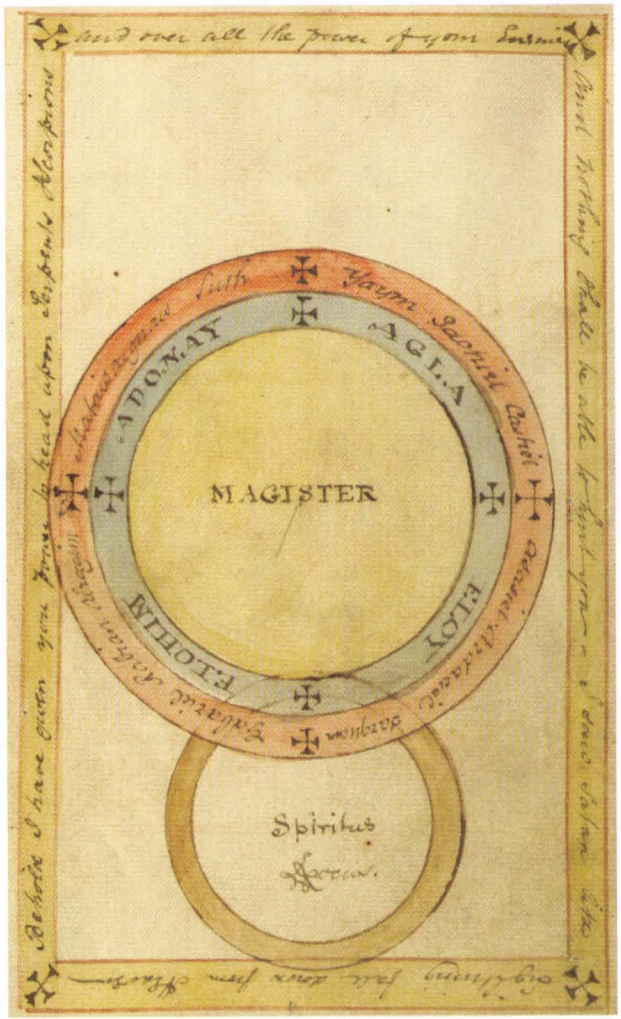
A Complete Book of Magic Science



A Complete Book of Magic Science

Containing the method of constraining and exorcising spirits to appearance, the consecration of Magic Circles, and The Form of a Bond of Spirits.

Transcribed From An Ancient Manuscript Grimoire

by

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Edited & With An Introduction

by

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The Teitan Press
2008

Published in 2008 by
The Teitan Press
P.O. Box 2050
York Beach, ME, 03910-2050, USA

www.teitanpress.com

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Printed in the United States of America.

First Edition

Limited to 450 Numbered Copies.

This is copy No. 33

ISBN 978-0-933429-10-9

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This paper meets the requirements of
ANSI/NISO Z39.48-1992 (Permanence of Paper)

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INTRODUCTION

The history of the magical textbooks known as grimoires might well be described as one long saga of subterfuge and deceit. The true identity of the authors of even the most celebrated of these books is seldom known, with the works instead attributed to long-dead or mythical notables.

There were of course quite legitimate reasons for this deception: in times past the mere possession of a grimoire would have been enough to consign one to the pyres of the Inquisition. To have been identified as the author of one might easily have led to arrest and an interrogation so vigorous that condemnation to the Inquisitorial flames would probably have come as a welcome relief.

One consequence of this authorial anonymity has been that it has made life much easier for fraudsters, who having discovered that there was a lucrative 'under-the-counter' market for such literature, decided to line their pockets by inventing and selling spurious grimoires. Some of these were little more than bogus magical chap-books that quickly faded into obscurity, whilst others proved remarkably resilient, gaining fame and notoriety despite their often unambiguous failings.

Perhaps the best-known example of such a sham work is the so-called 'Grimoire of Pope Honorius,' a bizarre conflation of texts ranging from 'The Key of Solomon the King' to the 'Rituale Romanum' of the Catholic Church, all bonded together with a generous larding of names of the notorious demons of the Christian and Semitic traditions. Needless to say the book had nothing to do with Pope Honorius, and is generally held to be a late eighteenth century forgery, designed to cash in on a certain popular fascination with grimoires, and the fame of the authentic thirteenth century 'Sworn Book of Honorius,' whose

name it mimicked.[1]

Given that a number of patently sham grimoires do exist, and that it would be relatively simple to create a fake by combining and rewriting some legitimate texts, it is surely not unreasonable to treat any work in this genre with a healthy degree of skepticism, at least until its bona-fides have been firmly established.

It was with such an attitude that many—myself included—approached a slender volume entitled 'The Secret Grimoire of Turiel,' that had first appeared in print in 1960.[2] The book purported to be based on a sixteenth century original, and detailed a hierarchy of 'spirits,' their attributions, and the prayers and invocations that could be used to bind them over to do one's bidding. An exchange between a magician and Turiel, who was identified as the "Messenger of the Spirits of Jupiter," gave the book its title.

The Introduction to 'The Secret Grimoire of Turiel' is attributed to one "Marius Malchus," who is also said to have been responsible for finding and preserving the text, or at least a transcription of it. The story that Malchus tells of his acquisition of the manuscript has all the elements of an exciting, if rather unbelievable, work of fiction. Thus, Malchus relates that he bought the manuscript from a defrocked Priest, who he encountered by chance during a short stay in Las Palmas, in the Canary Islands, in 1927. The former Priest offered Malchus two versions of the grimoire: a fragmentary original written in Latin and dated 1518, and an English translation that had been

1. Also known as 'Liber Sacer,' 'Liber Sacratus,' or 'Liber Iuratus Honorii,' under which latter title a critical edition of the Latin text has recently been edited by Gösta Hedegård, and published by Almovist & Wiksell International, Stockholm, 2002.

2. 'The Secret Grimoire of Turiel,' Introduction by Marius Malchus, The Aquarian Press, London, 1960. It has subsequently been reprinted a number of times, as well as published on the Internet.

made from that original. Malchus disdained the original on account of its poor condition, but purchased the translation, which he later discarded after copying it into a more conveniently sized notebook. He went on to express the opinion that the transcription that he had made was most likely the only copy of the work in existence: that is until he published it.

Even the most credulous enthusiast must surely feel a twinge of doubt at this story. Apart from the cliched devices of an exotic setting and mysterious defrocked Priest, the tale conveniently—if unconvincingly—offered an explanation-in-advance of why Malchus would be unable to produce an early manuscript should anyone call upon him to do so. Malchus himself seems to have been unknown in both occult and historical circles; at least under that name, which is almost certainly a pseudonym.[3]

It all seemed more than a little suspicious, especially as, to my knowledge, there are no references to 'The Secret Grimoire of Turiel' or a work with similar title, in any of the histories or studies of occult literature that appeared prior to its publication. If the work were genuinely old, then it had indeed been an unusually well-kept secret.

3. The name "Marius Malchus" seems too apt to be genuine. Marius was a common male name in ancient Rome, possibly derived from the name of the Roman God of War, Mars. Malchus sounds suspiciously like an adaptation of Malach(i) which is the Hebrew word for "my messenger" or "my agent," and is commonly used to signify "angel" in Hebrew Scripture. Aside from being the plural of the aforementioned word, "Malachim" was also the name of the "angelic alphabet" outlined by Agrippa in his sixteenth century work 'Three Books of Occult Philosophy.' Malchus is also the Greek form of Malluch, a name common in semitic languages, and that of the Jewish servant whose ear was struck off by St. Peter, as he attempted to help his Priestly master in the arrest of Jesus, and who, according to Saint Luke, was at once miraculously healed by the Christ (Luke 22:50).

Another problem concerned the text of the last few pages of the book: those that followed the sub-title 'The Rites.' The wording seemed vaguely familiar: a little research revealed that the list of the "Powers and Offices of the Olympic Spirits," was drawn from 'The Arbatel of Magic.' However, the text was not that of Turner's edition of 1655, but appeared to be, word for word, that slightly modernized form published by A. E. Waite in his 'The Book of Black Magic and Pacts,' 1898.[4] Similarly, whilst the information in the chart of "Planetary Hours Computed from Midnight to Midnight" that follows can be found in 'The Arbatel of Magic' and other early works, the version found in 'The Secret Grimoire of Turiel,' looks suspiciously like a simple rearrangement of the Table that was first published in 1888 by S. L. MacGregor Mathers in his Introduction to 'The Key of Solomon the King.'[5]

With hindsight I realized that these were almost certainly "unflagged" additions put in by Malchus, presumably because he thought that they would add substance to the grimoire. At the time though, they only served to increase my suspicions.

In the absence of any further information, I concluded that the book was probably a relatively recent invention, albeit an unusually coherent and well constructed one, that must have been assembled by someone well-versed in the intricacies of the literature of that genre.

Then, in May 2007, an interesting volume turned up at Weiser Antiquarian Books in Maine. A recently-purchased

4. A longer version of the text can be found in 'The Arbatel of Magic,' as published in Turner's translation of Agrippa's 'Fourth Book of Occult Philosophy,' London, 1655, pp. 188-192. The text, as it appears in 'The Secret Grimoire of Turiel,' appears to be taken directly from the section of 'The Arbatel of Magic,' given in A. E. Waite's 'The Book of Black Magic and Pacts,' London, 1898, pp. 30 - 33.

5. See: S. L. MacGregor Mathers, 'The Key of Solomon the King,' 1888, p. 7.

occult library included several manuscript grimoires that dated from the 1850s, or earlier. One of these was entitled 'A Complete Book of Magic Science,' but a cursory inspection revealed that it was in fact a lengthier version of the text that had been published as 'The Secret Grimoire of Turiel.' Clearly 'The Secret Grimoire of Turiel' was therefore not a forgery, or if it was, it was at least a very old one.

Unfortunately, the 'Complete Book of Magic Science,' sheds little light on the early history of the text. Like 'The Secret Grimoire of Turiel,' the 'Complete Book of Magic Science' is described as having been translated from "an ancient Latin manuscript," although in its case the Latin original was said to date from 1519, a year later than that which Malchus attributed to 'The Secret Grimoire of Turiel.' Such a discrepancy is quite minor and could easily be explained as a copyist's mistake: sixteenth century handwriting could be quite flamboyant, and it is not hard to imagine a later scribe mistaking an ornately embellished "9" for an "8," or vice-versa.[6] Neither the 'Complete Book of Magic Science' or the 'The Secret Grimoire of Turiel' indicate the year in which they were translated into English, although the reference in the former to the original being an "ancient Latin manuscript" suggests that the translation was undertaken a considerable time after the work was first written.

At least with the 'Complete Book of Magic Science,' we have the physical evidence of the manuscript to aid our investigations. It further transpired that this manuscript has an identifiable provenance, being what is known as a "Hockley Manuscript," that is one of a number of manuscript copies of earlier grimoires prepared by Frederick Hockley (1808-1885), during the middle years

6. There is of course also the possibility that there may have been more than one copy of the original Latin manuscript, and that these were differently dated.

of the nineteenth century.[7]

Hockley had developed an interest in the occult at an early age, became a Freemason, and later in life joined the Societas Rosicruciana in Anglia and other esoteric fraternities. He is sometimes wrongly described as having been a student of Francis Barrett's, although he did work for the bookseller John Denley, who knew Barrett and had provided him with many of the books that he used in compiling 'The Magus.'[8] It was Denley that Bulwer Lytton described in the opening pages of his novel 'Zanoni' as having "the most notable collection, ever amassed by an enthusiast, of the works of alchemist, cabalist, and astrologer."

Like many of his time Hockley took an interest in Spiritualism, but his great passion seems to have been for magic of the type associated with individuals like John Dee and Cornelius Agrippa, and expounded in grimoires like the 'Ars Notoria' and 'The Key of Solomon,' particularly those works that explored the possibility of a dialogue with "the Angels," or "the Spirits."

In addition to accumulating a magnificent library of printed books, Hockley assiduously sought out and copied a large number of manuscripts and grimoires that he unearthed from private and public collections

7. Hockley did not generally sign or date the grimoires that he prepared, however, he did 'sign' some, including 'The Complete Book of Magic Science,' with a monogram comprising an amalgamation of his two initials (the monogram is on the back of the title page). The attribution of the manuscript to Hockley has also been confirmed by historian R. A. Gilbert, whose study of Hockley manuscripts has been published as 'Secret Writing: The Magical Manuscripts of Frederick Hockley,' in John Hamill's, 'The Rosicrucian Seer: Magical Writings of Frederick Hockley,' Op. Cit., pp.26-33.

8. Biographical information about Hockley is scant. The best source is the Introduction to John Hamill's, 'The Rosicrucian Seer: Magical Writings of Frederick Hockley,' Aquarian Press, Wellingborough, 1986, (pp.11-25).

throughout the United Kingdom. Each was carefully copied out in a pleasant, flowing hand, and they were often illustrated with delicately colored drawings.

Following his death in 1885, Hockley's library, including his carefully-transcribed grimoires, was dispersed by the occult bookseller and publisher, George Redway.[9] The grimoires arguably went on to play an important part in the magico-philosophical development of the Hermetic Order of the Golden Dawn, the group whose activities Francis King credited with being "largely responsible for the survival of ritual magic in both Great Britain and the U.S.A."[10] Not only is it known that Hockley manuscripts made their way into the hands of a number of members of the Order including Florence Farr, William Alexander Ayton, Percy Bullock and Arthur Edward Waite, but there is a persistent speculation that Hockley was the source of the famous 'cipher manuscripts' from which the fundamental structure and rituals of the Golden Dawn were drawn.[11] Hockley was certainly held in high regard within the Golden Dawn, and one of the Order's founders, W. Wynn Westcott, not only wrote

9. The principal catalog is Redway's 'List of Books Chiefly from the Library of the Late Frederick Hockley, Esq., Consisting of Important Works Relating to the Occult Sciences, Both in Print and Manuscript,' George Redway, London, 1887. This contained over 1200 volumes from Hockley's library. Books and manuscripts from Hockley's library also appeared in other sale catalogs, and many less-significant items were doubtless sold direct, without having been recorded.

10. Francis King, 'Ritual Magic in England,' Neville Spearman, London, 1970, p. 41.

11. Details of the use of Hockley manuscripts by members of the Golden Dawn can be found in R. A. Gilbert, 'Secret Writing: The Magical Manuscripts of Frederick Hockley,' pp. 27-28. Virtually every study of the 'cipher manuscripts' makes mention of Hockley as a possible source, although it seems unlikely that this would be true in a literal sense.

that Hockley's manuscripts were "highly esteemed," but also posthumously claimed him as one of the Order's prominent Adepts: an assertion that cannot have been intended in any literal sense, as Hockley had died three years before the Order was founded in 1888.[12]

Returning to the manuscript itself, we find that there is a major problem with the assertion made on its title-page that it was based on a translation of an original, sixteenth century Latin manuscript. The same contention is of course also found in 'The Secret Grimoire of Turiel.' The problem is that both texts still contain some passages in Latin, and that these, particularly in the case of the 'The Secret Grimoire of Turiel,' are obviously distorted.

The obvious explanation for this would be that the original from which the two texts had evolved was not in fact written in Latin, but in another language (presumably English) and that the story of the Latin original was a red-herring. Rather than being untranslated remnants of the original, the garbled Latin passages would actually have been the translated sections, the translations into Latin having presumably been undertaken by someone without much facility for the language.

An alternative explanation would be that the original had indeed been written in Latin, and that it had been translated into English at quite an early stage, and that this translation had been recopied, perhaps several times, by someone ignorant of Latin, so that the Latin passages that remained had become increasingly distorted. The extent of the corruption however, makes this unlikely, and in both texts the language is more suggestive of having been written by someone unskilled in the Latin, than having merely been badly copied.

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12. Westcott's comment about Hockley can be found in 'The Golden Dawn's Official History Lecture,' which is included as Appendix G of Francis King's, 'Ritual Magic in England' (op. cit, pp. 212-217).

Whether it was in English or in Latin, there is at least no doubt that the 'The Secret Grimoire of Turiel,' and the 'Complete Book of Magic Science,' are derived from a common ancestor, for despite their many small differences they are fundamentally the same text. It also seems likely that the manuscript that Hockley copied in the mid-nineteenth century was even then considered to be of some antiquity, and that it was already several generations removed from the original. If, as seems probable, both the manuscripts from which the published edition of the 'The Secret Grimoire of Turiel,' and the Hockley 'Complete Book of Magic Science,' were made, were already copies of copies, it could explain many of the small errors that had crept into them, as well as perhaps some of the differences.

These differences are sometimes quite significant, and it is indeed on account of them that the decision to produce the present volume was taken. A close comparison of the two texts revealed that the 'Complete Book of Magic Science,' contained a number of significant passages that had been omitted from the 'The Secret Grimoire of Turiel,' and that many other variations existed between both the text and the diagrams of the two works.

The text given here follows that of the 'Complete Book of Magic Science,' the only exception being the insertion of some captions that were present in the 'The Secret Grimoire of Turiel,' but had obviously been overlooked by the compiler of the 'Complete Book of Magic Science.' These have of course been footnoted. Whenever there is a significant difference between a passage or diagram in the two books, this too has been recorded, and the alternative given in the 'The Secret Grimoire of Turiel' has been quoted in the footnotes. Minor changes in the grammar or structure of a sentence have not been noted. However, in the unlikely event that someone should want to explore these, they have simply to procure a copy of

the 'The Secret Grimoire of Turiel,' and compare it with the present volume.

In conclusion it is clear that the 'Complete Book of Magic Science,' and 'The Secret Grimoire of Turiel,' stem from the same original document—but that the variations between them suggest that each was probably prepared from a different, second or third generation copy. It does seem unlikely that—as claimed—the original was written in Latin, but there is no certainty on the matter. The oldest known version of the text is Frederick Hockley's manuscript of 'A Complete Book of Magic Science,' which was probably prepared in the mid eighteen-hundreds.[13] Hockley clearly believed the original from which he made his copy to be of some age, and given his familiarity with both the content and physical appearance of manuscripts, it seems unlikely that he would have been mistaken about this.

Whether the book itself is an authentic work of magic, or a fraudulent creation must be left to the reader to decide. It certainly has much in common with other genuine grimoires, including an unfortunate preoccupation with the use of animal body-parts in the preparation of some of the formulas it outlines. Of course the mere fact of its similarity to genuine documents does not preclude fraud: it may simply be that the fraudster was a clever one who took the trouble to familiarize himself with the field of literature within which he worked. This aside though, the work does seem to possess a sincerity and cohesion that it would probably be difficult to fake. Hockley surely must have believed it to be authentic, or he would not have taken such pains to transcribe it, and I am increasingly inclined to think likewise.

13. Sadly nothing is known of the history of the manuscript of 'Complete Book of Magic Science,' in the century and a half that passed between its creation by Hockley, and its acquisition by Weiser Antiquarian Books.

Shortly before going to press I learned that a second Hockley manuscript of the 'Complete Book of Magic Science,' exists in a private collection in Indiana (USA). Although I have not had a chance to study it in detail, photographs made of a random sampling of pages indicate that it is fundamentally the same as that cited here, and clearly was prepared from the same original, at around the same time. Second copies of Hockley manuscripts are not unheard of: it seems that on occasion he would make one copy for himself, and another to sell, or perhaps to give to a patron. The fact that he chose to make a second copy of the 'Complete Book of Magic Science' does, however, lend weight to the argument that he was convinced of its authenticity, as it seems hardly likely that Hockley would have put the enormous effort—probably entailing weeks of labor—into making two copies of a text about which he harbored any doubts.

Before commending the reader to the text, I would like to offer my sincere thanks to Frater Eiddek, for his translations and thoughtful commentary on the Latin sections of the text, as well as for his assistance in deciphering some of the more difficult examples of Hockley's handwriting.

di vos incolumes custodiant

Dietrich Bergman

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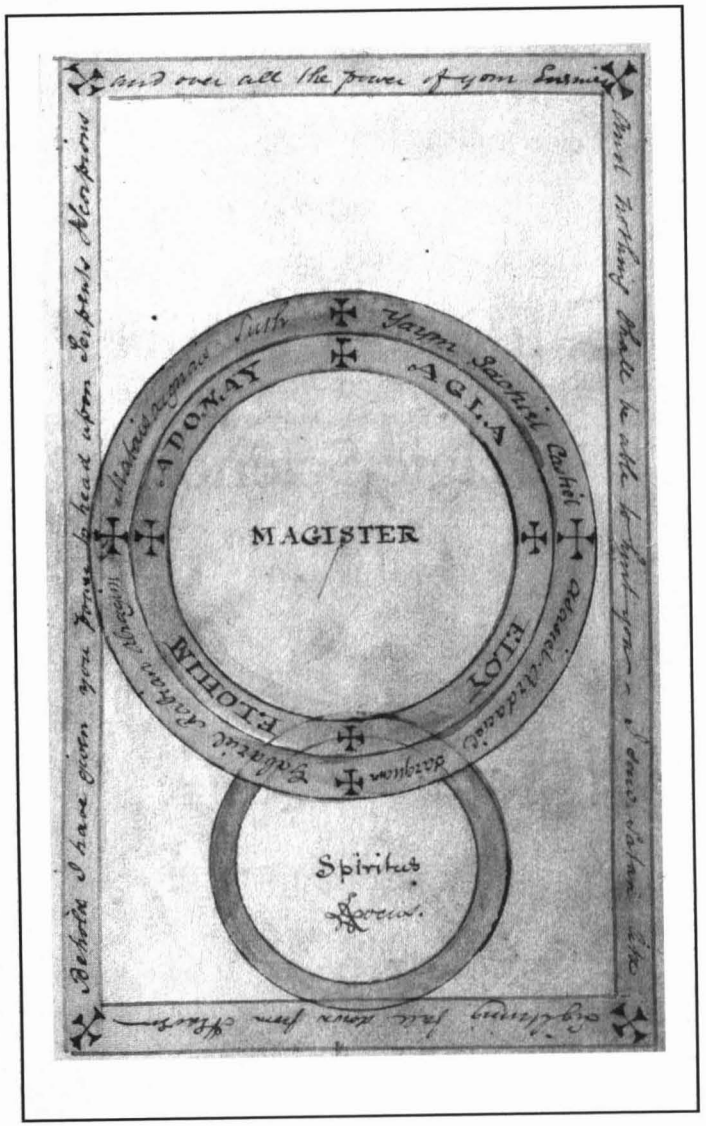

A

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of

Magic Science

Containing the method of constraining and exorcising spirits to appearance, the consecration of Magic Circles, and The Form of a

Bond of Spirits

Translated from an Ancient Latin ms. in red and black 1519

Part the First.

The
Observations
Preparations
Consecrations
Circles
Pentacles
to be used in Invocating.

Part the First.

Observations and method of evoking related with great pains and diligent research.[1]

Retire thyself seven days free from all company and fast and pray from sunrise to sunset.[2] Rise every morning at seven of the clock and the three days previous to the work fast upon bread & water. Humble yourself before Almighty God.

Watch and pray all night before the Work.

And on the day before draw the lines of the Circle in a fair place and let the diameter of the innermost circle be 9 feet.[3]

Wash thyself the same day quite clean.

Make the pentacles, lamens, and provide all other things necessary.[4] And let the circle be increasing.

Then be clothed in pure Vestements and having covered the altar and lighted the candles begin about half an hour before sunrise on the Day assigned for the work and say with great Devotion as follows.

First Morning Prayer

Almighty and most merciful Father, I beseech thee that thou wilt vouchsafe favourably to hear me at this time whilst I make my humble prayer and supplication unto thee. I confess unto thee o Lord thou hast justly punished me for my manifold sins and offences, but thou hast promised at what time soever a sinner doth repent of his sins and wickedness thou wilt pardon and forgive him and turn away the remembrance of them from before thy face.

Purge me therefore oh Lord and wash me from all my offences in the blood of Jesus Christ that being

pure and clothed in the Vestments of sanctity I may bring this work to perfection through Jesus Christ our Lord who liveth and reigneth with thee in the Unity of the Holy Ghost Amen.

Sprinkle thyself with Holy Water and say:

Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi
Dealbabor miserere me deus secund[um] Magnam Misericordiam tuam et
Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio e[s]t nun[c] et Saecula Saeculorum Amen[5]

Then bless your Girdle, saying O God Who by the breath of Thy nostrils framed Heaven and Earth and wonderfully disposed all things therein in six days, grant that this now brought to perfection by Thine unworthy servant may be by Thee blessed and receive Divine virtue, power and Influence from Thee that every thing therein contained may fully operate according to the hope and confidence of me, Thine unworthy servant through Jesus Christ our Lord Saviour. Amen.

Then sprinkle it with Holy Water saying:

Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi

Dealbabor miserere me deus secund[um] Magnam Misericordiam tuam et

Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio e[s]t nun[c] et Saecula Saeculorum Amen

The Blessing of the Light

I bless thee in the Name of the Father. O Holy, Holy Lord, God, Heaven and Earth are full of Thy Glory before Whose face there is a bright shining light forever; bless now, oh Lord, I beseech Thee, these creatures of light which Thou hast given for the Kindly use of man that

they, by Thee being sanctified, may not be put out or extinguished by the power, malice, or filthy darkness of the devil, but may shine forth brightly and lend their assistance to this my Work, through Jesus Christ our Lord. Amen.

Then say:

Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi
Dealbabor miserere me deus secund[um] Magnam Misericordiam tuam et

Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio e[s]t nun[c] et Saecula Saeculorum Amen

Consecration of the Sword

O Great God Who art the God of strength and fortitude and greatly to be feared, bless O Lord, this Instrument that it may be a terror unto the Enemy, and therewith I may fight with and overcome all phantasms and oppositions of the Enemy, through the influence and help of Thy most Holy Mighty Name, On, St. Agla, and in the Cross of Jesus Christ our only Lord. Amen.

Be thou blessed and consecrated in the Name of the Father, Son, [and] Holy Ghost.

Then say:

Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi
Dealbabor miserere me deus
secund[um] Magnam Misericordiam
tuam et

Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio
e[s]t nun[c] et Saecula Saeculorum
Amen

Benediction of the Lamens

O God Thou God of my Salvation I call upon Thee by the mysteries of Thy most holy Name, On, St. Agla, I worship and beseech Thee

by Thy names El, Elohim, Elohe, Zebaoth, and by Thy Mighty Name Tetragrammaton, Saday, that Thou wilt be seen in the power and force of these Thy most holy names so written filling them with divine virtue and Influence through Jesus Christ our Lord.

Benediction of the Pentacles

Eternal God which, by Thy Holy Wisdom, hast great power and virtue to lie hidden in the characters and Holy Writings of Thy Spirits and Angels, and hast given unto man that useth them, faithfully, power thereby to work many things, bless these, O Lord, framed and written by the

hand of me Thine unworthy servant that being filled with divine virtue and Influence by Thy Commands, O Most Holy God, they may shew forth their virtue and power to Thy praise and Glory through Jesus Christ our Lord. Amen.

I bless and consecrate you in the Name of the Father, the Son, and the Holy Ghost, the God of Abraham, Isaac, and Jacob.

Then say:

Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi
Dealbabor miserere me deus
secund[um] Magnam Misericordiam
tuam et

Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio
e[s]t nun[c] et Saecula Saeculorum
Amen

Benediction of the Garment

O Holy, blessed and Eternal Lord God Who art the God of purity and delightest that our souls should appear before Thee in clean and pure and undefiled Vestments grant o Lord that these Garments being cleansed, blessed, and consecrated by Thee, I may put them on, and being therewith clothed I may be whiter than snow both in soul and body in

Thy presence this day, in and through the Merits, death, and passion of our only Lord and Saviour Jesus Christ, Who liveth and reigneth with Thee in the Unity of the Holy Spirit, ever one God, world without end. The God of Abraham, the God of Isaac the God of Jacob bless thee, purge thee, and make thee pure, and be thou clean in the Name of the Father, Son and Holy Ghost. Amen.

per hoc Crucis Signum fugiat
procul omne Malignum et per
idem Signum Salvetur quodque
benignum

Exingat deus et discipenton
inimici ejus ominis Spiritus
Laudet dominum, Mosen Habent
Et prophetas[6]

Depart far from me all ye workers of iniquity.[7]

Bless, O Lord, I beseech Thee, this place and drive away all evil and wickedness far from it. Sanctify and make it become meet and convenient for Thy Servant to finish and bring to pass therein his desires, through Jesus Christ our Lord, Amen.

Be thou blessed and purified in the Name of the Father, Son, and Holy Ghost. Amen.

Benediction of the Perfumes

The God of Abraham, the God of Isaac, the God of Jacob, bless here the creatures of these kinds that they may give forth the power of their odours so that neither the Enemy nor any false Imaginations may be able to enter into them, through our Lord Jesus Christ, to whom be honour and Glory now, henceforth, and for ever. Amen.

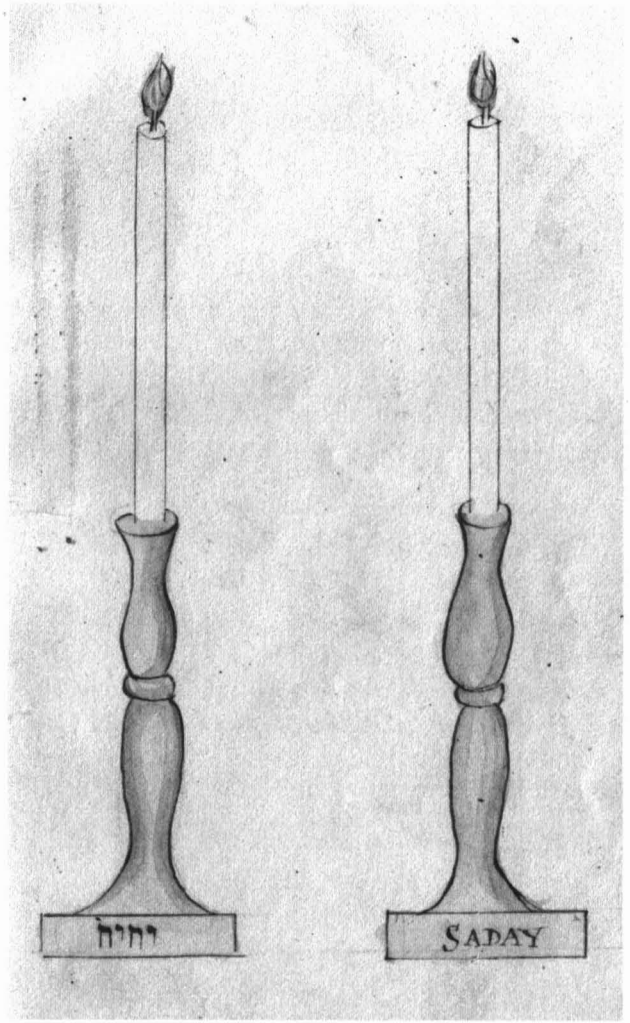
Sprinkle them with Holy Water, saying:

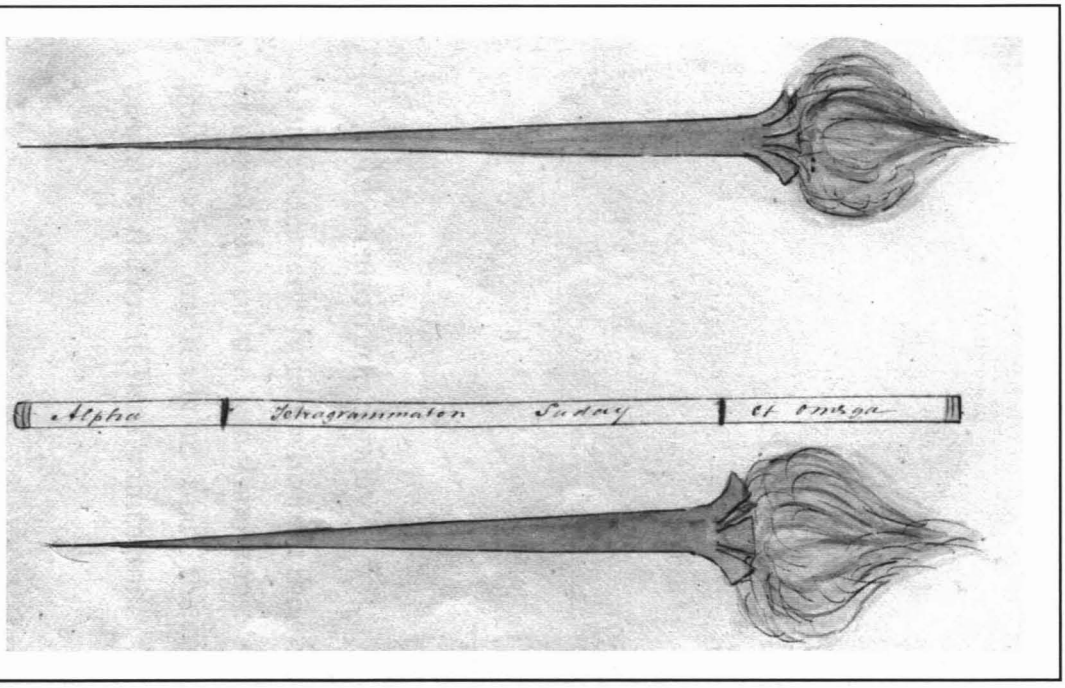
Asperges me domine hysopo
et mundabo Lavabis et Supra Nivi
Dealbabor miserere me deus
secund[um] Magnam Misericordiam
tuam et

Supra nivein dealbabor
Gloria patri et filio et
Spirit[u] i Sancto sicut erat in principio
et nun et Saecula Saeculorum Amen

Exorcism of Fire

I exorcise thee, O thou creature of Fire, by Him by Whom all things are made, that forthwith thou cast away every phantasm from thee that it shall not be able to do any hurt in any thing. Bless, O Lord, this creature of Fire and sanctify it, that it may be blessed to set forth the praise of Thy Holy Name that no hurt may be able to come unto me, through the virtue and defence of our Lord Jesus Christ. Amen.[8]




Alpha
Tetragrammaton
Sadoy
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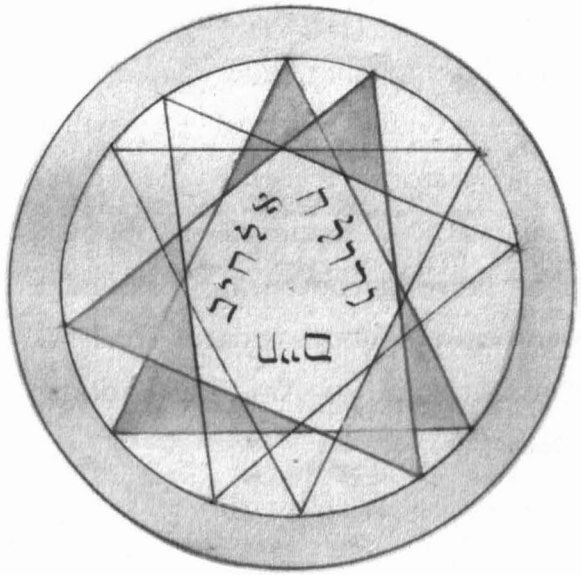


Invocation for Sunday [9]

Come, Heavenly Spirits who hast the effulgent rays of the Sun. Luminous Spirits who are ready to obey the power of the great Tetragrammaton,

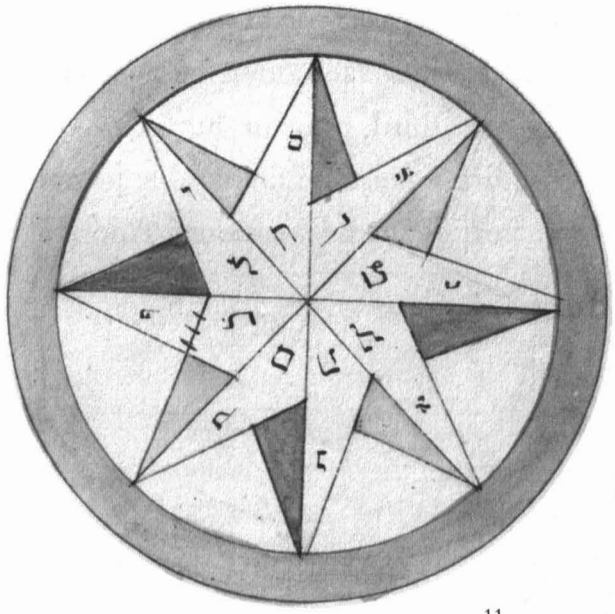
come and assist me in the operation that I am making under the auspices of the Grand Light of Day which our Creator hath formed for the use of universal nature. I invoke you for these purposes. Be favourable and auspicious to what I shall ask in the Name of Amioram, Adonai, Sabaoth.

Invocation for Monday [10]

Haste ye Sublime and Subliminary Genii who are obedient to the Sovereign Arcana, come and assist me in the operation that I undertake under the auspices of the Grand

Luminiary of the Night. I invoke you to this purpose be favourable and hear my entreaties in the Name of Him Who commands the spirits who are Superiors in the Legions that you inhabit.

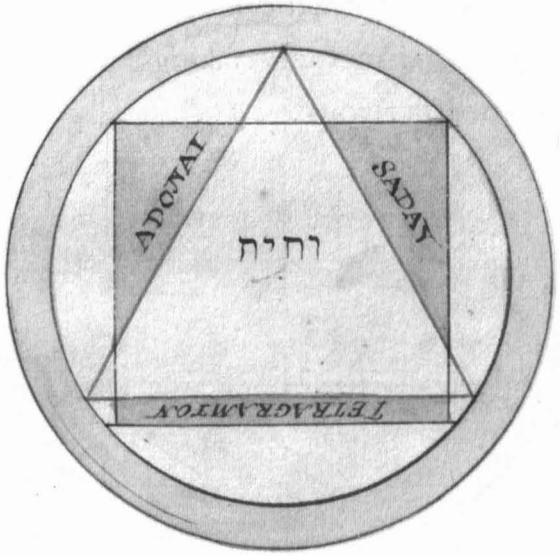
Bileth, Mizabu, Abinzaba.



Invocation for Tuesday [11]

Come military warlike Genii who have executed the order of the Sovereign Master of the Universe upon the armies of the rash Sennacherib,

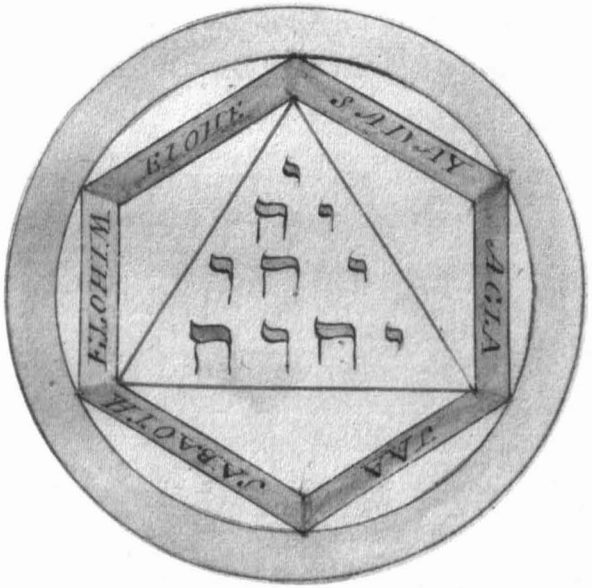
come and assist me in the operation that I undertake under the auspices of the third brilliant luminary of the firmament; be favourable to my entreaties in the Name of Adonay Sabaoth.



Invocation for Wednesday [12]

Run to me with speed, come to me ye Spirits who preside over the operation of this day, hear favourably the present invocation that I make to you under the Divine Names of

Venoel, Uranel, be kind and ready to second my undertakings. Render them efficacious.



Invocation for Thursday [13]

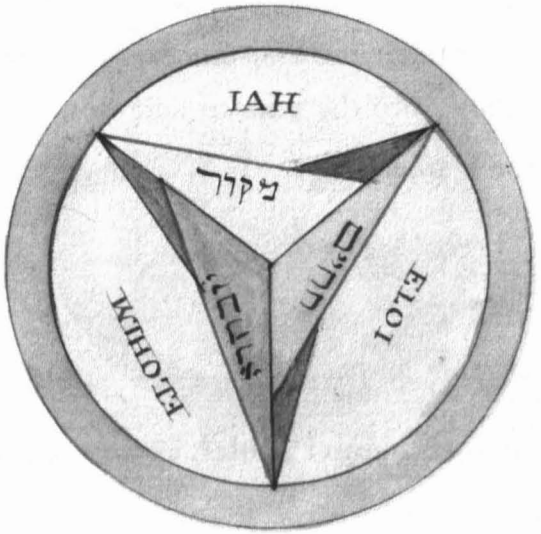
Come speedily ye blessed Spirits who preside over the operation of this day. Come, Incomprehensible Zebarel and all your legions, haste to my assistance and be propitious

to my undertakings, be kind and refuse me not your powerful aid and assistance.

Invocation for Friday [14]

Come on the wings of the wind, ye happy Genii who preside over the workings of the heart. Come in the Name of the Great Tetragrammaton; hear favourably the Invocation that I

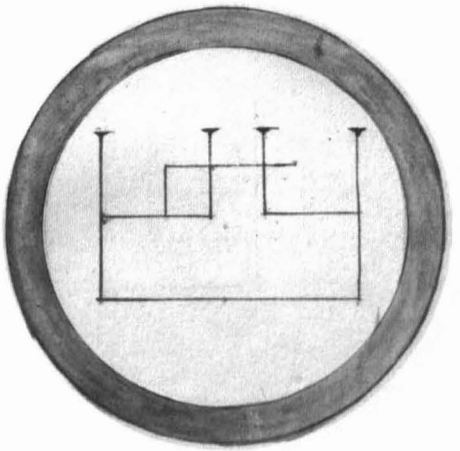
make this day, destined to the wonder of love. Be ready to lend me your assistance to succeed in what I have undertaken under the hope that you will be favourable to me.



Invocation for Saturday [15]

Come out of your gloomy solitude ye Saturnine spirits, come with your cohort, come with diligence to the place where I am going to begin my operation under your auspices;

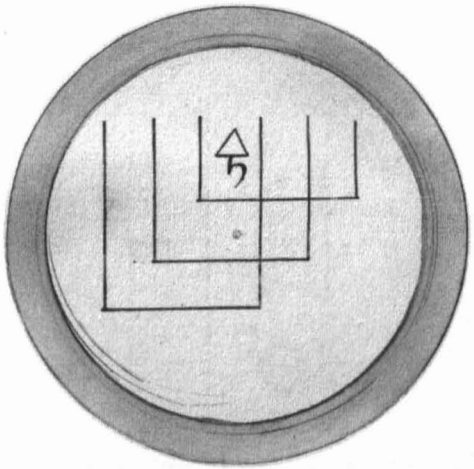
be attentive to my labours and contribute your assistance that it may rebound to the honour and glory of the Highest.



Character of Aratron Lord of Saturn.[16]

Perfumes

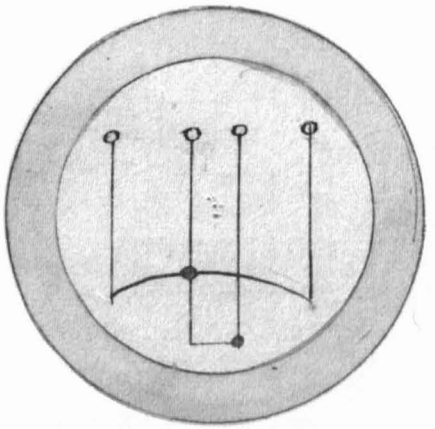
Saffron, with the wood of Aloes, of Balsam of Myrrh of Caurier.[17] Add to it a grain of Musk, and ambergris, the whole, pulverized and mixed together in a paste.



Character of Praleg Lord of Mars.[18]

Perfumes

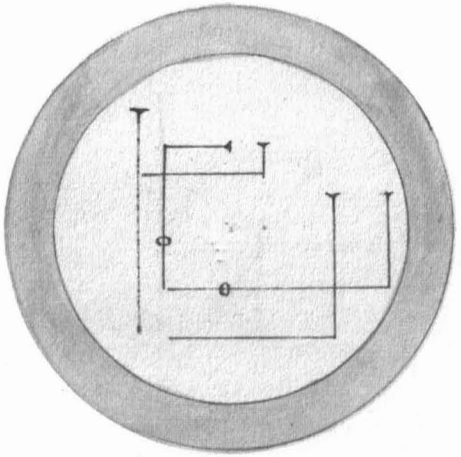
The head of a frog, the eyes of a bull, a grain of White Poppy, storax loadstone, Benjamin Camphor, pulverized into paste young barley.[19]



Character of Phul Lord of the Moon.[20]

Perfumes

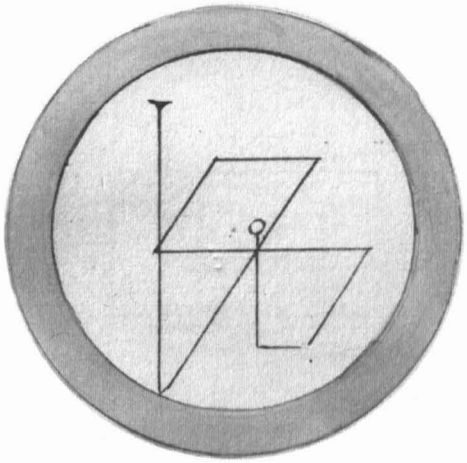
Euphorbe, Baellium, Sal Ammonian, Roots of Helibore, powder of a lodestone and a little Sulphur, made into a paste with the blood of a black Cat.[21]



Character of Bethor Lord of Jupiter.[22]

Perfumes

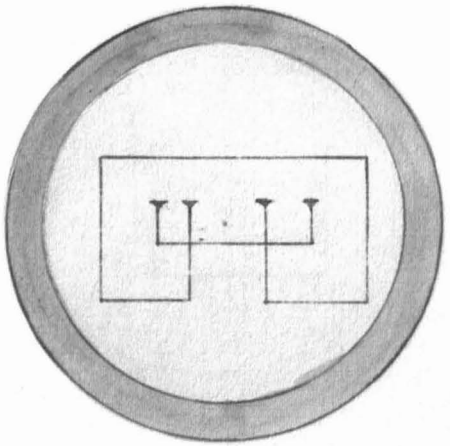
Mastic of the East, chosen incense Cloves, powder of Agate. Beat all into a powder. Make thereof a paste with Fox's blood and the brains of a Magpie.[23]



Character of Ophiel Lord of Mercury.[24]

Perfumes

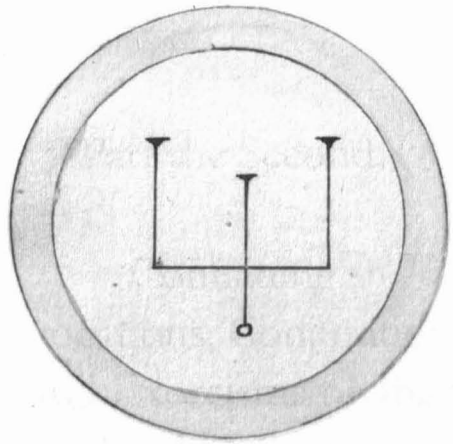
The seed of an Ash Tree, the wood of an Aloe. Storax and loadstone powder of blue and the end of a Quill, made into small balls.[25]



Character of Hagith Lord of Venus.[26]

Perfumes

Musk, ambergris, wood of Aloes, dried Red Roses, red coral, pulverized, made into a paste with the blood of a Pigeon.[27]



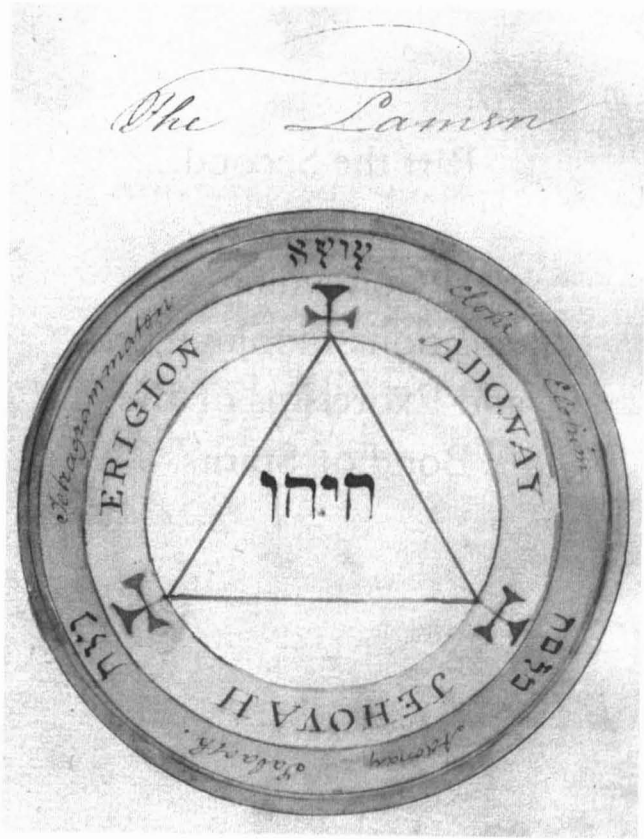
Character of Och Lord of the Sun.[28]

Perfumes

Grains of Black Pepper, grains of Hogsbane, powder of loadstone, myrrh of the east, powdered made into paste with the blood of a Bat, and brain of a black Cat.[29]

Part the Second.

Containing Invocations, Conjurations, and Exorcisms of the Bond of Spirits.



Part the Second.

Form Of Conjuring And Exorcising Spirits To Appearance.[30]

Oration to be said when putting on the Vestures

Ancor, Amacor, Amides, Theodomai, Anitor, by the merits of Thy Angels, O Lord, I will put on the garments of Righteousness, that this which I desire I may bring to perfection through the most holy Adonay, Whose kingdom endureth for ever and ever.
Amen.[31]

Prayer

O Holy, Holy Lord God, from Whom all holy desires do proceed, I beg Thou wilt be merciful unto me at this time, granting I may become a True Magician and contemplator of Thy wondrous works in the Name of the Father and the Son and the Holy Ghost. And being inspired and assisted with the Holy Spirit, I may set forth thy praise and Glory knowing of a certain I can perform nor do nothing of myself but what is given from above alone.[32]

Therefore in all my doings and at all times I will call upon Thy Most Holy Name, O Lord, for Thine help and assistance.

I beseech Thee, O Lord, that Thou wilt purge me and wash me in the blood of our Saviour, from all my sins and frailties, and that Thou wilt henceforward vouchsafe to keep and defend me from pride, lusts, cursing, blaspheming, unfaithfulness[33], and all other deadly sins and enormous offences, profaneness and spiritual wickedness; but that I may lead a Godly, sober, faithful, constant and pure life, walking uprightly in Thy sight, through the merits of Jesus Christ, Thy Son, our Lord and Saviour.

Omnipotent and Eternal Lord God Who sittest in Heaven and dost from thence behold all the dwellers upon earth, most mercifully I beseech Thee to hear and answer the petitions of Thine unworthy servant, which I shall make unto Thee at this time, through Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, ever One God, world without end.

Send down, O Lord, the Spirit of Thy Grace upon me enabling me to bring to pass what I would desire give me strength and courage to call thy Spirit from their several coasts that they may commune with me and fulfill my desires in all things.

O God, put fear far from me, and give me an abundance of thy Grace and Faith, whereby all things are made possible unto man, put every wicked phantasm far from my mind, and grant me true zeal, fervour, and intentive spirit of zeal, and Prayer, that I may offer up a well-pleasing sacrifice unto Thee.

I beseech the oh Holy Lord God that thou wilt purge me from all uncleanness both of flesh and spirit, that neither the deceiver and enemy nor any of his spirits may have power to hurt me in soul or body or any ways hinder the accomplishment of my desires or hurt terrify or affright me in any manner or way but let

me use Thy ministering spirits and Angels, O Lord, so as thereby I may attain true wisdom and knowledge.[34]

Grant oh most merciful God that what I desire may come to effect, and that whichsoever of thine angels I shall call, that he will quickly appear here before me and attend to the conjurations and words of my mouth and come unto me in the peace of our Lord Jesus Christ.

Oh Lord I believe. Help my unbelief in thee alone is fullness of all things and from thee proceedeth every good and perfect gift for thou art Alpha and Omega, to thee therefore be ascribed as is rightly due

all honour and glory, for ever and ever Amen. Oh blessed and most glorious Lord God merciful father who art full of mercy and compassion thou hast promised at what time soever a sinner doth uproot him of his sins from the bottom of his heart thou wilt wash away the remembrance of them from before thy face.

I confess unto thee oh Father, most humbly and thoroughly from the bottom of my heart that I was born in sin and have lived in iniquity and transgressions ever since I came forth from my mother's womb, [by] which I have most justly invited thy indignation. But do thou oh Lord forgive me in the blood of Jesus

and grant that for the future I may walk in holiness of life and holiness of conversation in and through our Lord Jesus Christ amen.[35]

Our Father, etc.[36]
Credo, etc.[37]
Ave Maria, etc.[38]

Glory be to the Father, Son, and Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

In the name of our Lord Jesus Christ, the Father the Son the Holy Ghost, Holy Trinity and inseparable unity, I call upon thee that thou be my salvation and defence and the protection of my body and soul

through the virtue of thy passion. I beseech thee O Lord Jesus Christ that thou will bless and sanctify, hallow and purify these consecrations and bendictions, which I shall make with my mouth and offer up and make in thy most Holy name, and that thou will give me thine divine virtue, strength and power, that which of thy angels or ministring spirits I shall invoke and conjure may forthwith appear unto me and attend unto the words and conjurations of my mouth. Grant this Oh Lord for the merits of thy Holy Name.[39]

Holy, Holy, Holy, Lord God of Sabaoth, which will come to judge the quick and the dead; Thou art

Alpha and Omega, the first and the last, King of Kings, and Lord of Lords, Ioth, Abiel, Anathiel, Amasim, Alganabro, El, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Eschiros, Athanatos; by these Thy Holy Names, and by all others, I do call upon Thee and beseech Thee, O Lord, by Thy Nativity and baptism, by Thy Cross and Passion, by Thine ascension, and by the coming of The Holy Ghost, by the bitterness of Thy Soul when it departed from Thy body; by Thine Angels, Archangels, prophets, patriarchs, and by all Thy Saints, and by all the Sacraments which are made in Thine honour, I do worship and beseech Thee, I bless

and desire Thee, to accept these prayers and conjurations and words of my mouth which I shall utter and use and that being strengthened, sanctified by the power of thy Holy Spirit they may, by thy most Holy command be made efficacious and that such of the Spirits or Angels as I shall thereby invoke may thereunto attend and readily appear forthwith unto me from their several coasts according to the words by me to be pronounced and then truly fulfil and satisfy all my business and requests and perform my will and pleasure in the name of the Father, Son and Holy Ghost.

I beseech thee by thy humanity, mercy, and grace.[40]

I implore Thee, O Holy Adonay, Amay, Horta, Vegadora, Ysion, Ysesy, and by all Thy Holy Names, and by all Thine Angels, Archangels, Powers, Dominations, and Virtues, and by That Name with which Solomon did bind up the devils and shut them up, Ethrack, Evanher, Agla, Goth, Joth, Othie, Venock, Nabrat, and by all Thy Holy Names which are written in this book, and by the virtue of them all, that Thou enable me to congregate all Thy spirits, that they may give me true answers to all my demands and that I receive satisfaction in all my requests without hurt in body,

soul, or goods, through our Lord Jesus Christ thy son which liveth and reigneth with thee in the Trinity of the Holy Spirit, ever one God, world without end.

O Father omnipotent, O wise Son, Oh Holy Ghost the searcher of all hearts, Oh ye three in person, one Godhead in substance, which didst spare Adam and Eve in their sins, and O thou Son which died for their sins a most filthy death, testifying it upon the Holy Cross.

Oh most Holy Lord God when I fly unto thee and beseech thee by all the means I can by these the Holy names of thy Son, Alpha and Omega and all other names, grant me thy virtue and

power, that what I now desire I may be able to bring to pass through the assistance of thy Holy Angels that of which of thy Spirits whosoever I do call in the name of the Father and of the Son and of the Holy Ghost may forthwith come unto me, talk and converse with me so as I may plainly and clearly understand their voice and the words which they shall utter through the merits and virtues of our Lord Jesus Christ thy son who liveth and reigneth with thee in the Trinity of the Holy Ghost, ever one God, world without end. Amen.[41]

O Great and Eternal Virtue of the Highest, which Thou disposest their being come to judgment,

Viachem, Stimilomaton, Esphares, Tetragrammaton, Olioram, Cryon, Elijtion, Onela, Brassim, Aoym, Messias, Soter, Emanuel, Sabaoth, Adonay, I worship Thee. I invocate thee I implore Thee with all the strength of my mind that by Thee my present prayers, consecrations, and conjurations may be hallowed. And that all the angels and Spirits which I shall call from their several regions and places by and in the virtue of thy several glorious, mysterious and incomprehensible and unspeakable names may come unto me forthwith and fulfill my will and desires in all things.[42] In the name of the Father, Son and Holy Ghost, & ct. &ct.

In the Name of the most merciful God of Heaven and of Earth, of the Seas and of the Infernals, by Thine Omnipotent help may I perform this Work which livest and reignest, ever one God, world without end. Amen.

Oh most strong and might God without beginning or ending by thy clemency and knowledge I desire that my questions work and labour may be fulfilled and truly accomplished through thy worthiness good Lord who livest, reignest, forever.

Oh Holy patient merciful and great God and to be worshiped the Lord of all wisdom clear and just, I most heartily desire thy clemency and

Holiness to fulfill my performance and accomplish my will through thy worthyness and blessed power who livest and reignest forever Amen.[43]

Helie, Helion, Esseju, Deus Eternis, Eloy, Clemens Deus Sanctus Sabbaoth, Deus Exercillum, Adonay, Deus Mirabilis, Jao, Verax, Ampheneton, Saday, Dominator, On Fortissimus Deus, Qui, they which would be prayed unto of sinners received I beseech thee these sacrifices of praise and my prayers of which though unworthy I do offer up unto thee oh most Holy God

Deliver me and have mercy upon me and invest with thy Holy Spirit

this work, and with Thy blessed help follow after that this our work begun of thee may be ended by thy mighty power Amen.[44]

Amorule, Tameha, Latisten,
Rabur, Tancha, Latisten, Escha,
Alaelia, Alpha and Omega, Leytse,
Oraston, Adonay.

Oh most merciful and tender Father have mercy upon me though thine unworthy servant and defend me from all evil wicked, and deceitful spirits, restrain their power, good Lord, from touching hurting, terrifying or affrighting me in body and soul for thy great mercys sake I beg, implore and beseech thee oh my

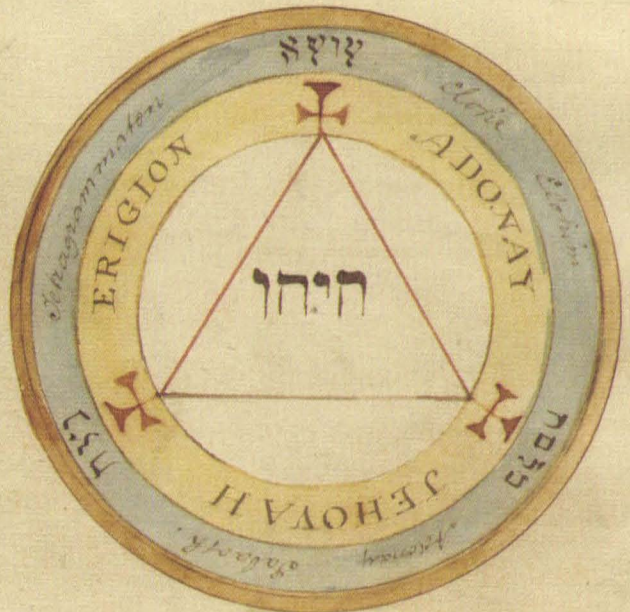
God and rock of my salvation my stay and my guide but that I may by thy divine will become contemplator of thy glorious works and may be illustrated with all divine wisdom and knowledge that thereby I may bring honour and glory to thy most blessed names.

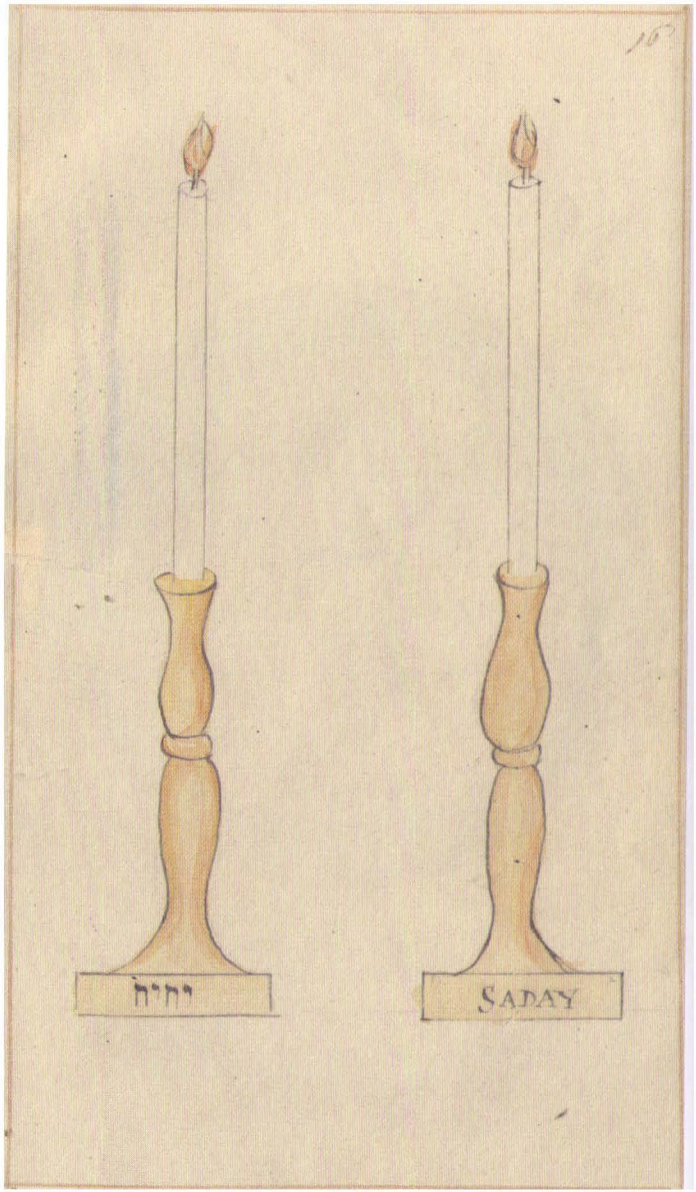
I humbly implore and beseech thee that those spirits and angels which I shall invoke and call by thy judgement may come unto me from their several legions and declare unto me the truth of all things in the name of the Father, and of the son, and of the Holy Ghost,

Amen.[45]

Names & Offices
of the Spirits Messengers and
Intelligences of the Seven
Planets

The Lamen

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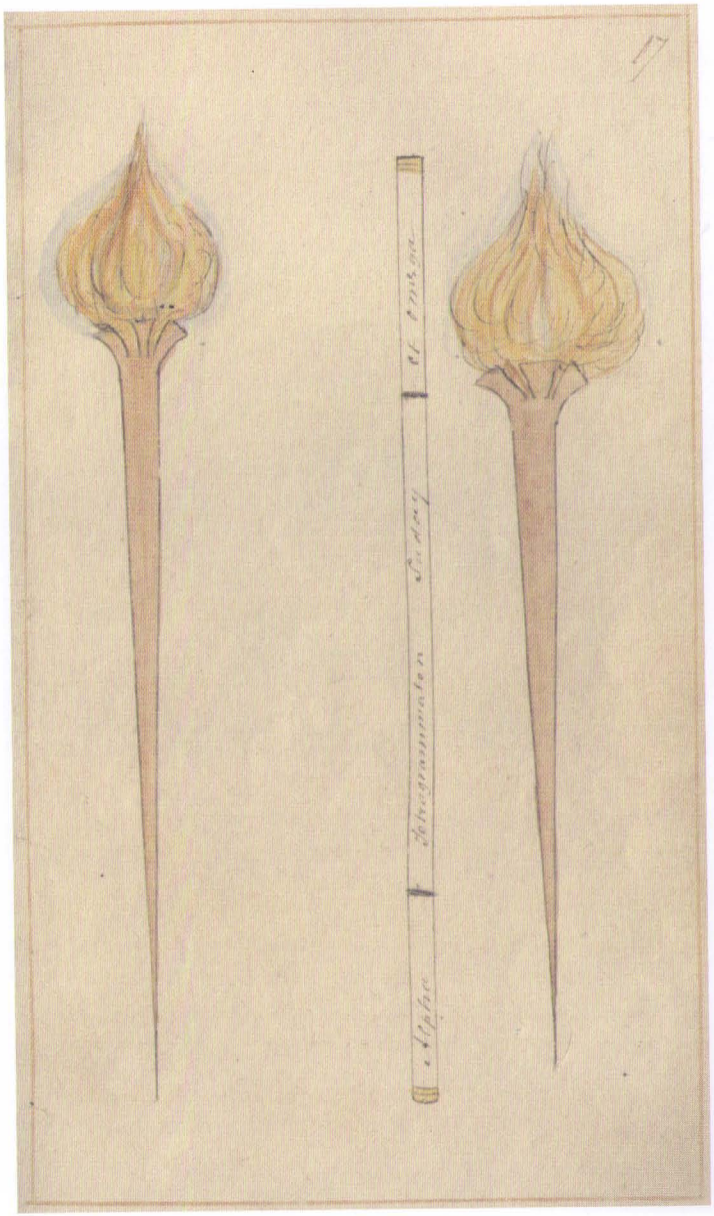

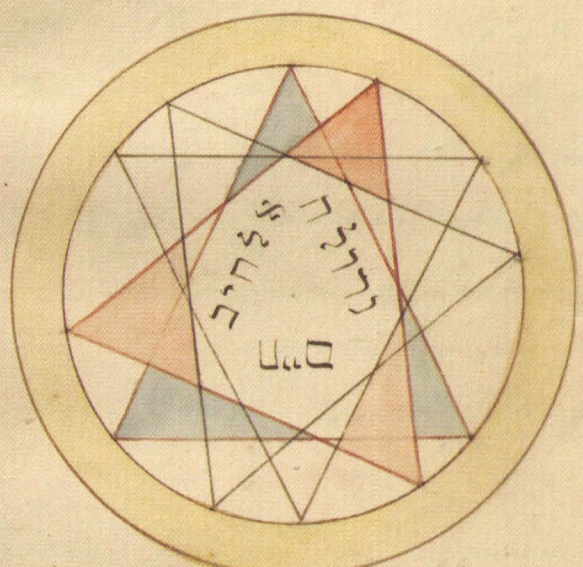

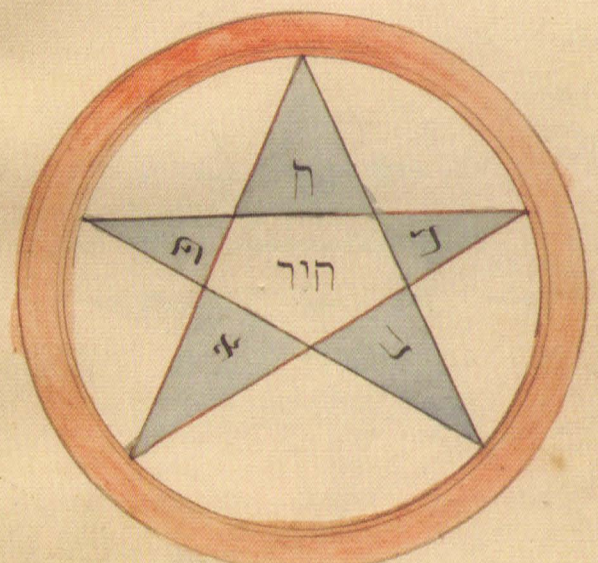
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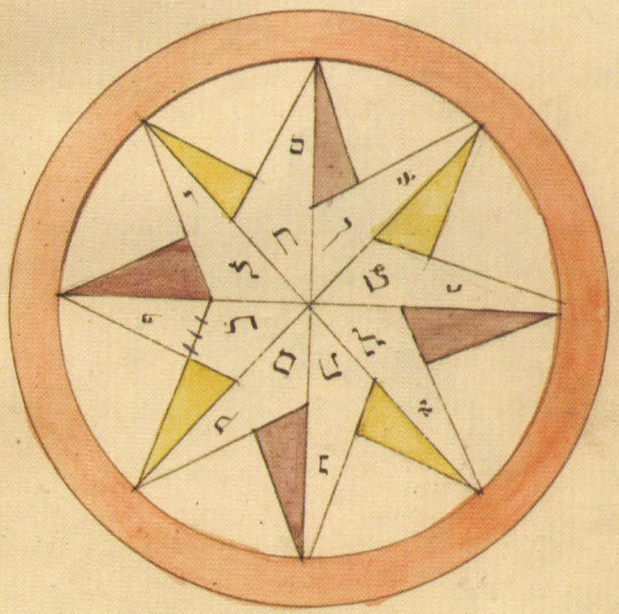
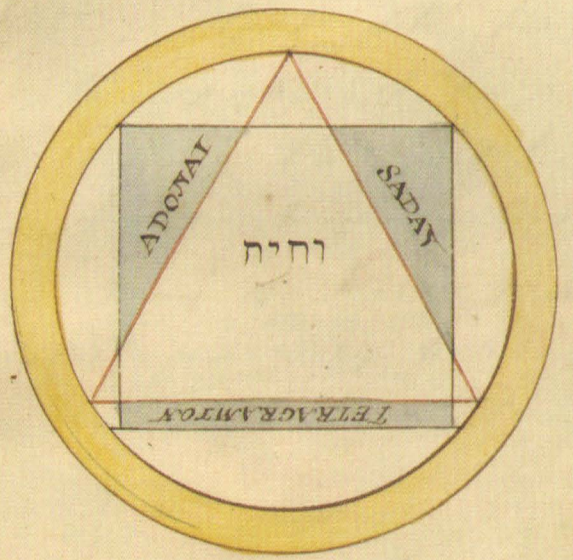
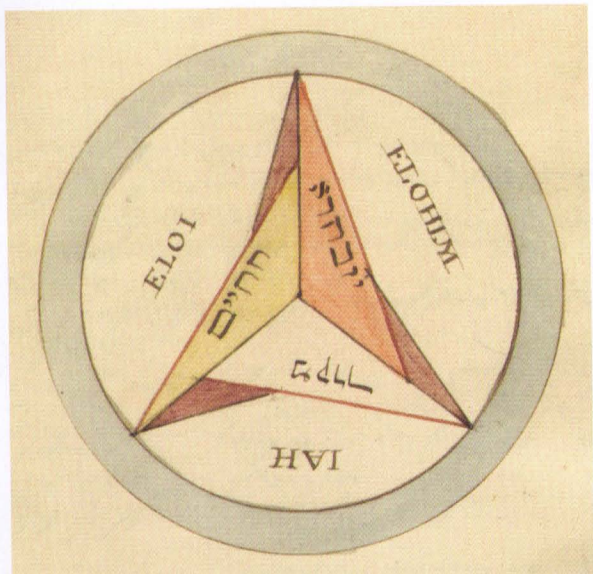
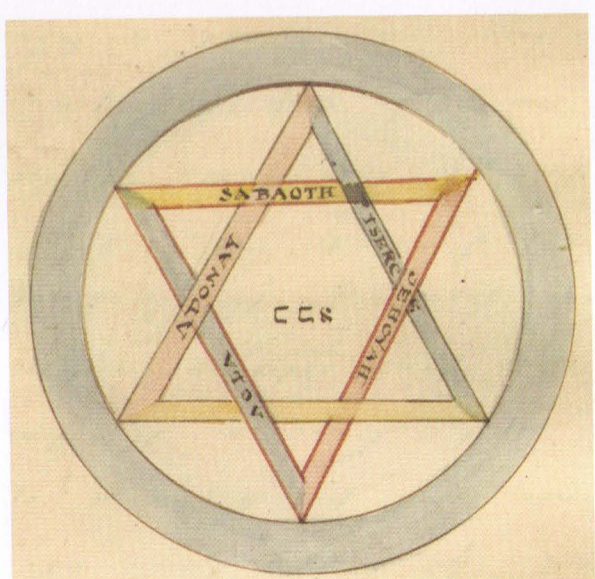
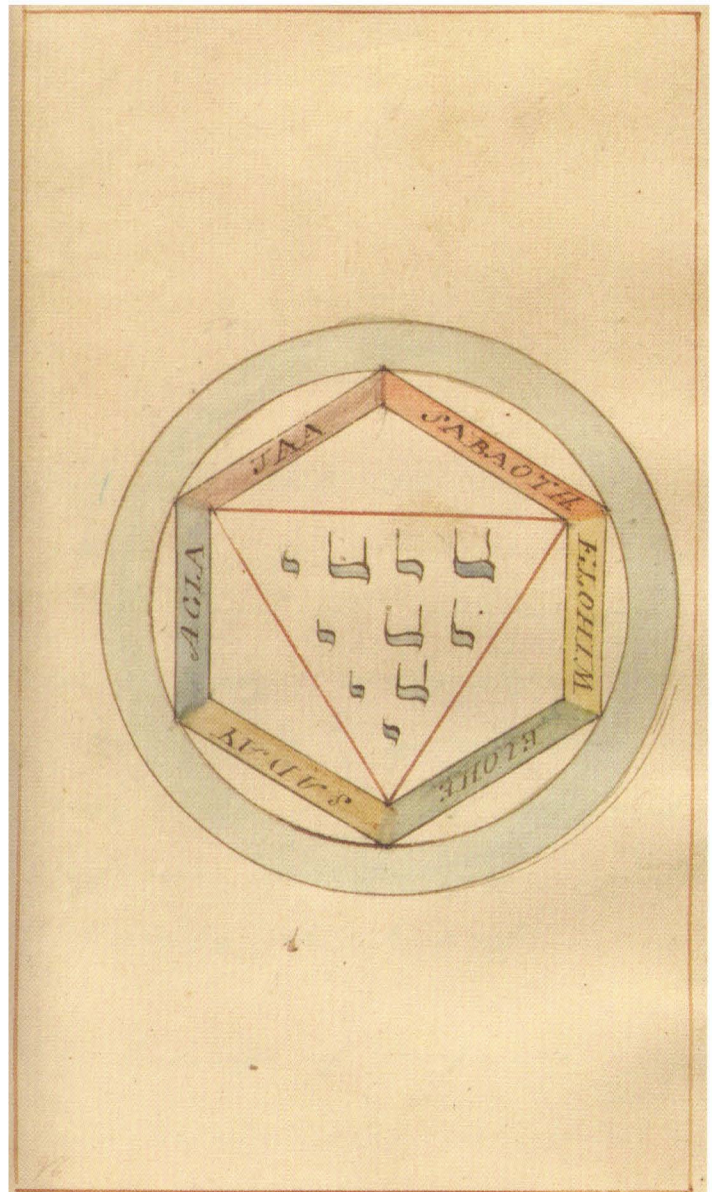



ADONAI
SADAY
TETRAGRAMTON


ELOI
ELOHIM
IAH


SABAOTH
ADONAI
JEHOVAH


JAA
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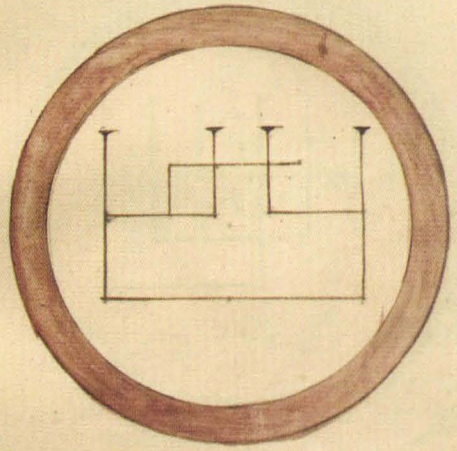
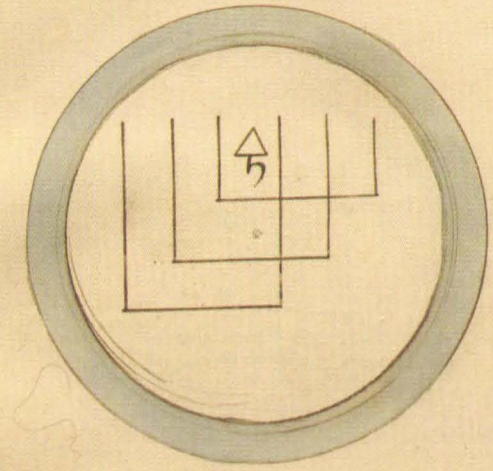


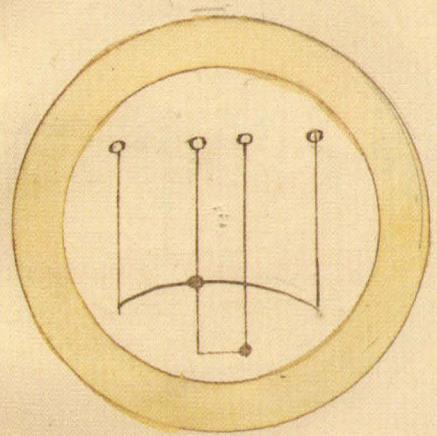
Perfumes

Saffron, of the Wood of Aloes of Balsam of Myrrh, of Caurier add to it a grain of Musk. and Ambergris, the whole pulve.d Mixed together in a paste



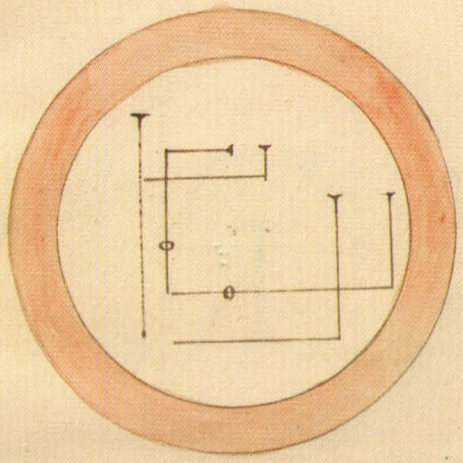
Perfumes

The Head of a Frog. the Eyes of a Bull, a Grain of White poppy Storax Soadstone Benjamin Camphor pulverized made into paste of Young Barley.



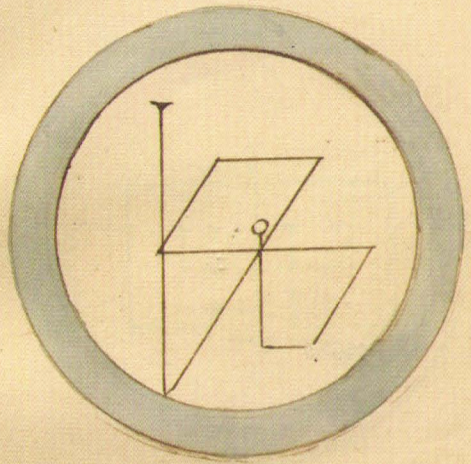
Perfumes

Euphorbe Bdellium Sal. Ammoniac Roots of Helibore Powder of a Loadstone and a little Sulphur made into paste with the blood of a black Cat.



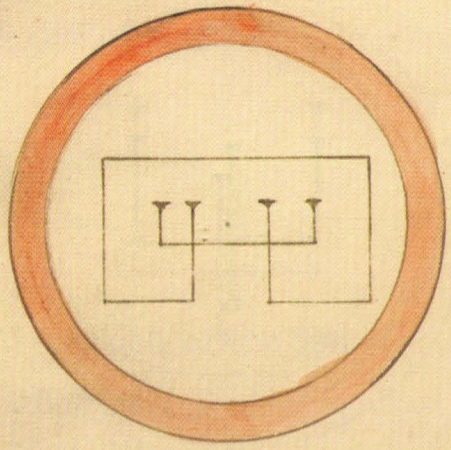
Perfumes

Mastic of the East, Chosen Incense cloves powder of Agate, Beat all into a powder make thereof a paste with foxs blood the brains of a Magpie.



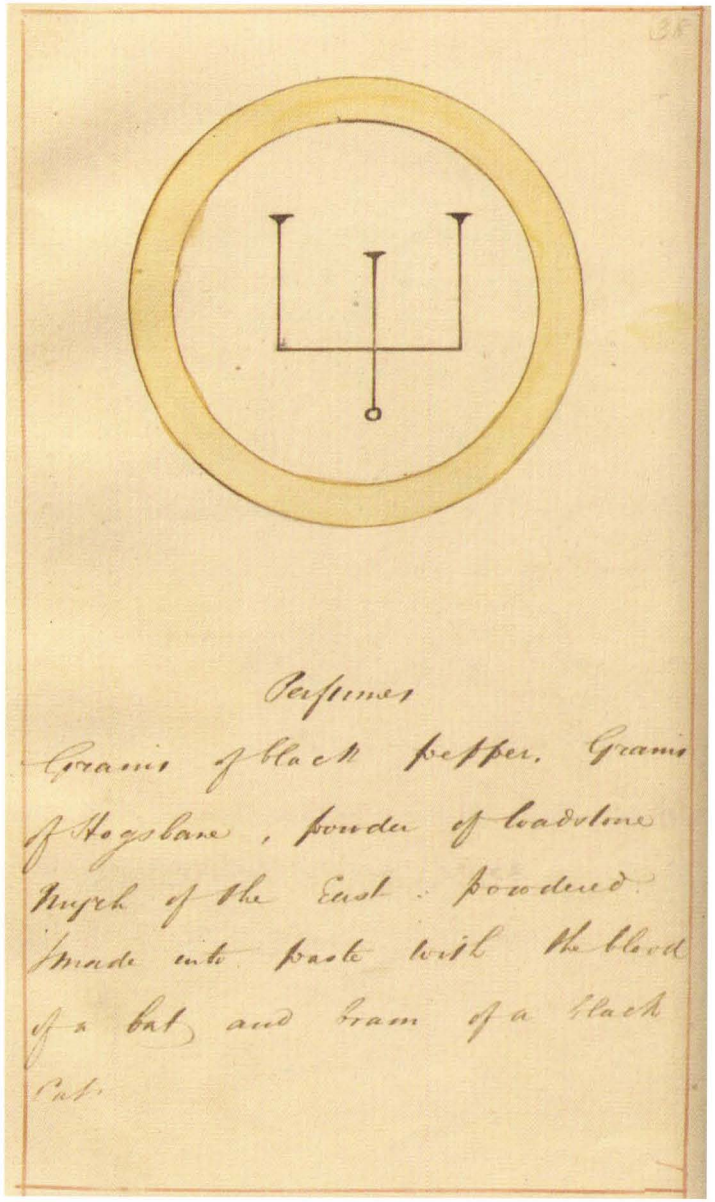
Perfumes.

The Seed of an ash tree, the wood of an Aloe. Storax Houdstone Powder of blue & the End of a Quill made into Small Balls.



Perfumes

Musk Ambergris Wood of Aloes Dried red roses red Coral pulverized made into paste with the blood of a pigeon.



Spirits of the Sun.

Gabriel.

Vianathraba.

Corat.

Messengers of the Sun.

Burchat.

Suceratos.

Capabili.

Intelligences of the Sun.

Haludiel.

Machasiel.

Chassiel.

Spirits of the Moon.

Gabriel.

Gabrael.

Madios.

Messengers of the Moon.

Anael.

Pabael.

Ustael.

Intelligences of the Moon.

Uriel.

Naromiel.

Abuori.

Spirits of Saturn.

Samael.

Bachiel.

Astel.

Messengers of Saturn.

Sachiel.

Zoniel.

Hubaril.

Intelligences of Saturn.

Mael.

Orael.

Valnum.

Spirits of Jupiter.

Setchiel.

Chedusitaniel.

Corael.

Messengers of Jupiter.

Turiel.

Coniel.

Babiel.

Intelligences of Jupiter.

Kadiel.

Maltiel.

Huphaltiel.

Estael.

Spirits of Mars.[46]

Ariagne.

Guael.

Domael.

Messengers of Mars.

Soncas.

Iasel.

Isiael.

Intelligences of Mars.

Ierescue.

Autiaton.[47]

Astagna.

Spirits of Venus.

Thamael.

Tenaciel.

Arragon.

Messengers of Venus.

Colzas.

Peniel.

Penael.

Intelligences of Venus.

Penat.

Thiel.

Rael.

Teriapel.

Spirits of Mercury.

Mathlai.

Tarmiel.

Baraborat.

Messengers of Mercury.

Raphael.

Raniel.

Doremiel.

Intelligences of Mercury.

Aiediat.

Modiat.

Suquionos.

Sallales.

Presiding Spirits of the Sun.[48]

Michael.

Dardiel.

Huratapel.

Presiding Spirits of the Moon.

Gabriel.

Michael.

Samael.

Presiding Spirits of Saturn.

Cassiel.

Machatan.

Uriel.

Presiding Spirits of Jupiter.

Sachiel.

Castiel.

Asasiel.

Presiding Spirits of Mars.

Samael.

Satael.

Amabiel.

Presiding Spirits of Venus.

Anael.

Rachiel.

Sachiel.

Presiding Spirits of Mercury.

Raphael.

Ariel.

Seraphiel.

Angeli Gloriosi supradicti estote coadjutores et auxiliatores in omnibus negotijs et interrogationibus in omnibus certerisq causis per Eum qui venturus est judiciare vivos et mortuos.[49]

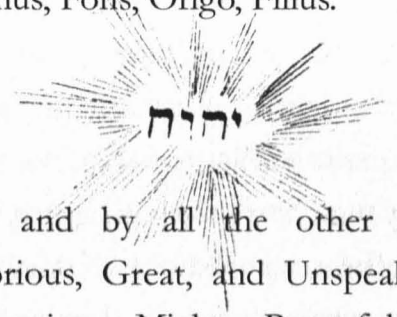
Omnipotent and Eternal God Who hast ordained the whole creation for Thy praise and glory and for the salvation of man, I earnestly beseech

Thee that Thou wouldst send one of Thy spirits of the Order of Jupiter, one of the messengers of Sachiel whom Thou hast appointed presiding spirit of Thy firmament at this time, most faithfully, willingly show unto me those things which I shall demand or require of him, and truly execute my desires. Nevertheless, O most Holy God, Thy will and not mine be done, through Jesus Christ our Lord. Amen.

Invocation

I call upon thee, Sachiel, Castiel, and Asasiel, in the Name of the Father, and of the Son, and of the Holy Ghost, Blessed Trinity, Inseparable Unity, I invoke and entreat thee, Sachiel, Castiel, and Asasiel, in this hour to attend to the words and conjurations which I shall use by the Holy Names of God, El, Elohim, Elohe, Eoba, Sabaoth, Elion, Eserchie, Adonay, Iay, Tetragrammaton, Saday; I conjure and excite you by the Holy Names of God, Hagios, Otheos, Ischyros, Athanatos, Paracletos, Agla, On, Alpha and Omega, Ausias, Tolimi,

Elias, Imos, Amay, Horta, Vegadora, Antir, Sibranat, Amatha, Baldachia, Anuoram, Anexpheton, Via, Vita, Manus, Fons, Origo, Filius.



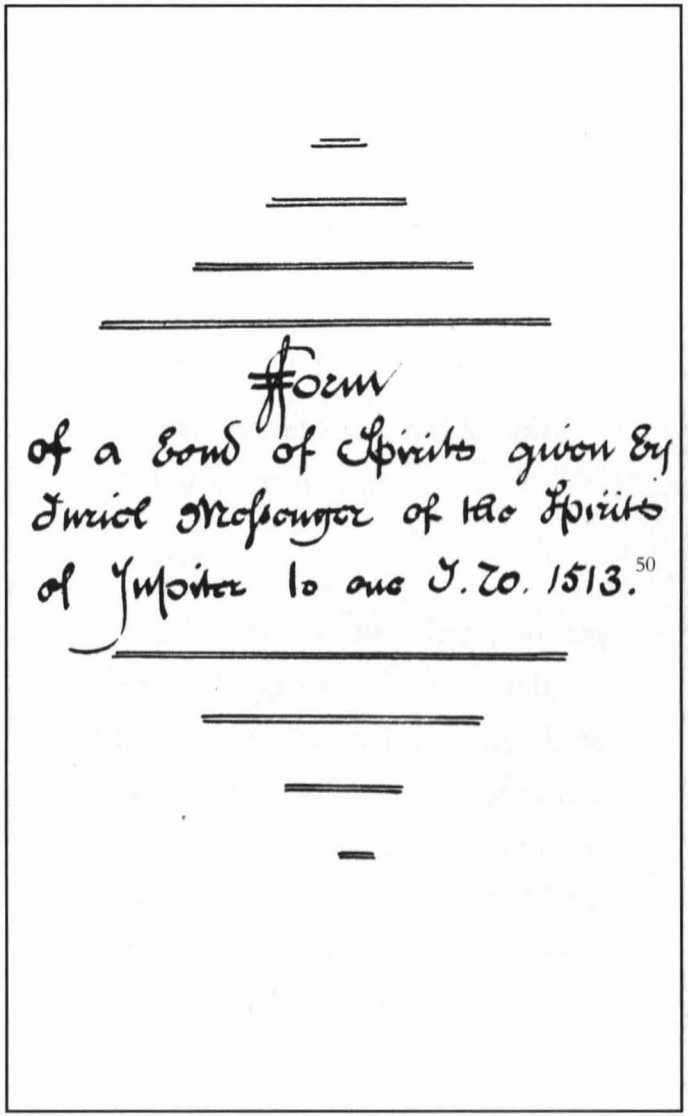
and by all the other Holy, Glorious, Great, and Unspeakable, Mysterious, Mighty, Powerful, and Incomprehensible Names of God, that you attend unto the words which I shall utter, and send unto me Turiel, Coniel, or Babiel, messengers of your sphere, to tell unto me such things as I shall demand of him, in the Name of the Father, Son, and Holy Ghost. I entreat thee, Setchiel, Chedustaniel,

and Corael, by the whole host of Heaven, Seraphims, Cherubims, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels, by the Holy great and glorious Spirits Orphaniel, Tetra, Pagiel, Salmia, Pastor, Salun, Azimor, and by your Star which is Jupiter, and by all the constellations of Heaven, and by whatsoever you obey, and by your Character which you have given and proposed and confirmed, that you attend unto me according to the prayers and petitions which I have made unto Almighty God, and that you forthwith send unto me one of your messengers who may willingly and truly and faithfully fulfil all my

desires, wishes and commands, and that you command him to appear unto me in form of a beautiful angel clothed in white vestures, gently, courteously, kindly, and affably entering into communication with me, and that he neither bring terror nor fear unto me, or obstinately deny my requests, neither permitting any evil spirits to appear or approach in any way to hurt, terrify, or affright me, nor deceiving me in any wise; through the virtue of our Lord and Saviour Jesus Christ, in Whose Name I attend, wait for expect your appearance. Fiat, Fiat, Fiat. Amen.

Part the Third.

Form of a Bond of Spirits
Given by Turiel
Messenger of the Spirits


Form
of a Bond of Spirits given by
Uriel Messenger of the Spirits
of Jupiter to me A.D. 1513.[50]

Interrogations

Comest thou in peace, in the Name of the Father, and of the Son, and of the Holy Ghost.

Yes.

Thou art welcome, noble Spirit. What is thy name?

Turiel.

I have called thee here, in the Name of Jesus of Nazareth, at Whose Name every knee doth bow, both of things in Heaven, Earth, and Hell, and every tongue shall confess there is no Name like unto the Name of Jesus, Who hath given power unto man to bind and to loose all things in

His Name, yea, even unto them that trust in His salvation.

Art thou the messenger of Setchiel?

Yes.

Wilt thou confirm thyself unto me at this time, and from henceforward reveal all things unto me that I shall desire to know and teach me how to increase my wisdom and knowledge, and show unto me the secrets of the Magick Art, and of all the liberal sciences, that I may thereby set forth the praise and glory of Almighty God.

Yes.

Then, I pray thee, give and confirm thy Character unto me, whereby I may call thee at altimes, and also swear unto me this Oath, and I will religiously keep my vow and covenant unto Almighty God, and will courteously receive thee at all times when thou dost appear unto me.

Licence to Depart

Forasmuch as thou camest in peace and quietness and hast answered me and unto my petitions, I give humble and hearty thanks unto Almighty God, in whose Name I called thee and thou camest. And now thou

mayest depart in peace unto thy Orders, and return unto me again at what time soever I shall call thee by thine own Oath, or by thy name, or by thine Order, or by thine Office which is granted from the Creator. And the Grace of God be with thee and me and upon the whole Israel of God. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Fiat. Fiat. Fiat. Amen.

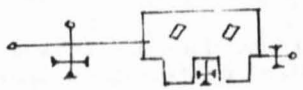
Gloria Deo in Excelsis

I, Turiel, Messenger of the Spirits of Jupiter, appointed thereunto by the Creator of all things visible and invisible, do swear and promise, and plight my faith and troth unto thee in the presence, by, and before the Great Lord God of Heaven

and the whole company of Heaven, and by all the Holy Names of God, do swear and bind myself unto thee, by all the contents of God's Sacred Writ, by the Incarnation, death and passion, resurrection, and glorious

Ascension of Jesus Christ, by all the Holy Sacraments, by the Mercy of God, by the Glory and Eyes of Heaven, by the forgiveness of sin, and hope of eternal salvation, by the Great Day of Doom, by all the Angels and Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers, and Virtues, Patriarchs, Prophets, Saints, Martyrs, Innocents, and all others of the blessed and glorious Company of Heaven, and by all the sacred powers and virtues above rehearsed, and by whatever is holy and binding, thus do I swear now, and promise unto thee that I will appear, come and hasten unto thee, at all times and places, and

in all hours, days, and minutes, from this time forward until thy life's end, whensoever thou shalt call me by my name, or by my Office, and will come unto thee in what form thou shalt desire, whether it be visibly or invisibly; I will answer all thy desires. And in testimony whereof, and let all the Powers of Heaven, I have hereunto set, subscribed, and confirmed my Character unto thee. So help me God. Fiat. Amen.



The Character of Turiel. [51]

Finis.

NOTES

1. As mentioned in the Introduction, this book reproduces the text of a recently discovered grimoire entitled 'A Complete Book of Magical Science' (hereafter referred to as BoM.) The BoM is clearly a more authoritative version of the text that has been published elsewhere as the 'The Grimoire of Turiel' (hereafter referred to as GoT). For the most part these notes will be used to outline any differences between BoM and GoT, and sometimes to expand upon them. Occasional minor variances in the wording that do not effect the overall meaning of the text have not been noted.
The first variant reading occurs in the sentence to which this footnote is appended. BoM has "Evoking," whereas GoT has "Invoking," a seemingly small but most would say important difference.
2. BoM has "Retire thyself seven days free from all company and fast and pray from sunrise to sunset," whereas GoT reverses the words "sunrise" and "sunset," instead exhorting the supplicant to "Retire thyself Seven Days free from all company and fast and pray from sunset to sunrise." The version given in BoM is almost certainly correct, and that of GoT a mistake, as typically a magical operation of this sort would have been started at sunrise and undertaken during the day, not at night. Also the sentence that follows exhorts the practitioner to rise every day at seven — not exactly reasonable if one had been praying until sunrise!
3. The text of GoT omits the word 'innermost' in this sentence: presumably an oversight.
4. The text of GoT adds the word "incensing" and slightly rearranges the sentence. "Make the pentacles forthwith and provide the other things necessary, with Incensing."
5. There are a number of transcription errors in the Latin passages that have been corrected silently or by the insertion of missing letters: i.e., "nun[c]." The passages translate as:

> Thou sprinklest me, Lord, with perfume
> and I will be cleansed;
> Thou willst wash [me] and more than snow
> I will be whiter.
> Take pity on me, God, according to
> Thy great mercy, and

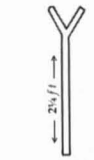
I will be washed white beyond snow.
Glory to the father and to the son and
to the Holy Spirit, as it was in the beginning,
is now and for the age of ages [i.e. for ever and ever], Amen.

The word in the first line of text, hysopo, clearly refers to hysopum, an aromatic herb which may have been a species of oregano. The sense in which the word is used suggests a generic rather than a specific meaning, thus it is translated above as "perfume."
The Latin passages in GoT are corrupt and severely truncated: only the first third of the supplication is given in somewhat garbled form: "Asperges me Domine hysope, et mundabor. Lavabis me et supra nivem dealbabor."
6. The Latin of this passage is garbled and obscure: it has perhaps been transcribed and re-transcribed by a number of copyists who were unfamiliar with the language, thus allowing a bevy of errors to slip through.
An approximate translation would be:

Through this sign of the Cross,
may all evil flee far away,
and through the same sign whatever [is] good be saved ,
and let the discipenton
of his hostile Spirit omen,
praise the Lord, they have Moses
and the prophets.

GoT omits the Latin passage altogether, and has instead the (obviously related) English passage: "In this Thy Holy Sign O God, I fear no evil. By Thy Holy Power, and by this Thy Holy Sign all evil doth flee.
By Thy Holy Name and Thy Power which Secret was revealed to Moses, through the Holy Names written in this Book, depart far from me all ye workers of iniquity."
7. This sentence is part of the above prayer in GoT.
8. In GoT one of the candle sticks (pictured overleaf) has the angelic name Saday inscribed on the base, the other has the Hebrew letters of the tetragrammaton: Yod He Vau He (Yahweh = Jehovah) at the base. The second candlestick in BoM has what appears to be the Hebrew letters Yod He Yod He at the base: presumably a misspelling of Yod He Vau He. GoT also illustrates a "Hazel Twig Wand (forked)" and a sword (see below) not in

BoM and identifies the straight wand as a "Hazel Wand" and gives its length as 2 ¼ feet.



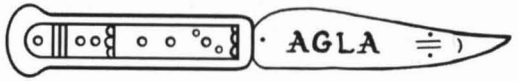
HAZEL TWIG WAND (FORKED)

SWORD

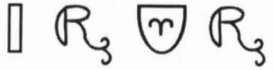
9. GoT adds the name of the associated planet to each of the weekdays given: Invocation for Sunday (Sol), Invocation for Monday (Moon), Invocation for Tuesday (Mars), Invocation for Wednesday (Mercury), Invocation for Thursday (Jupiter), Invocation for Friday (Venus), Invocation for Saturday (Saturn).
10. The Pentagram illustrated in GoT is also different in that it contains none of the Hebrew lettering in the BoM version, replacing it instead with a simple tetragrammaton (Yod He Vau He) at the centre. Also, the final paragraph of GoT differs considerably to that given here. The GoT version appears to have been garbled by a copyist, and thus rather than seeing service as a verb — as was intended — the word 'inhabit' has been transformed into the name of a deity, alongside Bileth, Mizabu, and Abinzaba.
11. The design reproduced in GoT is clearly a corrupt version of that given here. It does add the words Tetragrammaton and Elohim to the space between the two concentric circles (the words are centered respectively between the two o'clock and seven o'clock positions), but reduces the Hebrew letters within the eight-pointed star to a series of meaningless squiggles.
12. The Hebrew letters at the center of the triangle in GoT are those of the of the tetragrammaton: Yod He Vau He (Yahweh = Jehovah) whereas in BoM they appear to read He Yod He Vau (almost certainly a transcription error).
13. GoT gives the name "JAH" instead of "JAA" in the bottom right strut of the hexagon.
14. GoT does not have the Hebrew letters Kaph Beth Aleph in

the center of the hexagram, but does have the name "JAI" in the top horizontal bar, which is empty in the design given in BoM.
15. GoT does not include the Hebrew lettering within the three central planes of the design.
16. This line is not present in BoM, but is in GoT, and as both works contain the related design, it seems appropriate to introduce the words into the text.
17. I have been unable to trace the meaning of the word "Caurier" (possibly "Cauriei"). The word itself is not used in GoT which offers a slightly simpler version of this paragraph: "Perfumes:— Saffron, with the wood of Aloes, the Elder and the Pine. Add to it a grain of Musk, and consecrate the whole, pulverized and mixed together in a paste."
18. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text.
19. GoT supplies a somewhat different form of this text: "The head of a frog, the Bovine Blood, a grain of White Poppy, Flowers of Chamomile, and Camphor, pulverized into a paste by the mixing of the blood of a Virgin Kid." As the editor of GoT rightly points out modern-day occultists generally regard the use of blood-type sacrifice in ritual as undesirable, and potentially harmful to the magician. He suggests an egg white as a suitable substitute.
20. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text.
21. GoT has instead: "Leaves of the Mandrake, Sal Ammonia, Roots of Gentian, Valerian herbs finely cut, a little Sulphur, made into a paste with the blood of a black Cat."
22. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text.
23. GoT has instead: "Sandalwood of the East, leaves of Agrimony, Cloves, powder of Henbane. Beat all into a powder. Make thereof a paste with Foxes' blood and the brains of a Magpie."
24. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text.
25. GoT has instead: "The seed of an Ash Tree, the wood of the Aloe, leaves of the Scullcap Herb, Mandrake roots, and the end of a Quill, made into small balls (pills)."

26. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text. Importantly, in GoT the "Character of Hagith" within the circle is also inverted (ie: if one turns the present page upside down the design appears as it does in GoT).
27. GoT has instead: "Musk, Juniper berries, wood of Aloes, dried Red Roses, dried leaves of Elder, pulverized, and made into a paste with the blood of a Pigeon."
28. This line is not present in BoM but is in GoT. As both works contain the related design, it seems appropriate to introduce the words into the text.
29. GoT has instead: "Grains of Black Pepper, grains of Hogsbane, powder of Sulphur, made into a paste with the blood of a Bat, and the brains of a black Cat."
30. There are a number of significant differences between the diagram of the lamen in BoM (reproduced on p. 56) and the one that was published in GoT. To start with the Hebrew letters at the center of the triangle in the lamen in GoT are those of the of the tetragrammaton: Yod He Vau He (Yahweh = Jehovah) whereas in the lamen in BoM they appear to read He Yod He Vau (almost certainly a transcription error). In general the Hebrew letters in BoM appear badly drawn: suggesting perhaps that those in the manuscript which Hockley used had been poorly copied, and that he did not have sufficient proficiency in Hebrew to restore them. Thus GoT gives Aleph Gimel Lamed Aleph for the letters in the circle above the apex of the triangle, Yod He Vau He for those at the left vertex, and Samekh Yod He Lamed Aleph for those at the right, all of which would seem to make more sense than those given in the same positions in the lamen in BoM. GoT also gives Erigon in place of Erigion. In case it is not clear the divine names in the outer circle of the lamen, read clockwise from the top, are Elohe, Elohim, Adonay, Sabaoth, and Tetragrammaton.
31. Underneath this passage GoT has a drawing of a Magician's ceremonial dagger that is not in BoM. The drawing does not relate to the immediate text, and appears simply to have been inserted there, perhaps a later addition. It is:



This on the other side



32. This sentence is not in GoT.
33. The word in this position in BoM is quite illegible. GoT gives "unfaithfulness," which certainly fits in with the rest of the text.
34. The majority of this paragraph, from "I beseech ... " to "...or way but" is not present in GoT.
35. The preceding six sentences (starting "Grant oh most merciful God ...") are not in GoT.
36. The Lord's Prayer, arguably the best-known prayer in all of Christendom.

The Latin version given in the 'Catechismus Catholicae Ecclesiae' is:

Pater noster, qui es in caelis:
sanctificetur Nomen Tuum;
adveniat Regnum Tuum;
fiat voluntas Tua,
sicut in caelo, et in terra.
Panem nostrum cotidianum da nobis hodie;
et dimitte nobis debita nostra,
Sicut et nos dimittimus debitoribus nostris;
et ne nos inducas in tentationem;
sed libera nos a Malo.

The English version, as given in early editions of 'The Book of Common Prayer' is:

Our Father, which art in heaven,
hallowed be thy name;
thy Kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass against us.

And lead us not into temptation;
but deliver us from evil.

N.B. The doxology: "For thine is the Kingdom, the power, and he glory, For ever and ever. Amen" is frequently not included vith the prayer, usually on the grounds that it is not present in he passages in Matthew].

37. Credo (Latin for "I believe") refers to a statement or confirmation of one's religious belief. The most famous Credo, and probably that referred to here, is the Nicene Creed that summarizes the faith of the orthodox Christian Church and has become part of the the liturgy of most Christian Churches. It was adopted at the First Council of Nicea (325 CE) and revised with additions by the First Council of Constantinople (381 CE). Many versions exist: a slightly modernised version of that published n the 1662 edition of The 'Book of Common Prayer' reads:

I believe in one God the Father Almighty,
Maker of Heaven and earth,
And of all things visible and invisible:
And in one Lord Jesus Christ, the only-begotten Son of God,
Begotten of his Father before all worlds,
God of God, Light of Light,
Very God of very God,
Begotten, not made,
Being of one substance with the Father,
By whom all things were made;
Who for us men, and for our salvation came down from heaven,
And was incarnate by the Holy Ghost of the Virgin Mary,
And was made man,
And was crucified also for us under Pontius Pilate.
He suffered and was buried,
And the third day he rose again according to the Scriptures,
And ascended into heaven,
And sitteth on the right hand of the Father.
And he shall come again with glory to judge both the quick and the dead:
Whose kingdom shall have no end.
And I believe in the Holy Ghost,
The Lord and giver of life,
Who proceedeth from the Father and the Son,

Who with the Father and the Son together is worshipped and glorified,
Who spake by the Prophets.
And I believe one Catholick and Apostolick Church.
I acknowledge one Baptism for the remission of sins.
And I look for the Resurrection of the dead,
And the life of the world to come.
Amen.

38. "Ave Maria," also know as "Hail Mary," or "Salutatio Angelica" ("The Angelic Salutation") is a traditional prayer to Mary that has been particularly popular in the Roman Catholic and Eastern Orthodox Churches. The prayer, in its most common Latin form is:
"Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus.
Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen."
A translation in English is:
"Hail Mary, full of grace, the Lord is with thee; Blessed art thou among women, and Blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."
39. The preceding four sentences (starting "In the name of ..." and ending "....thy Holy Name.") are not in GoT.
40. The preceding passages (starting with the words ".... and words of my mouth .... " in the sentence beginning "Holy, Holy, Holy, Lord God of Sabaoth..." and ending with the words ".... by thy humanity, mercy, and grace" in the present sentence) are not in GoT.
41. The preceding passages (starting with the words ".... and that I receive.... " in the sentence beginning "I implore Thee, ..." and ending with the words ".... world without end. Amen" in the present sentence) are not in GoT.
42. This sentence is not present in GoT.
43. The preceding passages (starting with the words ".... which livest and reignest, ever one God,.... " in the sentence beginning "In the Name of the most merciful God, ..." and ending with the words ".... reignest forever Amen " in the present sentence) are not in GoT.
44. This sentence is not present in GoT.
45. The preceding passages (starting with the sentence beginning "Oh most merciful and tender Father ..." and ending with the words ".... and of the Holy Ghost, Amen" in the present sentence) are not in GoT.
46. The sections identifying the "Spirits of Mars," the "Messengers of Mars," and the "Intelligences of Mars" are all lacking from GoT.
47. This name is partially illegible. It could also be Mutiaton.
48. The sections identifying the "Presiding Spirits of the Sun," the "Presiding Spirits of the Moon," and the "Presiding Spirits of the Saturn," are all lacking from GoT.
49. Translates as: "Glorious angels, be of help and assistance [lit. be helpers and assistants] in all business and questions and in all other cases / causes, through Him who is to come to judge the living and the dead."
50. The "1513" presumably refers to the year, but I have been unable to establish the meaning of "1 o one T. TO." One possibility is that there has been a copyist's error, and the passage should actually be read: 'given by Turiel messenger of the Spirits of Jupiter to one T. TO. [in] 1513,' which would of course make sense in the overall context.
51. This sentence identifying "The Character of Turiel" is not in BoM, but is in GoT, and has therefore been included here. BoM concludes at this point, whilst GoT has a sort of Appendix comprising two pages of notes on "The Powers and Office of the Seven Olympic Spirits," as well as a Table of the "Time of Planetary Hours." As this Appendix is clearly a later addition — presumably by the editor of GoT — it has not been included in the present volume. Details of this added material, and the works from which it is drawn, can be found on p.*xii* of the Introduction and attendant footnotes.