

Veritable Black Magic

Copyright 1996 I.G.O.S Research Society

Translated by Robert Blanchard

ISBN 1-57179-074-8

1996

The Information In This Book Is For
Research Only. Use at your own risk.

THE SOCIETY OFFERS A COMPLETE LINE OF BOOKS,
COURSES AND SERVICES. MEMBERSHIPS ARE ALSO
AVAILABLE. WRITE TO THE ADDRESS BELOW AND
ENCLOSE \$4.00 FOR OUR HUGE CATALOG OR CALL
619-327-7355.

WE WELCOME ANY COMMENTS OR QUESTIONS ON
OUR BOOKS AND PRODUCTS. ENCLOSE A S.A.S.E. FOR
A REPLY.

YOU ARE WELCOME TO WRITE TO THE AUTHOR AT
THE ADDRESS BELOW. PLEASE ENCLOSE SASE OR
\$1.00 FOR ANSWER FROM THE AUTHOR

255 N. El Cielo Rd. Suite 565, Palm Springs, CA. 92262 (619) 327-7355

THE VERITABLE BLACK MAGIC

FOREWORD

This English translation by the International Guild of Occult Sciences, on "The Secret of Secrets", as known by the title "The Clavicles of Solomon", is presented out of two texts from both Rome (in 1750) and Paris (in 1825). The title of "Veritable Black Magic" is attributed to information being contained in the French versions which was **not** censored, as was done from the British Museum copies into the English translation of 1888, London, by S. Liddell MacGregor Mathers. We present both texts and notes on any major differences between the two, so that readers may avail themselves to all of the original material

I.G.O.S. does not censor historical works such as this, but it is up to YOU, the reader, to use the information AT YOUR OWN RISK for either research purposes or actual practice. The subject in no way reflects the views of I.G.O.S. concerning any darker practices in Magic. When considered in its own time frame, during the times of King Solomon (sic), writings such as these can be seen to reflect a freer atmosphere in which to explore the Arts and Sciences, and all of the aspects of humanness, including these types of Magics. Therefore, it should be read in this context, and the wonders of those times may thus be contacted again, the wonders of "The Secret of Secrets" found in Solomon's sepulcher, from ancient Jerusalem. Translated from the original Hebrew, to Greek and Latin then into French and now finally to our modern English translation, the "key" (as Clavicle means) has been passed to our day's hands, to unlock these ancient Secrets. Welcome to the Clavicles of Solomon, the Secret of Secrets.

Both of these texts offer similar information, the 1750 Edition containing more on the talismans and their engravings, properties, characters, etc. In its own right, the 1825 Edition is a beautifully written version in more flowing French, but no doubt based on the earlier version. Some original passages are also retained in Latin in the 1825 version, their meanings apparent in the fuller translation of the 1750 version. We have found the French Library sources to be the best, with works having undergone the fewest changes down the annals of time, so we can present these grimoires and other Occult writings in their truest forms. Please also see our other numerous translations of these same kinds of works from these times or inquire of I.G.O.S. for more information on all of our Occult Science offerings, including our Degree Programs of College and Research Society, at our Palm Springs World Headquarters address given.

We now begin with the 1750 fuller edition, by Mage Iroe Grego (several alternate names and spelling exist for him), from Rome, near Garcia Library, followed by our translation notes and comments for the 1825 Paris Edition, in more modern English.

The reader is referred to the original French texts for all of the talismans, engravings, and characters of mention.

Thank you,
I.G.O.S.

PREAMBLE

Remember my son, Roboam, that which I, Solomon, have received from God, the wisdom and the knowledge of all things.

Then (Roboam answered) 'How comes it that I have not the same merit as Solomon, my father, who has been given the science of all created things by the Angel of God?' Solomon answered, "listen to my voice, my son, you shall hear of beautiful things: 'one night when I went to sleep, I was pondering the Holy Name of God, I asked the infallible knowledge of all things, then the Angel of God appeared to me and said to me: 'Solomon, your prayer has not been in vain in the eyes of God and, besides that you have not asked to live for longer years, for many riches, nor for the ruin of your enemies, but for the intelligence to make a good judgement, this is why the Lord has given you a wise heart and as much intelligence as there has ever been, nor shall there likewise be after you.'

"Saving this word, and seeing that I had all the sciences and knowledge of all creatures and celestial things, in this way I knew that all the sciences are vain, and there is not a single perfect and constant art, that I composed a certain and true work, which I have entitled: THE SECRET OF SECRETS, in which I have hidden and enclosed all the secrets of the Magical Arts, without which one can neither acquire nor be filled with any of these sciences. I have again described this Clavicle (Key), because, like that opens the treasure, this opens the science and intelligence of the Magical Arts. See then, oh my son, and profit from my works, that all matters must be prepared as are necessary. This is why, oh my son I command you by the blessing that you await from me, that you shall make a casket of ebony in which you shall place my Clavicle, and when I shall have passed from this life into another, you shall place it in my sepulcher, so that it cannot be reached by the hands of iniquity" and it was done as Solomon had ordained.

After having been buried for a long time, some Babylonian Philosophers came to renovate the sepulcher to embellish it, and as it was dug up, this casket was found, which was taken and opened by the Philosophers, but not one of them could understand it (the Clavicle), due to its obscurity, with the exception of one among them named Iroe Grego¹, who took to prayer and asked of God, tears in eyes, that he accord him the most grace to achieve this science, so that being favored by his assistance, he would become worthy of understanding this science of the secrets of the Clavicle. On the spot, the Angel of the Lord appeared and said to him: "be not at all astonished if the secrets of Solomon are thus hidden, for the Lord has wished that this science never fall into the hands of iniquity and impurity, thus promise me never to reveal it to a single living creature, and that which I show you keep safe, otherwise the secrets will be profaned and will have no effect." This Iroe promised and immediately the Angel of God disappeared in saying to him: "Go and read the Clavicle. The words which you found so obscure will be revealed and manifested to you." A great joy remained with Iroe, seeing that it had been the Angel of the Lord with him.

Then in seeing the work, he found it so changed, then he was able easily to know all of it. And as Iroe made it out, this work could not fall into the hands of

the wicked and ignorant, so he said: "I conjure all those, into whose hands may fall these secrets, by the power of God and his wisdom that this treasure not at all fall into the hands of iniquity and not manifest to who is not wise and has no belief in God: this done, I pray that they are never able to achieve this."

Iroe returned the Clavicle to the casket. The words of this Clavicle, are accordingly that which are seen hereafter written in two declared books in order.



FIRST BOOK

CHAPTER ONE *On the Love of God*

Divine love must precede the acquisition of the science of Solomon, son of King David, who has said:

“The principle of my science and the key is the belief in God, to give him honor, and adore him with great contrition of heart and devotion, and to invoke him in all matters we would wish and aspire to, that by doing, God will lead us along the good path. When thus you would wish to learn the science of the magical arts, it is necessary to prepare the order of the moon phases, the days and the hours, without which observation nothing can be done. But if you observe them diligently, you can with ease come to the desired effect.”



CHAPTER TWO *On the Hour and Virtues of the Planets*

The table of the hours and planets is hereafter² to which it is necessary to have recourse. The hours between the night and day, are of twenty-four, and each hour has a planet which dominates it:

- the First is Solday, that is to say Saturn (Saturday)
- the Second is Zedex, that is to say Jupiter (Thursday)
- the Third is Madime, that is to say Mars (Tuesday)
- the Fourth is Zemen, which is the Sun (Sunday)
- the Fifth is Hogos, to say Venus (Friday)
- the Sixth is Cacao, which is Mercury (Wednesday)
- the Seventh is Zevac, which is the Moon (Monday), and the greatest for facility

All the days are not equal, and this is why the hours of the planets are not equal but if you wish to know how many minutes are one hour of a planet, it is necessary to do thus when the day is of fifteen hours. Multiply the said hours by five, that is to say five times fifteen, which are seventy-five, and as many minutes, it shall make the hour of the planet of that day.

The hours of the night, being at that time nine, multiplying by the five, five times nine, yielding forty-five and as many minutes, will be the hour of the planet at night, and you do thus in the same manner in all of the seasons of the year.

The hours of Saturn, Mars and Venus are good to talk to the spirits. Those hours of Mercury are good to find stolen things with the spirits. Those of Saturn are good to call the souls of Hell and to know those who are dead of natural death. The hour of Mars is good to call the souls of those who have been murdered and to also enjoin them to the day as in the following experience.

To call the soul of someone dead, do the experience³ in the hour of Saturn the way that you can and the experience will always be verified, and if you observe everything which is in these chapters, with good diligence, you will achieve the thing desired. But on the contrary, if you omit the least thing in all here, you shall never achieve the least perfection of anything.

The hours of Saturn are proper to prepare for as are Mars, in their days in which they are in conjunction with the Moon, or indeed with themselves. And if you have regarded them contrary of the quadrant, they are good to do experiences of hatred, of processes of enmities and discord, adding more to matters which we shall speak of hereafter on similar things.

The hours of the Sun, of Jupiter and of Venus, especially the hour of their planet, are good to test all experiences, more ordinary than extraordinary, of which are not at all comprised in each genre indicated above, joining those which we shall speak of in their proper chapter, like those which belong with the Moon, are proper for the convocation of spirits, works of Necromancy, such as to find stolen things. Take care that the Moon must be co-located and in terrestrial sign (Taurus, Virgo, or Capricorn), that is to say Mercury, for love, graces and invisibility. The Moon must be in Fire sign (Aries, Leo, or Sagittarius), for hatred and discord. The Moon must be in aquatic sign (Cancer, Scorpio, or Pisces), for extraordinary experiences. The Moon must be in Air sign (Gemini, Libra, or Aquarius), after the conjunction and departing of the Sun and its rays, and immediately when it begins to appear, but if the observation of the above things seems too difficult to you, do only this: observe the crescent Moon, up to its complement, that is in number paired with the Sun as it is very good in order to do the above things. The Moon being opposed to the Sun and clear in light is good to do experiences of war, disturbances and discord, and when it is in its last quarter, it is good to do direct things for destruction and ruin. A New Moon holding to convention or receiving its last rays, is good to do the experience of death because, at that time, it is deprived of light.

Moreover, firmly observe that the Moon, being conjunct with the Sun, nothing must be begun, because that time is most unlucky and nothing can be successful. But when the Moon is in its crescent and acute with light, you can write, operate and prepare all of the experiences which you would wish, principally to talk to the spirits, it is necessary that it must be the day of Mercury and in its hour, the Sun being in terrestrial sign or aerial as it has been said here-above, and in the same number.



CHAPTER THREE

In Which Times The Arts Must Be Accomplished & Perfected Accordingly Being Prepared

In the chapter here-above, has been treated the days and hours, now and especially, accordingly all things will be prepared and put in order, and we shall speak of which days and hours they must be perfected, so it occurs then that you shall have some experience to talk to the spirits, or to conjure them. Where ever it may not be noted for each day and hour, you will operate on the day and hour of Mercury, and the hour will be the first or the eighth. However it goes better in the fifteenth or twenty-second of the same night, in which they (spirits) are called before morning. And since in that hour you will be able to experiment with all the arts and experiences of the same genre as here-above, be it for day or night, providing that the matters have been prepared at the hour designated in Chapter Two here above, for similar experiences.

But as far as particular experiences, principally to call the spirits, the hour and the times of the conjuration are not specified. The most sure thing to do is to do it at night, because the spirits come more easily in the silence which rules the night, even so one must firmly observe what certain quality of day is good to call the spirits. But the principal and important place to do it is an obscure place, agreeable to similar art, where no one inhabits it, as will be spoken of at length in its place, in this way one will be able to accomplish such art and lead it to effect. But if such art and experience is to have a thief known, that it be done in any manner, then so things are to be prepared and put in order so one must do them in the hour of the Sun and on its day if possible, in the increasing of the Moon from its crescent, during the first hour of the day up to the eighth hour of the same day or indeed at ten o'clock at night, but it is better day than night, because the light has more rapport to the desire for theft, and it favors the inclination and the will to make the desired things seen.

But if these are matters and experiences of love, of grace and impetuity, you will operate on the day and in the hour of the Sun. And Venus, to wit during the first until the eighth, providing that the matters be prepared and things put in order as far as the day and hour agreeing with this experience and in the manner that it has to be done.

Works of destruction, hatred and desolation must be done on the day and the hour of Saturn during the first or eighth of the night, the fifteenth or twenty-second, and thus they will be veritable.

But funny or joyful experiences are done in the first hour of Venus and on the eighth hour of the day, and for the night, the fifteenth and twenty-second.

Extraordinary experiences, of whatever nature they may be, must be prepared and accomplished in the first and eighth hours of Jupiter and on the fifteenth and twenty-second of all the other hours in which the magical arts must be accomplished or experimented with.

It is necessary that the Moon be clear in light and in the same number as the Sun under the rays of the Sun, it is best during the first quarter up to it being in opposition, so that the Moon be in fire sign and especially in Aries, Leo, or Sagittarius. For the execution of the experiences on theft, in whatever manner they be done, they must be perfected when the Moon manifests and is

illuminated, but accordingly for the experiences of invisibility to be discovered, the Moon must be in Gemini in the hour in which it is perfected.

Experiences of love and grace, of what condition they may be, must be provided for when the Moon is as above, in Gemini, and that the matters be prepared in the skilled hours, taking care that the Moon be increasing⁴, and again yet that it be in Virgo.

It is necessary to operate only with great faith in all the Magical works, for it is of so great a virtue, that it often compensates for error of who may usually fail in the works, above all the observation of the hours and the planets is of the greatest consequence if you wish to be reassured. It is also of very great consequence to choose a clear time, quiet and without winds because the spirits, who have neither skin, nor flesh, nor bone, nor body, are forced to make a body of the surrounding Air, and who must be visible in which is not possible while the air is impure and agitated.

It is true that the Angels who have been created by God, are of diverse natures, the ones having been of beauty and of cold, the others of movement and of fire, and others of the winds, though those who have been made of the winds appear with great quickness, resembling the winds and those who have been created of beauty, appear in beautiful form. Those Angels who have been created of movement and of fire, will come with a great impetuosity, in the movement of the earth and in the form of fire, in the manner of that presence of each resembling the flames of the fire, and when you shall call the spirits created of water, they will come in a great rain, thunder and similar things, and as far as the spirits created of the air, they will come in a kind of soft wind.

Note: You must have no fear of these kinds of spirits, in the call that you make for them, because fear chases Faith, and Faith blesses against a prevention of success in the matters which will be spoken of hereafter.

In doing this, you will get the better of whatever spirit that this may be, and of that condition or element, he will obey you without fail. Moreover you must observe that the spirits of the elements must be called at a clear time, serene, soft and tranquil. The underworld spirits, in a time of the night or otherwise on a cloudy dark day from noon until sunset. The fiery spirits inhabit the East, the aquatic spirits are in the South, the noisy ones in the North. Above all take care that it is always done, with the greatest surety, to unflinchingly turn the face to the side or the direction which the spirit inhabits: that is if the spirit created of fire is invoked, it must be turned to the side of the East, in doing all of the necessary things to this side and so on for other spirits, in the different parts of the world. The extraordinary experiences, to know: those of love, of grace, of impetuosity have the most efficacy, being prepared, to the direction of North. Moreover you must observe that any time you do an experience without the hour or indeed without the prescribed solemnity, you do nothing. But if you prepare and accomplish all matters directly, you will receive the effect of them, and if they do not succeed, take that experience as being false or that you have missed something. Then, to accomplish it, it is necessary to re-do it all anew, and you must be aware how much it depends on the Chapters, and that the key of all the arts depends on this intelligence, without which you will never do anything.

CHAPTER FOUR
Of All The Instruments Necessary To The Art

For the Magical Art, several instruments are necessary:

- the sword
- the baton
- wand or staff
- stick lance
- sickle or curved hook knife
- a needle
- an engraver
- dagger
- knife with a black handle
- knife with a white handle

In order to make the circle, and other things upon which will be engraved the sacred characters and several other things⁵, of which it is necessary to make principally the form of the instrument called a Bolline, on the day and hour of Jupiter⁶, in taking a bit of new steel which has not been put to use. You place it in the fire three times, and will dip it into the blood of a mole⁷ with the juice of the pimpernel, and that this be in the time when the Moon is clear in light or in its waxing, and you there put a handle of horn on it in the same hour and day of Jupiter, and which must be sharpened in between the firings with a newly made sword, three times in the fire, as mentioned before, and when it has been done and perfected, you shall say this orison or conjuration:

“I conjure you, oh N.⁸, by God, the Father Almighty, by the virtue of those of the stars, and by the virtues of the Angels, by the virtue of the elements, by the virtue of the stones, herbs and also by the great clouds and winds, that of them you receive the virtue you may to arrive and do all these things for the perfection of which we wish, to put into work without treachery, nor falseness, nor deceit, by God, the Creator, of the centuries and Emperor of the Angels, Amen.

Afterwards you shall say over the instrument the following salutation⁹, which translates as:

“Lord, my God, I hope in you. Reveal, Lord, all wisdom to me in what manner the deer longs for at the watery spring, etc.”

And afterwards the following words must be attached:

“*Damahu, Lumech, Gadal, Pancia, Veloas, Meorod, Lamidoch, Baldach, Ancrethon, Mithraton*, all-powerful Angels, be the guardians of this instrument, since I shall serve myself with it in many necessary things.”

You shall afterwards put it in a new drape of red silk, in making the suffumigation with odiferous perfumes, as we speak of hereafter. Take care not to miss perfecting the said instrument on the day of Venus, in its hour and in the so-said manner also in the same day, one can make the needle and similar instruments .

Afterwards, in the day of Mars, the Moon being seen in the sign of Capricorn, or yet again in Virgo, if it is possible, you shall do the sword in the blood of a mole and the juice of pimperl and that the Moon be in the apex of its time in the height of light, and beginning from the first hour of Mars, and finishing at the ninth hour of the same day. You here shall make and put on a white handle cut on one end with a sword or new knife, into which you shall engrave these characters.

[Note: see all instruments mentioned on cover sheet of French text]

- couteau a Manche blanc (White-hasped knife)
- Manche noir (black)
- Crochet (hooked knife)
- Bolline (scraper knife)
- Aiguille (needle)
- Stilet (stiletto knife)
- Lancette (lance point)
- Baton (wand)
- Verge (rod)
- other Swords as shown

Then you shall suffumigate it with the perfumes mentioned and with the sword, make all the things necessary to the art, except the circle: if such sword would be difficult for you to make in the said manner, arrange to have a sword presented in the prescribed form and already made, only then you shall dip it into the blood and juice, as is most highly spoken of, you shall also make the handle with it and put the characters on it. On the blade, in beginning at the point up to the handle, write with a feather pen of a male goose feather plume. these words: *Agla*, On, then perfume it as before or as we shall speak of hereafter, you shall sprinkle it with the exorcised water afterwards and shall put it in the drape of silk as here-above.

It is necessary to make another knife with the black handle in order to make the circle¹⁰ and terrify the spirits and to exercise other similar matters. Note this must be done in everything and everywhere, as the other, except the day and hour must be in Saturn, and it is to be dipped soaking in the blood of a cat and juice of hemlock, with the handle made of sheep's horn, you shall form in the same way and fashion the dagger or stilleto as well as the lance point in the hour and on the day of Mercury and dip them in the blood of mole and juice of Mercurial, you shall there place on it a handle of horn cut with a new sword, on the day and in the hour of Mercury, on the said handle you shall write these characters...

Then you shall suffumigate as mentioned, and you shall use same in its proper place and when it will be necessary to use it.

The baton must be of cane and the rod of hazel, both virgin, that is to say, without any adhering branches and they must be cut, then carved on the day and in the hour of the Sun. On the baton, it must be written on the day and in the hour of Mercury but with the pen note the characters here shown...

So with convenience, the exorcist can engrave these characters with the sacred instrument, this shall be well, one shall say the following words:

Adonay, most-Holy and powerful One, do us the grace of consecrating and blessing this baton and rod, at length that they have the virtue which they are owed to have. Oh Most-Holy *Adonay*, to whom must be given honor and glory for all the centuries of the centuries, Amen.

Later you asperge them with the exorcised water and shall suffumigate them, as above. With the swords, it is sometimes necessary in the art for you shall take new ones, which you shall polish on the day of Mercury, from the first until the third hour of the night, upon which you shall write *Elohim Gibor*, in beginning from the point up to the guard. The above mentioned Divine names only must be inscribed on the sword which is to serve the master. For the disciples, one writes the following names on the handle, *Cardinal*, and on the blade, *Pegion*, on one and the other side, transversely, on one side and then again on the other, *Panoraim* +, on the other side write *Ileomesim* +, as appears in the example, and on the second sword: *Uriel*, *Sarion*, *Gamerin* + *Debaliin*, in the above said manner, upon the third sword, you shall engrave: *Daniel*, *Imcton*, *Lamediin* +, *Bradin*, and there you shall put a white bone handle on it then later you shall secretly say over the swords, the following conjuration:

[Note: in other texts the first sword has written on one side the names of *Yod He Vau He*, *Adonay*, *Eheieh*, *Yayai*; on the other side is written *Elohim Gibor*. Three other swords for the disciples are used, one having written on it {at its

top} *Cardiel* or *Gabriel*, and on the guard *Region*, and on the blade *Panoraim Heamesin*. The next sword has *Auriel* on the top, *Sarion* on the guard, and *Gamorin Debalin* on the blade. The last one has *Damiel* or *Raphael* on the top, *Yemeton* on the guard, and *Lamedin Eradim* on the blade.]

Sword Conjunction

“I conjure you sword, by the three Holy Names, *Albrot*, *Abracadabra*, *Jehovah*,¹¹, at length that in every magical work, you will be to me a fortress and defense against all enemies visible and invisible, by the name of Holy *Saday*, who is all-powerful, and by these other names: *Cados*, *Cados*, *Cados*, *Adonay*, *Eloy*, *Oth*, *Ochimanuel*, first and newest, wiser the way, life, virtue, chief, the mouth, word, splendor, light, sun, fountain, glory, mountain, vine, door, stone (of the wise), rod and staff, priest, immortal, Messiah, sword, that you preside in all my affairs and in those who are against me, Amen.”

The Consecrations having been achieved, you shall place them in a drape of silk until it will be necessary to use them.

All the instruments being used are to be directly consecrated and purified, using them for all the magical experiences.

Note, if there are more than three of you, it is necessary to have as many swords and knives as you have persons.



CHAPTER FIVE

Concerning The Experience Of Theft And In What Manner It Is Operated

Lo, my dear sons, here find prepared the experience of theft: you shall do as previously mentioned, and you shall equip yourself with the Sign of God. If in it, this experience, the day and the hour are not marked, you shall do it on the day and in the hour as it is said¹² on the hours and virtues of the planets, before beginning the work, all having been prepared, you shall say this orison:

“Athamilech Nigheliona, Assermaloch, Bassamoim, Eyes, Saramelachin, Baarel, emo, egen, gemos. Lord who has made the Heavens and the Earth with one palm, who sits with the Cherubims and Seraphim, who has made all things hidden to our eyes, all to your service. Cados, Cados, Eloy, Zenaoth, that the Heavens and the Earth be clear in your Majesty, oh Lord God, I conjure you by your admirable name, the four lettered, which is Jiot, Herahe, and by your most Holy and adorable name Adonay, to give me the virtue and force, after which I may directly perfect this work. I pray you, my God, to do that which I may know as the truth and the force of this experience, and that I may lead it to the desired end, Amen.”

After all will have been prepared, you shall say these words:

“Almighty Father, who contains the Heavens and Earth, and who sees into the Abyss, I pray you, by your Holy Name, Jod he vau he, of which is described with four letters, concede to us by your mercy, that by the means of this exorcism, we shall be able to find the truth. Jot, Jot, Jot, that by your virtue, these spirits ensign to us in which place the matter is disclosed, that promptly they make it seen to this child.”

That being done, the spirits will make seen the things you search for, observe well that the exorcism be done as is said in the Chapter on Exorcism and so in these parallel experiences, one must write the characters or the names, observing to have the necessary paper, pens, ink well in the same manner which shall be discussed in their own Chapter, for if you do not do these things well, you shall do nothing at all.



CHAPTER SIX
Of The Experience Of Invisibility

Before doing the experience of invisibility, you shall say by heart the following words:

“Scaraboles, Habrion, elae, elimigit, gabolii, Semitrion, Metinobol, sabanitent, heremobol, cane, methe, baluti, catea, timeguel, bura, by the empire which you have on us, do this work, after which I may be invisible.”

It is necessary to write these characters with the blood as before described, and to say this conjuration:

“I conjure and constrain you, oh you Spirit of Invisibility, that quickly and without delay you consecrate this experience, after which I may certainly go invisible and without deceit. More so, I conjure again by Lucifer, your prince, and by the obedience you owe to him and by the Power of God, who sends you to aid me in any way, that you consecrate this experience without loss to my body nor to my soul. Fiat, Fiat, Fiat.”

For this experience, have all things well prepared with diligence and with complete solemnity known and required in the said experience, as it appears in the Chapter which is proper to it, then you can operate with surety, and you shall find the truth. But if you shall miss some one of the necessary things, you will not be able to attain this desire, because one must enter a village through the gate and not the walls.



CHAPTER SEVEN
On The Experience Of Love And How It Is Done

To whomever it may be that you wish to do the experience of love for, or in order to possess the love of whom it may be, be it man, be it woman, it is necessary, in doing the experience, to observe things by the menu, and if you do not manage it on the day and hour, do your experience as it is said most highly in the chapter on the hours, it must be done with the wax or statue, or other prepared material, primarily, the material as will be said in its Chapter, and the preparation being done you shall say over the wax the following words:

“Noga, jes, astropolim, asmo, coccav, bemona, tentator, soignato! I conjure you, ministers of love and good fortune, by those who you have condemned to Hell, to consecrate this wax as it must be, at length that it acquire the desired virtue, that it be to obtain the power of Most-Holy *Adonay*, who lives and reigns throughout all the centuries of centuries, Amen.”

You shall form then the image as the experience demonstrates it, and it shall be necessary to write on it with the pen plume of a male goose, as that is designated in its placer executed as the experience indicates, and perfumed each time thus as has been said, pronouncing these words:

“Oh you, All-Powerful King *Paymon*, who All-Powerfully Rules and dominates in all the occidental parts (West); oh you, *Egim*, most strong King of the empire of which one mounts a frozen land (North); oh you, *Asmodee*, who dominates the South; oh you, *Aymemon*, most-noble King who reigns in the orient (East). The rule and empire of which has a principal and must last until the end of the centuries, I invoke you and pray to you by this “eo”, who has spoken, “et factum est” (and it was done), who with his single word, has created all. And accordingly whom all creatures obey by the seat of His majesty, by His will and his Name, by the one who has been before the centuries and who has created them, the one described with four names: *Jod He Vau He*, and by all the dignities and virtues of those which are the ensigned names of the Creator, that you consecrate the present image, and cause it to obtain the virtue that it must have and that we desire by the Most-Holy Name *Adonay*, the virtue of which has no principle, nor beginning nor shall it end.”

That being done, you shall conjure with the conjuration of the image, that is to say for the experience, and if the woman doesn't come, or the man, then you shall place the image under the head of her or his bed, and before three days you shall see things which are admirable, and if you do these things as be, neither the earth, nor chains can prevent the person from coming to you, from which person you shall obtain that which you can reasonably desire and aspire to, and if you make the image of metal, lead or tin, it must be made as is said and which you shall see later. The characters and the names must be as described and depend on the paper, pen, color as mentioned before, and as will be said in the following chapter.

The hour and the day which must be observed and rules in all the necessary solemnities, and similar experiences, must be done as they are

described in their proper chapter as already stated and as will be said in the Second book. But if the experience shall be to find the loved person, place the figure under the door through which she must pass, or yet that this be an experience of such condition as that may be, it is necessary to make a powder which can be cast on the person or make them drink or eat it. The solemnities must be done on the hours, with the materials, at the times and with the instruments, as it is marked in their respective chapter. You shall say in which ever part of the world that this may be, or with whom you be, the name of the spirit, in saying:

“I conjure and constrain you, thou Devils, who have the power to disrupt the hearts of men and women by the one who has created us from nothing, and by that matter, that you shall come into my presence this night, accordingly that I receive the virtue to force whom I would wish to love me, be it male or female.”

It is then necessary to operate in order to consecrate this matter, as it is taught in the proper experience, and that which is done otherwise in the proper doctrine of the same experience, accordingly, that all things shall be prepared, as far as characters, wax figures, lead or other materials, you say over these:

“I conjure you, oh *Anael, Donquel, Theliel*, princes of love and all your ministers, that have power to apply warmth in men and women, and to embrace the power of fire in love. I say that I conjure you by the one who sits among the Cherubims, who watches over the Abyss and by the one who made the earth tremble, and to whom all creatures are obedient, that you thus consent that these characters or figures shall have this virtue, at length that the man or woman whom it may be, may love me, desire me and burn in my love, without which she cannot love and who must love me alone.”

After you shall place this made in the experience in a vase for one night, and you shall operate on the day and proper hour, as we have said, for you shall see marvelous things in it.



CHAPTER EIGHT
Of The Experience Of Grace And Mercy

If you wish to do the experience of grace and mercy, observe in which manner this experience is to be done, that if you miss the day and hour, you shall do it on the day and hour as is here-said, and then in this, it must be written with the above designated pen, then you shall suffumigate and asperge with the water and hyssop, of the art as here-below. So with characters or names, they being made conforming to the art, and the brief is to be placed in the silk drape of the art, saying the present orison:

“*Adonay*, God, most-Holy and most-powerful, who is *Alpha* and *Omega*, by your mercy and bounty with which you are filled, concede to me that this experience thus be consecrated and found perfect, after which you concile to me grace and concede me mercy, that the light of your Holy Faith come, oh *Adonay*, accordingly that you put in this brief the virtue to acquire grace.”

Having finished, it is necessary to put it in the silk drape and bury it one day and one night wanting to obtain the good graces of someone, take this brief thus consecrated directly with the aforementioned order, and you shall place it in your right hand: demand all that you shall wish to ask and you shall obtain it.

In going to ask for grace, you shall say the orison here-above listed. Know as the truth and the force of this experience, and that I may lead it to the desired end, Amen.

After all will have been prepared, you shall say these words:

“All-Mighty Father, who contains the heaven and earth, and who sees into the Abyss, I pray your by your Holy Name, *Jod He Vau He*, of which is described with four letters, concede to us by your mercy, that by the means of this exorcism, we shall be able to find the truth. Jot, Jot, Jot, that by your virtue, these spirits ensign to us in which place the matter is disclosed, that promptly they make it seen to this child.”

That being done, the spirits will make seen the things you search for, observe well that the exorcism be done as is said in the chapter on Exorcism. And so in these parallel experiences, one must write the characters or the names, observing to have the necessary paper, pens, ink well in the same manner which shall be discussed in their own chapter, for if you do not do these things well, you shall do nothing at all.



CHAPTER NINE
Of The Experiences Of Hatred And Destruction

The experiences for enemies are done as such and in several manners:

You shall observe most-diligently and faithfully all of the particulars of each experience, that they be done with the wax image or other material, that if you miss the day and hour, take the same day and hour in their Chapter, then prepare the said image proper to that effect, with order and in that manner, after you shall suffumigate it with the odors marked here-after in its chapter. So you must write upon this image, and you shall do it with the needle or the so-said Stylus, after which you shall say once over this image, the following words:

“User, dilapidatore, tentatore, soignatore, devoratore, concitore, and seductore. I say to your all you ministers and companions, conjuring you, constraining and commanding that you make willed her, to know, that you shall consecrate this image directly, and that it be done in the name of N¹³., that as the face of the one is opposed to the other, thus N. can never be regarded.”

You shall afterwards place this image in what ever correct perfume with foul odors, particularly spices of Mars, like sulphur and asafotida, and that this must be for one night, after you shall asperge the said image as shall be spoken of in its place, in observing the hour and the times, as far as is indicated in its chapter. If that the experience be done with the character or not, or in touching the lovers in such as that experience by word or by some manner that this may be. It is yet necessary to observe all that which shall be needed to be done, such as that which will be noted in their chapters. But while the experience is being done, in giving something to eat in that case take the day and hour proper to these matters, as I have told you: being thus prepared, it is necessary to put these in place before-hand, in saying:

“Where are you soignatore, usore, dilapidatore and dentatore, concisore, divoratore, seductore and seminatore? You who spread discord, where are you? You who put hatred and bear enmities, I conjure you, by the one who has created you and you minister to, that you shall do this work, or yet when (Name of person) shall eat of similar things or in what manner it touches them, never shall he be able to live in peace.”

And next you shall give to such person that which you would wish in the hour of Jupiter or yet of Mars, because you shall operate in this in the manner that you desire it. Take care to wear and observe or carry the necessary things in similar experiences, as is taught in the chapter which is in the first and the chapter which is in the second book.



CHAPTER TEN
To Prepare Burlesque And Derisive Matters

The burlesque and derisive experiences are done in several manners: when you would wish to do some one of them, you shall observe the day and hour as above said, after which you shall write all these experiences as such that it be in such treatment, which so are the words or characters, that this be on virgin paper with the pen designated for the art. If it is not otherwise declared, you must write on the virgin paper with the plume pen of a male goose and the needle of the art, dipped into the blood of lizard, but before writing the names and characters, you must observe all the things marked in our chapters. That being done, it is necessary to have this experience before you, over that you shall say in a soft voice:

“*Abac, abedac, isbac, audac, custiac, evac, cusor, and circulatori*, and show yourself this thing you know, and which will be looked at by he, (or who done for), go then, arm yourself and consecrate yourself, it is a great enchantment, as far as GOD is the All-Powerful Lord, and adjust yourself to similar things.”

After which being likewise quickly accomplished, being prepared in the times and hour, as it shall be said hereafter and the above said names *Abac*, etc., as here above and the following which shall be written or inserted into the experience, with the pen of the art ordained for that affect. And if the experience is done without writings, in what ever manner that it may be, one must always repeat the same words, and thus one shall come to the boundary of such experiences, by which one shall be able to win over its sense.



CHAPTER ELEVEN

On The Manner To Prepare The Extraordinary Experiences

In the preceding chapters, we have spoken of the common experiences which are customary and come as the ordinary.

Now, in order to compliment our book under one common chapter, we shall deal with the extraordinary experiences. Such are the experiences which in their place fascinate men and women, or other similar experiences and such are they yet again those which serve to gain the manner which we are able to use in assembling. At length those who have an affair with some woman without any solemnity applies. This is why, if you can do some of these, attach to the preparing accordingly its day and convenient hour, and you write on the paper of the art with the male goose plume pen, in what ever manner that it must be done, it being necessary to say the following orison:

“Oh God, who has made all things, and who has given us the science to know the good with the bad, by your Holy Name which is *Adonay*, concede to me that this experience will be true in my hands, by your Holy Name, who has seven courses of Angels before you, who bow before you in saying: *Cados, Cados, Cados, Eloy, Saboath*, and these names *Jah, Jod, Vau, Pales, Fofar, Sospazor, Zuor, Amator, Creator*, do me the grace which this experience must have as veritable in my hands.”

Then having done all these things, you shall operate according to the hour of that experience, and you shall observe all other solemnities, as it is indicated in the presentation. Afterwards you shall say over this experience these words:

“*Asmorida, diecte, horrida, trectay, becsay, arfusa, astara*, and all of you, un-named spirits, come from which part of the world that this may be, and help me in this experience, after which consecrate and confirm it by you who retain the virtue that be had by the name of Most Holy *Adonay* who lives without end, and reigns throughout the cycles of all of the centuries, Amen.”

Afterwards, you shall suffumigate with the odor of this experience and sprinkle it with the water of the art, in the name of the spirits, by which is done similar works, then you shall operate in the so-said day and hour marked in the chapter of the experience, that if it is not reassured, do it on the day and hour of Mercury, it is necessary to remark that when you would wish to do an experience, if you miss some one thing of it which is described, you shall never arrive at that which is desired, but if you do all of it with diligence, you cannot fail, as with the pens, etc.



CHAPTER TWELVE
On The Way Which The Exorcist Must Be

The Exorcist, being cleansed of all sins, must describe all the conjurations and exorcise such upon virgin paper, having the pen of the male goose plume. To know: the names of all the planets, the characters, the hours, the signs and generally all that which concerns the magic. It is necessary that he purify himself with the Exorcised water from the top of the head to the feet, in saying:

“Lord *Adonay*, who has formed me in his image and resemblance, having the bounty of blessing thus to sanctify this water, after it shall be healing to my body and my soul, and that not a single evil will be able to have place upon me.”

Then it shall ensue. He shall do this orison five times in the day and four at night, for three consecutive days:

“Astroschio, asath, to sacred bedrimubal, felut, anabotos, serabilem, sergen, gemen, demos. Lord God, who sits in the Heavens, who see into the Abyss, concede to me I pray, that the things which I conceive in my spirit, shall be able to be put into execution, by you, oh Great God who lives and reigns throughout all of the centuries of centuries, Amen.”

The three days having passed, it is necessary to have all the needed things of the art and then to await the hour to operate in. All these things being done and in place, he shall commence the work, above all it is necessary indeed to well observe the days, hours and quarters of the Moon as well as that of the planets.



CHAPTER THIRTEEN

How The Sprinkling Of The Exorcised Water Must Be Done

It is necessary to make the water and asperge it in the days and hour of Mercury:

Take a pot of varnished earthenware, fill it with water from a flowing fountain, into which you shall throw salt, and you shall say the Psalm (Latin) Dominee, ne in furore tuos arguas me, all the while, and the Domine exaudi orationem meam (see next translation from the French), according to the following orison:

“You, Lord All-Mighty, my God, my repose and my life, help me, Most-Holy Father, I hope in you like the God of Abraham, God of Isaac, God of Jacob, of the Angels and Archangels, God of the Prophets and God Creator of all things, I pray to your in all humility, by the invocation of your Holy Name, that you deem to bless this water, after which that in what ever place that it may be cast, it can purify our bodies and our souls, by you, Most-Holy *Adonay*, of whose reign shall never end, in the cycles of the centuries, Amen.”

Then on the same day you shall make the aspergent with vervain, ferns and basil. You shall there not add to the end of the hyssop, at all, except rosmary, but make a small apersion of all of these herbs, put them into a sleeve of a handle of wood made of virgin nutwood of hazer, as long as three palm-lengths of your hand, after which you shall tie the so-said herbs with a thread which must be spun from virgin yarn. On the handle you shall engrave these characters on one side.

With this, you shall operate any time that you would wish each time, and dry that which in what place you shall have sprinkled the water, so that you shall cause all of the phantoms to disappear, in the way in which it cannot give any prevention, of which water you shall use in all preparations. This water is proper for all in the Clavicle.



CHAPTER FOURTEEN

Of The Incensing And Suffumigations

There are two kinds of suffumigations: the ones are smelly, which are so made with sulphur and the powder and the asafoetida, the odiferants are made with the wood of aloes. Incense, benzoin, storax or such other odors which you should wish to choose. For the odiferants, you shall say over them:

“God of Abraham + God of Isaac + God of Jacob + deem to bless and sanctify these creatures of what spice they may be, after which they shall acquire the virtue and the force in order to know the good spirits with the bad, enemies and phantoms, by you, *Adonay*, who liveth and reigneth through all the centuries of the centuries, Amen.”

Second Exorcism

“I exorcise you, oh spirit immovable who is phantom of the enemy, in order that in the name of God All-Mighty, you shall have to leave completely this spice, from out all falseness and badness, in which kind it shall live sanctified and dwell exorcised, in the name of God All-Mighty, at length that all virtues come to those who shall partake of this odor, that the spirit of God arrive in the way that this spice is burned, to have the virtue of the Lord, that not a single phantom may be hardy enough to accost it, by the ineffable name of God All-Mighty, Amen.”

Third exorcism

“Deign, Lord, to bless and sanctify this creature, after which it shall be a most-great healing remedy to the human genre and the health of our souls and our bodies, by the invocation of your Most-Holy Name. For all the creature who may sense the suffumigation of this spice receive its health in body and in soul, by this Lord who has created the centuries of the cycles, so may it be.”

That having been done, you shall sprinkle these with the exorcised water and place them in the drape of silk you use that which is prescribed. When you shall wish to suffumigate something, you shall take new coals which have not been lighted, and you shall exorcise them, being yet black in the manner as here-after, having lit them this way.

Exorcising of the lighted Coals

“I exorcise you, oh creature of Fire by the one who has made all things, that you chase from yourself all phantoms, so that they neither bother nor trouble anyone in their work, by the Highest Creator, Amen.”

“Bless, oh All-Mighty Lord and most merciful God, the creature of this spice, so that accordingly no evil comes to the one whom it shall serve, Amen.”

And as it happens in the experiences where one uses smelly spices or odors, as we have said above it is necessary to prepare them, these smelly odors and spices, in saying the words:

“*Adonay, Lazay, Delmay, Amay, Saday, Eloy*, by the invocation of your Most-Holy Name, oh Lord give us the aid of your grace by this spice, and that it be an aid to us in all things which we would wish to do in operating, that completely without any kind of menace, at length that we shall be blessed and sanctified in your All-Mighty Name, Amen.”

Afterwards, you shall asperge with the exorcised water, and place it in a silk drape. Operate each time as shall be necessary, always in the name of Most-Holy *Adonay*, thus doing, you shall have that which you desire.



CHAPTER FIFTEEN On The Drape Of Silk

When all of the instruments of the art shall have been directly consecrated and exorcised, they must be placed in a drape of precious silk, as Solomon said, after which all things are to be saved cleanly and chastely, in order to be most efficacious. It is not important of which color it may be, save for black or brown, and in which it is necessary to write with the male goose plume-pen of the art, the following characters with the blood of a pigeon.

Then shall you write these names, *Adonay, Amnastius, Anareton, Costos, Eloym*. You shall incense them, and asperge them, in afterwards saying the Psalms:

“Domine, Dominus noster, etc., Deus judicium tuum Regi da, etc., Ecce nunc dimittis, etc.”

After you shall place all of the magical instruments sor with which you shall operate when you wish to acquire the effect, in the silk of silk.



CHAPTER SIXTEEN
Of The Male Goose Feather Pen

All of the characters owing to being written with the pen which as such has gone to be spoken of before:

Take the third feather from the right wing of a male goose and in taking it you shall say these words:

“*Abrachay, Abatoy, Samatoy, Scaver, Adonay*, chase away all evil from this plume, accordingly that it retain in being all power to write all of the things I would wish.”

Then you shall trim it¹⁴ with the knife of the art. The knife of a white handle, asperge and incense it. Then you shall take a horn of earthenware or a new ink-well, that being made on the day and hour of Mercury, and about it you shall engrave or write with the exorcised stylus, these names: *Jod He Vau He Mitralon, Jac, Jac, Jac, Cados, Eloy Ze Mo*. You shall then put the pen in it, pronouncing these words:

“I exorcise you creature pen, by *Etereton*, by *Stimulaton*, and by the name *Boriay*, that you will be of help to me in all my operations.”

As it is sometimes necessary to write with colors, you shall have several horns of white ink in which you shall dilute your colors for the Pentacles and characters as hereafter mentioned. It is necessary that the colors be softened with the Holy Water we call Exorcised and with Gum Arabic, then you shall perfume them: it must be in complete devotion, humility and faith, without which nothing can be done.



CHAPTER SEVENTEEN
On The Blood Of Pigeon And Other Animals

You shall take a pigeon, which you shall exorcise thus:

“I conjure you, oh Pigeon, that in our works, you be so as to aid me on the part of the living and true God, by Holy God, by the Great God who has created you, by Adam, who has given you the name among all the animals.”

After you shall take the needle designated in the fourth chapter, with which you shall pierce the right vein of the pigeon's wing, and you shall place this blood in a vase, over which you shall say these words:

“Adonay, Almighty, Areton, Arsay, Saday, Almighty God, Holy, Immaculate and Immovable Emmanuel, Messiah, Jehovah, be to me an aid, after which that this blood enable to serve me in all that I would wish and ask, Amen.”

Note that when you would wish to have the blood of some animal, you must always prick it with some one of the instruments of the art; the lancet does it best.



CHAPTER EIGHTEEN
Of The Plume Of The Swallow

The feather from the right wing of the swallow is taken, that is called a sword, and, before taking it, you shall say these two words, “sin re”; after you shall trim it with the knife of the art, and you shall write up on this feather with the plume-pen of the goose, this name “Anereton”, then you shall repeat over it the Psalms (in Latin) “Ecce quam bonum et quam jucundum, etc. Laudate Dominum omnes gentes, etc.”; then sprinkle it and perfume it as the other, and you shall put it in a drape of silk as here before.



CHAPTER NINETEEN

How The Virgin Parchment Is Made And Prepared

The consecrated parchment is most necessary to the art of magic, in several ways, of which can be of two kinds. One virgin and the other not. Called virgin, the one which is made from beasts never having been engendered, above all, males. This is that which must be done on the day and in the hour of Mercury. You shall put the animal which shall furnish you the parchment, in a secret place where no one either inhabits nor can see you after you shall take a virgin stick, you shall trim it into a shape of a knife, with the white handled knife, clearing away well its branches, then you shall say over it:

“I conjure you stick, by the Creator of the Universe and King of the Angels, the name of whom is *Helsaday*, that you shall take on the force and virtue to skin this animal in order to make the parchment, upon which you shall write the Most-Holy Name of God, after which all of the things which I describe to you, can be reunited by God Almighty, who lives and reigns forever and ever throughout the centuries, Amen.”

You shall say in cutting this stick, the Psalm ‘*Deus judicium tuum Regi,*’ etc., and then you shall write upon the so said stick, these words: ‘*Agla, Adonay, Eloë*, that by you is accomplished this work of the knife and stick’. Then you say over it:

“*Cara cherna, site, cirna*”

Afterwards, skin the animal with the stick-knife, in saying:

“*Adonay, Dalmay, Saday, Tetragrammaton, Anereton, Anepaton, Cureton*, Holy Angels of God, be present and give virtue to this parchment, that by you it be consecrated, in such a way that all things written upon it shall acquire such a virtue, those of which can have the desired outcome.”

And when you shall have skinned it, take salt and say over it:

“God of Gods deem to bless and sanctify this salt, after which I may be able to asperse this parchment which I propose to make of it, in kind that it obtain virtue, power and effect.”

After, with the salt, you salt the said skin, that you shall put in the Sun for fifteen days, taking then a new varnished pot of earthenware, about which you shall inscribe in writing the characters shown in the original French Text.

Within this pot, you shall put a large stone of live lime (unslaked limestone) with the holy water. Being liquefied and mixed, you envelop the skin in it, all in the said pot, and you shall leave it there for nine entire days then take it out, and with the stick-knife, you shall clean away the hide of the skin. Let it dry for eight days in the shade and in putting it to dry, it is also necessary to asperse it, in saying:

“In the name of the Great God eternal, I asperse you, at length that you may be purified of all vice and iniquity.”

Perfume it with odiferant odors and then you shall then have to leave it in the drape of silk with the instruments of the art. Make sure no woman having her flow sees it, because she shall make it lose all of its virtue.

But if this manner of making the parchment seems too difficult to you, you can take a virgin parchment from some beast as it may be, and you exorcise it as aforementioned, and put it then to lighted coals in a new varnished pot, over which you shall blend it to the good odors, all about your

parchment, in order for it to receive these. Before you make the characters about the pot, ahead of time, with the instruments of the art.

As long as the suffumigation shall last, you shall say:

“Angels of God, be to me an aid, that by which you accomplish our work”

After you shall say:

“*Lazay, Salmay, Dalmay, Anepaton, Cendrion, Anitor, Encherion*; Holy Angels of God, be thee present and give virtue to this parchment, so that it can acquire that of the characters of which it shall take onr by the aid of good and merciful God.

You shall say the Psalms

“Deus judicium tuum, Regir etc.”

Then you shall recite the following conjuration:

“I conjure you creature parchment, by all the names of God, that all the things which shall be written upon you and in you, never be effaced of the truth.”

After which you shall asperge it and shall place it in the drape of silk as is most highly spoke of.



CHAPTER XX
On Illness Of Newly Born Infants

When you shall have colds in newly born infants, you shall perfume them in odors of odiferants and asperge them, after which you shall say the following Psalms:

“Domine exaudi orationem meam, etc., Dominus Deus meus, respice in me, etc...”

Then you shall say the following conjurations:

“*Bosmeletic, Jeysmy, Eth, Hodomos, Belurcos!* Lord, who has made all things in wisdom, who has elected Abraham your first faithful, the seed of which has multiplied like the stars in the sky, who has appeared to Moses, your servant, enflamed in red fire and by your names which are *Eheieh Asher, Eheieh*, that's to say, “I am the One who I am,” and made your people walk on dry foot across the Red Sea, that to Moses, your servant, you have given the Law Of Healing on Mount Sanai, that to Solomon you have given the wisdom above all men. Humbly, I adore your majesty and implore your mercy, at length that you may consecrate this parchment, in your virtue, by your oh most Holy *Adonay*, who reigns without end in the centuries of centuries, Amen.”

After which you shall asperge this skin with the holy water of the art, you shall place it in the drape of silk accordingly. The exorcisms are done and there must be written the demands on it which are necessary to make to the spirits, on this skin, then one suffumigates it with the smelly odors.



CHAPTER XXI
Of The Characters Which Must Be Written In The Experiences

Each time it will be necessary to do some one experience, at the beginning, you shall write most Holy *Cheie Asser Cheie*, with the pen of the art and with the color purple or cinnabarr and at the end this other name *Eusophe* which signifies 'Infinity,' then write on the parchment all that you would wish, provided it conforms to the art, because you shall always be provided the desired effect. When you shall carry these characters, that which must be in the silk, having finished the so said characters and experiences as to how may be, it must come to be said, that you shall pronounce the following words:

“Most High Creator of all things, I pray to you for your mercy, that you may concede such a virtue in the Name written upon this parchment and that this name join to the characters, saving and guarding me from all evil, by your Most Holy *Adonay*, Amen.”

Equipped with a sentiment of a living faith and the belief in the Great living God, you shall acquire all that you desire and would wish.



CHAPTER XXII
Of The Virgin Wax Or Virgin Earth

In order to make the images or necessary candles for several of the arts or experiences, virgin wax or virgin earth must be used, that is to say, which have never been put to use; before operating that, you shall say over them:

“Entabor, Natabor, Si tacibor, Adonay, On Lazamon, Terrannes eos Philodes.”

“Angels of God, be present, because I so invoke you in my work, at length that by you it obtain the virtue and perfection most directly.”

After that you shall recite the Psalms,

“Domine non est exaltum cor meum, etc., Domine, quis habitavit, etc...”

It is necessary to say then the following words:

“I exorcise you creature of wax/earth, and warn you by the Creator and God Almighty, who has created all from nothing by his most Holy Name, and by his Angels, that you receive virtue and blessing, in his name, so that you shall be sanctified, blessed, and that you shall obtain the virtue which we desire, by the most Holy name of *Adonay*, by whom all creatures exist, Amen.

Asperge these with the holy water of the art, afterwards you shall conserve them to use in all things that you would wish to undertake.



END OF FIRST BOOK

SECOND BOOK

CHAPTER I

On The Pentacles How They Are Prepared

All of the knowledge and the science of our Clavicle depends on the usage and the intelligence on the Pentacles, which are most necessary in the acts, because they contain the ineffable and most Holy Names, which having been so written by the finger of God, of which have been revealed to me, and that as I have wished to put here in a convenient and consecrated place for the usage of the soul and body of humankind.

The Pentacles must be made on the day and in the hour of Mercury in the waxing of the Moon acute in light, being in Air sign, and not in Terrestrial. The day must be equal to that of the Sun, in a well aired room, newly cleansed, in which no one has inhabited. You shall enter into it with your assistants, and shall suffumigate it with the odiferant odors; you must also have several consecrated parchments which must be virgin, upon which you shall begin to write the Pentacles, at the predicted hour, with the three principal colors, to know: gold, cinnabar and green, these which you shall write with the pen of the art and the exorcised colors, as it has come to be especially spoken of. And when they shall have been written so, connect it all in the same hour, as such, having begun, continue until all has been achieved. If you should wish to cease, you shall begin again at the same day and hour, after which you shall place them in a drape of the silk of the art. Take then an earthen pot, into which you shall place the newly lighted coals, the Male incense of **mastic** and **aloe wood**, completely exorcised and purified. Then with the knife of hooked knife you shall make the figure in the manner which follows:

Take the Pentacles when they are done, suffumigate them as mentioned above with the good odors as it is necessary that you are facing with your face turned towards the East, in reading devoutly the following Psalms:

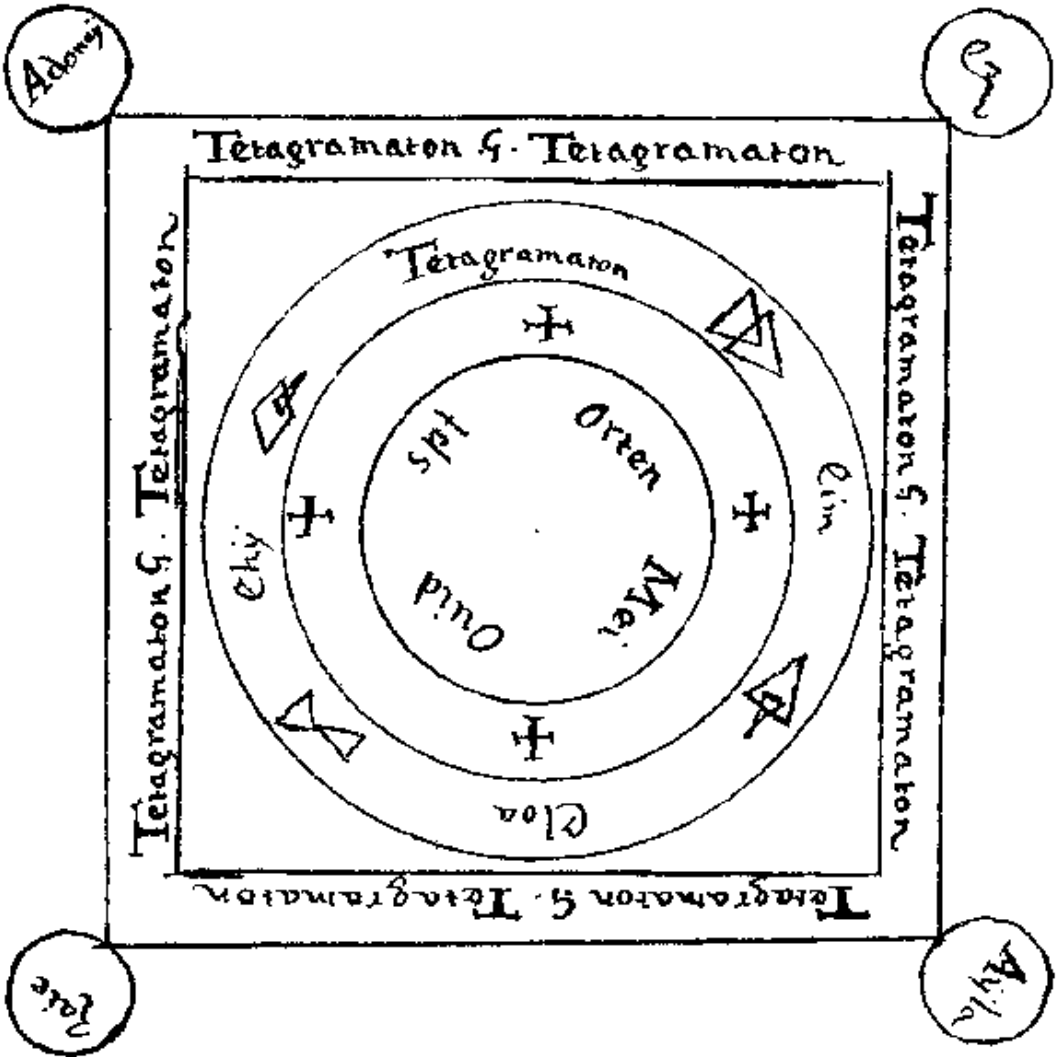
“Domine Deus, noster, Coeli enarant gloriam Dei, etc.”
and so add to this:

“*Adonay Almighty, Alpha and Omega*, who has made his people walk with dry foot upon the sea, who has led Abraham, your faithful servant, to the seed of which you have promised that all of the tribes of the earth have been blessed, accordingly that seed you have multiplied as the stars, who has given Moses the Law on Mount Sinai, and who has given to Solomon, your servant, these Pentacles, for the surety of soul and body, with humility, we beg your Majesty, that by your power, these Pentacles be consecrated, at length to obtain the virtue and power against all the spirits, by your oh Most Holy and Lord Adonay, of which the empire and principality shall be without end, Amen.”

After that you shall perfume them with the odiferant spices and shall put them into the consecrated drape of silk in order to serve yourself of them. Here after the Circle, the fundamental point of the art, that is done for the consecration of the Pentacles.

CIRCLE

As thus so be it made for the consecration of the Pentacles.



CHAPTER II

That Which Must Be Noted For The Usage Of The Pentacles

The Pentacles are commonly made of the metal conforming to the planet with the instrument of the art, but for the best, it is with virgin parchment¹ from a newly born mate, and then it is inscribed with the pen and blood of the art, completely exorcised. Note: the caul's birth membrane was also used.²

Different Colors of the Planets:

Saturn	black
Mars	red
Jupiter	sky-blue
Sun	yellow
Venus	green
Mercury	green and red
Moon	white

The form of the Pentacles must be commonly circular, sometimes octagon, pentagon, hexagon or tetragon.

The names of God are of the greatest efficacy according to being written with Hebrew letters. As far as their size, it is according to the wish of the operator, who can enlarge or diminish them, as long as they are all congruous and well formed. For the characters, which are the letters of other divine names, write them in Hebrew letters. I have believed it most appropriate to put them as such, having more efficacy, but I have transcribed them in Latin, in the sacred Pentacles of the Versets circularly, which are taken from Holy Scripture, because they must be pronounced by the exorcist-ardor and charged three times, accordingly, that they have the affects expressed and mediate in the intention, the words of God being of the greatest virtue. As the above said Pentacles depend on the Clavicle, without any mark, it appears well to me to put the colors to them and their virtues for the most intelligent work of the operator. This which I have done accordingly I have been able to by the knowledge of experience.

The forms of the Pentacles have a great virtue and a power without limit, so that, if you conjure the spirits, by their virtue, they will obey you. Show them the Pentacles and they shall fear you in such a way that each cannot conceal nor hide their voice, unless you oblige them. These Pentacles are power against all perils of the earth, water and fire; against all enemies visible or invisible; against poisons and venom; against enchantments; against fear and against all.

In what ever place you may be, with these sacred Pentacles, you will be in safety, being awake, sleeping, eating, drinking, day or night. When carried, they give grace to men and women, and by their virtue, fire will extinguish, water ebb, the sea calm in the moment of tempest, being cast into it. All the spirits having remembered the names which are there written, will fear and obey you.

¹ Virgin refers to 'new & unused'; in ancient times, parchment could be written on, erased and re-written on as it was more durable than today's paper.

² Not used in 'white magic' which was usually more for healing newborns, etc.

PENTACLES

The first seven Pentacles are of **Saturn**, which must be black

The efficacy of the Pentacles which go as follows, is well recognized, and the use has so been well demonstrated, that we believed we have dispensed to be of advantage on their subject.

FIRST PENTACLE

This Pentacle is admirable to give fear to the spirits because showing it to them, they will prostrate themselves and obey in all that you would wish to have them do.

SECOND PENTACLE

This Pentacle is good against all adversities, and particularly to suppress the pride of the princes of the spirits. This is why it is of great virtue. [Note: If you wish to give the virtue to this Pentacle, for level in lieu of the place on the virgin parchment, you can make it of such metal as you would wish. If you wish to use it for play, you add a sign of the Sun at the top and a Moon below, a sign of Jupiter on the right side, and one of Venus on the left side.

THIRD PENTACLE

This Pentacle is admirable, it is of Saturn, carried upon one. Principally in the circle, while the spirits are called at night, in the state of Saturn. Its color is black.

FOURTH PENTACLE

This Pentacle goes principally toward executing all of the experiences done for ruin, destruction and death. It has been customarily accomplished by the Southern Spirits.

FIFTH PENTACLE

This Pentacle of Saturn, being the one which calls the spirits of God, chases away the guardians of the treasures, renders one happy in all play of every kind, providing that it has been consecrated, and it must be sealed promptly. If you wish that it only serve you for play, you shall make it of three metals: gold, silver and copper. You shall carry it worn over your stomach. It is necessary that it be engraved on the day and in the hour of the Sun, of the Moon and of Venus.

SIXTH PENTACLE

The name in which it shall be made, must be distinguished by letters, this name must be written about the center of the Pentacle, where its points are constituted. That shall be incontinent work of the Devil.

SEVENTH PENTACLE

This Pentacle is of the most great virtue for provoking earthquakes. This is why it has the virtue of all of the Angels found espoused in this Pentacle by “*noni chori josmondichi*.” They can do this in place regardless of above or below the entire universe.



The six Pentacles which follow, before being made on the day and hour of **Jupiter**, must be formed in ‘sky blue’ which is the distinctive color of this planet

FIRST PENTACLE

This Pentacle is to know the spirit which corresponds to its nature, and principally to those which have their name written in this Pentacle, among which is *Parosiel*, who is the Lord of the Treasures, and ensigned in that manner by which one may acquire them.

SECOND PENTACLE

This Pentacle is to acquire glory and joy. It gives honor, dignities and all of the goodnesses. It goes also towards finding treasures and chasing away the spirits which may be there. It is necessary that it be written on virgin parchment with the pen of the art and the blood of pigeon, mole or swallow, at your choice.

THIRD PENTACLE

This Pentacle protects all those who invoke Jupiter. In the circles of all offenses of the spirits of Mercury, Jupiter is their opposition. In showing them this Pentacle, they shall obey moreover.

FOURTH PENTACLE

This Pentacle is good to acquire honor, glory and many goods. Being imprinted or engraved in silver, on the day and hour of Jupiter being in the Crab⁴. It is good to chase away guardian spirits of the treasures. His Angel is always with him.

FIFTH PENTACLE

This Pentacle is of great virtue, because it is used for having certain visions in dreams. This is the same Pentacle which Jacob carried, while climbing the ladder reaching to the Heavens of the Angels which was climbed and descended.

SIXTH PENTACLE

This Pentacle, in which are imprinted the Holy Names of the Messiah, is good against all perils of the world. In devoutly reciting the verset every day, which is to be in the circle of the Pentacle, likewise hell and all the Demons unchain themselves against you, but by its virtue, they are not able to do any evil.

⁴ I.e. “the Astrological sign of Cancer”

SEVENTH PENTACLE

The color is sky-blue, as the six preceding ones, under the sign of Jupiter. This Pentacle is admirable against poverty, in looking at it every day in devotion, and saying the Psalm "Laudate pueri Dominum, etc." It is also admirable in order to find treasures and chase away spirits who are their guardians, and for happiness and good fortune at play or gaming.



You make the six Pentacles which follow, in the color red, being that of **Mars**, on the day and in the hour of which planet you need to make them.

FIRST PENTACLE

This Pentacle, as well as the five following, is good to call the spirits which are under the star of Mars. The Names of the demon princes are to be written in the circle of the Pentacle.

SECOND PENTACLE

This Pentacle is in order to spread war ire, dissension and enmities so also to intimidate rebel spirits; in showing them this Pentacle they cannot miss obeying, similarly for making a demanded object appear.

THIRD PENTACLE

This Pentacle is most efficacious in war; it gives victory. It is the one which Moses carried on him in the passage across the Red Sear into which the Pharaoh and his entire army were submerged.

FOURTH PENTACLE

This Pentacle is indeed terrible against demons, because they cannot resist its power; they obey its effect immediately and the one who calls them.

FIFTH PENTACLE

This Pentacle is of an efficacy so great, that having it on your not one single person can make an offense toward you, but the cuts and fire of arms will be against those who direct them; when you shall be in war, it shall be used, and turn against your enemies, the cuts which were directed by them against you.

SIXTH PENTACLE

This is of the greatest virtue to make storms appear, accordingly it is drawn on the day and in the hours of Jupiter and Mars, on virgin parchment, with the blood of mole or a bat. Being uncovered with the invocation of the spirit of Mars, you shall see a great quantity of sleet and hail fall.

The color yellowr being the one of the Sun, it is necessary that the seven Pentacles which go on to follow be made in, or being made in gold, the adoptive color of the Planet of the Sun, on the day and in the hour of such, needing to be done with the so-said Pentacles.

FIRST PENTACLE

[Note]: By comparisons with other texts, various qualities and even the drawings of the Pentacles change in the constant revisions during the times so written. This one is the face of God [in others, the face of Shaddair or the Angel Metatron, etc.]r to whom all creatures obey, the spirits trembling before such face, and the Angels bending to it. Whatever genre the spirits may be of, who are rebels and who do not want to obey, show them this facer and on the spot they will obey your they will obey you in all that you would wish.

SECOND PENTACLE

This Pentacle is very strong to make the solitary spirits respond, who are of a proud and arrogant nature, and of elevated courage; the most difficult will show themselves; with these Pentacles, they will be obliged to obey you and to do all that you would wish. It is necessary, having made them come, to be put to their demand what you ask of them, you shall not have to ask too much, and you shall be obeyed.

THIRD PENTACLE

This Pentacle is good for the Kings and the great lords, to acquire and conquer kingdoms and dominions above the others. This is the one which Alexander the Great carried, worn on his stomach, and it is necessary to make it in iron and gold, engraved on the day and in the hour of the Sun.

FOURTH PENTACLE

This Pentacle is good in order to see the spirits while they render themselves invisible, so as to force them to take on a body to appear before you and to make them do all that you would wish, being so as to serve you like a valet, to saddle your horse or do your commissions. It is necessary every day to give them a hair from your head and they take it for twenty or thirty years, but no longer than thirty, at the end of which time, he takes his salary.

FIFTH PENTACLE

This Pentacle is marvelous and good to call the spirits, in order to make them transport from one kingdom or another, and where well it will seem to your in a very short time; it is the one which served the professional one Scot, in order to come from Germany to Paris, in one night, in order to indoctrinate, sustain and defend the thesis of opinion against one Jacob in, favor of the Immaculate Conception of the Holy Virgin. He did, before coming to the Palace, make his prayer before the image of the Holy Virgin in the lower chapel, which lowered its head as is seen today.

SIXTH PENTACLE

This Pentacle is of the greatest good for invisibility, and is marvelous to deliver one who is in prison from irons and chains, in the aspect of this Pentacle which must be formed of gold, on the day and hour of the Sun.

SEVENTH PENTACLE

This Pentacle has the same virtue as the preceding, since if someone has been detained in prison, having irons on the feet and hands, wearing this

Pentacle made on the day and in the hour of the Sun and on a plaque of gold, on the spot his irons will be broken into a hundred pieces.

For the five Pentacles dominated by the Planet of Venus, it is necessary to pay great attention, as to the day and hour of the said Planet of Venus, too that of the color with which you shall and must make it: this color is green, such as has been designated here-before.

FIRST PENTACLE

This Pentacle is good to force the spirits of Venus, and principally for those who are and who are seen written in this Pentacle.

SECOND PENTACLE

This Pentacle is of the same nature as the one here-before, with the four spirits in the space of Venus, being written about the Pentacle. The one which shall be well-used, in all affairs of love is reassured in it, being made on the day and in the hour of Venus, of its metal which is purified copper, virgin, exorcised and asperged according to the art and custom, as has been said here-before. It is necessary to carry it attached to the collar, with a green ribbon, which is the color of Venus and one lets it hang to touch the heart.

THIRD PENTACLE

This Pentacle is of a great virtue to force the spirits of Venus, to constrain such woman as you may desire, to love you; if she should find in herself to be held back, in a way in which she cannot come to see your so great will be her love that it will not die, and she shall return to you. If it be in the interest of love, guiding your altogether, you will not be let down. The Pentacles and characters being of three metals so: gold, silver and copper, to now; all made on the day and hour of Venus, you shall bless and exorcise them as here-before, carrying them day and night over your heart.

FOURTH PENTACLE

This Pentacle is marvelous and good to light love, in showing it only to the person whom you would wish to love you; its angel is Sabeyol accordingly whom it is necessary to invoke on the day and hour of Jupiter, the first and eighth thereof. It is also for gaming. [Note: play and gamer gambling, etc. were popularly aspired to in winning, as today.

FIFTH PENTACLE

This Pentacle is good for lover being directly consecrated and perfected, so well that the one to whom you show it will be inflamed greatly with a fire and with desire. Mercury being the Planet which dominates upon the subject for the following of which the five Pentacles are presented, goes to be formed and is necessary to be made in the colors of red and green [other mixed colors in some texts]r on the day and hour designated in Chapter II, etc.

FIRST PENTACLE

This Pentacle is very good in order to make spirits which are of the firmament appear; they obey with great easer they will give you all which you shall ask, providing that you do not neglect to form these Pentacles under the sign of Mercury.

SECOND PENTACLE

It is in order to make the same spirits give you the things which appear extravagant and which are not at all held under some certain genre and the spirits easily reply, but it is difficult to see them.

THIRD PENTACLE

This Pentacle, with the preceding, goes toward calling the spirits of Venus, and principally all those which are written in this Pentacle.

FOURTH PENTACLE

This Pentacle serves to acquire the science and intelligence of all things created by God, as far as terrestrial much as celestial, in order to know the secrets and to send the shadowy spirits to any part of the world you would desire.

FIFTH PENTACLE

This Pentacle has the virtue to give empire and command over the spirits of Mercury; you can use it to open doors, when they shall be closed, for it has nothing which can resist it: it brings happy fortune. Gold, for the Art of magic, has much virtue, believed to invite the Operator to the greatest certainty in his operation, to make the six Pentacles here-after, in gold, although not being the color of their Planet.

The next six pentacles have to do with the Moon and its Lunar spirits. You must make them on Monday, the day which is dominated by the Moon, thus at the hours determined in the Second Chapter of the First Book.

FIRST PENTACLE

This Pentacle goes toward calling the Lunar spirits, of which names are found in the smaller parts of the Pentacle. It is also used to open what ever door that may be.

SECOND PENTACLE

This Pentacle is good against all perils of water; and, it is necessary to make the rain comer it gives it in great abundance; when you would wish to make it stop and oppose yourself to the evil designs of the Lunar spirits, this Pentacle shall suffice.

THIRD PENTACLE

This Pentacle is admirable to those who voyager being directly consecrated and worn over the stomach. It is also admirable against all the perils of water. This Pentacle, with the preceding, goes toward calling the spirits of Venus, and principally all those which are written in this Pentacle.

FOURTH PENTACLE

This Pentacle serves to acquire the science and intelligence of all things created by God, as far as terrestrial much as celestial, in order to know the secrets and to send the shadowy spirits to any part of the world you would desire.

FIFTH PENTACLE

This Pentacle has the virtue to give empire and command over the spirits of Mercury; you can use it to open doors, when they shall be closed, for it has nothing which can resist it: it brings happy fortune. Gold, for the Art of magic, has much virtue, believed to invite the Operator to the greatest certainty in his operation, to make the six Pentacles here-after, in gold, although not being the color of their Planet.

SIXTH PENTACLE

This Pentacle is in order to have answers in dream; its spirit is named Jacadiel. It is used for the destruction and ruin of enemies going against the nocturnal phantoms and to call the souls of the deceased.

END OF THE PENTACLES

CHAPTER III

That which must be done and said by the exorcist.

After having amply demonstrated all which can be done with the Pentacles of Solomon, it is of the greatest necessity to you to note how the exorcist must be dressed and say.

If you wish to be reassured, when you wish to work, it is necessary, all things being prepared that one abstain from all work of the body and soul, from too much eating and drink, from all luxury and all vice, but it is necessary to think about the things which must be done, with a pure and clear conscience, that which must be practiced for nine entire days before beginning the work, it is necessary also that the assistants do the same in it, after which complete assuredly will be accomplished in the work.

The exorcist and the assistants shall need to begin by this orison, to be said twice at night and once in the day.

ORISON

“Lord God Almighty, be propitious to us who are not worthy to raise our eyes to Heaven because of the multitude of our offenses and our iniquities. God, all merciful, who wishes not the death of the sinner, but his most-living conversion, do us the grace Lord, God, clear with mercy to aid us in this work which we go to do after which your Name will be blessed forever through all the centuries of the centuries, Amen.”

The last days of the fast must be strict, that is to say on bread and water, abstaining also from all sin and say the orison here-above. Afterwards it shall be necessary to be retired to a secret place, in order to there make in particular a confession of the most general possible, in imploring the Angels before whom this confession is made, to be witnesses to winning the victory over the enemy of human kind and to regard this confession as pure and sincerer made with a goodly repentant heart, after which that enemy cannot be glorified against us but that there be joy in Heaven; this confession being made, it is necessary to ask pardon of God, and say that which follows:

ORISON

“Almighty Father, by your infinite clemency, concede us the grace that we may see and perfect this work without evil spirits doing us any harm, as to body or to soul, Amen.”

This orison being ended it is necessary to take the exorcised water, and, asperging the assistants say: "Purify us Lord, by hyssop and we shall be filled, wash us and we shall be as white as the snow.

Having finished the exorcist must wash his head, and be in the ordained plaser having all of his affairs prepared he shall next do the ring in order to begin the exorcism (form the circle); but before beginning with

the one for the spirits, it is well to instruct the assistants, the hardiest in faith, for without that he can arrive only at evil by the means of the spirit, and often death.

The assistants must be perfectly instructed and equipped with hardiness of faith, they shall enter all into the well-purified and secret placher there they shall make the prayer which follows, and repeat it after the exorcist.

Prayer Of The Exorcist Over The Assistants

“Be filled and renewed, in the name of eternal and Most Great God, of all forgiveness of your sins, and that the virtue of the Most High and Most Powerful, descend upon us and here remain forever, at length that you and I shall be able to accomplish and perfect these great works, thus in order to constrain the guardian spirits and possess their abandoned treasures, whether in the earth or sea, and render us the masters and peaceful possessors of them, without doing us any harm, as to body or soul, nor frighten a single one of us, Amen.”

Having finished, the exorcist holding the forty-five pentacles consecrates them, as is explained in the preceding Chapters and shall prepare according to the art and following that what he would wish to do, after he shall distribute them to two assistants, to reserve the one which is marked with the face of the Lord, that the good exorcist shall guard on himself with the great general pentacle⁵, because of its great character: the above-said pentacles must be placed between two small sacks of silk, it is not important of which color they may be, it shall there be necessary to mingle the different odors, and the exorcist as well as the assistants must attach them to the collar in the way as such that they be over the heart. Be equipped with all that which comes to be recommended, clearly convinced of the grandeur, of the holiness and of the importance of all here, the good exorcist and the assistants must be able to enter into all surety moreover, not having to doubt a single of perils, in their places where the hidden treasures shall be found.

The assistants must be, above all, most-obedient to the exorcist, because all depends on him, and without him, nothing can be done, by the power of which he causes in his character, without which he cannot command the spirits to abandon their treasures thus, that the precious things be hidden in some place as may be.

⁵ See the French Test for this pentacle

CHAPTER IV

Note The Importance Of The Bath

The bath is very necessary to the art of magic, of the kind which so you would wish to do some experience that it is necessary, having prepared all of that which shall be necessary in the days and hours, the last of the fast, then take the water do sprinkle it in washing the entire body, saying the Psalms:

“Dominus illuminatio mea⁶; and dixit incipiens in corde sue⁷.

⁶ Translates: God enlighten me

⁷ i.e. as others before, etc.

CHAPTER V
Exorcising The Water

“I exorcise you, creature of Water, by the one who has assembled creation in a place, after that the earth appeared and, then, without delay, you chased all the deceit of the enemy and the immovable spirits, in order that they cannot injure me, by the virtue of all the centuries of centuries, Amen.”

That done, the exorcist shall dress as that which goes hereafter, reciting the Psalms:

“Domine exaudiorationem meam, etc., Misere mei, etc., Confitebor Domine in tote corde meor in concilio justorum et congregatione⁸, etc.

⁸ Which is to ask an indulgence, mercy and confessing from the heart to be conceited with the Lord, justly, in his congregation, etc. -- Latin Psalms I, etc.

CHAPTER VI

Vestments of the exorcist.

The vestments must be of linen cloth, same as the for the shirt; when so doing this passing of dressing, he shall say these words: "Autour Amator, Eremites, Theodoniel Poncorr Pager, Anitor by the merit of these most-holy names of Angels, I dress myself, Lord in my habit for Sabat (Sabbath), after which meaning this I can conduct to the end, all things which I have desire to produce by You, oh most-Holy Adonay, the Kingdom of which and empire shall reign forever throughout the centuries, amen."

Note: It is necessary that the above vestments be made as those of the Levites; on that vestment, one shall write on red silk the characters of the following (see French text), accordingly worn over the stomach, to wit:

It is necessary that the shoes and hat be of white skin, upon which it is necessary to write the same characters here-above, with cinnabar diluted in water and gum with the pen of the goose feather designated in Chapter XVI, of the First Book. On the hat, it is also necessary to write as before the four names which follow, to know: Jehova on the back Adonay on the right Eloy on the left, Gibor on the front.

CONCLUSION

The good exorcist being dressed and prepared, thus has been come to be said in the preceding Chapters, shall do the conjurations according to the intentions with hardiness and faith, omitting nothing, as far as the conjurations on the circles and Pentacles, assuring yourself indeed quite well, practicing that above exactly you shall possess the most hidden treasures but to likewise constrain the guardian spirits of which bear most profoundly on the sea, since this book is the Science of the Sciences for all that here has to be the most rare of the occult and magical Sciences being well enjoined that it never fall into the hands of the impious: This is that which was so recommended by Solomon. It is the conjuration which you are to make in the name of the Most-Holy and Inexpressible Name of ADONAY; it is highly recommended to hold this Work hidden as a very precious treasure so as to keep the soul safe from all of the things, as useful in life, in using it well. If on the contrary, you profane it and use it for evil it shall be dangerous and of a great damage as to the body and the soul.

On what dignity is necessary to become a true magician,
and operator of wonders.

We end this work in making known an arcane matter, necessary and secret to who would wish to become a good Magician, of which arcane matter there is aspiration to consummately and the key of all of the operations of Magic, it is the dignity of man by this such high virtue and power, and this faculty

required in the man as an admirable dignity; for he only has the same awaiting which is among us of the most sovereign intelligence of the soul which can alone operate these marvelous works; if he is not engaged too much in the commerce of the flesh and occupied with divine things, it is that which is cause that indeed for which the world searches for this sort of Magic without finding it, it is then necessary that we who shall aspire to one such high dignity shall think on two matters; the first, by which means we shall be detached from the affections of the flesh, in a mortal sense, and from passions of the matter of the body: the other by which we see and how we shall be elevated to this pure awaiting is, and attached to the virtues of the Gods without which we shall never be able to be happy or fortunate shall come in the knowledge of secret things, and to the virtue of the miraculous operations thereof; since in these two points there is consisted all the dignity which is given nature of, the merit is in certain art of religion; the natural dignity is an excellent disposition of the body, and all its parts which no longer obscure the lights of the soul by a single attachment and which neither cause it any tumult nor movement of humors; and this excellent disposition of body, and these organs from which the situation of movement comes, from the light and influence of the body and of the celestial soul of which presided at birth of each one, as being those thus of the ninth house of the mansion which is the fortune of Saturn, the Sun and Mercury; particularly Mars in the ninth house presides over the spirits: These matters are treated amply enough in the books on Astrology. The one who isn't of such a fortunate constitution has need to bend to the defect of nature by education and a strongly ruled life, and a good use of things which resuscitate him until he shall be consumed in the perfection thereof as to the internal and external; that coming one takes so much precaution as to choice in so placing it into the Mosaic Law of Moses, it is only necessary to be approached by a dead one from old woman, which be that way, that he cannot be subjected to leprosy from the blood of his descendants healthy and complete in all his members of body, not blind nor hunchbacked, nor malformed of nose (as was common with leprosy disfigurements in those days). And Apuleius in his own apology said, that the child whom one saw as divine in doing enchantments is one who must be chosen as healthy, without defect, ingenious, well-made, completely industrious, and well-spoken, according to the power of the divine being lodged in his person as in a good dwelling, and that the spirit of the child be in a while developed into an expert to recall the divinity. As far as the merit of dignity, his perfection consists of two things to know as the doctrine of the work; the last of the doctrine is known as the truth: It thus is necessary, as it has been said at the beginning of this book, First Book, to be Knowing and expert in these three faculties of which we have thus spoken; then sins are raised out; it is necessary to give his soul entirely over to contemplation, and affirming it in himself, since we have the power naturally, and in ourselves to comprehend this forcer and to dispose these matters, but we are troubled by the play of these things in the passions which are our obstacles on the side of generation, and by the birth of the false imaginations and appetites of the uncontrolled, the Knowledge and the power of the divine present themselves none-the-less that these sins cease. As to the operation on the religious, it has less efficacy, and often likewise also its proper efficacious force in order for us to acquire such a

dignified virtue: For the sacred works are to be done well, and be well represented with so great a force that without being heard, they must nevertheless be done with piety and all of their ceremonies, and believed in with a firm faith, it is the way to be able to do it having our honor and divine power, but the dignity which must be acquired is by the force of religion it is perfected in certain ceremonies of religion, explanations, consecrations and functions of the sacred by the one who has publically consecrated his spirit to the religion, which has the power to impose into his hands, and to engage it by the sacramental virtue who imprints the character of this virtue and divine power, which one calls divine consent by which man sustains the divine nature, and until the compliance of the spirits of the heavens bring to insert in him the power of the diviner in this ceremony having been placed in the number of the Sacraments of the Church.

If you thus be presently a perfect man by the sacred spirit of the religion, who has the sentiments of piety, and one of immovable constancy for religion, and that you believe without any doubt and that you be the one who has the authority on sacred matters, and the nature over which you shall have been conferred the dignity that is of the divine, not disengaging from it YOU can in praying, and in consecrating, in sacrificing, in invoking, yet attain in dressing yourself with the spiritual and celestial virtues all, and apply them to the matters of which you would wish to as such, and by this same dignity give spirit and life to every and all work of the magical of science; but whoever is without the power of office, without its merit and the sanctity of its doctrine, without the dignity of nature and its instruction shall presume that which matter in the material of Magic, shall be worked on in vain and shall be defeated as well as his followers, and shall incur the indignation of the divinities at hazard and here peril to the death.

Warning to those who are not sensitive to the vocation of the Art of Magic or who are not reassured in their seeking for that cause as may be.

After this which has come to have been said, one easily shall conceive that it is necessary in the course of a great number of circumstances to use and that it is necessary above all to use a superior intelligencer to reassure it in the formation of all the pentacle figures in this precious book.

In spite of all difficulties, the one who has in him faith and attention, in always taking a very useful instruction on these occasions of the most of importance in his life shall prevail; he does not have to be lost in his own times and shall do so by reading this study of the divine science.

Nevertheless as many capable people are not able to have the possibility to follow it point by point, (this Book) is completely indispensable in its ceremonies, and at the same time all of the practices are necessary in order to form the pentacles or talismans which have their merit knowing it shall be agreeable doubtless to be informed on those reaffirming occult secrets for an easy execution and some sort of a door to the people will

be clearer among the most honest.

We shall recommend by these motives to the serious meditation of persons who find themselves in a case indicated as here-above that of the following titles of different (books) be regarded:

ENGLISH TRANSLATION OF BOOKS LISTED

1. The Admirable Secrets of Albert the Great.
2. The Marvelous Secrets of Natural Magic and Cabalistic Magic of Albert the Younger.
3. The Veritable Red Dragon; Note: the Edition with the Black Hen.
[Also Note that the I.G.O.S. has completely translated two versions of this most sought after Grimoire, in one compilation, as RED DRAGON GRAND GRIMOIRE 1995]. Highly recommended companion to present book!
4. The Enchiridion of Pope Leon (Note: The good Edition is that of Rome in 1740).
5. The Works of Magic of Henry Cornelius Agrippa (Note: the good Version is imprinted in 1774, with the Secret of the Queen of the Hairy Flies).
[Also note: we have also translated this rare work into English, and is available via the I.G.O.S.] Another must as a companion work, among so many other of which the reader should inquire upon!
6. The Grimoire of Pope Honorius with an account of rare secrets.
[Again] see I.G.O.S. translation on this].
7. The Veritable Clavicles of Solomon; a Treasury of Occult Sciences etc. (Note: It has the true and good Edition that was approved by Agaliarept containing the great Cabalist sayings on the Green Butterfly.)
[See also our large work on two Versions of this, complete with French texts included for all of these important historical works].
8. Treasure of the Old One of the Pyramids; True Science of Talismans, to conjure the spirits of all nature, their commander and to obtain that which one would wish all of and to stop play of their evils. The Black Owl is the means of which one discovers unmistakably all that the earth affirms of the precious of buried.

It is so read, in one of the works which we come to cite, a note which can be a fortunate guide used in so much research which can tempt our friends, as be here :

"It is an other work which is very precious; but is rarely found so much so

that only one single example of it has been found during my long voyages. The

-
person who possessed it never wished me to give it to anyone of which I had offered him plenty of silver for, and had never allowed me to copy it by any permission other than the title. This book is written in French, badly printed, each page is double-struck or printed only on one sider like in China; but the paper is very finer like silk paper of a tough nearly sort of rough grain; it is entitled "The Art of Conjuring the Spirits, here added the true Cabala and exorcisms with the Pentacles most used, secrets and most useful accounts, taken in practice by Don Juan Alcantor a wise Portuguese man etc. etc. etc.; it beard the date of 1645.

This work, according to the accounts that I procure, have imprinted on them by Goa, in India, by the kindness of a Jesuit from Portugal for the use of the Reverends of Fathers of that Order.

Among these examples which have arrived in Europe, some have been sent by envoys as gifts, to people in high places; the others have been brought in fraudulently after having been stolen by someone familiar with the Inquisition, and seemingly have been conserved in the families which have had the goodness of fortune to obtain them. It is never-the-less pretended that some exist in or near one or the Libraries of Paris [Note: I.G.O.S. got the Originals of these Texts from the French Library in these more open of modern times as the best there are in conserving for such translation of true writings from the times of the Inquisition, and before].

But, perhaps we shall never obtain the best ones. Perhaps this work will come to be less rare after death: we shall seer if we live. [Note: the original author(s) took great risk in publishing this information during the Burning Times of the Holy Inquisition; the I.G.O.S. now publishes it well after that death of such literature, as the true conservators we now are of these historical works otherwise lost to civilization in the New Age].

THE END

We now continue with the next Edition of the same kind of work, from the 1825 Paris Edition, as noted: THE CLAVICLES OF SOLOMONI Veritable Secret of Secrets Revelation on the Magical Operations.

Please continue to refer to these rare and important historical conservations in the French Editions at the back sections of this present Book.

Again, the 1825 Edition has its own merit, and language of that time period, but we do not repeat any text which is the same or so similar as to not be very different from the 1750 Edition you have just read (Rome). This is, however, a reflection of a subsiding of the Inquisition, and even so much of the Church Latin is retained in the bridging of this void which was created, but it is written in freer French, in a more flowing style of the 1800s.

CLAVIS OF SOLOMON

VERITABLE SECRET OF SECRETS REVELATION ON THE MAGICAL OPERATIONS

PARIS
- 1825 -

[Note]: The Preface of this Edition is the same account as the previous one given in the translation for the 1750 Edition, except for style and a few noted details, as excerpted below.

Remember, my son Roboam, that you are dearer to me than all things of the world. . .

A certain night in sleep, I had named the most Holy Name of the Lord, Y - Yah,... the Secret of Wisdom the angel Raziel showed me in dream... Hide well the Secret of Secrets because the time will come when the universal Sciences shall be destroyed... seeing that the Science would be lost, I had assembled in one day, with me, all the knowledge of the wise ones... how the art of Mathematics is done... to the belief in God...

I composed a certain most-secret opuscle (hidden work, Clavicle or Key)... The Secret of Secret on all the magical Arts... the Secret of the Arcane... I have placed its name as: The Secret of Secrets... my son, Roboam,... make a casket of ivory, and bury my precious book to hide and conserve... bury it with me in my sepulcher...

In the sepulcher, it was found by certain Babylonian philosophers... then, a certain very-wise Philosopher, named Foz Groec, in thinking on the obscurity of the book, began to weep... striking his chest... "why have I not the merit to hear or interpret the Science of the Father and of the Lord"... praying, the Angel of the Lord appeared to him... "Look and read this Clavicle." The obscure words were easy to explain...

Then, with the help of God, I could clearly read the profound Secrets of the Arts... which contains, in reality, two Books.

CHAPTER I

Of the Days & Hours and necessary Points
in all experiences.

[Note]: All of this information is contained in the previous Edition.

CHAPTER II

Of the Magical Arts or necromancers and that which is
necessary to observe to talk to the Spirits.

[Note]: A good deal of this information also appears in the previous 1750 Edition, but there are some variations, especially with the inclusion of the original Latin passages in this text. Some of the Latin is reflected in the previous work in French, which gives the general meaning, and the reader may refer to any of the applicable language in the originals. There are also extensive lists of the Names of the divinities, and we shall not repeat all of these, since they may be looked up in the original text(s).

See the previous text for Figure of the Circle presented in French text of this Edition, and the listing of Names to be pronounced, etc. Also continue to refer to the text for the Latin Orisons, Conjurations and other Orations intended, as a supplement to the earlier translation that it represents.

CHAPTER III

On the Pentacles.

[Note]: The 1750 Edition has much more extensive materials on the Pentacles, and the 1825 Chapters do not correspond to the earlier Chapters in order; a suggested way of following these is by the translations we make of each of the Chapters into English, and then relating such sections to the previous Edition's Chapter titles.

CHAPTER IV

On Theft and to recover that which has been stolen.

[Note]: Similar information here, as the Chapter on this in the 1750 Edition.

CHAPTER V

On Invisibility.

[Note]: This gives less information, but more Names in the Oraison.

CHAPTER VI

On Love.

[Again similar materials etc.]

CHAPTER VII

Of Fruits.

When you would wish to do the experience or experiment on fruits before they are cut it is necessary to perfume them and sprinkle them, saying over them the following words: Deus qui fecisti etc. (see French text)... As it is necessary to write something on this fruit, one does it with a needle or stiletto of which has been spoken of. Having observed the day and hour in which it must be done, one cannot fail. Yet, in order to do a particular experiment, after having observed the said circumstances, you can write on

41.

leaves of blessed sager as it is said of the fruit + christus + passus + christus resurrexit a mortuis + pax domini nostri + pax christi.

CHAPTER VIII

Of Grace and Commandment.

[Same kind of information]

CHAPTER IX

Of Hatred and Destruction.

[same3]

CHAPTER X

Of Mockeries and Passtimes.

[same]

CHAPTER LX

On the Extraordinary Experiments.

[Similar to First Edition]

SECOND BOOK
1825 2nd Edition

CHAPTER I

How the Exorcist must be.
[Same]

CHAPTER III

On Fast and, Abstinence.
[Same]

CHAPTER IV

On Baths or Fountains, Rivers and Waters. [Same].

[Note]: Except where otherwise noted basic materials in this Second Book already appear in sections of the earlier translation, thus we now provide only references as to Chapter titles, and excerpts for any text not covered in the 1750 Edition:

p. 66 French Text: On the Bell - The bell shall be prepared in the following manner (see Figs.), and with the names and characters being written about it Ad, Bos, Bias Yoth Heth, Vaur and equally, these characters (as also shown).

Being, then, into the Circler each of the companions shall have a Sword in bare hands, holding also the Pots when the swords shall be stuck into the earth... Each only touches theirs by the point. [Similar ceremony here]... he shall take the bell and asperge it with the holy water, perfume it and his companions... he rings the bell, etc. at each Part of the World... all shall see the desired effect that needs to be observed exactly and completely as said. [All very similar ceremonial text on this and others].

p. 72 French Text: On the Ring - The ring is of fine gold reddened consecrated at the hour of Jupiter or of Venus. It is engraved with the great name of Tetragrammaton in the form of a cross. Being achieved, the Master, dressed in the stole, begins the exorcism (see Latin text).

[Note]: On pages 88 & 89 are The Sacrifices and how they are done, which we do not promote as a practice in positive Magick. Nonetheless the following translation is given for that kind of information:

In several experiments, it is necessary to sacrifice to the demons. The ones sacrificed are black or white animals the others blood of those, some others in regard to the number of characters or writings in Scripture, yet others to eat or drink. The animals sacrificed must be virgin ones, of the condition they must be.

Those who would wish to use the characters or writings, it is necessary that they be golden or of other fine colors and before beginning a sacrifice to the Spirits it is necessary to say over the victim: Estoter Parati ad servendum nobis. After it is necessary to perfume and asperge with the Perfumes and holy Water.

[Note]: We have set the above darker passage off, and do not wish to end on such a darker note. Even the Bible describes animal sacrifices and this is to be regarded against the time frame of such older practices. With modern availability of fine parchment papers and colored inks etc., there is no need to revert back to any practices which sacrifice animals or use skins or any blood, especially sacrificing anything to demons!

In summary a great deal of the information in the 1825 Edition had already appeared in the more extensive 1750 Edition, as well as in many other earlier Grimoires which the I.G.O.S. has translated. The interested reader is welcome to obtain each and every book we offer on this subject, and compare any and all texts (as with the 1825 notes, etc.), for the best continuity. These rare and truest of works are nearly a full library shelf for occult reference, which the serious Seeker should not be without.

¹ Note: his name is written as Iohe Grevis, Iroe Grecis, Foz Groec in other texts

² Please see the French texts for all of the graphical representations, charts, etc.

³ i.e. exercise, ritual, spell, etc.

⁴ "Increasing" - when the Moon is waxing from the crescent toward its full phase

⁵ In other texts, differs such as scimitar, burin, athame, swords for the disciples, etc.

⁶ In other texts it is the hour of Mercury

⁷ Or gosling

⁸ Insert the name of the tool here that you will be consecrating

⁹ In Latin, see the passages in the French text section

¹⁰ In other texts, these two knives roles are reversed

¹¹ In other texts, the magical names are: Abrahach, Abrach & Abracadra or YHVH

¹² As previously mentioned in Chapter TWO

¹³ Name of person being done against

¹⁴ This was done in pen knife of the times

HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR PROPER FIGURES AND CHARACTERS

[NOTE]: Reproduced here are the original plates from the manuscript for authenticity.

PLATE I.

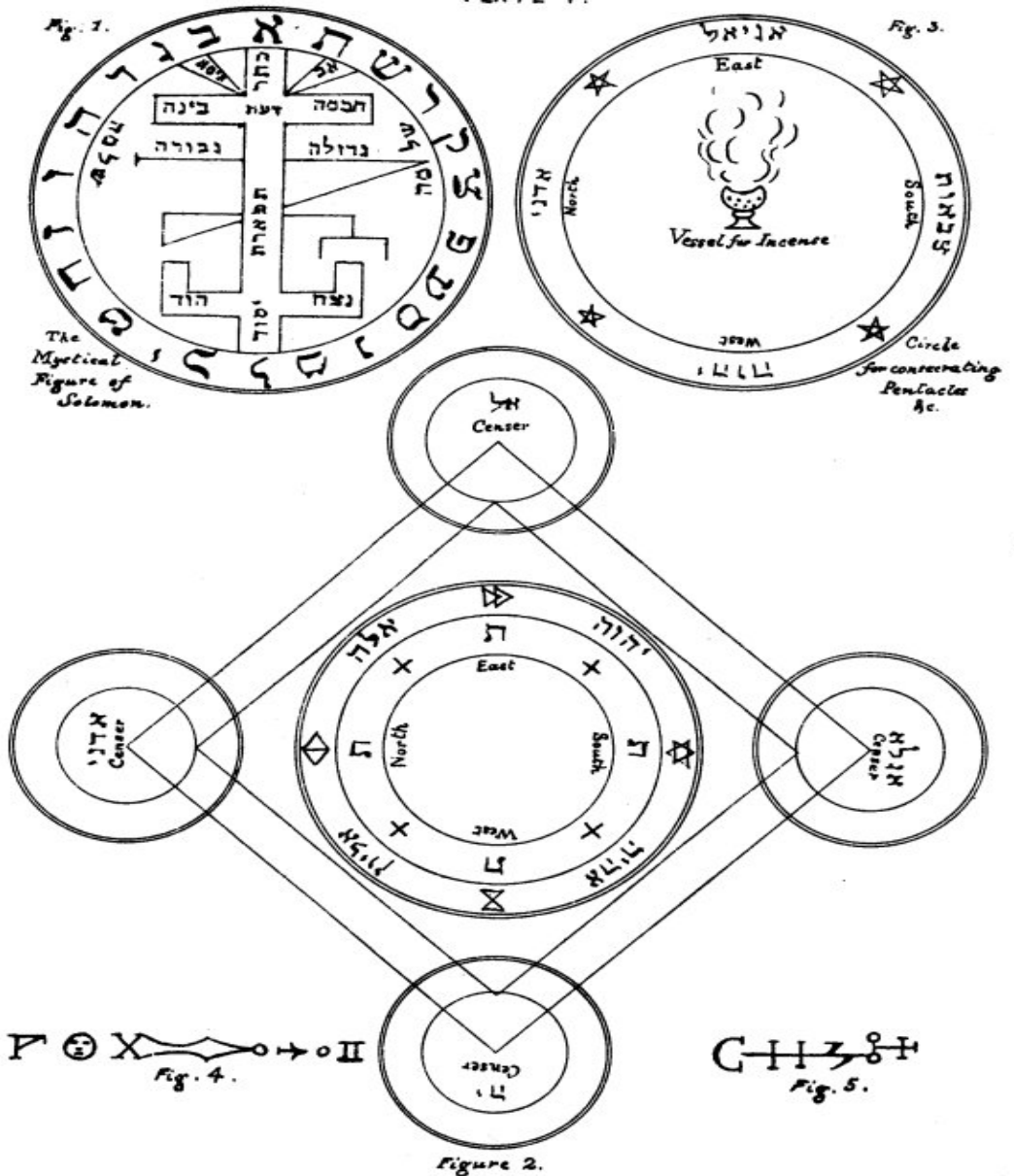


PLATE II.

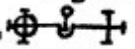

Fig. 6.
hels, hels, hels,  A 

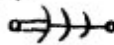
Fig. 7.
ABIMEGH 

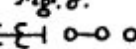
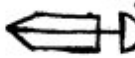
Fig. 8.
DU ROSA  M3Λ3

Fig. 9.
RAZIEL 

Fig. 10.
NOPA  PADOUS

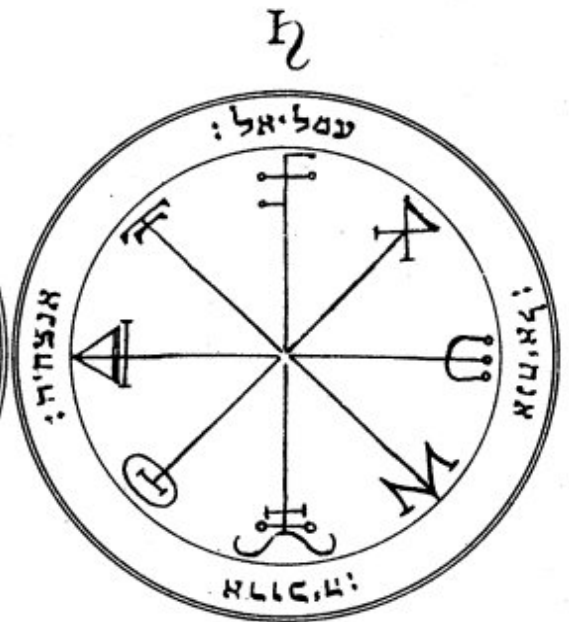
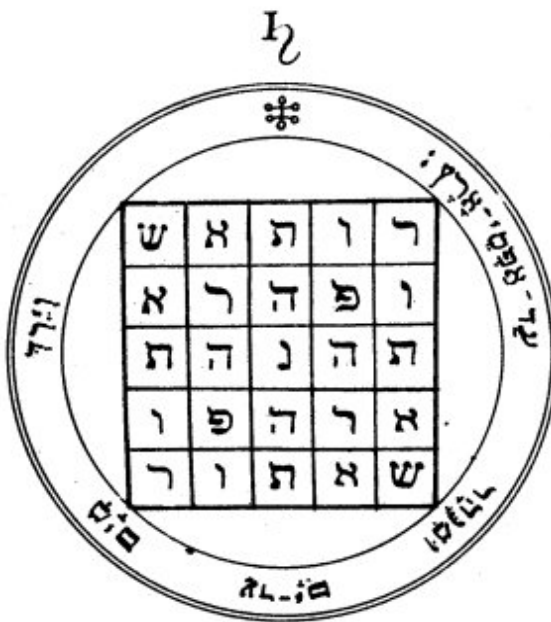
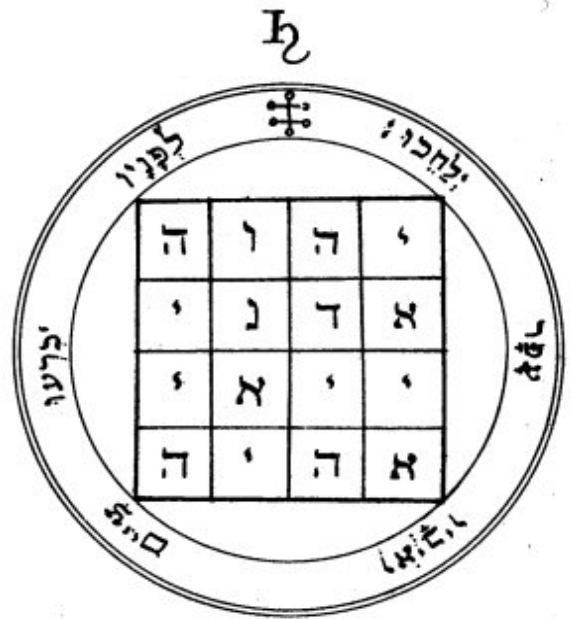


PLATE III.



Fig. 14.

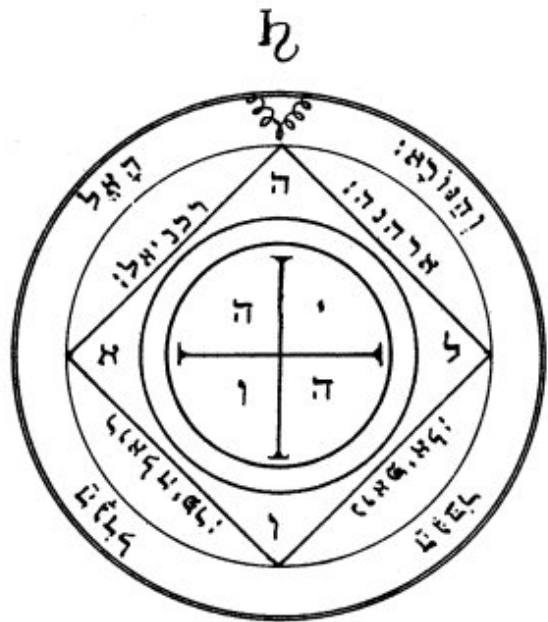


Fig. 15.

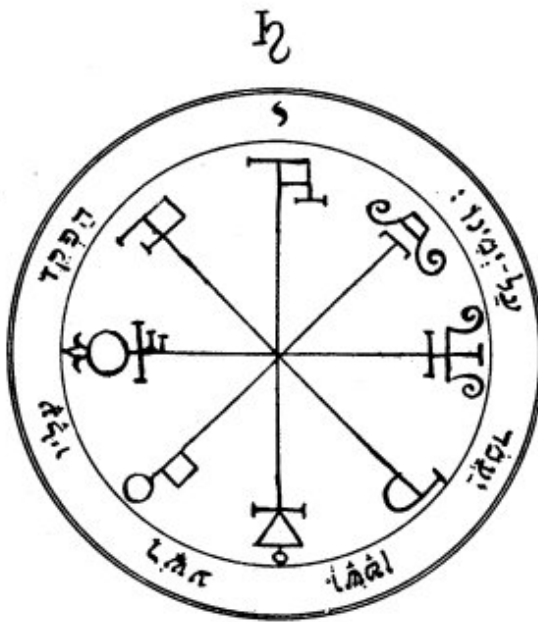


Fig. 16.



Fig. 17.

4



Fig. 18.

4



Fig. 19.

4



Fig. 20.

4



Fig. 21.

4



Fig. 22.

4



Fig. 23.

4



Fig. 24.

♀



Fig. 25.



Fig. 26.

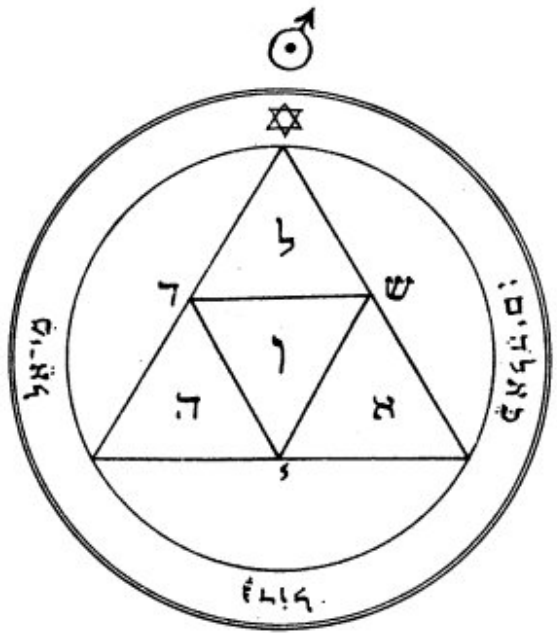


Fig. 27.

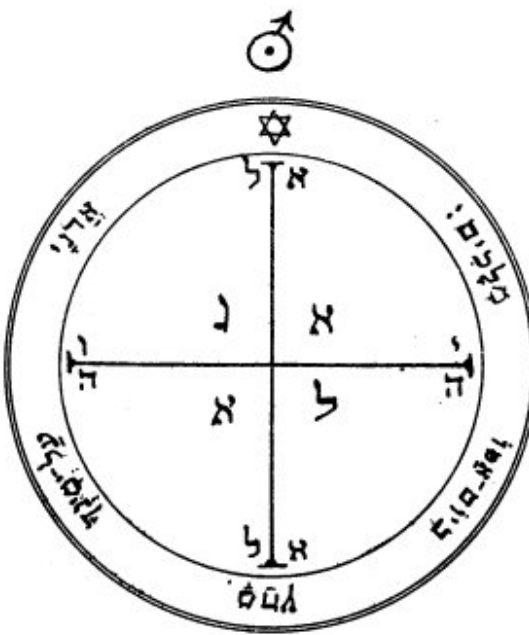


Fig. 28.

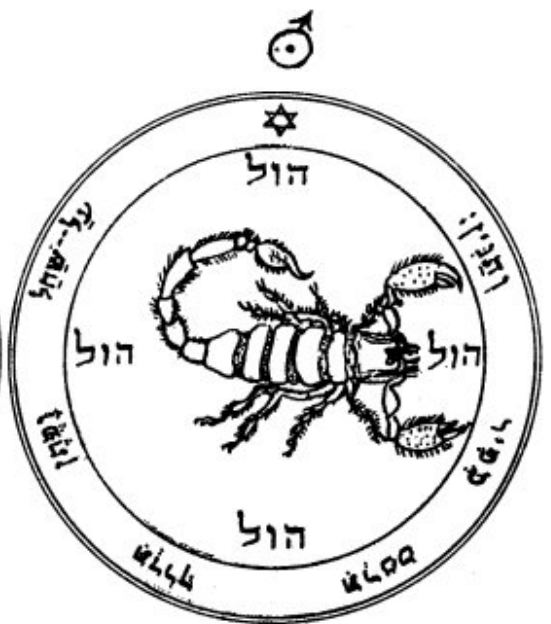


Fig. 29.

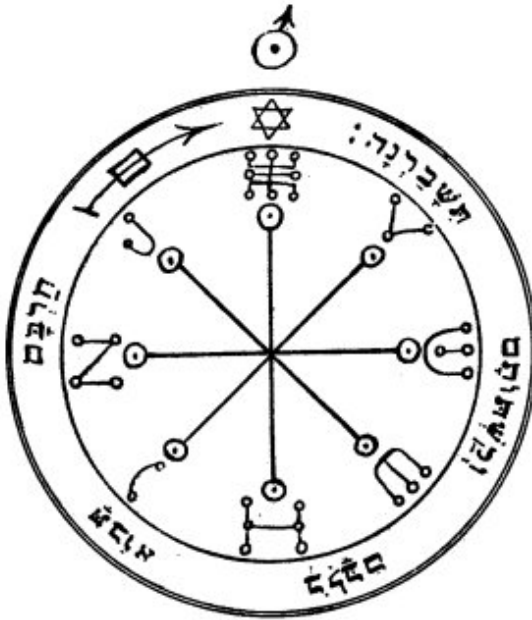


Fig. 30.

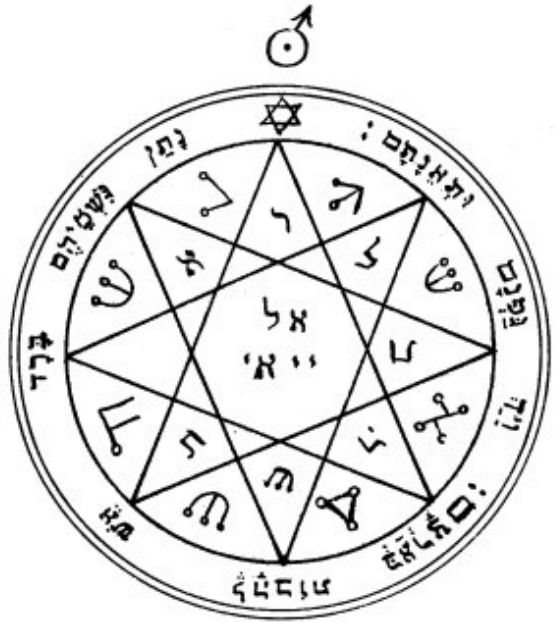


Fig. 31.



Fig. 32.

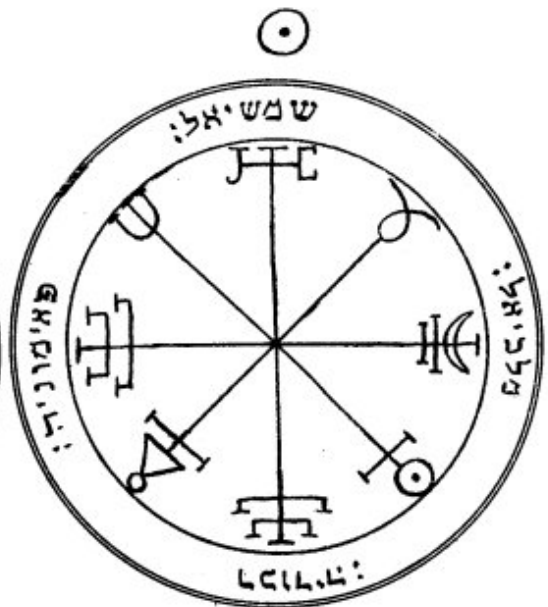


Fig. 33.

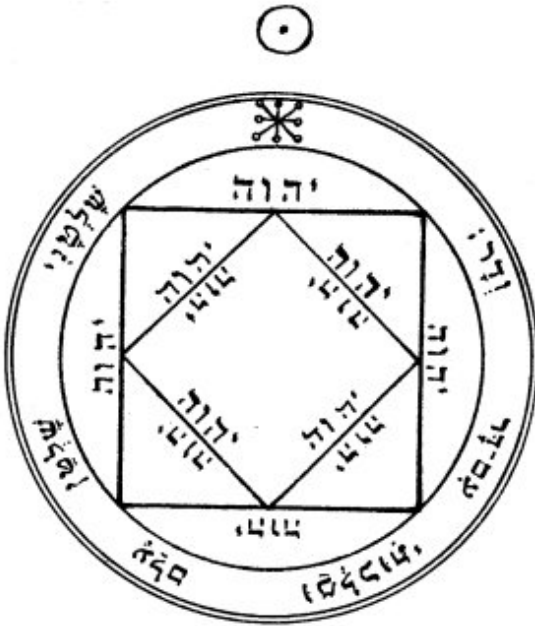


Fig. 34.

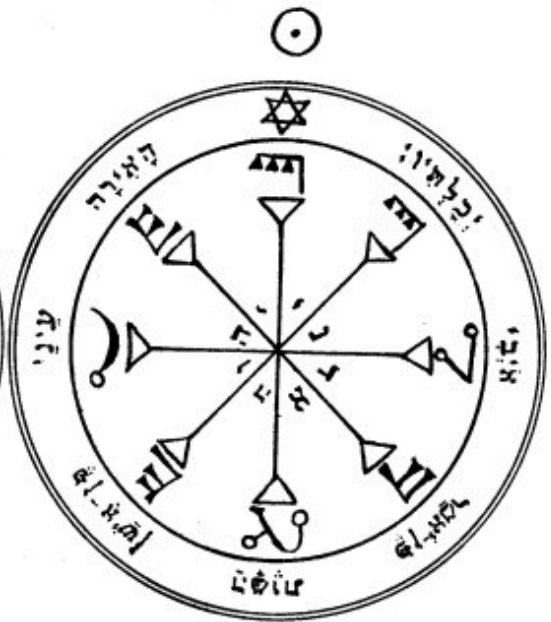


Fig. 35.

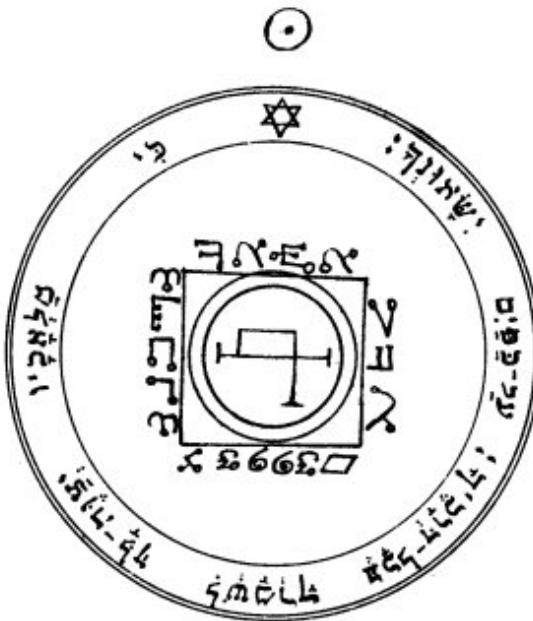


Fig. 36.



Fig. 37.



Fig. 38.



Fig. 39.



Fig. 40.



Fig. 41.

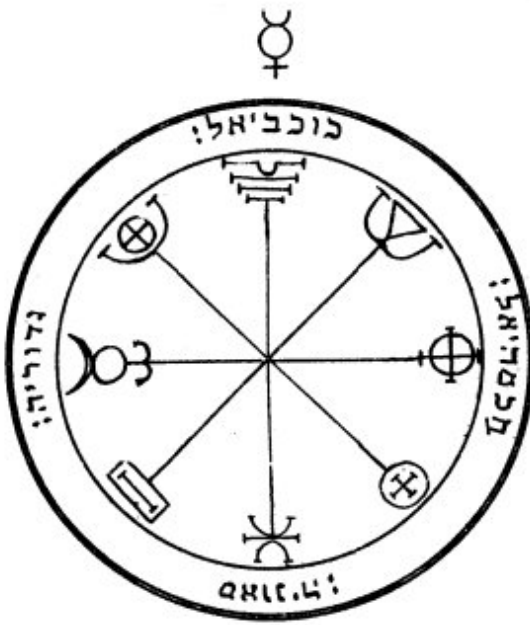


Fig. 46.

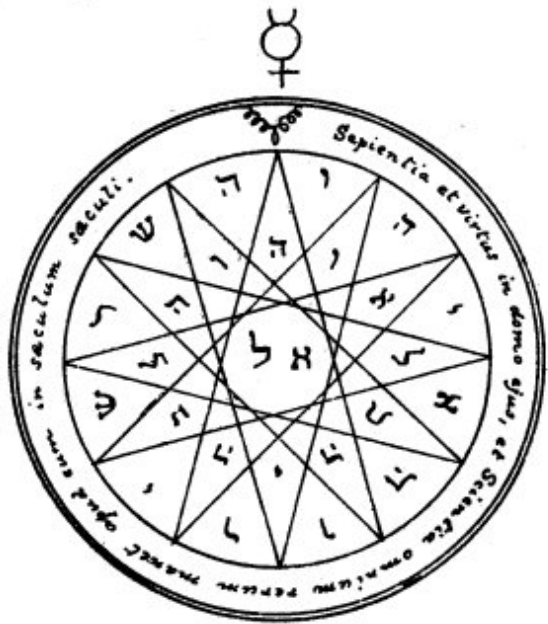


Fig. 47.



Fig. 48.

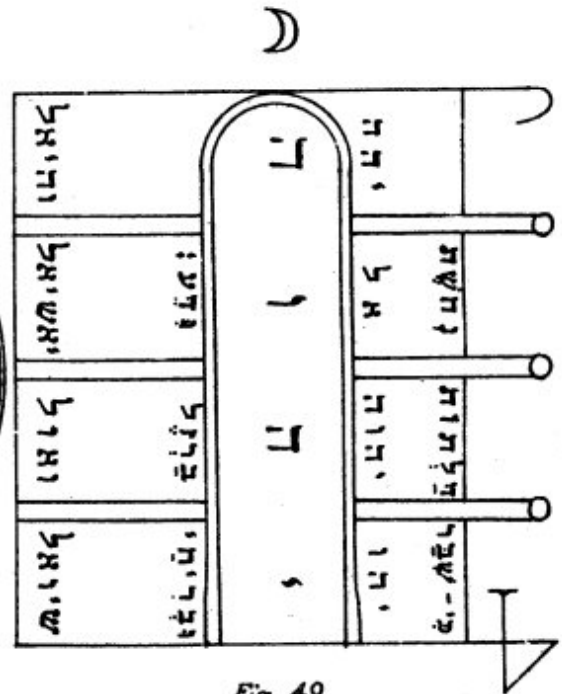


Fig. 49.

PLATE XII.



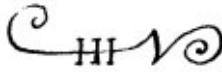
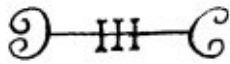
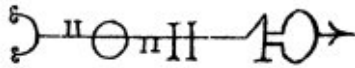


Fig. 55.

Fig. 57.

יהוה אדני אל אלהים
MINLA LA INDA HVNI

Fig. 59.

אלהים נבור אלהים צבאות
RVAST MIKLA RVBG MIKLA

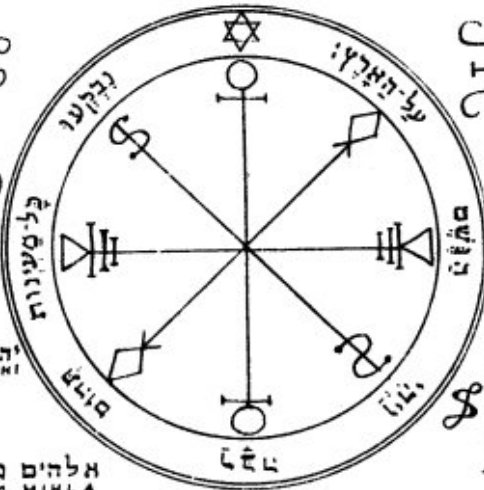


Fig. 54.

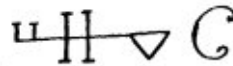
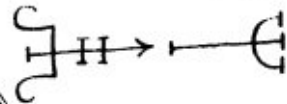
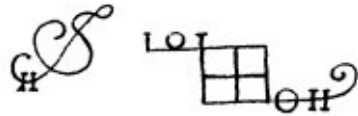


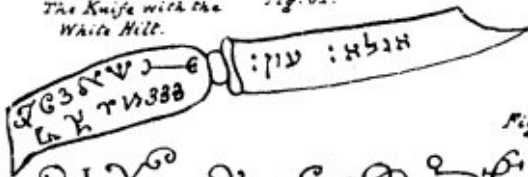
Fig. 56.

Fig. 60.



The Knife with the
White Hilt.

Fig. 61.



The Knife with the
Black Hilt.

Fig. 62.

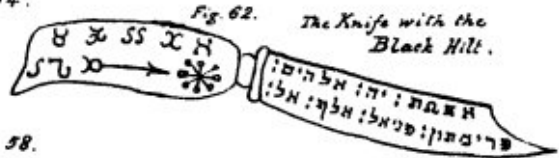


Fig. 58.

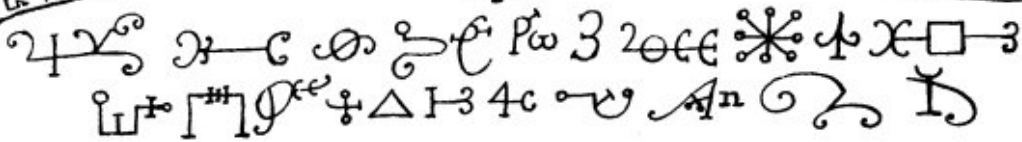
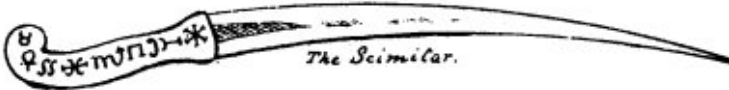


Fig. 63.



The Scimitar.

The Short
Lance.

Fig. 67.

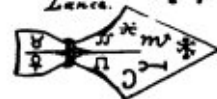
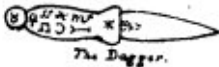


Fig. 65.



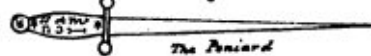
The Dagger.

Fig. 64.

The Sickle.

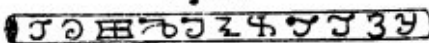


Fig. 66.



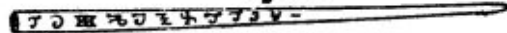
The Poniard

Fig. 68.



The Staff.

Fig. 69.



The Wand.

PLATE XIV.

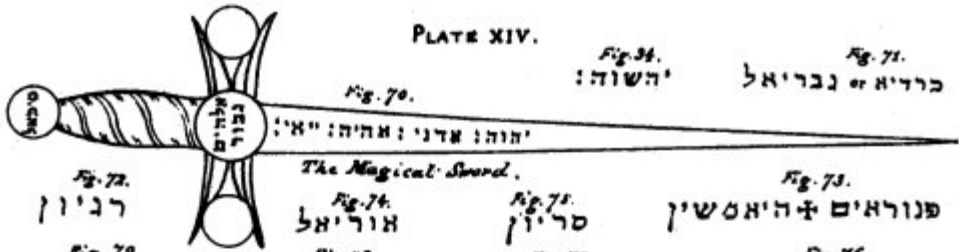


Fig. 71. כרדיא or נבריא אל
 Fig. 72. רג'ון
 Fig. 73. פנוראים + איהאטשין
 Fig. 74. אוריא אל
 Fig. 75. סר'ון
 Fig. 76. גמורין + דבלין
 Fig. 77. דמ'אל or רפאל
 Fig. 78. לטדין + ערדים
 Fig. 79. ימטון

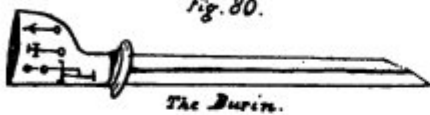


Fig. 81. יהוה אדני: אהיה: יא:
 Fig. 82. פנוראים + איהאטשין
 Fig. 83. גמורין + דבלין
 Fig. 84. דמ'אל or רפאל

Fig. 85. יהוה: מטפורן: יה יה: קדוש:
 אלהים צבאות:
 Fig. 86. אנאירטון:
 Fig. 87. אנלא: אדני:
 אלהי:

Fig. 88. יהוה אדני: אהיה: יא:
 Fig. 89. פנוראים + איהאטשין
 Fig. 90. גמורין + דבלין
 Fig. 91. דמ'אל or רפאל
 Fig. 92. לטדין + ערדים
 Fig. 93. ימטון

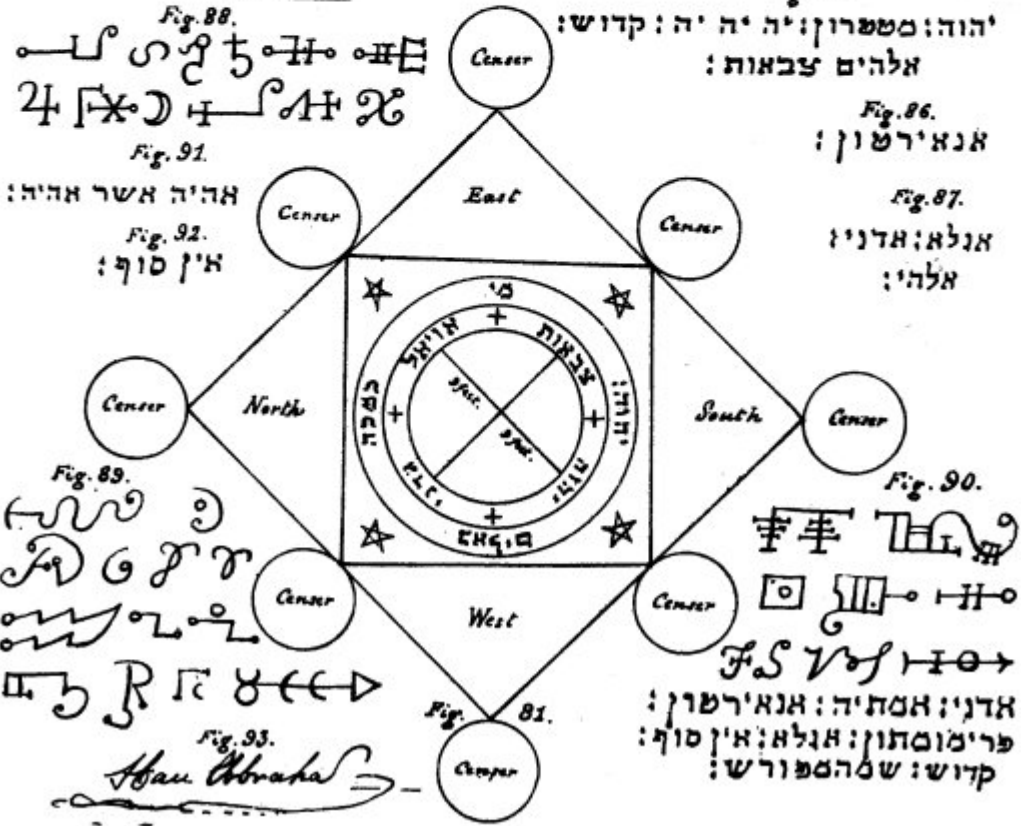


Fig. 88. יהוה אדני: אהיה: יא:
 Fig. 89. פנוראים + איהאטשין
 Fig. 90. גמורין + דבלין
 Fig. 91. דמ'אל or רפאל
 Fig. 92. לטדין + ערדים
 Fig. 93. ימטון
 Aban Abraba

Fig. 85. יהוה: מטפורן: יה יה: קדוש:
 אלהים צבאות:
 Fig. 86. אנאירטון:
 Fig. 87. אנלא: אדני:
 אלהי:
 Fig. 90. אדני: אמתיה: אנאירטון:
 פרימוטון: אנלא: אין סוף:
 קדוש: שמהטפורש:

Figure 11.--The First Pentacle of Saturn
Figure 12.--The Second Pentacle of Saturn
Figure 13.--The Third Pentacle of Saturn
Figure 14.--The Fourth Pentacle of Saturn
Figure 15.--The Fifth Pentacle of Saturn
Figure 16.--The Sixth Pentacle of Saturn
Figure 17.--The Seventh and Last Pentacle of Saturn
Figure 18.--The First Pentacle of Jupiter
Figure 19.--The Second Pentacle of Jupiter
Figure 20.--The Third Pentacle of Jupiter
Figure 21.--The Fourth Pentacle of Jupiter
Figure 22.--The Fifth Pentacle of Jupiter
Figure 23.--The Sixth Pentacle of Jupiter
Figure 24.--The Seventh and Last Pentacle of Jupiter
Figure 25.--The first Pentacle of Mars
Figure 26.--The Second Pentacle of Mars
Figure 27.--The Third Pentacle of Mars
Figure 28.--The Fourth Pentacle of Mars
Figure 29.--The Fifth Pentacle of Mars
Figure 30.--The Sixth Pentacle of Mars
Figure 31.--The Seventh and last Pentacle of Mars
Figure 32.--The First Pentacle of the Sun
Figure 33.--The Second Pentacle of the Sun
Figure 34.--The Third Pentacle of the Sun
Figure 35.--The Fourth Pentacle of the Sun
Figure 36.--The Fifth Pentacle of the Sun
Figure 37.--The Sixth Pentacle of the Sun
Figure 38.--The Seventh and last Pentacle of the Sun
Figure 39.--The First Pentacle of Venus
Figure 40.--The Second Pentacle of Venus
Figure 41.--The Third Pentacle of Venus
Figure 42.--The Fourth Pentacle of Venus
Figure 43.--The Fifth and last Pentacle of Venus
Figure 44.--The First Pentacle of Mercury
Figure 45.--The Second Pentacle of Mercury
Figure 46.--The Third Pentacle of Mercury
Figure 47.--The Fourth Pentacle of Mercury
Figure 48.--The Fifth and Last Pentacle of Mercury
Figure 49.--The First Pentacle of the Moon
Figure 50.--The Second Pentacle of the Moon
Figure 51.--The Third Pentacle of the Moon
Figure 52.--The Fourth Pentacle of the Moon
Figure 53.--The Fifth Pentacle of the Moon
Figure 54 --The Sixth and Last Pentacle of the Moon

We hope you enjoy these historical works, and we continue our International efforts at researching and translating them for our readership.

Thank You,
I.G.O.S.