

*OF OCCULT PHILOSOPHY
OR
OF MAGICAL CEREMONIES:
THE FOURTH BOOK*

HENRY CORNELIUS AGRIPPA

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In our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what maner the experiments thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theorically, than Practically; and some also are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those which we have attained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned maner. Therefore in this book, which we have composed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly covet the knowledge of these things; even so with reading this book, thou shalt truly triumph. Wherefore let silence hide these things within the secret closets of they religious breast, and conceal them with constant Taciturnity.

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are

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taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the Signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already delivered: & by the opposite and contrary way, is known the name of the great Daemon, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedent Houses; so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant; and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of an evil spirit a Governour, after what maner soever they are extracted, whether by this table, or from a celestial figure, the names which to proceed from hence, shall be the names of evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswel of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small Authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered, by taking the name of the office or of the effect, in the columnne of letters, in their own line, under their own star. And of this practice Trismegistus is a great Author, who delivered this kinde of calculation in Egyptian letters: not improperly also may the be referred to other letters of other tongues, for the reasons assigned to the signes; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

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Therefore the force, secrecy and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of the vowels, which do make the name of a spirit, and wherewith is constituted the true name and right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the starts which do constitute and make the letters, and by placing them according to their order: first, let the degree of the eleventh House be subtracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendant, and where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by subtracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently maist thou search out the vowels of the following letters alwaies, by subtracting the degree of the following star; from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name itself, and is thus numbred from the beginning of the colunne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his colunne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and

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order, in the same columnne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his owne columnne; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have above-said; and those vowels which shall fall upon their own letters, are to be attributed to them; if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numberations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnnes (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to finde out, in our third book of Occult Philosophy, according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation among the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good Daemon: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant;













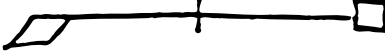






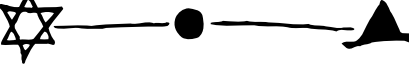
contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit. Now all those rites, which are elsewhere already by us delivered in our third book of Occult Philosophy, may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter in a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being posited according to their course and nature amongst themselves.

When therefore a character is to be found of any celestial Image ascending in any degree or face of a signe, which do consist of Stars of the same magnitude and nature; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easie to those that apprehend it, yet there is herein no small difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; and multiply these numbers one after another by themselves, and triple the product: then cast

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	Stars.	Heads.	Lines Joyned to the Heads.
I. 0			
II. 2/4			
III. 3/6	 	 	
III. 3/6	 		
V. 5/10			
VIC. 6/12	 		

the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

Moreover, besides these Characters, there are certain familiar Figures or Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. All these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is

The Characters of good Spirits.

A simple point.



Round.



Starry



Straight standing line



Lying.



Oblique.



Line Crooked like a bow.



Like waves.



Toothed



Intersection right.



Inherent.



Adhering separate.



Oblique intersection simple.



Mixt.



Manifold.



Perpendicular right dexter.



Sinister.



Neuter.



A whole figure.



Broken.



Half.



A letter inhering.



Adhering.



Separate.



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The Characters of evil Spirits.

A right line.



Crooked.



Reflexed.



A simple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



Inversed.



Flame.



Winde.



Water.



A mass.



Rain.



Clay



A flying thing.



A creeping thing.



A serpent.



An eye.



A hand.



A foot.



A crown.



A crest.



Horns.



attributed the head, the upper part of the body, according to their own figure: those which are lowest, do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, or give the parts that fit. But if there happen any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters and images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he possesseth that dignity. As if there shall be Crown, it sheweth a Kingly dignity; if a Crest or Plume, a Dukedom; if a Horn, a County; if without these there be a Scepter, Sword, or forked Instrument, it sheweth Rule and Authority. Likewise out of the Table of Images you shall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Instruments, Rule and Authority. Lastly, they which bear an humane shape and figure, have greater dignity then those which appear under the Forms and Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferior order, of what dignity soever they be, are alwaies subject to the Spirits of the superior order: so also, that it is not incongruent for their Kings and Dukes to be Subject and Minister to the presidents of the superior order.

The shapes familiar to the Spirits of Saturn.

♄

They appear for the most part with a tall, lean and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining color: their motion is the moving of the winde, with a kinde of earthquake: their signe is which earth, whiter than any Snow.

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The particular forms are,

A King having a beard, riding on a Dragon.
An Old man with a beard.
An Old woman leaning on a staffe.
A Hog.
A Dragon.
An Owl.
A Black Garment.
A Hooke or Sickle.
A Juniper-tree.

The familiar forms to the Spirits of Jupiter.

♃

The Spirits of Jupiter do appear with a body sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the color of Iron. The motion of them is flashings of Lightning and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of lions.

Their particular forms are,

<i>Honso</i>	A King with a Sword drawn, riding on a Stag.
<i>mitratus.</i>	A Man wearing a Mitre in long rayment.
	A Maid with a Laurel-Crown adorned with Flowers.
	A Bull.
	A Stag.
	A Peacock.
<i>Azurino</i>	An Azure Garment.
<i>vestis.</i>	A Sword.
<i>Buxus.</i>	A Box-tree.

The familiar forms of the Spirits of Mars.

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They appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their motion is like fire burning; their signe Thunder and Lightning about the circle.

Their particular shapes are,

A King armed riding upon a Wolf.
A Man armed.
A Woman holding a buckler on her thigh.
A Hee-goat.
A Horse.
A Stag.
A Red Garment.
Wool.
A Cheeslip.

Shapes familiar to the Spirits of the Sun

Multiceps.



The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them. But their particular forms are,

A King having a Scepter riding on a Lion.
A King crowned.
A Queen with a Scepter.
A Bird.
A Lion.
A Cock.
A yellow or golden Garment.
A Scepter.
Caudatus.

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Familiar shapes of the Spirits of Venus.



They do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their signe, there will seem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding on a Camel.

A Maid clothed and dressed beautifully.

A Maid naked.

A Shee-goat.

A Camel.

A Dove.

A white or green Garment.

Flowers.

The herb Savine.

The familiar forms of the Spirits of Mercury.



The Spirits of Mercury will appear for the most part in a body of middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-colored clouds. For their signe, they cause and bring horror and fear into him that calls them. But their particular shapes are,

A King riding upon a Bear.

A fair Youth.

A Woman holding a distaffe.

A Dog.

A Shee-bear.

A Magpie.

A Garment of sundry changeable colours.

A Rod.

A little Staffe.

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The forms familiar to the Spirits of the Moon.



They will for the most part appear in a great and full body, soft and phlegmatic, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Circle. And their particular shapes are,

A King like an Archer riding upon a Doe.

A little Boy.

A Woman-hunter with a bow and arrows.

A Cow.

A little Doe.

A Goose.

A Garment green or silver-coloured.

An Arrow.

A Creature having many feet.

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these pentacles, are as it were certain holy signes preserving us from evil chances and events, and helping and assisting us to binde, exterminate, and drive away evil spirits, and alluring the good spirits, and reconciling them unto us. And these pentacles do consist either of Characters of the good spirits or the superior order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, which are composed either of Geometrical figures and holy names of God, according to the course and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are useful for us to constitute and make the pentacles, they are the Characters of the good Spirits, especially and chiefly of the good Spirits of the first and second order, and sometimes also of the third order. And this kinde of Characters are especially to be named holy; and then those Characters which we have above called holy. What Character soever therefore of this kinde is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: and if we will adde some divine name congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner of his numbers, that also shall be lawful to be done. But the

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*The
brazen
serpent
set up in
the wil-
derness.*

*Accipe gla-
dium sanc-
tum,
munus a
Deo, in
quo con-
cides
adversar-
ios populi
mei Israel.*

*Ego sum pri-
mus & novissi-
mus, vivus &
sui mortuus; &
ecce sum viv-
ens in sicala
sicularum; &
habeo claves
mortis &
infernii.*

holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and Sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, and such-like; wereof very many may be found out of the visions of the Prophets, as of *Esaias, Daniel, Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, aswel visible as invisible, The figure may be taken out of the second book of the *Macchabees*: that is to say, a hand holding a golden Sword drawn, about which let there be written about it a versicle there contained; To wit, *Take thy holy Sword, the gift of God, wherewith thou shalt slay the adversaries of my people Israel*. Or also there may be written about it a versicle of the fifth Psalm: *In this is the strength of thy arm: before thy face there is death*; or some-such like versicle. But if you write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime vertue and great power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first chapter of *Apocalypse*; To wit, a figure of the Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell*. Then there shall be written about it these three versicles.

*Manda Deus virtuti tua, &c.
Give commandment, O God, to thy strength.
Confirm, Oh God, thy work in us.*

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Let them be as dust before the face of the winde. And let the Angel of the Lord scatter them. Let all their wayes be darkness and uncertain. And let the Angel of the Lord persecute them.

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe slain, having seven eyes, and seven horns, and under his feet a book sealed with seven seals*, as it is in the *5.chap.* of the *Apocalypse*. Whereabout let there be written this versicle: *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unloose the seven seals thereof.* And one other versicle: *I saw Satan like lightning fall down from the heaven. Behold, I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing shall be able to hurt you.* And let there be also written about it the ten general names, as aforesaid.

But those Pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joynd together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be onely one name or more, or divers names, it is to be written in all the several Angles of the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we constitute Pentacles, by making the revolution of some kinde of name, in a square Table, and by drawing about it a single or double Circle, and by writing therein some holy Versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their several distinct forms and fashions, which we may as we please either multiply or commix together by course among themselves, to work the greater efficacie, and extension and enlargement of force and vertue.

As, if a deprecation should be made for the overthrow and destruction of ones enemies, then we are to minde and call to remembrance how God

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destroyed the whole face of the earth in the deluge of waters; and the destruction of Sodom and Gomorrha, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red-Sea: and to call to minde if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel thorow the Red-Sea; and also we are to minde how Christ walked upon the waters, and saved the ship in danger to be cast away with the tempest; and how he commanded the windes and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning: and the like. And lastly, with these we invoke and call upon some certain holy names of God, God; to wit, such as are significative to accomplish our desire, and accomodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such-like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one onely, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any Versicle in the Psalms, or in any other part of holy Scripture, that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be composed according to the Rules which we have delivered in the second book of Occult Philosophy, where we have treated of the manner of the composition of Inchantments.

You may know further, that these kinde of bonds have a threefold difference: for the first bond is, when we conjure by Natural things: the second is compounded of Religious mysteries, by Sacraments, Miracles, and things of this sort: and the third is constituted by Divine names, and holy Sigils. And by these kinde of bonds, we may binde not onely spirits, but also all other

creatures whatsoever; as animals, tempests, burnings,* floods of waters, and the force and power of Arms. Oftentimes also we use these bonds aforesaid, not onely by Conjunction, but sometimes also using the means of Deprecation and Benediction. Moreover, it conduceth much to this purpose, to joyn some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the Conjunction of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, and the setting up of the Serpent in the wilderness; and further adding that Versicle, *Thou shalt walk upon the Asp and the Basilisk, &c.* Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

* *Incendia;*
Envie and
Malice.

Super asp-
dem &
basiliscum
ambulabis,
&c.

And now we come to treat of the Consecrations which men ought to make upon all instruments and things necessary to be used in this Art: and the vertue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the vertue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, and power of sanctifying: both which are acquired by Dignification and Initiation. And that the person himself should with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it self by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer it self, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that is be hereunto instituted through the power of the Holy Spirit, in the ordination of the Church. Otherwise there is in the Prayer a Sanctimony, which is not onely by it self, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments and Sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of force Divine names, with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl, and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, oyl, Fire, and Fumigations, used everywhere with holy Waxlights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known and firmly observed, That if

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any Consecration be to be made of things profane, in which there is any pollution or defilement, then an exorcising and expiation of those things ought to precede the Consecration. Which things being to be made pure are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating, ought to bless the thing consecrated. by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more duely performed, and with an earnest and intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the Consecration of water, we ought to Commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the prayer of Samson, he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of original sin: also, how Christ was baptized in Jordan, and hath thereby sanctified and cleansed the waters.

Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewise, in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duely offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculously he re-kindled the

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same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise, the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law and the Prophets, that God is a consuming fire: and if there be any of the Divine names which signifies fire, or such-like names; as, the glory of God, the light of God, the splendor and brightness of God.

And likewise in the Consecration of Oyl and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in Exodus of the holy anoynting oyl, and divine names significant hereunto, such as is the name Christ, which signifies anoynted: and what mysteries there are hereof; as that in the Revelation, of the two Olive-trees distilling holy oyl into the lamps that burn before the face of God: and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These therefore are the Consecrations which first of all are necessary to be used in every kinde of devotion, and ought to precede it, and without which nothing in holy Rites can be, duely performed.

In the next place now we shall shew unto you the Consecration of Places, instruments and such-like things.

Therefore when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedication of the Temple: and moreover, you must bless the place with the sprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy mysteries; such as these are: The sanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the Temple of Christ; of mount Tabor, by the transfiguration and ascension of Christ: and the like. And by invoking divine names which are significant hereunto; such as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God and such-like divine names of this sort which are to be written about the Circle or place to be consecrated.

*Sanctum
sanctorum.*

And in the consecrations of instruments, and of all other things whatsoever that are serviceable to this Art, you shall proceed after the same manner, by sprinkling the same with Holy water, perfuming the same with holy

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*Qui habet
duas tun-
icas, &c.*

*Accipte
vobis glad-
ios bis acu-
tos.*

Fumigations, anoynting it with holy Oyl, sealing it with some holy Sigil, and blessing it with prayer; and by commemorating holy things out of the sacred Scriptures, Religion, and Divine names which shall be found agreeable to the thing that is to be consecrated: as for examples sake, in consecrating a sword, we are to call to remembrance that in the Gospel, *He that hath two coats, &c.* and that place in the second of the Macchabees, That a sword was divinely and miraculously sent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged swords, &c.*

In like maner you shall consecrate experiments and books and whatsoever of the like nature, as is contained in writings, pictures, and the like by sprinkling, perfuming, anointing, sealing, and blessing with holy commemorations, and calling to remembrance the sanctifications of mysteries; As, the sanctifying of the Tables of the ten Commandments, which were delivered to *Moses* by God in Mount *Sinai*; The sanctification of the Testaments of God, the Old and New; The sanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghost.

Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as there are: The Testament of God, The book of God, The book of life, The knowledge of God, The wisdom of God; and the like. And with such kinde of Rites is the personal Consecration performed.

There is furthermore, besides these, another Rite of consecration, of wonderful power, and much efficacy; And this is out of the kindes of superstitions: That is to say, when the Rite of Consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that Vowes, Oblations, and Sacrifice, have the power of consecration, aswel real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effect: As, when we dedicate, offer, and sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; and things less material, as Deities, Sigils, Pentacles, Inchantments, Orations, Pictures, and Scriptures: of which we have largely spoken in our third book of Occult Philosophy.

*Liber Spir-
ituum.*

There is extant amongst those Magicians (who do most use the ministry of evil spirits) a certain Rite of invoking spirits by a Book to be consecrated before to that purpose, which is properly called, *A book of Spirits*; whereof we now speak a few words. For this book is to be consecrated, a book of evil spir-

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its, ceremoniously to be composed, in their name and order: whereunto they binde with a certain holy Oath, the ready and present obedience of the spirit therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call *Virgin-paper*. And this book must be inscribed after this maner: that is to say, Let there be placed on the left side the image of the spirit, and on the right side his character, with the Oath above it, containing the name of the spirit, and his dignity and place, with his office and power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, and are seen to agree unto, their site, rite, and order being applied.

Which book being so written, and well bound, is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the Consecration to open in some place not intended, and indanger the operator. Furthermore this book ought to be kept as reverently as may be: for irreverence of minde causeth it to lose its vertue, with pollution and profanation.

Now this sacred book being thus composed according to the maner already delivered, we are then to proceed to the Consecration thereof after a twofold way: one whereof is, That all and singular the spirits who are Written in the book, be called to the Circle, according to the Rites and Order which we have before taught; and the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as We have before set forth; but in the end thereof let there be written invocations and Bonds, and strong Conjurations,

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wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the *Apocalypse*: then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cross way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Circle, and there fast stopped up: and then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the Circle, depart before the sun rise. And this is the last rite and maner of consecrating profitable to whatsoever writings and experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shewn.

But the Operator, when he would work by the book thus consecrated, let him do is in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described and confirmed, and by the name of their character and image, to that purpose which you desire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

And now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad.

The good spirits may be invocated of us, divers ways and in sundry maners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by

oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, is behoveth them especially to observe two things: one whereof is about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Luration. There is also another number observed amongst the Caballists, which is fourty days.

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen; clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated.

There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that YOU shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name *Tetragrammaton*; all which things are to be sanctified and consecrated, in order. But you must not enter into the holy place, unless it be first washed, and

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arrayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamén, and pray before the altar upon your knees, as abovesaid: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

Now the Lamén which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamén, let there be drawn a character of six corners; in the middle whereof, let there be written the name and character of the Star, or of the Spirit his governour, to whom the good spirit that is to be called is subject. And about this character let there be placed so many characters of five corners, as the spirits we would call together at once. And if we shall call onely one spirit, nevertheless there shall be made four Pentagones, wherein the name of the spirit or spirits with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate star herewith, It will be the better. Which Table being made in this manner, it is to be consecrated, according to the rules above delivered.

Hexagonus.

Pentagonus.

And this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

And now we will declare unto you another Rite more easie to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits be chaste, pure, and confess'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new

of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bless it, and make a Circle therein with a sanctified cole; and let there be written in the uttermost part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, and washed, and let him begin to pray towards the east this whole Psalm: *Beati immaculati in via, &c. Blessed art the undefiled in the Way, &c.* by perfuming; and in the end deprecating the Angels, by the said divine names, that they will daign to discover and reveal that which he desireth: and that let him do six days, continuing washed and fasting. And on the seventh day, which is the Sabbath, let him, being washed and fasting, enter the Circle, and perfume it, and anoint himself with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine and Angelical names. Which being said, let him arise, and let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his brain: let him fall down in the Circle, and there he may rest; and forthwith he shall be wrapt up in an ecstasie, and a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world which ought not to want light for the space of a whole week. And the maner of fasting must be such, that he abstain from all things having a life of Sense, and from those things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the sun. And let the perfume and the holy anointing oyl be made, as is set forth in *Exodus* and the other holy books of the Bible. It is also to be observed, that always as often as he enters into the Circle, he have upon his forehead a golden Lamén, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

Psalm 119.

But natural things, and their commixtures, do also belong unto us, and are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, unctions, and Meats or Drinks: which you may understand in our first book of Occult Philosophy.

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himself a Ring of the Sun or of Saturn for this purpose. There is also an Image to be made, of excellent efficacie and power to work

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this which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the minde hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an oracle, being duly formed under their own Constellations. And these things thou mayst know in the third book of Occult Philosophy.

Holy Tables and papers do also serve to this effect, being specially composed and consecrated: such as is the *Almadel* of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*. And those things which are of this kinde, and written unto these things, out of divers figures, numbers; holy pictures, with the inscriptions of the holy names of God and of Angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and Versicles, and other certain promises of the divine Revelation and Prophecies.

To the same effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of Miracles, Graces, and the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Testament, of the dream of *Joseph* the husband of the blessed virgin *Mary*; of the dream of the three Wise-men; of *John* the Evangelist of sleeping upon the brest of our Lord: and whatsoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Cross to *Helen*, the revelations of *Constantine* and *Charles* the Great, the revelations of *Bridget*, *Cybil*, *Methodius*, *Mechtild*, *Joachim*, *Merbir*, and suchlike. According to which, let the deprecations be composed, if when he goeth to sleep it be with a firm intention and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do; observe those things which in the second book of occult Philosophy are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper and from drink, and be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy

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tables or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the signe of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsecally or Extrinsecally.

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what. Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the Said Spirit, as near as the same maybe done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet and of the Spirit, as to wit, on his day, or the time whereas he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswel for the defence of the Invocant, as for the confirmation of the Spirit.

And in the Circle it self there are to be written the divine general names, and those things which do yield defence unto us; and with them, those divine names which do rule this Planet, and the offices of the Spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, and are able to binde and constrain that Spirit which we intend to call. And if we will any more fortifie and strengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent among themselves to our work; which are also to be known, according to maner of numbers and figures: of which in the second book of occult Philosophy it is sufficiently spoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded

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according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reason of their natural and coelestial vertue; and partly are exhibited to the Spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary aswel for the defence of the Invocant, and his fellows, as also serving for bonds to binde and constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the Master and his fellows being in the Circle, in the first place let him consecrate the Circle, and all those things which he useth; which being performed with a convenient gesture and countenance, let him begin to pray with a loud voice after this manner. First let him make an oration unto God, and then let him intreat the good Spirits: and if he wilt read any Prayers, Psalms, or Gospel for his defence, they ought to take the first place. After these Prayers and Orationes are said, then let him begin to invoke the Spirit which he desireth, with a gentle and loving Inchantment, to all the coasts of the World, with the commemoration of his own Authority and power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself, and reiterate the same three times, from stronger to stronger, using Objurgations, Contumeries, Cursings, & Punishments, and suspension from his Office and power and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turn himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name: and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or **Pentagone*, and compel the Spirit to enter into it and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the Sword. Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he

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will not depart, compel him by powerful conjurations; and if need require, expel him by Exorcismes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

But if your hope be frustrated, and no Spirits will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in anything, then that you shall amend by adding or diminishing; for the constancy of Reiteration doth often increase your authority and power and striketh terror into the Spirits, and humbleth them to obey.

And therefore some use to make a Gate in the Circle whereby they may go in and out, which they open and shut as they please, and fortifie it with holy Names and Pentacles.

This also we are to take notice of, That when no Spirits will appear, but the Master being wearied hath determined to cease and give over; let him nor therefore depart without licensing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Often times also the Spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the things which he useth or in the operation it self. But this kinde of licensing is not given simply, but by a kinde of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is above delivered about the consecration of a book.

But when we do intend to execute any effect by evil Spirits, where an Apparition is not needful; then that is to be done, by making and forming that thing which is to be unto us as an instrument, or subject of the experiment it self; -as, whether it be an image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort: then the name of the Spirit is to be written therein, with his Character according to the exigency of the experiment, either by writing is with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers and Orations to God and the good Angels before we invoke the evil Spirit, conjuring him by the divine power.

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There is another kinde of Spirits, which we have spoken of in our third book of Occult Philosophy, not so hurtful, and neerest unto men; so also, that they are effected with humane passions and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the Woods and Deserts: & others delight in the company of divers domestique Animals and wilde Beasts; and othersome do inhabit about Fountains and Meadows. Whosoever therefore would call up these kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of Musick, specially composed for the business, with using of Songs, Inchantments and pleasant Verses, with praises and promises.

But those which are obstinate to yield to these things, are to be compelled with Threatenings, Comminations, Cursings, Delusions, Contumelies, and especially by threatning them to expel them from those places where they are conversant.

Further, if need be, thou maist betake thee to use Exorcismes; but the chieftest thing that ought to be observed, is, constancy of minde, and boldness, free, and alienated from fear.

Lastly, when you would invoke these kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you shall set new bread, and running water or milk in new earthen vessels, and new knives. And you shall make a fire, whereupon a perfume shall be made. But let the Invocant go unto the head of the Table, and round about it let there be seats placed for the Spirits, as you please; and the Spirits being called, you shall invite them to drink and eat. Bur if perchance you shall fear any evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant sits, be within the Circle, and the rest of the Table Without the Circle.

In our third book of Occult Philosophy, we have taught how and by what means the Soul is joynd to the Body; and, what hapeneth to the Soul after death.

Thou maist know further, That those Souls do still love their relinquished Bodies after death, as it were a certain affinity alluring them; such as are the Souls of noxious men, which have violently relinquished their Bodies, and Souls wanting a due burial, which do still wander in a liquid and turbulent Spirit about their dead carkasses; for these Souls by the known means by which heretofore they were conjoynd to their Bodies, by the like vapors, liquors, and favours, are easily drawn unto them.

of Occult Philosophy

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In the raising up of these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oile, and such-like things, which do attribute to the Souls a means apt to receive their Bodies.

It, is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kinde of affection in times past, impressed in there in their life, drawing the said Soul to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these Souls. Which places for the most part are to be known by the experience of visions, mighty incursions, and apparitions, and such-like prodigies seen.

Therefore the places most fitting for these things, are Churchyards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publike slaughters of men. Furthermore, that place is better then there, where some dead carkass, that came by a violent death, is not yet exiated, nor ritely buried, and was lately buried; for the expiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgement.

And from hence it is, That the Souls of the dead are not easily to be raised up, except is be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, is will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

it is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and

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reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and coelestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sound, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

The end of the fourth book of Agrippa.