jesu, the son of the incomprehensible god, hancor
 hanacor hamilos iehorna theodonos heliothos phagor
 corphandonos norizane corithico hanosae helsezope phagora
Eliminator candones helos heler rasphaga thephaonos
 micmiehe hortahonos nelos behebos behores hacaphagon
 belethothol ortophagon corphandonos born in the flesh of a
 man for us sinners and you holy angels heliothos phagnor-
 aherken teach me and govern me [petition] amen

18 **Lameth** ragna ragahel ragia ragiomab hagnaht hagnolam oxaorodom hanthonomas hethaencho hemones iothe lothescaitha sazaratha hensazatha scrial marab minathil marathal mairathal brihamoron thahamathon leprodoz lephoris leprehoc lephons hesarco hesaorohen corquenal choremal gnoiocmel validiol salail salaiiz salaioir halaiz salquihel gessidomi gessenazi icssonai hazoroz hazarob tharthal bostihal hamol hamalomin amen

19 **Semeht** seghchalt ragnaht reloimal hagoliaz exhator hanthomos lecen saccail marab briamathon lephcz heisacro chemai salaihel agessomagi arothacamal

O Incommutable God who art irrepresentable; whose wisdom cannot be gainsaid, may the angel of thine everlasting counsel this day embrace my heart in his right hand and fill my conscience with the remembrance of thee and the odour of thine ointments and the sweetness of thy grace; furnish my mind with the brightness and clarity of thine holy spirit, which thine angels ever behold.
[petition] amen

20 **Hazaram** hihel hechelilem hechelilem thelihem hazagaiha agr'razcor hizgcocir hazahalem icsan zezor iesar isail and you holy angels whose names are written in the book of life: rasaim boros helsa hercmogos mirciagil resaim lemai rasamen lemar themamohi irasim iemamoht themamohet serrat soctahi scha hanathor thansethi helimaht isoihel

helimoht saccamoht helimihot iosci thedoni iasamaht pharene panthencos phate ncinehos haramen theos hathamaim hanataiphar hatanazar basiaccor icsenenai isamana haziactor haminosia zezamanai hamos haminos hiatregilos cahegilihos zagnet zacahel amen

Hihelima helma helimar herina hutanalhas hemina huanathois helsa hebros helda hagasa hoctomegos raictotagu coicragon miheragin amen

Confirm strengthen and illuminate abba theos behenmihat hehemornhos bethar husurnhnut hotarins theos; god the father ✠ god the son ✠ god the holy spirit ✠ hear my prayer: God confirm my understanding and my soul and my memory. [petition] amen

Hgloros thomithos theomiros shorodothas hacrisamel socena haptamigel sozienziha hemia gecraholzer helina sothoncia gcherahel halimiz zezorai gezetiz gerchoinuhaziol hazaimegnos megalos usion saduhe amen

Megal agal icalgar hariothos handos hanathos hanothos lemozai semezan lamezai lethonas icchonai zezamazphar zeomasphar zeomaphar tetratramos thethagranis hatamar haziamahar zahamir iccholafor zethesafir gethor safor halagna hasacpra hasamipa hazagni fasamar samar saleht salim salmeht sameht saloht sillezalcht sadaime neothatir neodam hadozamir zozena belimoht hozat heliot

O, the Truth the Way and the life of all creatures, O righteous god quicken me and visit my understanding; clarify and purge my soul [petition] amen

25 **H**amathahol hamsahel daiher hair hael zedach hazarach
zediach hozaias lezorial zczorlas iechori alsemaia isomia
zama isa semina isarai isamcht isathai lemehiel nehel
semehel icmimchel mitinab mibbahal milim michim mibacaiab
hamili minib helisal homctibimal helimal hibos zebraral
zelimal iechro samaril zczocha iccosahal melos zalimbor
zalimilos zagahel michathomos miheromos micracosmos
micromihos amen amen

26 **O God, in Whose Sight** all things are opened
and manifest, in whose hands all things are clean and pure;
purge and cleanse me almighty god, so that the error of
infidelity and the filchiness of sin being removed, thine holy
spirit may quicken me as it doth quicken all things; put
away all my infidelity and filchiness that [petition] amen

27 **Semoht** gehel helimoht hemeb sabahel zerothai zabaiel
gerozai hebhel crosai hamagra hatiagra ragen zeromai zchez
hezehengon iczomai hemehegon hamagrata cezozoi gesomai
heschngnon icthomai halla hathanathon hagigei hatamihel
lamahihel hathomas hecobai zemohai theageta theal regon
hagen iczcragal icalfragen geht zercgal hamabiht hezegen
gethage madaaios zadaanchios exhedon palathoros
zallachatos thelehir threthodios zczochthiam palliticatos
nechi delthis heromodios helmelazar helime zazarharon
gezcro mimihel heithon hermelazar sithon genithon
hezdmiel helimeini hecmelazar cremiel exhcruz zoro
mochora rabihel samib lamcli melion sarabihel samil tamil
samihel amen

Almighty and Everlasting God, most merciful
father who art forever blessed, god who hath given to us
a healthful remedy; and who for the mightiness of thy
majesty hast given us leave to praise and glorify thee, and
hast given to us to see thy glorious face which is to other
creatures denied; god whose nature is eternal and of divine
substance with the holy trinity, the father † the son †
and the holy spirit † which is exalted above all heavens;
I beseech thee o lord and glorify thine almighty power and
marvelous preeminance, I beseech the only god who is the
inestimable wisdom and the ineffable life of angels that
thou wilt forthwith grant to me: [petition] amen

Semoth lamen lezahel schmatihal zamatihel mahaziel
zamazihal ezeleaz mohatioten hezole hezolecam megos
hemol hemuolcha methos hazamegos halzamihol azamoi
memmamicos memomiccos zeli maraihathol zolmazathol
zemcni iemenai lamelei zethemalo zetheneram labdaio lodcho
zabdai hoton ladaiedon lapadaihodon lothanan hizemazihe
izthanaçihe phomos zetherem zchezichelmos hic hanathic
homos zetherem hessimatal hessicomalon thehe sihotil
magal hesiothil micho halpha husale omis flum fais hal-
lemassai alesemoni salemanasai helemasi zamacco semanai
nethairo natham gemehol ictnmassaie gemahol iczemalo
magal gehemas sendar iczema salpha sacramagai
iehctmagai zchetin zemazadair ichit ramagai geiama salpha

genama suphiohet iohabos haimal hamanal thanocomas
 iobhe haminal zanogromos nizozoromba migrozoma negero
 rabali negora hohalim nithercomathum tholinthai toloomai
 loinar tholumgai zenolozihon hisomomelihon samihel giethi
 sicrozegamal thoneihos carmokhos sambel gchiszcflhor
 iczomohit phricose garamahit thonehos carmelos lamihel
 larmanai gezczihor samamail zarmethihail heliozo thael
 semail amen

50

Genealogon recalologon tencalogo saphai zazaiham safia
 zede zemeziham zcomonriel sanamam samua gegnogal
 samahel icremihel horaciotos hecha siothos sephariam
 henemos genozabal icremabal hechemel genotheram genorabal
 semiha semua minaron imuathon chalos pnaval resaram
 marachihel narathcos ictrimaicrbo iczibachel sephoros
 thesirara zepharonai hazana messihel sother haziel zeph-
 aronai hazana semichros chiel hamacal hator zemothor
 sanadai morothochiel semenos satabis themaai horcl rcmsi
 zenci hawa gemol zemelaza icmozihel zemci zemciharon
 zechor helichos semiscnuc hiacon icchor mehilim hazenethon
 semasc nepathon zemolim sistos eloi semcegi manos helipos
 hemiclogps geis serai sephet sephamanai heliothos chrcobalim
 hassenethon hasistos domengos icmicohal amen

51

Geolim hazenethon isiscos eloi sephci manai helihotus
 icrobalim semelet gonai heliothos domathamos hathamir
 scrihon haminir scnoz magamagol sethar senan magelhel

helimothos helseron zeron phamal iegromas herimihthon
 lenthamos heramathon landamos lanaimos seplathihel
 hagenalis legenale hagermar scanizahel stanarhel hathana-
 chas hegrogebal rogoi hereminar henciman marathon icchar
 naim henomos iczcrluhos gezoncos sabam gortarai helic-
 cheim helstemeim sepharma methar saphar manacham bez-
 ezai samai sephai siamathon balair samamarj himihel
 marmamor hencmos gegohomos samar sabar hamihel
 gezamahel saccamai iczamathel hanciasamel geremol iczemon
 sicromal iczabal samua zama hathanathos theos helihene
 zelim helihem hezelim cromemon hencethemos gegenol
 hemthemos iamam herathamam megon megnon cemon stimai
 hethemel hemel sethor helisthor sophornai behelchon ses-
 alihel ranahel homihal iczahel zemahel homal guomagnos
 semir icchor nomemal gchangno genair icooruame mailheg-
 nathos hachamol iccomagnos sammazihel icronail hesuogem
 choto minamechanamaicha chanam raimara senahel homio-
 genthon lanamihel gchcmgnor gemiochar lanamihel sezihel
 magol samanai hagamol menia ferimai scerranai lanamihel
 zczihel magnol samanai hagamal mena ferimai sarrnai
 lacham lihates lechanagihel nathoes samairiazet egihel
 thamazihel hacaros cazaihel hacarraz hacacoharoma semidai
 hacra chaharon semelai iamie iazabal inercrabal iammeze
 thabal cooachoros haroronathos sathanael hartham
 zachhar harather haziber zechor hazihem hazathar loem-
 gemar hazanather hamagnar semal gehen negemar hom-
 egnol senam hathamanos hatimaitros rechihamos hemognal

semar tunualamos sebrantai sebemuai birnachata ialom
hespnhos ramel semal reuilsemar iclamacrom iclama crim-
isalber segher saiker icerlognos icemagnolon grimam-
agnosam haminos iamozia iozihon iacuhosia hagnihosio
icucologos hazecioin haminos hamir matharihon machanon
senos heliothion zenos semear lanar lamar sacconalon
gemal saccagnol sacromchas lamagil sethoham sechoiro
mahol socromagnol genos thomeoen nichcos amen amen

32

Agenos thromogenos theos haranathos kirihel ipalis
ipile kaniel cristapholis hon imalihor imas harethena che-
nathon leonbon boho usion icromegnos hagenoi hisichon
geromagoi hagihamal letham zarthaival senar petonahal
iacramagnal sebar sehan icerrom genomoli icnomos iczoro
nomcros henahihel gemchegate gemiha icthemuahos mih-
aihos semana habel semahel hotheihos harazaihos saphar
nemenomas hotheihos haraz aihos caphar nemenomos
horihos haraz haihos seiha chomochomacanaï lamam lamamir
lamihar lamanazamir lemiar hagramos generamoseht leniha
exhagal hamagron semaharon semir haramua momail
haramcha mothana ramai ioseramaht hanaramai iole christus
hamiristos hamirrios carathos caratheos salcht semamarim
iasol salem semihamaim halchuma haristeiz bohem ruhas
halla samici siloht samibel hollenomai samichi mechonomos
icchonomos gedonomai

33

Genahores sanamathotos gnantorcs zanothoros
genomos icnazar suiva marathos senather semacheht

senachar gerob iamam ezihel chnblaman hesihel sethei
semih semihel zomihel genocomet chaniam mechar hachai
hazanathai theos hamanatar hazanachar checonai chiatar
theohon namacar senbales samiha hesara semai hesamem
semihahes sarcihate nazihatel hanazihatel hasilihatel
pamihel hazilihatel hagenro hagenorem hagenorozom
samaht samoht habisumaht hendon habisanhat tingchen
crogohem hazamigeri hazamguhem lemohot hasomgeri
iomoihot semiha riabaccon semimarithon seminar zihoton
zagnam horai honche hoparathos nabramala rothas hazata
helralathos horecha horalathos harab lethos gebo zabahal
lemaht hazocha lema talmai halmai iemalis seromathal
harmarlemahet sethemaesal rabasadail semuaziel lethom
hagihal legos patis icthomagihal genomitheo samihos
ienemeros samma zasamar hazamiha hasaimam chagnoro
landethe pharon thagromotion landoches pharen decarpe
medihos decapochen duhomelathos decaponde dihamclathos
semiharicht samihan genacheli zazamar miremoht satharios
gevoliam sacrehos saphorenam saphoro megon hassahamimel
hazaa mirahel gerizo icristo simichos hothos himcros othcos

Semathi motheham sema thiotheos hesapopa hesaphe-
panos gramihel garamanas saphomoron gelbarai icblarai
hezidiham henzan hezidiham canazpharis hanathesion canast
phasis holithos hosschihon samatihel ramatihel semiramohht
sathanos gerabal hostosion lemeliham saphara megon
zaramihel geriston zimphoros hocho hadalomob nagem
nagenai megos maimogos semazihar helaph herto holoterno

34

lopho hornobahocco nidcht herihgail rognohon nidocicib
negal negubel momoht hemel gemoht sagnanar clarapalos
zenozmihel icsagat gevoz hamel guara maziel gerathar
sachamianos sahamaiba guamazihel mathclagilos geraguahit
sachamiham huciel phalomagos phalomgros iotho megon
sarahit saaisac horamilichos carniclicos hezaladuha hezclam
hisihel hemal usion lamal raguam sablachom sabsarom

35 **Serognegnos** gconchos samanachor sazanachorai
zamachorai sanatihel lamamathios sanaziel chamiquiol
zazarahel kirion zaminel kiris crameion caristomon
sacronomai saromono hescimpandos icchamnidios methala-
mathon merassamati sabaarna helnhama guathamal
hemdaimos thegs mihabal tegamathal cathanathel thegethos
rehoggnos sananazihel cathanathel cchogethos cchoggnos
canazai tenclouhos zenclihos cathalibel thecomguos
lapdamozihon homen samal samochia homi samal samaz-
iho sachamerai samohaia sathonomai gromaziel haccho
macalon hothemegalan guetzamazani hazatamel hazabanos
icthro tinognale sehor gchoraia haramanai harathaciel
hazabanohit hamithon lapdas hazacham thihel hazabanos
hamaron hamamabihon samalihon samalerihon usiologihon
legin heleis himen machitilon theos helotei sarramazili
samachili helamon chihamon bel chilamon hel laimochiamon
lagai lemehiel semezihel laimos hazamathon themohan
chanacontheon natharathon

Magnus magnel nazihacol nazlathos heliam mathon
saphar hazachon gemchihel iomorihel samaichel sazanihel
saramel sezimel lebathon iarachon iaratham basihos lainuai
ronala matharon rasoios laina choro laimatteram labinegual
stomicros bazihos lamua labinegas herczemihel phemicros
negemezihol rehnalaguoram hanamihos hanomos gracusthos
gracomessihos sothiron gevozepha chelabel zopascanel
phos zepastonomos hamarazihos zenaziel gramathiel
geramothiol hasaguar hasagiri paramihot hapasiri haran-
amar senales hasagnanamar semagel secastologihon
hebvagnolothegos sozor hamai seroguomai sorosomai
iamaramos remolithos lamararamos zenon icrolen zabai
peripaton harihat hananithos erastozios graguomoisihos
sichiron gebviozempa zezael sephastaneos hamaristigos
senazihel geremathiel pazomihol haphasi zihazanagar sen-
ahel seraschagihon gebvagulos hegoncle thegos sorozomai
sozor bel soror hamai iamaramos zclihon iczolen

37 **Remolithos** remolohos ipomchiles hazimelos samal
hazara magos gelomihel gezeno megual hanarristos hanai-
pos gemotheon samahot helihemon hailamun salamihim
hamiuus gezclihos sartharai gecchora marai gecchorami
teguoram mihami theos agios crehamus iskiros athanathos
probihos meguon hacozmazi hecohi uriel icbozihel sarib
rogai halomora sarahihel hecamazihel sezamaqua icchar

¶ Psalter ¶ [S [11 vo] to 16; R [48 vo] to [59 vo]]

Agla the truth, the way, the light and the life; merciful judge, by thy patience conserve and help me; and help in attaining thy holy vision. For thy great mercy have mercy on me; for the service of this holy fumigation, by the sacrifice of our lord Jesus Christ, by the merits of the glorious Virgin Mary mother of thy son our lord, and by the merits of the holy apostles and all thy saints by whose merits and prayers I beseech thee to grant me thy holy vision through thy son our lord. amen.

Monhon lord, holy father almighty and everlasting god, in whose sight is the foundation of all creatures visible and invisible, whose eyes have seen my imperfections, whose love has filled heaven and earth, who sees all things before they are done, in whose book all days are numbered and the names and the deeds of all men are written; look this day upon thy servant who has submitted himself to thy will with all his mind and heart, by thy holy spirit confirm and strengthen me that I may see thee, bless me today and order all my acts and deeds toward this holy sight and continually lighten the way with thy holy presence. amen.

Tetragrammaton o lord god most merciful and everlasting father of all things and the disposer of all virtues, consider my works this day thou who doth behold the acts

and deeds of men and angels. I beseech that the marvellous grace of thy holy sufferance may vouchsafe unto me the power of this vision to the honour and glory of thy holy name. amen.

Hely god the creator of all invisible creatures, most godly father who abides everlastingly in light inaccessible and before the begining of the world, governor of all things, I do make intercession to thy everlasting and incomprehensible deity with most humble words; that the effect of this sacramental and mystical work, through thy power and thy angels, be the sight of thee; that thy sight may shine in me and by the names of thy holy angels it may abound and increase in my mind and memory; and that I may know the works of thy vision and that it may shine in me everlastingly. amen.

Hocleiste Athanathos holy god and goodly father who has established heaven and earth; in whose sight all reason, all compassion, all works, and all holiness dwells, grant unto me that I shall see thee without evil intent. amen.

Hamphimethon Eley, most merciful creator, the bestower of influence, and the reformer of all lying souls, and the orderer of all good wills; bow down and look most godly to my mind, that that which I most humbly desire of thee, will, by the abundance of thy mighty power, be granted to me. amen.

44 **Vamphara** almighty and merciful father, the governor of all creatures, the everlasting judge of last resort, and lord of all lords, who hath vouchsafed to give to thy servants wisdom, holiness, and glory; enlighten my heart this day with the brightness of thy holiness, that I may see thy marvels, and know, understand, and see thy face and thy glory. amen.

45 **Hanazay** zarahren hubisenaar ghu hirbaonay ginbar zanaille selchora zelchora hiramay iethohal ysaramel hamatha mathios iaboha gechora cozomerag zosomeraht hamy phodel denos grot haoalos meliha tagahel sechami salyhelethon monocogristes lemenron hachagnon hamphon amen

46 **Zanamyher** great marvelous and everlasting god, the angel of everlasting counsel, and the disposer maker and orderer of all virtues; on this day garnish my understanding and increase my reason, that I may repent and make myself clean: Give unto me the same knowledge and understanding that thou hast given other creatures so that they might pronounce the names of the celestial angels, and grant unto me the ability to discern thy holy vision. amen.

47 **Haydon** usyon omnium potestatum whose reign and justice is eternal, in whose guidance is all government and glory, observe and agree to give my sinful will a renewal; reclaim my heart, my will, my tongue, and my work; and

cleanse my soul so that it may more easily see thy form, and control me in that which in this art is necessary for a perfect fulfillment. amen.

Hely azelchias nlorcos mohan zama sarnelo hatchus saguht adonay zoma lenezothos lithon icikmothon sabahot and thou merciful god confirm thy promises in me as thou confirmed it to king Solomon, John and Paul. Send to me, o lord, thy grace that it may illuminate my heart and confirm my mind and comfort both my understanding and soul; renew me and wash me with the waters that are above the heavens, and pour out of thy spirit into my flesh and into my bowles so that it may perform thy judgements with humility and charity. As thou hast made heaven and earth, and formed and created man in thine own similitude and likeness; shine the light of thy brightness into my understanding, that being grounded and rooted in thy mercy I may love thy name, know, see, and worship thee, that I may obtain thy sight: I beseech thee that I may have and may know in my heart and understanding the effect of this art, through the power of thy glory and thy holy name. amen.

Saydon I know that I delight in this great work, and that thou wilt give to me the vision which thou promised to those who do this work according to thy incomprehensible truth: theon hatagamagon haramalon zamoyma

thamasal iecomarum harionathar iecomagol gelamagos
remelghot remanchar hariomagalathar hananehos neloman
nathar halozoroy icbasaly, by these most sacred, most
glorious and profound mysteries of god, and by the most
precious cleanliness and virtue of thy sight; increase in me
and fulfill that which thou hast begun, and reform that
which thou hast shewn in me: zemabar henoranaht grenatail
lazatham iecronazay

Hely reverend almighty governor of the superior angels
and archangels, and all celestial as well as infernal creatures,
from whose plentiful goodness it cometh that we do thee
any good service, whose power governs the four quarters
of the world, who created man in thine own similitude and
likeness; give unto me the knowledge of this art [petition]
and may the effect of thy vision strengthen me in this
holy art. amen.

50

Caduon god, who hast made all things in number weight
and measure, by whose gift every weak mind shall be en-
lightened, who hast appointed the measure of all moments
and days, who alone names and numbers the stars; give
unto me the effect of thy vision, that in the knowledge and
working of this art I may love thee and by thy goodness
may have the gift of thy sight. amen.

51

Correncymos the mediator of all creatures and opera-
tions, container of all good things, all good gifts, and all
effectual and perfect things, whose word is alibe and cometh

from thy princely state; pour thy grace into our hearts,
such that all other distractions are silenced in us through
thy great love and charity: Order my understanding that
I may obtain the most excellent mastery of this art, and
through thy holy vision that I may obtain the perfect effect
of holy things. amen.

O Father, Almighty Judge, who has shown
us thy health and who in the sight of all people has revealed
thy justice; open me eyes and lighten my heart with thy
justice, that I may see thy glorious marvels, and obtain by
this art innocence and clarity of understanding, and through
thy help which alone produces marvels, make me innocent,
and that by innocence and holiness, with thy love, I
may see thee, and through the intercession of the celestial
powers I may honour thee. amen.

52

Gofgamel the honour of all wisdom, the grantor of all
knowledge to those who are without sin, the master of all
spiritual discipline and spiriual gifts, and the banisher of
all vice; thee do I beseech, o lord, by thine angels, arch-
angels, potestates, principalities, virtues, dominations,
thrones, seraphim, and cheraphim, and by the 24 elders, and
by all the celestial host: I do worship, invoke, desire, fear,
glorify, and exalt thy holy name; I beseech thee, o lord,
that thou wilt illuminate my heart with the light of thy
holy spirit, that it may be made fruitfull and cleansed with

53

the grace of thy holy visitation and that thou wilt strengthen it with charity, thou who art 3 persons in 1 substance. amen.

51 **Emanuel** I worship thee, o king of kings, my god, my substance, my knowledge, my memory, and my strength; who in one hour did give diverse tongues to the builders of the tower [of Babel], and who did send to the holy apostles the anointing of the sevenfold grace of thy holy spirit and the gift of tongues; who commanded them to teach us the principles or letters of all those tongues by which thou hast made all things; Breathe into my heart the dew of thy grace, that I, being breathed upon with the light of thy holy spirit, may obtain the effect of this work, the purification of my soul, thy holy vision, and a subtle cleansed and purified mind. amen.

55 **Lynozathemos** ezethomos iczemonos hazalathon azaithon henyneithel hezcentinethel zamay zathon hamanzathon zamarezathon hezcmegnor zecromanda ichomancha icraphay zarafamy falezethon fabogheton seremphal sacramyzan seccanal sacramathon iczemu halathon hathezizathos icrely mathon accriathos zap mazay zamamazay gupgu chebib gigithios guahiros megalon senegalon heracruhit ciarhuht haracruhuz

Lord God, incomprehensible, invisible, immortal, and beyond man's understanding; whose countenance angels,

archangels, and celestial powers do ardently desire to behold, and whose majesty I desire to worship everlastingly and continually to the extent of my power, I do exercise myself to worship the one god, world without end. amen.

Admyhel lord god, holy and almighty father hear today my prayers and bow down thine ear to my petitions: chcmn gezomelyhon sawaht gezagam iczechor lesehator sezechacon saymanda samay gezihel gulahentihel iczel iczcihel galatihel gazay hetihel; god, the truth, the way, and the life grant that by the powers of thy holy spirit thy light and grace may shine into my soul and my heart now and evermore. amen.

57 **Honzimorib** lemogethon hecmothon hazathay hazathar hazamathar iazamathan zegomothay gohathay zachana legomothay iathama legomezon lemdomethon hathanathyos lamdomathon iegomaday hathaman zachamos hathanathyos hellestymon zelezpon naderabar nagedaron lamuanah lamandy gemethor guomon gchor genamchor hellemay iczccromai iccromai iccromal iccrohali tholomanos colomathos **O, the Life of Men** and of all creatures visible and invisible, the everlasting brightness of the celestial spirits, the endless health of all men, the fountain of all goodness, knowing all things before they are done, and judging all things both visible and invisible; I glorify thy holy and ineffable name this day, that thou wilt strengthen

my heart, my understanding, and my soul; increase my innocence, confirm my prayers, and make my soul pure and cleansed from all vice; endow it with virtue and innocence, that through the abundance of purity and innocence given to me through the life of penance and thy grace I may praise thee, know without any shadow or figure, glorify thee, and see thee face to face, world without end. amen,

Phet bheca theon mrcgal menchon exhehel tirigel harapociocom semenoyu schumeny hachemathan hiemarayn gemchchon lucharanochyu exnothenn themclphen segyhon hphoncnyr harisent heon

King of Kings, god of infinite mercy and majesty, the grantor, distributor, and stabilizer of all foundations; lay the foundation of all thy virtues in me and take from me the folly of my heart, that my senses may be established in the love of thy charity. Let thy holy spirit be my instructor according to the composition and invocation of thy holy name, that I may have the sight of thy face which lives and reigns forever, world without end. amen.

Zozely god, the father almighty, from whom all good things come, whose greatness is incomprehensible; hear this day my prayers which I offer in thy sight, grant me the gift that I ask of thee, and give me the joy of thy health; that I may forsake all my iniquities and follow instead the ways and the paths of thy knowledge, let all

stubborn unbelievers convert unto thee, and even as I think with my heart and speak with my mouth so lay the foundation in me for this work, that I may be helped by thee. amen.

Messamarathon grzomothon ezomathon haihaca hagiabar hagiathar haihatha lechasiel lechisihel gethidnal geguhay icthonay samazarah samazarel zamazhel sergomazar hazomathon hazochinathon iesomathon iczochor heihasai heihazar samy zamun helihel sarachelyhel sploth splyrecht grzemarchal icrezonay iccornenay samyphahel hephemghel serozomay sedomazay sechochamay sanna rabiathos hanmos hanmas amen

O Everlasting God, King and judge, the searcher of all good conscience, purge and cleanse my mind today for thy holy namesake and by thy sacraments; that even as water falls from heaven so may innocence enter my inward parts, let it come into my bones like oil, through thee o god the saviour of all things, and the fountain and the spring of all goodness; direct me and bring me to thy holy vision which I ask of thee, 3 persons in 1 god. amen.

Hamethy the god of all godliness and creator of all things, the everlasting health and redemption of all people, the inspiration of all grace and holiness, the grantor of all pure works, by whose gift and mercy thy servants have the remission of their sins; grant to me, a wretched sinner,

the way to know thy secret mysteries, lord defend me, purge my soul, and deliver my heart from the wickedness of this world and all the pleasures thereof: Quench in me utterly and subdue all the lusts of fornication that I might delight in cleanness, righteousness, and in all virtue; that thou wilt give me my heart's desire, that being confirmed in and having pleasure in thy glory I might see thy face whilst my body lives and that the power of thy holy spirit might increase in me the health of both body and soul. amen.

65

God the father almighty, from whom cometh all good, o most merciful, o most mighty god burn away my ignorance with the grace of thy holy spirit and with the fire of thy visitation; visit me this day, be merciful unto me, and grant that I may drink of thy well to my fill, and that I may know thy will, and that I may see and sing thy marvels, thou who art 3 persons in 1 god. amen.

64

Heriona almighty, incomprehensible, invisible, and invisible god, this day do I worship thy holy name, I unworthy sinner lifting up my prayers, my understanding, and my reason to the holy temple of thy celestial Jerusalem; that I may stand before thee this day my god, knowing thee to be my lord, my creator, and my saviour. I beseech this day thy glorious meekness that thy holy spirit may visit my infirmities, and that thou o lord my god who

gave to Moses and Aaron, thy servants, through faith and purity the grace to see thee; give unto me this day the grace of thine abundant sweetness with which thou didst endow thy servants, and give unto me the knowledge that thou gave them to prophesy, even as thou didst give unto them thy grace even so give me the grace of innocence which I desire of thee: Purge my conscience of dead works and lead my understanding into thy holy way, o thou lord god who did create me in thine own similitude and likeness, hear me in thy righteousness, teach me in thy truth, and replenish my soul with thy grace according to thy great mercy; that I may so much more delight in the multitudes of thy mercy, and in thy great works, and that I may have pleasure in the fulfilment of thy commandments, and being helped with thy grace, and restored to good works, shall be restored in heart, and my conscience being purged I may trust in thee, and may feed in thy sight, and exault thy name because it is good. Lord sanctify me this day in the sight of all thy saints that I may live in faith, perfect hope, and constant charity to be worthy of thy vision, and that through thy grace I may be exaulted, strengthened, and illuminated; that I may love and know thee, and that I may have the innocence, wisdom, cleanness, and holiness which thou promised to give unto men from the seat of thine everlasting hills. O Jesus Christ, the only begotten son of god, in whose hands the father

before all worlds gave all things, give unto me this day complete nourishment of both soul and body, give unto me a clear will, and a free soul, that whatsoeuer I ask through thy mercy will be giuen to me, that all my prayers and acts may be rooted in thee and confirmed according to thy pleasure; open unto me o lord my god and the father of my life, the foundation of thy sight; open unto me the fountain which thou opened unto our forefather Adam, and to Abraham, Isaac, and Jacob, thy seruantes, that they might believe, love, obey, glorify, and sanctify thee: Recieue for me this day the prayers and intercessions of all thy saints and celestial powers that I may be made apt to be taught. amen.

Tuestre I worship the king of kings and lord of lords, o everlasting and impermeable king, understand this day my cry and the mourning of both my spirit and heart; that my understanding be changed, and having a heart of flesh instead of stone, I may trust in thee o lord. Wash me inwardly o lord with thy spirit, and for the euil understanding of my flesh giue me thy holy understanding, and take from me all that is euil, and make me into a new man; that by the love with which thou hast reformed the world reform me, that thy holiness may giue unto me an increase in all holiness. Hear this day o lord my prayers with which I cry unto thee and open the eyes of my flesh that I may

consider, perceiue, and understand the maruels of those who are purged and glorified by thy spiritual grace; that being justified in thy righteousness I may prevail in the sight of the deuil, the aduersary of all thy faithful. Hear me o lord and be merciful unto me, thou who hast created me show me this day thy mercy and put forth thy healthful cup that I may drink and be satisfied of the well of thy grace; that I may be one of those who shall be sanctified and shall see thy holy countenance; that I may sing this day with understanding in my soul and stand before thy holy visage, let the grace of thy holy spirit come forth today from heaven and rest in me. amen.

Saday o lord I confess to thee o father, maker of heaven and earth, of all visible and invisible creatures, the disposer of all virtues and the giuer of all good graces, who keeps thy wisdom, knowledge, and charity from the proud and wicked, but who giveth knowledge and wisdom to the meeke and humble; humble this day my heart and establish both my understanding and mind: Increase my understanding and my conscience that I may love, understand, and see thee. Sign me this day lord with the light of thy countenance, that being renewed and cleansed from all dead works and all my sins, I may prevail amongst those who will see thee; purge me o merciful god, strengthen my heart this day, illuminate it with the grace of thy holy spirit and

visit me with the fervent grace of thy holy visitation. Enlighten my mind, gird my loins with strength, put into my right hand the staff of comfort, let me be washed amongst those washed with thy dew, direct my mind into thy holiness, and confirm my spirit with thy works, that all the vice and filthiness of sin being rooted out of me I may prevail in the love of thy mysteries; inspire me o lord with the breath of life, increase my mind through the constancy and stability of thy holy spirit so my spirit may be comforted. Behold o lord and consider today the work of my mind, let thy godly will be shewn in me, send from heaven unto me the comfort of thy holy spirit, that he may establish me and help me to see, praise, and enjoy thee who art my grace, glory, and defence. amen.

67 **M**alotheoos hara magiel hacaha marihel gezoay iczoramp gezoay saziel sazamay iczoramp zazamamp saramp zachamp icronamas icoharnampde salatiel gezomei zarathiel megall nachama nechamgha sazamaym sufonaym lazamar mehstampna hamampl zamampl syhel deloth hamamun hazemc loch mops ramua secozam hanasichonea sronca zaramahel sacromaaha sacromohem icgonomay zaramohem chades bachuc iczemloht hargno semorgizethon malaparas malapatas helacay helahenay mechay meray

O Merciful God, o gentle god, o almighty god, giver of all things, do for me today, I believing all things possible, help today my unbelief and be merciful to me even as thou wert merciful to Adam when he repented and who gave to him a gift of all virtue; through thine almightiness give me today the grace that I desire, that delighting in the greatness of thy works I may obtain thy vision. Most gentle father be neigh today unto my work, most gentle son of god confirm and strengthen me, breathe on me with thy holy spirit, o almighty god establish my work today and teach me, that I may walk innocently in thy sight; that I may delight in the abundance of thy plentiful grace, that the violence of the flood of thy most holy spirit may make the site of my heart glad and pure in face of thy holy presence. In the hope of the effectual invocation for which I labour, replenish my heart with thine abundant charity, quiken me with the rays of thy holy spirit, and defend me with the everlasting love of thine abundant mercy; that thy grace be not void in me, but rather that it may abide in me always: Help my soul o lord with thine inestimable and ineffable goodness, comfort my heart today, that I may receive inwardly that thou wilt give me, that I may be apt to see thy face through the most holy sacraments and through the working of the grace of the father, the son, & the holy spirit. amen.

68

Seche O godly father, o merciful son, o gentle holy spirit, 3 persons in 1 god, o ineffable and inestimable king, I beseech thee and thy holy name, and thine abundant righteousness which works all things; that thou wilt remit, forgive, and be merciful to me, a sinner presuming to this work; that I may see thee; that thy grace may wax abundantly and grow strong in me: Open my ears so I may hear, comfort my hands so I may work, cleanse my eyes so I may see, make me circumspect so I may perform and bring to pass, strengthen my feet so I may walk, open my nostrils and my mouth so I may smell, taste, and speak those things that may be pleasant to thee now and evermore, to the honour of thy name which is blessed for ever and ever. amen.

69

Elsta O my god, today I do lift up the senses of my flesh and my heart unto thee, so I may please thee today that my words may be known in thy sight and that my words and works be acceptable to thee; let thine almighty goodness and mercy shine in my bowels; let thy glory increase in my soul; let thy grace flourish in my heart and my mouth, that my sins may be put away even as Mary Magdeline's sins were put away, that I may perform and bring to effect that which I shall receive by the gift of thy grace, as thy apostle Paul did, as Abraham kept it, and as Isaac remembered it, so may I remember it: Being

founded and rooted in the strength of thy purity I may rejoice that the foundation of thy mercy is laid in me; that enlightened in the works of thy hands I may continually obtain righteousness, peace of mind and body, and the continual enjoyment of thy holy vision so I may overcome the crafts and subtiles of my enemies both visible and invisible. amen.

¶ 12. "Litany" @ {S 17; R 61} @

ROTHON Maker of Heavens
and Earth,
Lethellete who stretched out heavens above
the height of the clouds,
Ysmas who stabilized the earth above

the waters,

Adonay who appointed to the sea her impassable bounds,
Bathinadir who set the sun and the moon and all the stars in the heavens,

Onitheau who didst all things through wisdom,

Hosga who on the 6th day created man in his own similitude and likeness,

Lemdra who put Adam and Eve in paradise full of pleasure and who when they transgressed thy commandment put them out,

- Nosulareps** who accepted Able's oblation,
Tutheon who destroyed the world for its wickedness
 with the flood,
Telemoht who saved Noe and his family from the flood
 and restored again mankind,
Paraclitus who appeared to Abraham at the foot of
 Mambré in the likeness of three persons,
Occynonenon who took Enoch and Elias into heaven
 to fight against tyranny,
Chothas who mercifully delivered Lot from the destruc-
 tion of the wickedness of Sodom,
Abracio who spoke to Moses from a flaming bush,
Anepheneton who made Aaron's rod bud and flower
 and bring forth fruit,
Abdon who brought thy people out of the land of Egypt,
Melche who opened the sea and let thy people walk
 through unwetted,
Sother who gave thy people the Law delivered into
 the hands of Moses
Usirion who gave thy thirsty people water from a rock,
Baruch who brought Daniel out of the lion's den,

- Sporgongo** who caused Sidrach Misach and Abden-
 ago to come out of the furnace unharmed,
Tenonem who delivered Susanne from the crime of the
 foul judges,
Messias who preserved Jonah in the whale's belly,
Pantheon who made thy prophet David escape from
 Goliath's hands with victory:

O Just mighty, and patient god: † aigos † othcos
 † hiskiras † athamathos † eleison † imas † christus
 strong almighty and immortal god; Jesus of Nazareth,
 merciful redeemer, forgiving the sins of those who are con-
 trite of heart; hear, most gentle and merciful lord, the
 prayers of thy servant, through the power and majesty,
 and through the mercy and grace that thou hast granted
 to the saints; let the power of thy holy spirit descend on
 me, and vouchsafe to grant unto me: that..... amen.

And Note that this prayer ought to be said in all
 perils and dangers, for it keeps a man in health, it makes
 sick men whole, it obtains remission of sins, it pacifies
 anger, it increases friendship, it comforts the desperate, it
 mitigates the wrath of god, it overcomes all tribulations,
 it drives away temptations, it frustrates enchantments,
 and it binds and constrains spirits; it ought to be recited
 while fasting and on one's knees, and he who works by
 it should be humble, patient, and chaste.

¶ 15. Beatific Vision ¶S 16 to [1900]; R [5900] to 66}◊

FOR The Last Twelve Days of your preparation [¶9 and 10] begin a fast of bread and water, while continuing to recite the appointed prayers and attending Mass as prescribed. If you perceive in yourself any wickedness or sin, you must purge it and receive the Eucharist reciting:

¶ 15a. Prayer after Communion ¶S [1600]; R 60}◊

O Thou Lord Jesus Christ who did vouchsafe to sacrifice thy most holy body for my health and the health of all sinners, and who at thy last supper did feed thy apostles with thy precious body and blood, commanding that in thy name holy mother church should consecrate thy most holy body and blood so it might be the health and life of the souls that believe in thee; I receiving thee confess thee to be my lord and creator, who alone I desire to see and who I look to as my judge, grant unto me and, by the virtue of this holy mystery and by my redemption through thy most holy body and blood, vouchsafe to purge my body so that being cleansed I may see thee with thy 9 orders of angels while yet I live, thou who lives and reigns world without end. amen.

¶ 15b. Preparatory to the vision ¶S [1600]-17; R 60-61}◊

Beginning the Work as follows: Your period of purification [¶9 and 10] should be ended on a wednesday, [as the 29 days of purification given in ¶9 if begun, as directed,

on a monday would not end on a wednesday; you must for tuesday and wednesday, the 50th and 51st days of your purification, recite, at the times listed, the prayers for days 1 and 2). On thursday, being in some secret place far from the resort of men, and for the span of 7 days, while continuing the fast already begun, recite at prime, sext, and vespers: The Psalms of David and the Litany with the proper prayers following, [i.e., The Litany of the Saints as recited on April 25th, vide ¶Roman Missal]; then recite prayers 25 26 31 and add after each prayer the following versicle:

That Thou by thine immaculate conception, birth, circumcision, preaching, baptism, and ascension, o lord Jesus Christ vouchsafe to clarify and purge my body; that being washed I may see thee with thy 9 orders of angels while yet I live, and that my soul might worship and praise thee: for thou god art mighty and merciful, who livest and reignest and shall reign, god in unity and in trinity, world without end. amen.

Recite prayers 38 39 40 41 42 43 44 46 47 48 50
51 52 53 54 55 56 57 58 59 60 62 64 65 66 67 68
and continue as follows:

O my God Father almighty who can make clean one conceived of an unclean seed; primogenitus primellus principum sapientia verctus sol splendor gloria pax lux panis os verbum salus angelus sponsus propheta agnus obis

viculus serpens aries leo vermis, hear mercifully the prayers and invocacions of thy servant, that through the virtue of thy holy names I may see thee with thy 9 orders of angels and that my soul may worship and praise thee. amen.

Escha fortis abbdya roste alpha & omega piissime leiste dulcissime oriston potentissime pererom excell entissime hosbr ezcelse merkerpon auditor elzephares defensor egguron protector pheta largitor, hear gently the prayers of thy servant, that through the gift of thy grace and through the intercession of the Blessed Virgin Mary, thy mather, and of thy angels and archangels: Michael, Gabriel, Uriel, and Raphael; and all the celestial angels; and of thy apostles: Peter, Paul, John, James, Andrew, Matthew, Simon, Jude, Philip, Thomas, and Bartholemew, [and add "That thou by etc...." vsc. pg. 61.]

Ombonar ineffabilis stimulamathon in substantia invisibilis oryon inestimabilis ethion impromutabilis nomos clementissime pep incommensurabilis nathanathoy incorruptibilis theon immense usiscon gloriose porho tocius misericordiae.

Look Gently to the prayers of thy servant, not looking to my innumerable iniquities, for if thou regarded our iniquities o lord who could abide it; thou who doth lift the feeble from the earth and the poor out of the mire, by the virtue of holy humility and obedience through which thou didst vouchsafe to take it upon thyself to suffer for sinners receive gently my prayers. Knowing and confessing that

thou hast mercy upon all creatures who call upon thee faithfully; my soul, from the darkness of flesh and the filthiness of sin, calls upon thee for cleanliness; [vsc.]

Recite the Rothern "litaney" ¶12 and add the vsc.

HAVING for one week done as instructed above; you should on thursday recite the appropriate prayers at prime, and after completion make a couch or mattress of exorcized [vide ¶5, 6, 7] hay, mosses, and linnen. Place your mattress in the midst of a clean room and surround it with clean, sifted, and dampened ashes. In the ashes and around the mattress write the 100 holy names of god [¶6]. After completing the place of visitation wash yourself in fresh and clear spring water reciting as follows:

¶13c. Prayer at Lustration {S 18; R [62 vo]}⊙

O Lord, holy father almighty and everlasting god; whose spirit, before the creation of the world, was borne upon the waters; who in creating the world did bless it with other elements; who gave water to thy thirsty people for their refreshment, and ordained that the filthiness of the world should by water be washed away; who would be baptized by John the Baptist in the water of the River Jordan, that through the mystery of thy most holy body all waters should, as it washes away outward filthiness, by thy holy spirit wash away our sins as David says: "thou shalt sprinkle me with hyssop and I shall be made clean; thou shalt wash me and I shall be made whiter than snow." In remembrance of this thou didst

wash the feet of thine apostics: Thou who gave to us the water from thy side for the refreshment of both our soul and body; grant I beseech thee that as, by this water my outward filthiness is cleansed, so by the virtue of holy baptism received in thy name my sins may be washed away, and [usc.]

After Bathing clothe yourself in a hair cloth tunic or shirt next to the skin, and over the hair cloth wear black clothes or vestments. When so dressed recite your afternoon prayers as before [C13b], and at vespers retire to the place that you have prepared for visitation. Sit on the mattress and recite your evening prayers as before and then recite as follows:

C13d. The sight of God. [S] [18 vo] to 19; R 65 to 65]o
 Zabuaether rabarmac iskiros kiros gelon hel tethel
 nothi imei atethon karex sabaoth sellal chiros opron
 nomigon oriel theos ya

GOD ALMIGHTY,
 King of eternal glory, the pleasures of whose brightness doth fill the heaven and earth, whose angels and archangels do fear, worship and praise, chanting: "Holy, holy, holy, lord god of sabaoth, heaven and earth are full of thy glory, hosannah in the highest;" who to be lord over mankind came out of heaven down to earth;

Ortha which be gabriel in the temple of Jerusalem who did tell Mary of her Immaculate Conception;

Christus who did show thyself without spot of corruption in Mary's womb as the sun enters into a glass;

Hospesk who made the dry rod flourish in Joseph's hand;

Gofgar who through John the Baptist did send to the people of Israel testimony and foreknowledge of thy coming, by preaching those things which were spoken of thee, of thy birth as foretold by the prophets, and who did send a light to man sitting in darkness so that they might know of thy holy coming;

Oocynnomos who did send the first star to the three kings: Jasper, Melchior, and Balthazar who came to worship thee, and thou received their gifts, and showed them that thou art both god and man, and showed them in their sleep by thine angel the falschood of king Herod, and who crowned gloriously in heaven the holy innocents who suffered for thy name;

Quorem who upon being presented to god in the temple of Jerusalem by the hands of Simeon did show to him that thou art god, causing him to say: "Now lord let thy servant depart in peace, for mine eyes hath seen the salvation which has been prepared before the face of all people, a light for the gentiles and the glory of Israel;"

Theloy who at Cana turned water into wine;

Archima who for 32 years did preach to the people the catholic faith, and who did make the 12 apostles perfect in knowledge and grace;

Rabuch who for 40 days fasted in the desert and was tempted by the devil, who did forgive **Mary Magdeline** weeping at thy feet and anointing thee with oil, who gave sight to one born blind, who did raise **Lazarus** who was dead for 4 days, who did vouchsafe thy body: To be sacrificed, drawn cruelly, intreated and spitefully judged, blasphemed, whipped with sharp cords, crowned with thornes, nailed to the cross through thy hands and feet, given vinegar and gall to drink, pierced in the side with a spear, laid in a grave, and kept by soldiers; all for us miserable sinners. By thy mighty power, and by the sign of thy holy cross with which I now sign myself; In the name of the father ✠, and of the son ✠, and of the holy spirit ✠; who broke the brazen gates and delivered thy friends out of the dark places of hell: Lord, by the faith which I confess in these holy mysteries deliver my soul from the darkness of my body, that I may see thee with thy 9 orders of angels while yet I live, and that my soul may look upon thee and praise thee and glorify thee. Thou who on the 3rd day did rise from the dead, and revealed thy resurrection to **Mary Magdeline**, **Mary James**, **Mary Salome**, and to thy disciples; who did show thy wounds to **Thomas**, and after 3 days ascended into heaven from whence thou sent thy holy spirit to thy disciples; who showed to **Paul**,

thy apostle, and **John the Evangelist** thy secrets; who did open the heavens to **Stephen**, when he was stoned, so he saw thy majesty with his eyes, saying: "Behold I see the heavens open, and the son of man standing at the right hand of the power of god;" who did grant to thy martyrs to suffer torments patiently; who shall come to judge the quick and the dead with fire: Look upon me and hear my prayers: that through thy grace and the power of thy holy names, thou would vouchsafe to deliver my soul from the darkness of my body and the filthiness of my sins, for in thee do I end my life. O my god, ✠ **Stoexhor** ✠ **Abalay** ✠ **Scyngalgaona** ✠ **Fullarite** ✠ **Acspiomoma** ✠ **Remiare** ✠ **Bareda** ✠ **Canona** ✠ **Onlepot** ✠, who said on the cross: "It is finished."

Then sleep and say no more, and you shall see the celestial palace, and the majesty of god in his glory, and the 9 orders of angels, and the company of all blessed spirits.

¶ The Epilogue of S 19 to [19 vo]; R [65 vo] to 66

In This Work Let No Man Remember death, for through the virtue of prayer and the power of god, in whom you must trust, your body will be made over into a spiritual body, and must be fed with spiritual meat, such as that of young ravens or crows, as David said: "He doth give the ox meat, and the meat of ravens & crows."

Let He who would work in magical art beware that he not be in deadly sin, for if he be, he shall be mad ever

after, for the soul, by its nature, desires to see god in whom it delights, but the impediment of sin frustrates its desire and it cannot see god. He who would work in magical art must be willing in his work and utterly cleansed from all filthiness, for the more he suffers the more he shall obtain. The sight of god will not be had without purity; god will not be constrained, but rather prayed to and entreated. Even so the sight of god is a difficult thing to obtain, for it is a thing above natural reason.

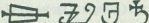
And if you will work for all things aforesaid, you should recite every day the 8 terms and prayers 23 24 25 26 27 28 29 30 31 32, for these you need not regard day or hour, for these prayers do correct whatever a man through his frailty wrought amiss; the more often they be recited the greater will be the mistake corrected, and you will be saved from further error.

[14. Planetary Angels {S 20 to [20 30]; R66 to 70}⊙

NOW That We Have treated of the vision of god and of the 9 orders of angels we shall here treat of the celestial or planetary angels; their nature is such that they do primarily serve god, and secondly serve man who they do naturally love. They reign in the spheres of the 7 stars and they assume a body when they be sent to man by god. There are 7 orders of these angels, one for each planet, i.e.: saturn, jupiter, mars, sun, venus, mercury, & moon; and their natures must be known before they be called.

Saturn's angels are:

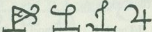
Bohel Casziel Michathon Datquiel

Their seal: 

And their nature is to cause sadness, anger and hatred; and to make snow and ice Their bodies are long and gentle, pale or yellow, and their region is from the north.

Jupiter's angels are:

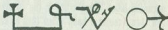
Satquiel Raphiel Pahamcoihel Asassaiel

Their seal: 

24 **And** their nature is to give love, joy, gladness, and the favour of all persons; to bring the dew, flowers, and herbs or to take them away. Their region is the south-east; their bodies are of a mean stature and coloured azure.

5 **Mars' angels are:**

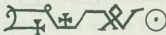
Samahel Satyhel Vurahyhel Amabyhel

Their seal: 

And their nature is to cause and excite war, murder, destruction, and the death both of people and all earthly things. Their bodies are of a mean stature, dry and lean, and coloured red; their region is the south.

10 **The Sun's angels are:**

Raphael Qashael Dardhyhel Hanrathaphel

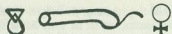
Their seal: 

And their nature is to give love, favour, riches, and health; to give dew, herbs, flowers, and fruit. Their bodies are large and gentle, and their colour is that of the sun; their region is the east.

15 **Venus' angels are:**

Hanahel Raquyel Salguyel

Their seal:

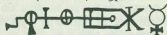


And their nature is to provoke laughter, entertainment, and desire to love; they give flowers and fruit. Their bodies are of a mean stature with sharp features, and their countenance is pleasant and the colour of snow; their region is the south-west.

Mercury's angels are:

Michael Mihel Sarypel

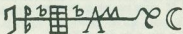
Their seal:



And they subdue themselves and other good spirits; and they know the past, present, and future; reveal the secrets both of men and other spirits; perform whatever other spirits can perform; and together with the spirits of the moon they give good counsel. Their colouring is akin to crystal glass or white flame, and their region is the north-west.

The Moon's angels are:

Gabriel Michael Samyhel Acithael

Their seal: 

And they can change the thoughts and will of men, prepare journeys, and tell the words that be spoken to cause rain. Their bodies are long and great, and their countenance is like crystal or ice; their region is the west.

¶ 15. Angels of the Seasons ¶ R 72 ¶

AND HERE FOLLOWS another work for the angels of the 7 heavens and of the 4 seasons according to the disposition of the 7 planets and the celestial bodies. Here begineth the names of the 4 seasons of the year and the angels who have rule over the said times, the names of the angels of the 12 signs, the names of the rulers of the earth, the sun, the moon, the 4 winds, and the 4 elements.

The name of spring [γ δ α] is Talui, the name of summer [ε ζ η θ] is Easmaram, of harvest [ι κ λ μ] is Ardarael, and of winter [ν ξ ο π] Farlae.

The angels who rule in Talui are: Caracasa Core Amatiel Comissoros

The ruler of the signs is Spughiguel

The ruler of the earth is Amaday
of ☉ Abraym and of ☽ Augusta

The angels who rule in Easmaram are:

Gargatel Tariel Gabiel

The ruler of the signs is Tubiel

The ruler of the earth is festatui
of ☉ Athemay and of ☽ Armatas

The angels who rule in Ardarael are:

Tarquam Gualbarel

The ruler of the signs is Tolquaret

The ruler of the earth is Rabianira

of ☉ Atragini and of ☽ Matasignais

The angels who rule in Farlae are:

Amabael Etarari

The ruler of the signs is Alcarib

The ruler of the earth is Strenia

of ☉ Commutat and of ☽ Affaterim

¶ 16. Aerial spirits ¶ R 23 ¶

The aerial spirits in the 4 seasons are: Batana in the 1st season, Surial in the 2nd season, Adyon in the 3rd season, and Gulyon in the 4th season; ¶ The spirits who inhabit the higher atmosphere are: Raphael Gabriel Michael Cherubin Seraphim Orichine Pataceron Mycraton Sandalson Barchiel Rageiel Tobyeil, and by these spirits you may cause all things in the sky and with the help of god you will prosper.

¶ 17. Terrestrial spirits ¶ R 23 vo ¶

The terrestrial spirits in the 4 seasons are: Ryguedam in the 1st season, Habassa in the 2nd season, Tobell in the 3rd season, and Araclon in the 4th season; ¶ The spirits of the earth are: Samael Botayell Baranyell Oryell Arlampell Tatgyrell Danael Affaryell Pactryell Bael Hyenyell, and by these spirits you may cause all things on the earth and with the help of god you will prosper.

¶ 18. Angels of the signs of the Zodiac ☉{R 74}☉

♄ malchidael ☽ muriel = zuriel ♃ hanael
♂ asmodel ♁ berchiel ♋ barchiel = gambiel
♆ ambriel ♃ hamael ♄ adbachiel ♃ barchiel

¶ 19. Angels of the 28 mansions of the ☉ ☉{R [74 vo]}☉

[♄ 0-♄12] geniel [♄26-♄ 8] adresiel [♄21-♄ 3] amuciel
[♄13-♄25] enediel [♄ 9-♄20] neciel [♄ 4-♄18] kiriel
[♄26-♄ 8] amixiel [♄21-♄3] addizuel [♄17-♄29] bechnael
[♄ 9-♄20] azariel [♄4-♄16] lazeriel [♄ 0-♄12] geliel
[♄21-♄ 3] cabiel [♄17-♄0] ergediel [♄13-♄25] requiel
[♄ 4-♄16] dirachel [= 0-♄12] atafiel [♄26-♄ 8] abrimael
[♄17-♄29] seheliel [=13-♄25] azeruel [= 9-♄20] aziel
[♄ 0-♄12] ammedel [=26-♄ 8] adriel [=21-♄ 3] tagriel
[♄13-♄25] barbiel [♄ 9-♄20] egibiel [♄ 4-♄16] alheniel
[♄17-♄29] ammixiel

¶ 20. Angels of the 4 winds & 4 elements ☉{R 76}☉

The angels of the 4 winds are:

R Gabriel S Ariel E Michael W Raphael

The angels of the 4 elements are:

air ○ Cherub earth □ Ariel fire △ Ariel

water ▽ Tharsis

¶ 21. Table of the Shemhamphoras ☉{R [76 vo]}☉

The following table has excellent virtue to subdue spirites, for a table so composed contains not only angelic names, but also the shemhamphoras. And these 72 angels are

those set over the 72 celestial quinquaries, and so many nations and tongues, and joints in the human body, and cooperate with the 72 seniors of the synagogue, and so many disciples of Christ, and Ziruph extracted combinations which surpass enumeration.

V	vehuiah	L	levuiah	H	aniel	M	mebahiah
I	ieliel	P	pahaliah	H	haamiah	M	poiel
S	sitael	N	nelchael	R	rehael	M	nemamiah
M	elemiah	I	iciaiel	H	ihiazel	I	ieilael
S	mahasiah	M	malahel	H	hahahel	H	harahel
A	lelahel	H	hahuiah	M	michael	M	mizrael
L	akhaiah	H	nithaiah	S	vebaliah	I	umabel
C	cahethel	I	haiah	V	ielahiah	I	iahhel
H	haziel	S	ierathel	S	scaliah	H	annael
A	aladiah	S	sechiah	A	ariel	M	mochael
L	laviah	R	reiel	S	asaliah	M	damabiah
I	hahiah	L	omael	V	mihael	M	menkel
H	ielael	V	lecabel	H	vehuel	M	eirael
M	mebahel	L	basariah	D	daniel	H	habuiah
H	hariel	I	iehuiah	I	hahaziah	M	rochel
L	hakamiah	L	lechahiah	I	imamiah	H	iabamiah
L	leviah	C	chabakiah	M	manael	H	haiaiel
C	caiel	M	manadel	I	nichael	H	mebamiah

¶ 22. Angels according to the opinion of Zebell [R 80] 0

The angels of the 7 planets

- ♄ Sachir onath anasen prothophares gayim fmitilis
- ♃ Rastegeon sexagip tors tencerentre selops astrondag versiel
- ♂ Belligeron robrinez thophares scttaburons zelidrou pirim pristorides phitach
- ☉ Alfareon luctundium fertucifin inoderiel scridabelion pantes
- ♀ Penel apripo filiach disdros nechirpday pbab neptaliom
- ♁ Calamichan pgamidam tichaz aprops cirale garitiom gemasnay
- ♁ Hdroel nar escor phin bethan gesrus philosen onfilmetoii
- ♁ Exagiel simmoi debroz
- ♁ Schyphaon drudromoy chehii

The angels of the 12 signs

- ♈ Utiridan berichz manslitan ismarelion
- ♉ Scofriel dirdinogl fremil dirigalii
- ♊ Simchateriel anabrochz gefrel beliabii
- ♋ Tetrarchin froseichz endiran cesafin
- ♌ Berfriel andri facifon uridichian
- ♍ Monosriel scamburion liricom an
- ♎ Alficy darbundin prothabeon sephiron
- ♏ Gefufcon grisolis ophiren albutch
- ♐ Trbonoriel zedrociel rufiblam exdromal
- ♑ Tiragisneil sandamruco gelised nili
- ♒ Sterlunilon andebal gorthz zahayr
- ♓ Rolicheil angiseil theodropham aalchmeon

¶ 23. Angels of the 13 months [R [23 vo] to [25 vo]] 0



THE NAMES OF

the angels of the months of the year and of the days of the week here follows:

¶ the names of the 13 months and their angelic rulers are: 1 Nisan, ruled by Oryel; 2

Bar, ruled by Safucior; 3 Mentanius, ruled by Amaricel; 4 Abetul, ruled by Roryel; 5 Tysyrun ruled by Beraquiel; 6 Marquesnam, ruled by Magimini; 7 Quinslep, ruled by Soryel; 8 Toben, ruled by Barfiel; 9 Tebethe, ruled by Adoniel; 10 Sabat, ruled by Anacl; 11 Adar, ruled by Gabriel; 12 Postadar, ruled by Romiel; & 13 Posteremus, ruled by Lacie; ¶ And each of these angels has many subordinates whose names here follow:

Oryel malaquitans aryo zaziel pastifur yemachia pariel araton robyra sephatia anaia gursupales seniquiel sereriel malquia aricason parita abdiel ramason cafiel nasciasori sugin aszrus cornadaf admiel nacamia caisaac benih quor adziriel

Safuelor santion cartemat aliel palthira bargar golmus nepis aarom manit aadom quenanel quemon rasegar affrie absamom sarsall aspim carbicel regnia ahtlas nadyz abifasi auptan palylet

Amaril tobirell casmuch nastifa almur naamab manuca zicarad samsarach naasien andas paltamus abris borzac

saforac papat dalpa azyger nabsuf abuisor zenam dersam
cefania macrasor naboon adpell maasiell szaizir tartalion
adisar

4 **Noruel** thamuth safida asaf mazica sarasac adriaac
nagron galuf galgal dairor saracu ramfidda lulyarat nedilar
tiat taanat lifaieil ganida nedir delqua maadon samiel amrael
lezaidi afohoc nasibi razirsadi gadna caspa gariton elisafan
pastania madap

5 **Beraquiel** mahay oramaira haia bini madrat amantueliel
cosuro fartis nacsif nekhiff pegner tablic manuac amasia
guatiell reicac gniuzi palieil gadriff ncsgriraf obrac amniter
carnby nachall cabake loch mairia sasc essaf

6 **Magmini** arabieil haniell naceri passar rassy boel math-
iell nacramerif zardom nafac rapiom saspi salhi reserch
malquieil samitielel poas gualali danpi pamla golom zasziell
stpach nassa missin macratif dadieil corrieil effigato

7 **Suruel** sargcam gabriza szncariell sabibiall itent cullia
dadieil marhum aberaisdon sardon paglan orsabon aspira-
mon agnieil sastiracynas altini masulaef salamiel sasumieil
barcaran gabnt aliaac ocysaydia abry

8 **Barfiel** tisziell ramieil nehobael alisaf balieil orzaf rashieil
olson naspiel becar palieil elisu aiguar nacpas sansany aescal
maarim saspy yalsenac mabint magdieil sanemas maatieil
arsafael namipiorar decabalaf napibael plaitam

9 **Adoniel** radieil madnch racyno huzzy marieil azday mandieil
gumieil serieil kary sahman asmin sachil pazchemi chalchihay

hey idact necad mignael arac ararigugel galmel gimon satuel
clynzy baquillagnall

Anael angel aryor naslia rapines raacieil pacrel hahom
guanrinasmhe aslaom naspapa necpyr samihay hasaspfgason
gastaset yfariang man polimas sargnanuf olyab sarieil canel
raziel pmia nisquen sarman malyusan alyzat marimoc

Gabriel israel natriel gaszuel nassam abrisaf zelael zamieil
mamiel talieil mirieil sahnieil gunieil samhieil dariel bamarsasty
sacimn nasieil ransieil talguaf lebraduel dalieil gandrieil sahu-
hal mischieil

Romieil yatieil gurieil azrieil paamiel rotieil el anumabach
parahia isael barieil laell tenbeil panten pantron lanieil falason
manieil pataron labieil ragaef petabyel niazpatael

Lacieil ardieil nosnieil ceidael amieil malquieil gabahieil
suswagos barilagui yabisiperor yabisiper magos sangos
papel vel pasmieil sethioel grasin criabgos saradieil garacap
gabanael tamtieil

Q [Passover is from the 15th to 22nd day of Nisan;
months 1 3 5 7 11 13 each have 30 days; months
2 4 6 10 12 each have 29 days; months 8 9 may have
either 29 or 30 days. Month 13 is intercalated in the 3rd
6th 8th 11th 14th 17th 19th years of the 19 year lunar cycle;
the 15th month will be intercalated in AD1977, the 19th
year of the lunar cycle.]

¶ 24. Angels of the 7 days {FR[25 00] to [26 00]}
AND HERE FOLLOWS THE
 days of the week and their angels who are strong and
 mighty on every day, and each in his day:

Daniel ofiel saffel dargoiciel yelbariciel cemaguil gabar-
 baia faceiell caram neiel talgüüel behtacz raneil salha hieil
 armaquieil romaül gibril zemail maichaze zersaieil amail
 antroaieieil ronaieil remaieil berhil marhil rarorhil merhil
 zarafil an quihim ceitatinin ezniach behiah domecineieil
 yedemkeil esmadin ebedagerm zamaanel ylocaleme detrieieil
 ariel bercedin unaraxidin

Semhazilin semihilim pasrozum agrasnadin apmailym
 cathneilin alcasachisin abrachasin lairaiosin langhasin anae-
 nym margarorin aczomni montazin labels mafatum feia rachin
 cadanagin lacradomym caffnrebin bachramym barthasin
 amnanpncilym hacoilin balgamaichym axicilym badcilyn abra-
 norym carmanidym amlalisin sahgragingym adiamenin sacsto-
 icin latebalfanisin caibemymym nabialym euzananin abramacin
 lariachin boscaliquin bapcaladym gasorum asaphym darpnym
 macnoaieym gomacarym marybym yeburyym aryym farpelym
 nepnyelym banielym aspeulym ceradadym

Samagelym tartalin doppel raeilin farabin cabin asymelin
 mabarcetin traleicisin rubbelin marmarin tafadielin suheilin
 ruffaraneilin rabsilin eralin pierceptum broffilin cacitulum naffre-
 ingy nupartin raffilin nirelin nieioliu nibirin calabril tubailin

haain dein paafinin cetenoilin letiteilin rafeyll canueil basflin
 costirin monteplein albini parachbeill alicell vaccell zalcicell
 amedueill vasrarpueill rincodoneyl daffriepell untylym carszonieil
 gronpeyell gabrinim narbeyl

Michael beerel defugel arihiriel boel bariel sarino kenier-
 ion meriel amiel aol aemcol aeen berion feimon aneyym zam-
 azinin canamin aall merigall pegal gabal veal aumeal faranical
 gebin caribifin autaxilin metorplin nabiafsin fisfin barslin
 caruphilin danicurla feniurla geimnicurla amia alnamia rabinia
 nafia myacha tiagra bec alacaorinill benenonill

Satquiel ahiell pebel ancyel ymyel amyel faniel ramuel
 sanfael sacrinieil galbiel laffel maziell ymraeü memyü paryel
 panhimiel toupiell ambaniell omgyel orfiell ael baerel memyel
 ymel symbetieil tranfiel mefenil antquiel quisiell cumiriel rofiniel
 rubricel beell bariel cheduriel

Hasuaieil berneieil verday heill alzicell szeciel vacapel
 zellaieil moraieil boraieil alpheicell arobin canoflin onruilin
 zarialin marilin bororaie kaffaieilin azrapueilym ambaicirin
 maieilin caducirin alsicirin asbeirin alneicirin nonanrin raiorin
 orymym gedulin harein namylym hallin hymelin reffilin nar-
 raabilym habieilin landelin esflin thekein patelin keialin nai-
 lin leiraieil ablaieil tafrailarrain barkalin haboraicin

Mycraton pacriton polypon capciel cheniton alfiton chen-
 ion sandalson panion almyon eprion paxon clirxon horrion
 melison unrion conclin rafacbilon monitcon bornaillon paxillon
 telaion onoxion quibon quiron dixasmon rellion cassillon

wednes-
daythurs-
day

friday

satur-
day

sunday

monday

tuesday

tisonion murgon degion dapsion lenaion orleunion foillon
 monichion gabion paxonyon nargeron pinsilon pisonilon lepiroon
 loctoon saron salion pion nargeron caron scliipon ymmybron
 raconcal zclibron

¶ 25. Suffumigations ¶R 15 to [22 vo]¶



SUFFUMIGATIONS

here follow for the 7 days of the week,
 the 7 planets, the 12 signs of the zodiac
 and their faces [deaconates?, i.e., each 10
 degrees of each sign], the 4 seasons, the
 4 elements, the 4 winds, and for sundry
 and marvelous effects. ¶Thimiamates* for the 7 days
 of the week are:

For sunday, musk, mastic, and other gums of good odor
 such as benzoin, storax, laudanum, aromatic amber, frank-
 incense, etc.;

For monday, the leaves of myrtle and laurel, and all
 leaves of good odor;

For tuesday, red, white and black sandalwood, and all
 sweet woods such as lignum aloes, cyprus, balsom etc.;

For wednesday, the rinds of all sweet woods such as
 cinnamon, cassia, corticis [?], mace, laurel & all sweet seeds;

For thursday, all sweet fruit such as nutmeg, cloves,
 orange rind, and citron;

*From thymiana: to burn incense; thymiane: incense,
 perfume; (12th to 14th cent. in Godf.) O.E.D.

For friday, mace, roses and violets, and all other fruit
 and flowers of good odor such as crocus;

For saturday, all good smelling roots such as costus
 and the herb thuris.

Solomon makes a distinction between the days and the
 planets, and of the spice with which a man ought to make
 thimiamate; for ♀ each root of good or evil odor, for ♀
 all fruit, for ♂ each tree, for ☉ each gum, for ♀ each
 rind, for ♀ each flower and odorius herb, for ☉ each leaf,
 and mix with each of the above perfumes bacte, cardamom
 and wax.

Hermes said of thimiamate that that of the moon is
 composed of cinnamon, lignum aloes, mastic, crocus, cos-
 tus, mace, and mirtus. [myrtle?] Hermes found in an old
 book more suffumigations: for calling spirits, mastic,
 sandalwood, galbanum, mischarlazerat [sic.], and amber;
 and a more potent suffumigation for calling spirits, costus,
 amber, lignum aloes, musk, crocus, the blood of a lapwing,
 and thimiamate all mixed together in equal proportions so
 that the mixture smells of the gums.

A suffumigation to see secret mysteries concerning
 the whole use of the world, and to reveal and open the
 qualities and operations thereof; flax, flesede seed, violet
 root, and parsley root.

A suffumigation to cause visions in the air; corriander,
 henbane, colender, and the skin within the pomegranate.

A suffumigation to cause visions of the earth to appear; root of cane reed, fenel root, ferula, the skin that is within the pomegranate, henbane, cassi barbassi, red saunders, and black poppy: parsley added will nullify the effect.

A suffumigation to drive away phantoms in sleep or otherwise; pions, pernirial, mint, and palmcrest.

A suffumigation to expel all poisons and venoms; pemies of peroke, and the hidden parts of an ass's lung.

A suffumigation to make an enclosed place seem as if it were full of water or blood; the gall of a cuttle fish, gum armoniacum, roses, yugnum aloes, and blood; use when the mass has congealed.

A suffumigation to protect things that are to be hidden; coriander, saffron, henbane, smallage, and black poppy tempered with hemlock juice. The confection should be concealed in a gold or silver vessel, and at midnight upon the night of the new moon fumigate the place wherein you would hide anything and it shall remain hidden.

A suffumigation to gather together visions in the air and to gather together shades about their graves; the seed of a whale, yugnum aloes, coscus, mastic, saffron, armoniacum, and the blood of a lapwing: a suffumigation made with this will cause visions in the air, and if made in a grave yard the dead will become visible.

Suffumigations for the seven planets:

For Saturn, seed of black poppy, seed of henbane, root of mandragoras, powdered loadstone, and myrrh; mix with the brain of a black cat and bat's blood.

For Jupiter, ash tree seeds, yugnum aloes, storax, benzoin, powdered lapis lazuli, and the tops of peacock feathers; mix with stork's and swallow's blood, and a hart's brain.

For Mars, euphorbium, bedellium, gum ammoniac, roots of both hellebores, myrrh, powdered loadstone, and a little sulphur; mix with human blood, the blood of a black cat, and the brain of a raven.

For The Sun, saffron, amber, musk, yugnum aloes, the fruit of laurel, cloves, myrrh, and frankincense; mix with the brain of an eagle and the blood of a white cock.

For Venus, musk, ambergris, yugnum aloes, red roses, and powdered red coral; mix with the pigeon's blood and sparrow's brain.

For Mercury, mastic, frankincense, cloves, cinquefoil, and powdered agate; mix with the brains of a fox and a weasel, and the blood of a magpie.

For The Moon, frogs heads made of air and gathered after rain showers [common 'toad-stools?'], the eyes of a bull, white poppy seeds, thure, and camphor; mix with menstrual blood and the blood of a white gander.

Suffumigations for the xii signs of the Zodiac:

♄ myrrh, ♃ costus, ♁ mastic, ♁ camphor, ♁ frankinense,
 ♃ saunders, = galbanum, ♃ oponanac, ♃ lvgnum [alocs],
 ♃ asam, = euphorbium, ♁ thimiacina [?]

For the faces of the xii signs: ♄ 1 teut mirriam, 2 scam-
 onum, 3 pip nigram; ♃ 1 custum, 2 cardamom, 3 cypress;
 ♁ [.....]; ♁ 1 muscum, 2 suchum, 3 muem uniscatum; ♁ 1
 tenet thus, 2 balsam, 3 nux muscata; ♃ 1 sandalwood,
 2 crocim, 3 mastic; = 1 galbanium, 2 utalina, 3 gargophium;
 ♃ [.....]; ♃ [.....]; ♃ 1 assafocetdam, 2 telephamam, 3
 pip longum; = 1 euphorbium, 2 ruberbecum, 3 scamoneam;
 ♁ 1 tenet thimiamate, [.....].

For the 4 seasons, 4 elements, and 4 winds:

For spring, lvgnum aloes, thus, and crocum; for summer,
 armonicum, costum, and mastic; for fall, sandalwood, cassia,
 and mirtum; and for winter, musk, sumum, and balsam.
 For fire △ and the east, ombra, muscus, and white cera;
 for water ▽ and the north, algalva, almca, and tiriaca; for
 air ○ and the west, balsam, tamphor, and olium olmarum;
 and for earth □ and the south, lvgnum aloes, nux muscata,
 and mace.

[26. Magic Circle of S [20 60] to 21; R 70 to [71 60]]



ARE HARD STONES

that are both smoothly cut and with-
 out flaw, or take new tiles that are
 cleansed from all pollution [C 5 6 7],

and take sand and lime for mortar
 wherewith to make a place for the

circle; plane the earth and with the stone or tile construct
 a platform that is 14 feet in length and breadth, and on this
 platform construct a circular platform 7 feet in diameter and
 3 feet high. If because of poverty you cannot afford stone
 or tile, the place for the circle may be made of clean earth,
 thinke* or clay which is well purged and in which there
 is neither rift nor break. When the place for the circle is
 finished, he who shall work in magical art must be cleansed
 and purified [C 9]. At your mass have the priest recite
 the following prayer after consecration; [or while attending
 mass recite the prayer yourself after consecration.]

◆ O THOU LORD JESUS ◆

Christ, god and man, who did vouchsafe by thine own will
 to come down and visit thy faithful people for their health;
 I humbly beseech thee, pray to thee, and desire thee, even
 thine own self, whom I do now hold in my hands for thy
 servant, A.; that through the gift and permission of thy

* For chill? [?]: the thin stratum of fire-clay, etc. under-
 lying a coal seam; under clay. 1st inst. Durham Acc.
 Rolls, 1550. O.E.D.

grace, thou wouldst be pleased to constrain all those angels that he shall call for counsel, and that by thy means he shall have company with them.

Receive the sacrament, and departing from church recite continually prayer 17 until you arrive at the place of the circle. Upon arriving at the place of the circle bless it with prayer 15, and on the first day do no more.

On the second day attend your mass as before, and after compline go to the place of the circle with a pair of censers and while going recite prayer 17. Upon arriving light the censers and cast incense therein; perfume the place out of which you will call, the 4 quarters of the universe, heaven and earth, and while censuring recite prayers 1 and 2. Facing the direction from which you will call, and censuring the whole circumference of the circle call by name the angels with whom you will work, the names of the angels of the day, the hour, the month, the season, and the face [i.e. the ruler of the signs, ¶15] in which you are working:

N, N, N, Peace does overcome, a gift subdues, patience gets the victory, and humility nourishes command; **Þ, A.,** son of **A. and A.,** therefore, humble myself unto you: Give me peace in this my undertaking. **Þ** give my gift unto you; that you being pacified and pleased, may gently grant the petition which by god's means and sufferance **Þ** shall ask of you.

Construct with a new knife [or with coloured chalk] two concentric circles, and write in the space between the two circles the names of the angels of the hour, the day, the month, the season, and the face, saying:

COME ALL YOU ANGELS
A., peacefully unto the seat of samaym to which the lord commanded the tribes of Israel to the increase of his honour; wherefore **Þ** do now invoke and call you **A.,** as Zebedie commanded his subjects to obey, therefore, come.

On the 3rd day bathe [¶15c] and shave your face, and clothe yourself in clean white linnen vestments. Go to the place of the circle, and facing the quarter from which you will call and while without the circle stand and begin:

¶27. Preparation to Invocation @§ 21; R[71] 00} @
HAVE the SEAL of GOD in your right hand, cleanly made and consecrated; do and say as you did on day 2, and then perfume the seal and then yourself. Kneel and recite prayer 31, the prayer of Solomon [5 Kings, 8: 22-66], prayer 49, Rothon, maker &c., and at the end of each prayer recite the verses:

That it may peacefully be accomplished with thy holy angels, who through the sufferance of thy most blessed will may fulfill my desires and requests.

¶Enter the circle, close all gaps therein, face the direction from which you shall call, and begin the conjurations: } @

¶ 28. Conjuracions of S 21 to 22 }
 Conjuracion 1

ALL YOU POWERFUL
 Angels: A.; Come, you are summoned to
 acknowledge and be submissive unto the seal
 of god. ¶ Expose the seal of god and continue:
 Behold the seal of god: Come before me in
 a visible form in virtue of the love that you bear to god.
 I direct and strongly entreat you to come without violence,
 and without blinding light; come with sympathy and com-
 passion and understanding, and come in virtue of the gift
 that I give. ¶ [cast some quantity of an appropriate per-
 fume on the hot coals] I call upon you to come and con-
 verse with me and fulfill my requests by the power of the
 invocation of the tremendous names of god the creator:
 † agia † monhon † tetragrammaton † elydeus †
 ocliciste † amphimethon † lamiaara † yanemper † sadypou
 † hely † horlon † porrenthymon † ihclur † gosgamch
 † emanuel † on † admyhel † honzmorb † ioth †
 hosob † messaramathon † anethi † erihona † juestre
 † saday † maloht † sechoe † escha † abbadia †
 alpha & omega † leiste † oristyon † peremon † olber
 † merccarpon † elzephares † eguyron † pheta †; who
 is great, most high, most searching, most excellent, most
 strong, most brilliant, most merciful, most sweet, almighty
 protector, most magnanimous, and all seeing. Heaven and
 earth are full of his glory, which is strong and overwhelm-
 ing; by the invocation of these most holy names you will

be disturbed, therefore, come. I invoke you as you obey
 the law and dictates of god who has deemed it worthy for
 you to appear before this circle, without clamour and in a
 mild and pleasing form. I call you unto this seal by the
 power and virtue of the great name of god in 72 letters,
 i.e., the schemhaphoras; come, acknowledge the great and
 powerful seal of god and grant it due respect.

Conjuracion 2

CALL, BESEECH, and RE-
 quire of all you powerful angels A., to be obedient to
 the seal of god. Come, I call you hither by the most
 holy and sacred seal of god; by god who is your cre-
 ator and lord, and by whose law you are bound to his
 seal. I call you to come by these honourable and dig-
 nified names: † ya † ya † ya † ya † laaaa † sabaoth
 † heloy † genonem † mesquerpon † usie †
 achodion †; by these names will you be burdened
 until you come in harmony, to converse with me, and
 to grant me my requests. Moreover, by the virtue of
 the invocation of the names of god, be prompt in com-
 ing here before this circle in an agreeable and pleasing
 form. I call you A., to descend here in peace and dignity
 by: † bagalar † totalg † isarsemlogon † aschedion †
 † inereumeca † ureloguyger † ioth †, by which
 Solomon bound you in fidelity and sacred honour, and as
 Zedie was obeyed. Come you are conjured by the name
 † sabaoth †, by the honour and the lawful obedience

from which there is no exemption, and by: † legemoth † gonathaym † maloth † phoston † hemonege † anepheneston † scoboz † othcos † tuteon † thereis † chateon † agla †. Hasten to come before this circle in humility and be subject to the seal of god; †, A., son of A., and A., offer you a gift, [as before, conjuration 1] therefore, come. You will be stricken by holy names and invoked by the virtue of the insignia of lord god the creator, therefore, come. † entreat you to come in obedience and submission to god your creator; come, in obedience to the law, and to the honour and power of the divine names; come, acknowledge the great and powerful seal of god and grant it due respect.

Conjuration 3

QUIT YOUR OBSTINACY, A.; † urge you not to impede this work, nay, † urge and request you rather to come peacefully before this circle; just as the son of the most high descended into the world of sense, so too, † exhort you to appear peaceably before this circle. Undertake to come and be obedient and agree to answer my requests, by ombonare, and by stimulamaton, and by orion, and by egiron, and by nomigon, and by nutatepel; to which the whole of the celestial multitude owe honour and obedience. Come, † also call you by these holy and potent names of the most high

god: † nathanothay † theon † psyston † porho † rothon † lethellethe † psimas † adonay † achionadabir † omyleon † hosga † leyndra † nosulateps † tuteon † gelemoht † paraclitus † occupomigon † ecthothas † abracon † anepheneton † abdon † melthe † sother † usigron † baruch † sporgongo † genonem † messpas † pantheon † zabuather † rabarnas † yskuros † kyrpos † gelon † hel †. Come, descend here in all haste, in dignity and in a mild form; by the honour and respect due to the lord god, your creator.

Conjuration 4

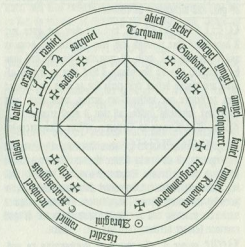
COME YOU ANGELS most benign, most strong and loyal; A., hasten to come, be swift in coming, come in obedience and humility, come without deformity and in an affable form, come visibly, come and make rational answers to my requests, come and speak affably and intelligibly to my understanding. Come, † make an offering unto you, [as before, conjuration 1] come without injury, come in the loyalty and humility due to the lord god; hasten to come before this circle and become acquainted with us. † call by the licence of god, therefore, come joyfully, come with grace and in an affable form; come, be prompt in assuming an agreeable form, by the licence of and the honour due to god † direct you, A., to be prompt it appearing before this circle. As it has

been deemed worthy by god for you to have intercourse with us, come, descend, I conjure and constrain you to come by the strong, potent and irresistible sacred names of god which are: † rethel † nathi † ymynlethon † karex † sabaoth † sellah † cirhos † oppron † nompygon † oryhel † theos † ya † horha † christus † hofberk † gogfar † occymomos † elygoram † heloy † archyna † rabur †. Come as Zebedie was obeyed, I invoke you by the strong and measureless: by ab, by abs, by gap, by abs, by abra, by abrata, by gebra, by abracala, by abracasap, by abracalens, by zargon, by abrion, by elyon, by sargion; come, you are called and invoked by the most high magistrature. Come, you are required to give cause for your delay, tarry not, but come in subordination and obedience to the most high judge of all creatures celestial, terrestrial and infernal. And come by the admirable and strong † tetragrammaton † and by the direction of agla ebrayce, and by the direction of eloy arabike, and by the direction of iaym gete theos; the which being heard strikes fear in all creatures celestial, terrestrial, and infernal: come by the power of these names: † rechala † rabam † chantalie † duchula † archima † rabin †. Come, A., descend here in dignity and all haste, cease your stubbornness; come, even as armed soldiers obey; come in honest obedience before the seat of the samaym, before this circle; and come, descend here in dignity and in a mild form.

Versicle

BE WILLING TO COME

through the virtue of the power of god; come in truth, and come individually through the instigation of god; come cease your stubbornness, admit the glory and honour and victory of god, the infinite, who reigns for ever and ever: A., come, come, come; make a great effort to descend here without harm, in a mild form, in obedience to god the creator, who reigns for ever and ever. Amen.



[Circle for the invocation of Satquiel on a thursday in the 8th month in the fall]

Recite the versicle after each rehearsal of each conjuration. **Recite** conjuration 1 thrice; if the angel does not respond, recite conjurations 1 and 2 in succession thrice; if nothing, recite conjurations 1, 2, and 3 in succession thrice; if there is still yet no response, recite conjurations 1, 2, 3, and 4 in succession thrice, and the angel will assuredly respond. }Ⓞ

128-a. The Address of The Lemegeton }Ⓞ

Whensoever during the rite of conjuration the angel appears, subdue it if necessary by displaying the seal of god, and welcome it as follows:

WELCOME A., welcome thou art unto me; I have called thee through him who created the heavens and earth and hell, with all contained therein, and thou hast obeyed, also by like power I bind thee to remain assiduously and visibly before this circle for as long as I need thee, to depart not without my licence, until thou hast truly and faithfully fulfilled all that I shall require.

128-b. The Licence to Depart of The Lemegeton }Ⓞ

N., BECAUSE thou hast diligently answered my requests; I do hereby licence thee to depart, without injury to man or beast. Depart, I say, and be thou willing and ready to come, whensoever duly exorcized and conjured by the sacred rites of magical art. I conjure thee to withdraw peaceably and quietly, and may the peace of god continue forever between thee and me. Amen.

Recite prayer 21, offer prayers of thanksgiving to god, and recite chapter 1 of Genesis; erase the circle and depart.

129. Prologue to Book 3 of S [22 60] }Ⓞ



NE WHO WOULD

Engage in the calling of the angels, whose names and offices follow in this book, as servants or familiars; must be able to impose upon them by name; and be able to engage them with clarity, in order to be observed to have the capacity to be their master. Now, know that these spirits become visible in the air, and thus remain rarefied in form and appearance. Air is a corruptible, delicate, and fluid element which, if a suitable perfume be set to fire, is capable of receiving the qualities and forms of spirits who will then become visible for the magician to see. Also, these are spirits to whom perfume, which is in accord with their nature, is an appropriate gift. **Receive** with approval the oath which they may require; they are capable of performing either good or evil according to the will of he who calls them. They reign in harmony with the air and assume qualities and form clearly and visibly. **Because** they are demons and drawn to the decay of the air, perfumes are used in calling them. Solomon called and bound those who may be summoned when the air is calmed; and pay heed, these demons are stubborn, one must be accustomed to labour long and petition and endure the many conjurations that may be necessary to constrain and compel the demons to appear.

[The Secret Seal of Solomon. The seal with which Solomon compelled obedience from demons. To be written with the blood of a black virgin cock during your preparation, on the day of *b* or *s* at midnight, the \odot increasing in m^{p} . Fumigate with aloes, resin, cedar and alum. Lemegeton.]



[30. Elemental Demons {S 22 vo}]

ELEMENTAL Demons are neither good nor evil, neither benevolent nor malevolent, by nature; thus, they may be employed for either good or evil purposes. It is not the demons, nor the calling of them, nor magical art that is evil, rather, it is the use that evil men may make of magical art that is evil. There is no harm in magical art that is not first in the hearts of evil men; those who are good, and intend good, produce good; those who are evil, and intend evil, produce evil. Men who are good and faithful need fear no harm from magical art, for demons are conquerable and made subservient to the will of a good man by fortitude and courage. [Of these demons there are 4 orders, one for each element: from the west or water, from the south

or fire, from the north or earth, and from the east or air. Each of these orders has dominion over the workings of the element for which the order is named, and the demons of each order possess qualities and powers which are in harmony with the element ruled.

[31. Demons of the West {S 23}]

OF THE DEMONS OF THE West or water Harthan is king, and bileth, agylalu, and habnthala are his ministers. And the demons capable of being conjured and summoned before the circle with the aide of perfumes are: hebethel, agylalu, abbnthada, and lyut. Their nature is witty and agreeable even though they are observant and somewhat jealous; they serve rapidly and can bestow strength in resolution, they can move things from place to place, provide darkness when needed, and avenge wrongs. Their bodies are large and ample, and of a mottled complexion.

[32. Demons of the South {S 23}]

OF THE DEMONS OF THE South or fire Samaz is king, and carnax, ythanel and pasfran are his ministers. And the demons capable of being conjured and summoned before the circle with the aide of perfumes are: atranrbabil, yronaababue, carnical, minal, and pathophas. They are hot and hasty, energetic and strong, and of a generous nature; they have the power to cause death, they can raise an army of 1000 soldiers [from the grave?], give familiars that are like soldiers, and they can

restore that which is decaying and prevent decay. They are quick and their complexion is just as fire.

¶33. Demons of the North {S 23}

OF THE DEMONS OF THE
North or earth Albulath is king, and assalbi, hali, yaffla, and balidcoh are his ministers. And the demons capable of being conjured and summoned before the circle with the aide of perfumes are: zynxetpor, aliybany, and asflas. They are hard working, good tempered, patient, and greedy of the gold and scones that they have charge of; they can impart knowledge of things to come as well as things past, bring temperate rains, to bare the sword and bring much anger and rancor, and they can wear down and utterly frustrate those seeking treasures and riches. Their bodies are ample and large, and their complexion is bright and beautiful.

¶34. Demons of the East {S 23 vo}

OF THE DEMONS OF THE
East or air Fornowc is king, and gutly, niagutly and guttchn are his ministers. And the demons capable of being conjured and summoned before the circle with the aide of perfumes are: harex, iesz, ryon, and nesachnaadob. Their nature is to be full of life, capricious, agile, and active; they beget joy, they will be inspiring tutors if pacified by an appropriate gift, they heal weaknesses and prevent infirmities from striking. Their bodies are of great stature, and coloured just as flame.

¶As there is a discrepancy in the assigning of elemental spirits to their respective quarters between R., vide. ¶25 p. 86, and this translation of S., ¶36; we here give perfumes assigned to the elements: for air, galbanum; for water, myrrh, onycha; for fire, olibanum, fiery odours; for earth, storax, all dull heavy odours.}

¶35. Demons from the west [reigning in the atmosphere, cf., ¶16, {R 23}] {S [23 vo]}

AND, the BRIGHT DEMONS
Of the west [or the aerial demons reigning in the air] are as follows: Sarabocres is king, and nassar and cynassa are his ministers. And, of the demons who may be conjured and summoned before the circle, Canibores is president and may not be conjured to appear visibly; but his 3 ministers: tracatat, nassar, and naassa may be summoned to appear visibly before the circle to do the magician's bidding. Their nature is as malleable as silver capable of receiving the impression of a seal; they incite and arouse a love and lust for the luxurious, they can provide all manner of sweet perfumes and fine cloth, and they can incite boundless lusts for the enjoyment of the opposite [or same:] sex. Their bodies are of moderate stature, and the colour of a brilliant star.

¶36. Demons from the west [reigning in the subterraneous regions, cf., ¶17, {R 23 vo}] {S [23 vo]}

AND, the BRIGHT DEMONS
Of the west [or the terrestrial demons inhabiting the subterraneous regions] are as follows: Abas is king, and

hyiquiron, zath, and alcedep are his ministers. And, of the demons who may be conjured and summoned before the circle, Zozha is president and may not be conjured to appear visibly; but his 3 ministers: drohas, palas, and zambas may be summoned to appear visibly before the circle to do the magician's bidding. It is within their nature and power to bring to the magician all of the kinds of metals in the world; and, if given an appropriate offering, they will lay opened and give freely and abundantly of gold and silver for the magician's benefit and enjoyment; they can also be rapacious, destroying and pulling down whatsoever you might wish; they can teach of the mixture of the elements [alchemy?]; and they can gain for one favour with others and a secure position if they be placated and pleased with you. They are cold and [corpulent] with a clear and silver-like complexion.



Ⓒ Pentagram of Solomon



Ⓒ Pentacle or Double Seal of Solomon

Ⓒ 37. The Prayer after Consecration Ⓒ S 243

MY SOVEREIGN AND Saviour Jesus Christ, son of the living god; creator of heaven and earth and all that is contained therein. By thy holy omnipotence forbid not the petition of thy servant, A.; nay, rather, grant and deign to send and constrain the spirit, A., to appear before the circle without deformity or horror. Do thou grant and impose upon them an angelic form when I [he] shall call them. O lord, deliver me[him] from those of dread visage, and grant that they shall be obedient and subserviant when called. Jesus be thou my help, now and for ever! Amen.

Ⓒ 38. The Magic Circle Ⓒ S 243

DURING THE LAST 3 days of your preparation, and while attending your mass recite the above prayer [Ⓒ 37] as the priest elevates the host after consecration; or, if it can be arranged, have the priest recite the prayer for you as he elevates the sacrament. Ⓒ On the first day, proceed to the place of the circle after mass, and while going recite prayer 17; upon arrival, bless the place with prayer 14. Ⓒ On the first day do no more. Ⓒ On the second day attend your mass as before, and after compline go to the place of the circle with a pair of censers; while going recite prayer 17. Upon arriving light the censers, cast incense therein

and suffumigate the place for the circle. Then, suffumigate the quarter from which you will call the demon, the four quarters of the universe, and heaven and earth; while censuring recite continually prayers 1 and 2. ¶ On the third day attend your mass as before; proceed to some convenient place wherein you will shave your face and bathe [¶134]. After bathing clothe yourself in clean white linnen vestments, [on your vestments you should affix both the pentagram and pentacle of Solomon, drawn on parchment or each engraved on a gold plate, and hidden by a veil of silk you should wear the secret seal of Solomon]. Proceed to the place of the circle reciting prayer 17, upon arriving perfume the place as you did on the second day. Face the quarter from which you will call, and perfume it; while censuring, call by name the spirits with whom you will work, the names of the angels of the day, the month, the season, and the rulers of the earth, sun, moon, and signs in the season in which you are working:

Harthan, bileth, apyala, habnecala, hebethel, &c.,.....
 Mycraton, pacriton, capricl, &c.,... Peace does overcome
 &c.,.... [¶26, p., 88]. With a new knife or with coloured chalk construct 4 concentric circles, with the smallest about 9 feet in diameter, and each successive circle about a foot larger in diameter. In the innermost ring write these names of god: Haly † Lyaly † Vchem † Balgal † Harath † Libarre † Libareo †; in the middle ring write the the name of the spirit that you are calling, the angels of the season, the earth, sun, moon, and signs; in the outer

ring write the names of the angels of the day and month. Within the circle inscribe the double seal of Solomon [p 102]. Around the whole circumscribe 2 concentric squares, such that the 4 corners point to the 4 quarters of the universe; between the 2 squares write these 4 names of god: heloy, hely, hel, and tetragrammaton. Using each corner as a center, construct 2 small concentric circles at each corner. Within the rings formed by the 4 small circles write as follows: at the east, the pentacle of air <◇> and the name el; at the south, the pentacle of fire >> and the name agla; at the west the pentacle of water >< and the name iah; at the north the pentacle of earth [i.e., the double seal of Solomon] and the name adonay. Place lighted censers in each circle, and, if necessary, lights. When the circle is completed perform the preparation to invocation [¶27], but instead of the seal of god you must have with you the pentacles of Solomon.

¶ Enter the circle, face the direction from which you will call, recite prayers 27 28 29, and continue as follows:

¶39. Conjurations*

*As folio 25, except for a small left hand strip, is missing, and the last 2 folios badly disfigured and without folio numbers; it is impossible to calculate how much may be missing from S. For the sake of completion, and without pretence of translation, we supply the following modified conjurations from The Lesser Keys of Solomon or Lemegton and The Grimorie of Pope Honorius the 3rd.

Conjunction 1

CONJURE THEE, N., BY

the living god, by the true god, by the holy god, who spoke and all was made, who commanded and all things were created and made: I conjure thee by the ineffable names of god: † on † alpha & omega † eloy † eloym † ya † saday † lux † mugiens † rex † salus † adonay † emmanuel † messias †; and I adjure, conjure, and exorcize thee by the names which are declared under the letters **V, E, X**, as also by the names: † tetragrammaton † sol † agla † rissasoris † oriston † orphitne † phaton ipreuo † ogia † speraton † ymagon † amul † penaton † soter † eloy † premoton † sitmon † perigaron † yrataon † plegaton † on † perchiram † tiroz † rubiphaton † stimulatou † perpi † klarimum † tremendum † meray; and by the most high ineffable names of god: † gali † enga † el † habdanum † yngodum † obu † englabis; do thou make haste to come, **N.**, having a comely and human form, in no wise repulsive; that thou may answer in real truth whatsoever I shall ask of thee, being powerless to hurt me, or any person whomsoever, either in body or soul.

Why tarriest thou, and why delayest? What dost thou? Make ready, obey thy master, in the name of the lord, bathat flowing over abracmens, alchor ober aberer.

Recite conjunction 1 frequently proceeded each time by prayers 27 28 29; if there is no response, continue by reciting the aforesaid prayers and conjunctions 1 & 2 in succession.

Conjunction 2

BY HEED N., I EX-

Porcize and conjure thee by the words and virtues of god, by the powerful god, Jesus Christ of Nazareth, unto whom all ye demons are submitted, who was conceived of the Virgin Mary; by the mystery of the angel gabriel, I conjure thee; and again in the name of the father, and of the Son, and of the Holy Spirit; in the name of the glorius Virgin Mary and of the most holy Trinity, in whose honour do all the archangels, thrones, dominations, powers, patriarchs, prophets, apostles and evangelists sing without end: Hosannah, Hosannah, Hosannah, lord god of hosts, who art, who wast, who art to come, as a river of burning fire! Neglect not my commands, refuse not to come. I command thee by him who shall appear with flames to judge the living and the dead, unto whom is all honour, praise and glory. Come, therefore, promptly, obey my will; appear and give praise to the true god, unto the living god, **yea**, unto all his works; fail not to obey me, and give honour to the Holy Spirit, in whose name I command thee.

Why tarriest thou &c..... as before, after conjunction 1.

Recite the conjunction sequence, i.e., prayers 27 28 29 followed by conjunctions 1 and 2, frequently; if the spirit fails to respond, he is probably employed by his king and not at liberty to respond. To release him invoke his king to send him to you as follows:

Invocation of the King



THOU GREAT AND

Powerful King [Amaz], who rulest by the power of the supreme god, ✠ el ✠, over all spirits [of the south], I invoke and command thee by the particular and true name of god, by the god whom thou dost worship, by the seal of thy creation, by the most mighty and powerful name of god, ✠ yahaweh ✠ tetragrammaton ✠; by all the other potent and great names of god, creator of heaven, earth and hell, of all contained therein; by all their powers and virtues; by the name ✠ primatum ✠, which commands the whole host of heaven. Do thou force and compel spirit [carnical] here before this circle, in a fair and comely shape, without injury to myself or to any creature, that he may give me true and faithful answer, so that I may accomplish my desired end, whatsoever it be, provided that it is proper to his office, by the power of god, ✠ el ✠, who hath created and doth dispose of all things, celestial, aerial, terrestrial and infernal.

Having thrice invoked the king in this manner, again conjure the spirit, using the previous forms, and rehearsing them several times, whereupon he will come assuredly. Yet should he fail to come, he is probably not in the custody of his king: continue by adding the following conjuration to your invocation sequence and rehearse until he appears, as assuredly he must.

Universal Conjuration

TN., DO CONJURE THEE,
 O spirit R., by the living god, by the true god, by the holy and all-ruling god, who created from nothingness the heaven, the earth, the sea and all things that are therein, in virtue of the most holy sacrament of the Eucharist, in the name of Jesus Christ, and by the power of this same almighty son of god, who for us and for our redemption was crucified, suffered death and was buried; who rose again on the third day and is now seated on the right hand of the creator of the world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee before this circle, by thy judgement, who didst dare to tempt god: I exorcize thee and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfill my behests without any deceit whatsoever, as also without mental reservation of any kind, by the great names of the God of gods and Lord of lords: ✠ adonay ✠ tetragrammaton ✠ yahaweh ✠ tetragrammaton ✠ adonay ✠ yahaweh ✠ othcos ✠ athanatos ✠ psychros ✠ agla ✠ pentagrammaton ✠ saday ✠ saday ✠ saday ✠ cados ✠ cados ✠ cados ✠ eloy ✠ agla ✠ agla ✠ agla ✠ adonay ✠ adonay ✠. I conjure thee, R., to appear at my will and pleasure, in this place, before this circle, without tarrying, without companions, without grievance, without noise, deformity or murmuring. I exorcize thee by

the ineffable names of god, to wit, gog and magog, which I am unworthy to pronounce: come hither: come hither: come hither: Accomplish my will and desire, without wile or falsehood. Come, then, A., to do my will.

In the Name of the **◆** Father, and of the **◆** Son, and of the **◆** Holy Spirit **◆**

Take heed! Come! By the virtue and power of your king, A., appear in my presence before this pentacle of Solomon; come, fulfill that which is in your power, as commanded. Come from the [south]! I conjure and command thee, by the virtue and power of him who is 3, eternal, equal, who is god invisible, consubstantial, in a word, who has created the heavens, the sea, and all which is under heaven.

Why tarriest thou, and why delayest? What dost thou? Make ready, obey thy master, in the name of the lord, bathat flowing over abracemens, alchor ober aberer.

L. Q. L. f. A. P.

Behold the pentacle of Solomon which I have brought into your presence! I command thee, by order of the great god, † adonay † tetragrammaton † jesus: Hasten, fulfill my behests, without wile or falsehood, but in all truth, in the name of the saviour and redeemer, Jesus Christ.

Discharge

Go in peace unto your places. May there be peace between thee and me, and be thou ready to come when thou art called. In the name of the † father, † son, and † holy spirit. amen.

Act of Thanksgiving

Praise, honour, glory and blessings be unto him who sitteth upon the throne, who lieth for ever & ever. amen.

¶40. Septagram **◆** S {26 00} **◆**

Make of fine gold or silver, or inscribe on white vellum, a septagram whose width is the span of you fingers. In the 1st position inscribe the name Bariham, to the right inscribe Formouc, and proceeding to the right inscribe Jamaz, Sarabocross, Harthan, Abas, and Albunalth. [As this pentacle contains the names of the 6 kings who rule all of the spirits named in book 3, under the imperium [?]] of Bariham, it should serve well to assure a spirit's obedience to your will.]

¶41. Epilogue **◆** S {26 00} **◆**

Here Ends this book: the book by which life may be renewed; the sacred book of angels, the wonderful understanding of which made Honourius the master of the Thebians; this is the book which preserves health; this is the book which will enable one to see god; and this is the book with which one may communicate with angels, and become the master of demons.

◆ THEURGIA ◆

THE TEXT OF THE SWORN BOOK HAS BEEN HAND SET IN 14 & 18 PT. GOUDY TEXT FOUNDRY TYPE & 18 PT. LOMBARDIC INITIALS WITH LINE CUTS OF 13TH CENTURY INITIAL LETTERS.
DONE IN THE PASSAIC VALLEY, GILLETTE, NEW JERSEY, U.S.A.