

Conjuring Spirits

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Conjuring Spirits

A Modern Approach to Drawing Spirits into Crystals



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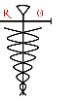
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CONTENTS

Intro: What is Magic.....	1
How do we know this? Cosmologies.	1
Cosmologies Explain the Structure of the World.....	2
Cosmologies Describe the Entities of the invisible realm	3
The Cast.....	3
Angels and Demons	4
Tutelary Spirits	4
Elemental Kings.....	5
Nature Spirits and Ghosts	6
Cosmologies Provide the Details to Conjure Spirits.....	6
Cosmologies Define Your Right to Conjure Spirits.....	7
My Cosmology.....	8
In summary	9
Technology of magic	10
Tools of Magic.....	10
The Magician.....	10
Wood.....	11
Fire	11
Stone	11
The Magic Circle and the Table of Practice.....	12
Shapes: Geometry in Conjure Magic	12
The Lemegeton, the Art of Drawing Spirits into Crystals, and RO's Interpretation of Things	12
Lamens, Seals, and Sigils	15
Planetary Lamen from Trithemius	16
Use your Words: Oratory is Conjure	16
Structure of a Ritual	16
Statement of Intent, or What do we do when they get here?	17
Scrying.....	18
Getting your desires.....	18
Appendix A – Conjure Prep	20
Table of Practice.....	20
Scrying Medium	21
Incense	21

Altar Layout:.....	22
Appendix B – The Conjure Script	23
Consecrate the Temple	23
Make Straight the Way	23
Bless the Tools and Seer (if present).....	24
[Orphic Hymn to Planet if Necessary]	24
Call the Intelligences of the Planet	24
Statement of Intent	25
Release the spirits	25
Appendix C: Short Form Conjure Script	26
Call the Intelligences of the Planet	26
Statement of intent.....	27
Meditation/Contemplation.....	27
Release the spirits	27
Appendix D – The Planetary Lamens	28
Blank Lamens	28
Lamens of the Archangels.....	29
Cassiel, Saturn:	29
Sachiel (Tadqiel), Jupiter	30
Sammael, Mars:	31
Michael, the Sun:	32
Raphael, Mercury:.....	33
Anael, Venus:	34
Gabriel, the Moon:.....	35
Appendix E – The Orphic Hymns.....	36
The Orphic Hymn to Saturn	36
The Orphic Hymn to Jupiter	37
The Orphic Hymn to Mars.....	38
The Orphic Hymn to the Sun.....	39
The Orphic Hymn to Venus	41
The Orphic Hymn to Mercury	43
The Orphic Hymn to the Moon.....	44
Appendix F – Astrapsoukos Spell for the Favor of Hermes.....	45
Preparation	45

Spell.....	46
Appendix G – Agrippa Book 2, Chapter 23 Of Geometrical Figures and Bodies.....	48
Chap. xxiii. Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.	48



INTRO: WHAT IS MAGIC

For the purposes of this class, we're going to consider "magic" to be the activities we use to bring present and interact with the entities of an unseen realm using occult symbols within a ritual setting to change the natural world in accordance with our desires.

- Activities
- Bring Present
- Interact with
- Occult Symbols
- Natural World
- Desires

BJ Swain: "Magic in the context of spirit work is applying leverage, which could be in the form of a relationship, special knowledge, the manipulation of symbols or materials, or even our own power, to elicit responses from the spirit world to create our desired outcomes in the natural world."

This presupposes a few key things:

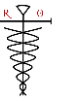
- That there is an invisible world
- That there are entities in the invisible world
- That they affect/control/impact the visible and experienced world
- That they can be called by humans
- That they can communicate with humans
- That they will answer and help us

HOW DO WE KNOW THIS? COSMOLOGIES.

Cosmologies play a key role in being able to conjure spirits from the invisible world to work on your behalf. Cosmologies tell all the stories that explain how a culture believes the world came into being. It explains the stages of the process of creation, what happened first, second, and third. It explains what realms there are in the unmanifest universe, and the entities that govern their properties. It explains how humans came to be, and what their role is in the family of spirits.

Every grimoire has a cosmology. You can tell by the types of vestments you're recommended to have whether it was a protestant or catholic grimoire. The instructions to bind and torture a spirit in the lemegeton indicate they are hostile and require coercion. This tells us we are in a pugnacious universe, at odds with the forces set against us, adversarial. The ways it teaches us to mistrust and test the spirits reflect the universe its authors believed we were in.

Every magician has one. You have your own ideas of creation. You have read a lot of myths and legends, you operate a couple spells here and there as if you believe they work. You say magic names, you use ingredients, you believe that doing symbolic things in ritual to things that symbolize your desires, you can change your experiences. That means you think you have power over how things come into being. You've got to have some reason to think that, some justification to yourself that explains why you get to do magic, and what you're doing when you do it, and who you're working with when you do it.



Your magic reflects your cosmology. If you're doing PGM rites, you believe the gods from multiple cultures cohabit at the cantina waiting for you to call on them by secret names, seals, and information only their friends may know. If you're doing ceremonial cabalistic magic, you believe the universe emanated from a single source with spheres and governors and legions of spirits. If you're doing three-world Hekataeon goetia, you believe the court of spirits associated with Hekate provide her followers with the benefits of her person as expressed through her many names, and the aid of her allies and servants. My practices reflect that I think we're all manifestations of a demiurge, and his name is Zeus.

Your life proves your cosmology, or it's garbage. And you're not stupid, you don't believe stuff that doesn't work. You test your cosmology every day, you are a skeptic, and you should be. Always be testin' the spirits. Give them two weeks, and then ask where your Ferrari is. Ask again, do it more, do it different, try new things, keep practicing, your cosmology evolves.

Which means it's not complete, and it's ever changing. You will not be doing this in ten years, but you might be doing something similar. Cosmologies grow with the magician.

Your reasons for believing the details around such things are your reasons. Hopefully you have a rich and robust cosmology that provides you with a firm framework to address all of these things.

Cosmologies Explain the Structure of the World

Cosmologies explain the set and setting for all the things we experience. They tell us where we are and how we got here. They tell us the main characters in the story, and where we fit into the overall story. They provide us with guidance and structure. It provides explanatory force, explains why things are happening, and gives us the ability to predict what will happen when we do this. Cosmologies explain what's going on in both the invisible and the invisible worlds.

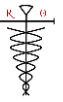
But first they have to describe the world.

As magicians, our cosmologies need to explain adequately that there are at least two worlds, our physical one, and one that we can't see that influences the one we can see.

Hermeticism teaches that everything was one thing, and then it became aware, and then it created existence, manifesting down through several spheres in the unmanifest realm into the elemental material realm below, according to the will of god and the application of powers by the governors of the spheres. The Above is unmanifest, the Below is Manifest.

Hellenism teaches that out of chaos emerged Night, and Gaia, and Eros. And Gaia expressed Ouranos so she could fulfill the need to create that came with Eros, and that didn't work out for Gaia so she had Kronos get Ouranos off her so she could have her babies, and so came the Titans and the physical world and it was great and everyone was happy. But then Came the Titanomachy, and the Olympians, and the Heroes, and the Orphic mysteries, and what with one thing or another, here we are. Existence is the manifestation of our fates, the Moira. What that is, is up for debate. The gods exist on Earth but operate from an unseen realm that can be accessed in liminal places. The gods can be interacted with in wild ways.

The Hebrews/Christian offshoots teach that God created the heavens and the earth and presumably the underworld, and then populated the realms with angels and spirits and devils all to prove some ineffable point that no one really agrees on. Heaven and hell are the unmanifest, and the earth is the playground



upon which god works out his will. God can establish zones where the realms can be crossed and you can tell spirits what to do like he does.

In these creation myths, from nothing came everything, and along the way the structure of the universe came into being with layers of heavens, and then a leader of each heaven and their servant spirits came into being.

All the realms, heaven, hell, the underworld, tartarus, hades, the earth, the spheres, all of them have whole populations of spirits, tribes and cultures with hierarchies and politics that we can barely understand.

The physical world is one of these spiritual realms, it's just more dense than the rest. The material world has its own spirits with various densities, including elemental spirits, the shades of the dead, and the actual human beings who are still alive, spirits walking around in living bodies right now that we can just call on the phone. We fit into the cosmology too.

Cosmologies Describe the Entities of the invisible realm

Cosmologies provide a set of forces or qualities of existence, the realms related to them, and then a set of entities to embody those forces. They tell the stories of these entities and how they interact. Legends and myths, epithets and mantras, holy scriptures and anecdotal parables tell us what these entities are like and how they talk. They inform us of their mysteries, and empower us to speak with them.

The Cast

The entities of a system are who we interact with in magic to get what we want. Different systems have different entities, and different ways of classifying them. I'm from a "Hermetic" magic tradition that traces itself from Greece to Europe and on towards America, and so are the conjuration techniques I study and teach. The following list of entities are the ones that I work with using the conjuration techniques we discuss in this class. These are the people who represent the forces, and the order they are presented is also the order you would work with them when combining them in rites.

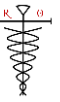
Gods

The gods of the hermetic tradition I practice include deities of all types. They are called upon through invocation and prayer, worship and exhortations that include descriptions of the aspects of the gods that you are seeking to conjure. Gods rarely have seals or sigils the way the more specialized spirits do, but they have more force and authority.

Gods do not obey human will, they are called upon and cajoled, usually, bribed and respected. There are exceptions, I'm sure, but in my practices, I treat all the gods with a great deal of respect.

I work primarily with the Greek gods these days, but I have also worked with the names of God from the KBL and various derivative systems, the gods of the Norse, and the gods of Mexico using the Trithemian system of Conjuration we discuss in this class.

Not apparently subject to greater wills, the gods can do whatever they want, within reason. When they have a superior, they often disobey and get caught in the myths. They can change their minds, and while they seem to be subject to some universal laws, they also can bend them.



It's important to remember, these myths all come from human beings, like ourselves. The human brain has not developed any new biology over the entire course of recorded human history. That means that as far back as we know, we have all been working with the same potential. The same brains.

Humans of back when were like the humans today, and they had their versions of the movie makers and story tellers that we do. They spun the descriptions of the greater powers they struggled with into relatable moral guides that taught people how to behave. They taught ways to get stuff from our invisible friends to help us out. Make no mistake, gods were described to get help with our hunting and our gathering. We make offerings to get blessings. That's the tech that everything else is based on, if I get the attention of the invisible people and they like me, maybe they will help.

When we needed the structure of our gods and our cosmology to change to reflect new truths, the story tellers, priests, mystics, and magicians started telling us new things about the invisible realms. Gods were created by royal fiat, by priests, and by magicians. Gods were discovered, and described. Gods reflect the needs of their people.

Gods represent the intelligent and active parts of the forces we need help with. Speech, favor, love, wealth, and success are literally the names or root meanings of the names of our gods. They are the parts of these aspects of existence that we can call by name, who may come if we know their secrets.

Compared to the other spirits, gods have more personality, less patience. They are less likely to put up with our small-minded pettiness. They are like the royalty of the spiritual classes, they deserve to be treated with respect, and are not likely to respond to the impious. In fact, there are a lot of stories about how they punish those who insult them instead.

Angels and Demons

Beneath the layer of the Gods are their immediate servants, or their messengers. This class of spirit is the Angel, or Daimon. Both of these words mean "messenger," and these spirits are responsible for "delivering" the "message" of the force, power, or god they represent.

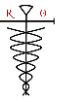
Each of the Seven Planetary Spheres is assigned a celestial head representative in various grimoires. They can be Intelligences, Archangels, or simply Governors of the spheres. These spirits are then assigned various numbers of legions or choirs of spirits that work for them, usually an absurdly large number reflecting that these spirits have someone available to help you, no matter how busy they are.

The function of these spirits is to manifest the qualities of the powers they represent. In some interpretations of the hierarchies, "lower" spirits can get their "big brother" or immediate superiors to help if they don't have enough power to change things, while in other interpretations, each spirit represents a part of the whole and can do what all the others of its type can do.

As you can see, your cosmology can determine the strength you get from your conjuration.

Tutelary Spirits

The idea of tutelary spirits goes back as far as we can tell people have had records. This spirit is a personal spirit that helps magicians. They generally provide for the magician's food, shelter, and safety, and then also provide spiritual protection and assistance. Various traditions teach different things about this spirit but in general it will:



- Inspire you to greatness, like Porphyry's god and Socrates' genius
- Provide you with money, make the right offerings to the spirits you call, bring the spirits you desire, and kill your enemies like the Supernatural Assistant
- Turn you into a god – Your spirit is transformed when you do some of these rites, and you become a god when you get the god-assistant

This spirit is a big deal, and you can get one using various methods. In Agrippa, we learn a method of deriving the name of your Genius from your natal chart. That's in book 3, chapter 26.

You can also use the Abramelin rite, or Liber Samekh, Crowley's derivative that taps into the power of the Headless rite of the PGM. I've got a class on this coming up.

Elemental Kings

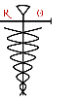
The Elemental Kings are the primary kings of the Elemental realms. They rule over the materialization of everything else. In the Hermetic system, an Idea is formed in the mind of God, it passes through the seven spheres, and then is turned over to the elemental kings to make it materialize with Earth, Air, Fire, and Water in the proper proportions.

Having these guys on your side is incredibly important when it comes to manifestation. They are the ones who activate your power to materialize things here in the material realm, in my system of magic. I recommend conjuring the four kings all at once and asking them to initiate you into their realms. You can call on them individually for each element as well, but at least call on all four of them for initiation once.

The names I use are from Agrippa's Scale of the Number Four. Here we can gather additional qualities of the spirits, such as the four qualities of each element, the directions, the names of the princes of the devils, and the rivers of the infernal realm sacred to each. These can then be used in developing your statement of intent to call upon each of these spirits.

Four Elements	Fire	Ayre [air]	Water	Earth
Four qualities	Heat	Moysture [moisture]	Cold	Dryness
Four corners of the World	The East	The West	The North	The South
Four Princes of devils, offensive in the Elements	Samael	Azazel	Azael	Mahazael
Four infernal Rivers	Phlegeton	Cocytus	Styx	Acheron
Four Princes of spirits, upon the four angles of the world	Oriens	Paymon	Egyn	Amaymon

For many years, I have not had any seals of these spirits. The Clavis Infernus provides the following though, and I have heard good things. I would replace the name "Oriens" with "Uricus" if you want to use these symbols:



Nature Spirits and Ghosts

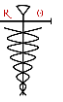
The physical world is also filled with a hierarchy of spirits. Under each of the Elemental Kings, we find whole legions of salamanders, sylphs, gnomes, and undines. In practice, when I asked to see these spirits, the elemental kings revealed they were the spiritual consciousness of insects and animals, snakes, and birds, coals, and flames, waves, and fishes in the seas, as well as the stones beneath our feet.

But there are other types of Genii Loci. They can be the heroes of your local cemetery, like Bruce Lee here in Seattle. They can be the spirit of a cave, or a stream. They can be the spirit of a grove, or the individual spirits of the trees. Working with these spirits is like any other, a process of establishing a relationship, receiving their lore, and building symbolic rituals to call on them and interact with them.

Also in the physical realm are the spirits of the humans, both alive and dead. In my understanding, the human soul has multiple parts, a mortal physical and a mortal emotional body, and an eternal sense of self, and an eternal spark that reincarnates. When the physical body dies, we can work with the emotional spirit of the dead person for up to six weeks, the shade of the dead. This can be propped up and fed, used in spirit pots, and set to small tasks of mayhem. Through conjure and séance, the intermediary acts of our psychopomp gods, we can contact the eternal “self” of a person’s life time, getting messages, information, or insight. The immortal spark of a person that reincarnates though, that goes on and cannot be accessed, unless you find their physical body.

Cosmologies Provide the Details to Conjure Spirits

The lore around the spirits is where we gather the information we need to be able to conjure the entities we want to work with. We use the myths and attributes, the columns of correspondences to build out the details of our conjuration rites. We know what spirits to call on because they are in the stories doing what we want to do. We know what they like and what they don’t like, what they have rewarded and what they have punished. We know their days, and where to find them. We know what offerings to bring, or the symbols that represent the specific aspects of the spirit we want.



For example, let's take a Venus Rite. Say I want to conjure a venus spirit, ask for sex, and meet three attractive potential sex partners over the next two weeks. I'll refer to the lore of Venus spirits for help. Stories of Venus explain what she's like and what she influences, tell us her roles and her names. Her lore informs us of her abilities and the things she influences, the things that in turn influence her.

These are the magical links to the spirits. Spirits are the parts of the "vibe" that you can talk to. Herbs are the parts of the vibe that are plants. Animals, scents, the affiliation with the planetary classification system tells us more about that vibe that is expressed through the parts, and gathered when similar parts are gathered.

Venus is the goddess of sex, so I'll look up the spirits associated with her metals in the lemegeton, and find the dukes. I'll review their descriptions until I find the right one, record its name and its seal, and on the right day and hour I'll use the conjure script, and I'll call on the aspects of Venus and Aphrodite that will bring me what I want, I will burn the incenses mentioned in her orphic hymns, I will call upon my assistant to prepare a feast for the demon, and call it forward by its name and its seal, compelled by the names of the goddess whose forces it represents.

Take a symbol and do something symbolic to it. Lore is how we learn the symbols and the symbolic things to do with them.

Let's take a look at another rite, the Astrapsoukos ritual to Hermes from the Greek Magical Papyri. It's provided in full in an Appendix F for you to review, but it consists of saying a long prayer in the right hour and day while burning the right incense. In the prayer, the magician builds up his case to get what he wants by demonstrating that he knows all the secret things you need to know to get what you want.

Cosmologies Define Your Right to Conjure Spirits

You can see a trend here. The cosmologies provide you with the information you need to conjure the spirits. The details around the qualities they represent, the things they like, their seals, times, woods, herbs, offerings, etc. The occult secret hidden knowledge that you have is what gives you the technical details you need to conjure the spirits.

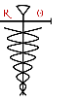
But why do they come? By what right do we conjure spirits?

Cosmologies provide the answer to that too. In the Corpus Hermeticum, the magician becomes a magician when they remember their divine race and their eternal value. They are reintroduced to the planetary governors who love us, and then they are taught to use the planetary powers to create life on Earth. The spirits all love working with humans because we look the most like our creator in this myth. We are the Crown of Creation.

In Abramelin, we learn that it is the pure holiness of the holy guardian angel that compels the demons to obey us. Being in its presence is painful, so they help us to be out of the angel's presence. We get the Angel through a long spiritual initiatory prayerful meditative ordeal.

In the Bible, god helps his people because they are a Chosen People.

In reincarnation myths, the old souls remember their bhodi nature, and it's their accumulated merit that earns them spiritual points.



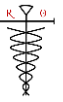
In systems like the Grimorium Verum, you conjure the spirits and make a pact with them, that they will serve you when you call them by their names and their seals, and they have to show up because you did followed the secret rules and said the right things and made the right seal with your blood and initials at the right time.

In other systems you can go through an initiatory path, working your way through the gates of the invisible realm to receive bestowments of power, wisdom, and insight, thus increasing your ability to change the world.

The Lore of the Spirits provides you with the knowledge of what you have to do to be able to work with the spirits. It also describe the relationship between you as a magician and the spirits as creators and maintainers of experienced existence, and why they will work with you.

My Cosmology

- Derveni Manuscript
 - Everything we know about from the Hesiod mostly happened and Zeus took over as King, and we had the heroic age, like it says
 - One day Zeus was troubled, and visited Night
 - Received a prophetic vision of him recreating the universe
 - He swallowed the source of creation and took over everything
 - Everything unfolded from him
 - He selected those gods that he wanted to keep and they emerged from him, recreating the history we have from Hesiod, unfolding as we know it, all the gods he manifested from himself, including the little Z zeus who goes on to consume the source.
 - He manifests as all of us as well, the manifest realm.
- Zeus the Head
 - The unmanifest is the Mind of Zeus, the infinite sea of pre-cognate potential
- Zeus the Middle
 - All the gods and spirits, all the people, everything that is conscious and calls itself self
- Zeus the all in all
 - It swells and ebbs and tides all around us, we experience the tips of it, the scintillating fractal points of electrons on our nerves, influencing and interacting as active pools of consciousness, directing and working in concert with other pools of consciousness
 - Everything that can be is here with us now, and the rituals we do concentrate the essences, the elements, the forces that manifest here below into conscious concentrations that we can direct through our words
- Us and our relation so God
 - We are what he's managed to evolve into so far. We are conscious and aware, we are figuring out right and wrong, we are creating worlds as we see fit. Each of us is an aspect of him, with the full potential of that, but also the inherent limitations that come from our ignorance. Our ignorance of how to not hurt people is a reflection of his, and as we are refined, so also do we refine god.
- Why we're here
 - By making a perfect life for ourselves, we teach ourselves how it's possible.



In summary

Your Cosmology answers and fleshes out all the questions about how and why magic works. It:

- Explains the invisible world
- Tells you about the Entities that dwell there
- Shows how they manifest the material world
 - Gods, Angels, Intelligences, Daimons, Spirits, Ghosts, Demons, and Shades
- Explains why they come and defines your right to conjure the spirits:
 - Who you are – Crown of creation, made in god's image
 - who you know – your HGA, friend in Jesus, Scirlin
 - what you know – your city, Hermopolis, your wood, ebony – all the secret lore we build into our implements in hours and days
 - what you've done – by my baptism, by my initiation, by my witch blood, by my attainment, by my oath, by your oath, by the forces of this hour and this day or the wounds of christ or whatever else in your cosmology Horatio.

If you want to go through a process of getting spiritually empowered, I recommend the following path

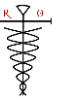
- Obtaining a Supernatural Assistant – Tutelary Spirit Class
- Initiations into the Elements – Use this Conjure Course
- Initiations into the Seven Spheres – Planetary Magic Course
- Daily Meditations on your essential god-ness, and what that's all about

There are plenty of other ways too, each with their own cosmology. In the end, you'll find your own path, and end up with your own understanding of what the universe is all about, and how it all works. Along the way, you can go through initiations following mystery traditions, like the Orphic Mysteries of old. There are modern occult organizations that offer initiatory paths.

You can work on your personal awareness of existence. Whatever it was that Siddhartha realized under the bodhi tree, he stood up looking just like a human. He understood something different, and all of creation responded to him differently from then on, but all that changed was something he was aware of. Meditation, contemplation, pursuit of spiritual wisdom and attainment result in spirits doing what you'd like.

You can explore your right to conjure by birth. In the Corpus Hermeticum, I learned we are made in the image of god and received a portion of the powers of each planet, and that magic is how we activate that power. Magic is our birthright. Likewise, someone who believes they were born to a family descended from Helios or Hekate will know they have witch blood, and the rights to do magic that come with that. These are examples of your authority to conjure spirits by your birthright.

Pacts are another source of your authority in rites. In the grimoire verum, you create a sigil of Scirlin with your own blood and use that to get in touch with the lords of hell. You then enter a contract with them, and you can call on spirits in exchange for whatever it is you offer. I am not sure what that might be.



Like Scirlin, you can also use an Tutelary Spirit to conjure other spirits. The Holy Guardian Angel of the Abramelin rite, for example, coerces demons to obey by being holy near them. The Supernatural Assistant of the Greek Magical Papyri prepares feasts and invites other gods and spirits to your rites.

Metis is another path. Metis was the Greek goddess of magical pharmacology. She taught Zeus the formula for the potion he later used to get Kronus to throw up his siblings, and to put the other Titans to sleep. It was his knowledge of secret herbs, spells, and potions that let him overthrow the gods. Magic.

But Metis is also the Greek word for Cunning Confidence. It represents a quality of character that is charming, witty, quick, and above all, assured that it will succeed. It is how Zeus was able to overcome the other gods, he was confident that his secret knowledge would bring him victory.

It is ultimately your Secret Knowledge of the Spirit. their names, seals, hours, cities, wood, incense, that allows you to conjure them. You learn this in your relationship with them, and they teach you because you are of them.

TECHNOLOGY OF MAGIC

To do magic, we need information, tools, and a process. Information about what we want and how to get it, the tools necessary to make the connection to the entities with the information we need, and the process that tells us how to use the tools to get the information we need.

Tools of Magic

There are a lot of ways to do magic, and each way has its own list of tools that you need to do the job. In preparing for this class, I went back over my experiences in various neopagan traditions, ceremonial lodge magic, and my studies in more traditional occult practices to see what all the tools might look like.

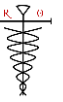
I was quickly reminded why I chose the Trithemian art of drawing spirits into crystals. So many other systems require so many additional things. I've tried to break them down into a high level of groupings, but it's by no means an exhaustive list.

The Magician

If you consider your magical act your spirit trying to manifest its will, then the magician is the most important tool your spirit will use to interact with the other spirits of creation to get what it wants.

Depending on the cosmology, the Magician will need to have to be some variation of the following:

- Spiritually initiated – they need to be baptized, confirmed, or to have jumped through whatever hoops bestow the necessary clout to do the rite. Most spiritual systems don't let just anyone use the power, they have to have turned on and the people have to learn to use it. This is initiation.
- Ritually pure – no sinning, or at least recently forgiven; the magician needs to be in a right relationship with the source of their power, or it won't work.
- Physically clean – take a bath, hippy. Fresh breath for hekataeons, for example.
- Appropriately dressed – lion skin belts with the scale of the number ten, the right seal in calf skin vellum, and the right talismans in the right metals, plus the spiritual vestments stolen from fallen clergy.



Oh, and they should know their lines. (Just kidding, print the script and read it, memorize it when you can.)

In my cosmology, we are all aspects of the all thing, and we are all holy, we just forgot. Reminding ourselves is sufficient to make all things holy, so I have built into the rites a statement explaining that to myself and all the spirits present.

Wood

Almost all magical techniques involve wood in some form. In the grimoire traditions I love the most, this is in the form of staves and wands, pentacles and tables.

These can represent Moses' staff that ate the other staffs, or Aaron's almond staff that blossomed to prove he was god's chosen priest. They are said to represent the phallus by people who see phalluses in everything, and are often harvested at dawn on a Wednesday. We know Ebony is the wood of Hermes, and the wood recommended for the Wand in the Trithemian rite.

Anything that represents you pointing your will into existence works. Including your finger. It's what the wand represents that matters.

Wood is also what you make your pentacle out of in ceremonial magic, your representation of the Earth element, and the universe as you understand it. It is what you make the Table of Practice out of in the Trithemian rite (you can use paper), and in the book of moses.

Wood is captured light, the Sun embodied in carbon. It is light and air and earth and water combined, frozen, and stored in time. We see the energy it contains when we combine it with the next essential element in magic.

Fire

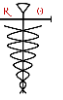
Fire is a key element in every rite. I can't think of many that don't include candles, and I can't think of any that wouldn't be enhanced with a candle. Fire is the highest element in the Hermetic cosmology, and is closest to the realm of god, if you believe such things.

Fire is the release of the sunlight accumulated and stored in the cells of plants. The light released is the light that traveled across space and time. In multiple cosmologies, the Sun is the lost phallus of Osiris, the phallus of Ouranos, the source of Light, Life, Love and Liberty. Helios is the Father of Witches. It is in being consumed by fire that the essence contained within is released to its source.

In addition, it is the scent of the incense, the smoke of our offerings rising through the air that carries our intentions to the highest heavens. In the book of Revelations in the new testament of the Christian Bible, the prayers of the saints are described as the incense rising up as offerings in the temple. It is not the meat or the fat that is offered, but the smell of the fat burning. As the breath and the air is the medium by which the invisible is made manifest, so also it is the gateway through which the physical passes into the immaterial as smoke, released by fire.

Stone

In the Trithemian rite, the Stone is where the spirit appears, a crystal that is made manifest. Crystals are clear, and yet hard. They are like the earth version of Air. Remember air is the medium of the spirit,



through which the unmanifest is made manifest. A rock that you can see through is perfect to capture and materialize the spirits of the air.

This is why we can also use water, a shot glass filled with water, or a bowl, a mug, or even a puddle as a scrying device. The thing we call the spirit into only needs to be able to represent the slowing down of the air, and the reflection of light.

The Magic Circle and the Table of Practice

Shapes: Geometry in Conjure Magic

I've included the whole chapter from Agrippa in Appendix G for you to read through. The following is my summary after reading that years ago and using it since:

Squares and Cubes

Squares and cubes represent the physical world. They are the foundation upon which the magician stands. They represent the Ben ben stone of Egyptian cosmologies, and take the place in our rituals as anything shaped like a square, or a plus sign. It represents the four-square nature of existence, and all the things of Agrippa's Scale of the Number Four.

Your altar is the cube upon which you stand all your other implements upon. It represents the ground that you are consecrating for your defense. It is where you can stand to calm the forces of chaos, and bring forth the manifestations of your desires.

Circles

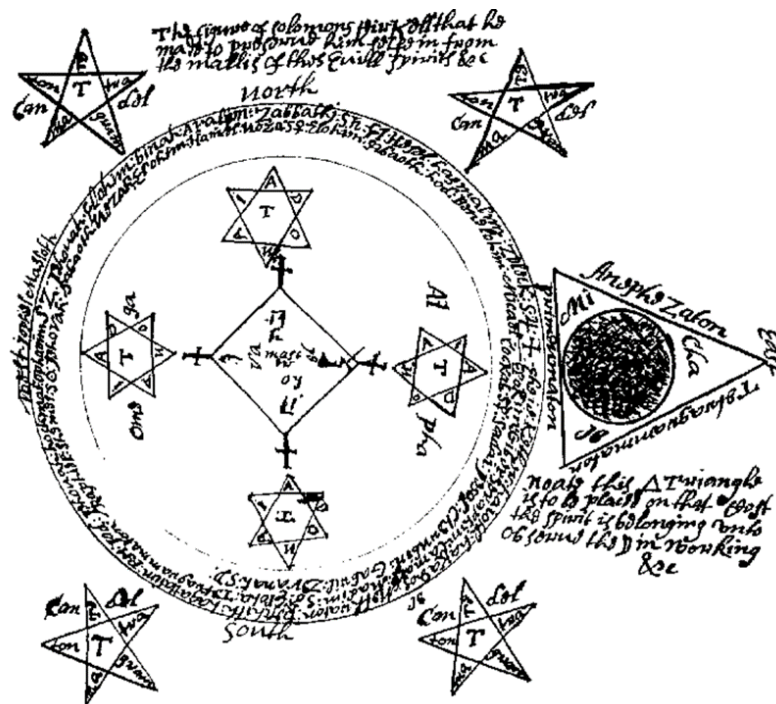
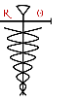
Circles represent protection. When a spirit finds a line, it has to follow that line until it reaches the end. Put the line in a circle, and no spirit can ever get to the end. It is an infinite spirit trap.

Triangles

Triangles represent materialization. A third point turns a line into a shape, and at that point a spirit can materialize, in theory.

The Lemegeton, the Art of Drawing Spirits into Crystals, and RO's Interpretation of Things

If you look at the Magical Circle of the Goetia of the Lemegeton, you can see all these shapes in action, and the cosmology they represent:



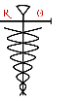
- The Square is at the center of the circle, and is where the Magister stands. Around him are four hexagrams labeled "Adonai," or "Lord," representing the four Elemental Kings.
- Around that is a circle containing the entire cosmology of the magican, all ten spheres of manifestation and the names of god and all the angels.
- Outside that are the four pentagrams for the four spirits besides the one you're calling on (these are in the lamen worn by the Magician in the Trithemian system, see next section).
- And in the East is the Triangle of Manifestation, in which is a circle that the spirit will be trapped in when it is forced to materialize.

When you look at the Art of Drawing Spirits into Crystals, the instructions say:

Procure of a lapidary good clear pellucid crystal, of the bigness of a small orange, i.e. about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal, as you may see more fully described in the drawing.

Let there be engraved a circle (A) round the crystal with these characters around inside the circle next the crystal:

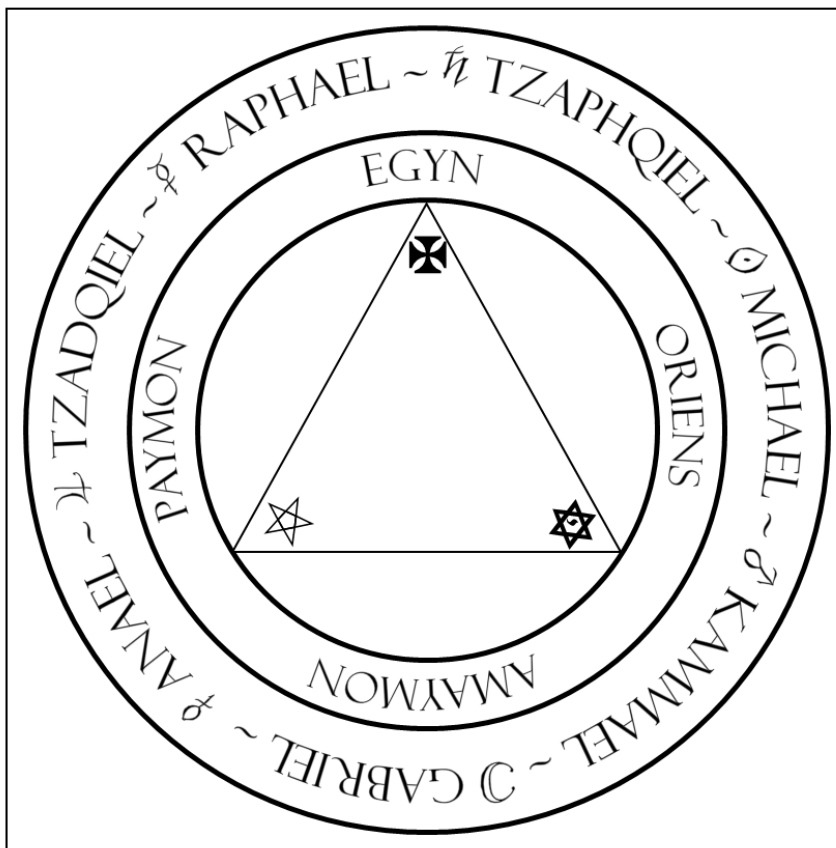




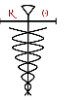
afterwards the name "Tetragrammaton". On the other side of the plate let there be engraven "Michael, Gabriel, Uriel, Raphael;"¹ which are the four principal angels ruling over the Sun, Moon, Venus and Mercury; but on the table on which the crystal stands the following names, characters, &c. must be drawn in order.

First, The names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done, thy table is complete (as in the Fig. D,) and fit for the calling of the spirits;

I squished a few of the pieces of the instructions together and came up with this:

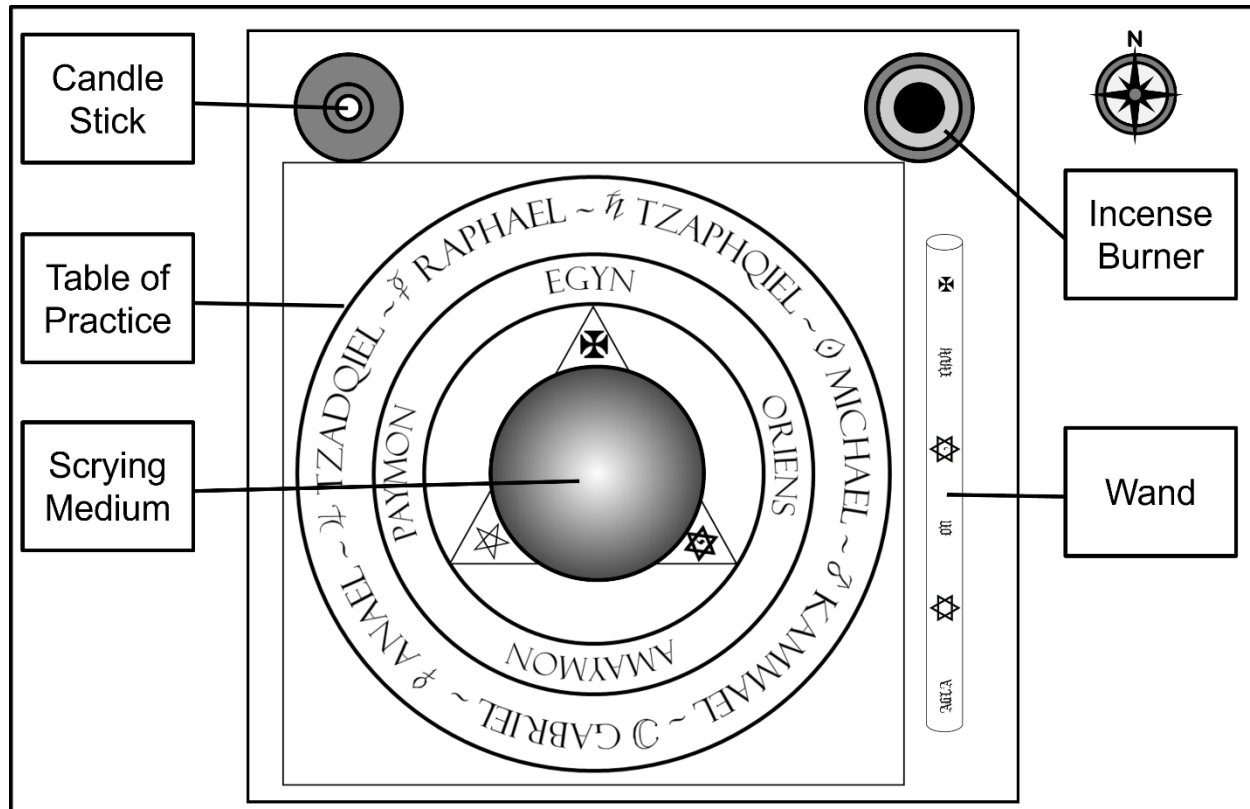


Here you can see the square, the circle, and the triangle. You can see the seven planetary spheres an idea must pass through in order to materialize here below. You can see the spiritual union of the inspirational



idea, the material realm, and the spirits that are the intermediaries and experiencers of the manifestation in between the two.

Set it up on an altar as shown in the diagram below, and you've got everything you need.

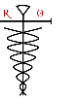


Lamens, Seals, and Sigils

The Altar, Table of Practice, and the Tools used by the Magician are static elements of every conjuration. But for each spirit called, you will need to change the mutable parts of the conjuration rites. For each specific force and entity representing that force that you want to call, you will need something from its lore to represent that spirit in the rite.

For most of the spirits I work with, this takes the form of a sigil, or a seal. In the Trithemian system, the seal of the spirit is placed in a specific format, and is worn over the heart during conjuration.

In my practice, I have found that they can be held in left hand during conjuration. They can be handwritten, printed, or drawn on paper. They can be embroidered, or engraved in the appropriate metal. All that matters is that the seals represent the spirit, and that you have made it in a time that is propitious to that spirit. If you know what planet they are associated with, pick a planetary hour on the planetary day that represents the aspects of the spirit you want to access.



Planetary Lamens from Trithemius

These are made in the planetary hour of the planetary day. On the outside circle, they have twelve names of god. Within the circle, you find the Name of Spirit written in Hebrew, four pentagrams, and a hexagram. Inside the hexagram, you find the name of the spirit in English, and the seal of the spirit.

See Appendix D for each of the Planetary Archangel's Lamens, and a blank version you can print out and use for any spirit.

Use your Words: Oratory is Conjure

In many creation myths, the world comes into being through the uttering of a word. Speaking is how we make the unseen manifest. When you think a thought, you cannot see it or sense it, but as soon as you speak it, other people can hear it. You've made the unmanifest manifest.

You do this by pushing air across your vocal cords. You move the wind, control its flow. That's how you make your thought materialize, through conscious manipulation of your breath. This is why so many spiritual practices involve paying attention to your breathing.

The Air is the medium that we use to make magic happen. We speak things into being through its movement, by its manipulation. Speaking is a holy act. The words for Spirit in many languages go back to the root word for breath. Spirit, Ruach, Angel, Daimon, Theoi, these words all can be traced back to the root words of air, wind, and breath.

Some magicians have postulated that all the spirits we work with are, consequently, arial spirits. It certainly provides some interesting avenues of thought, but I am not sure how meaningful it is to be that reductionist.

Regardless, after we have all the tools gathered, the wood and the fire and the stone, and we've got all the symbols symbolically present and we're ready to go, the actual magic doesn't start until we speak.

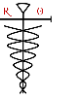
Structure of a Ritual

Let's start by looking at the structure of the Trithemius Ritual From: [Trithemius: The art of drawing spirits into crystals \(esotericarchives.com\)](http://Trithemius:The%20art%20of%20drawing%20spirits%20into%20crystals.esotericarchives.com)

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is more effectual and easy to perform than composing a table of letters; for all celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c. in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt say,)

"In the name of the blessed and holy Trinity, I do desire thee, thou strong mighty angel, Michael, [Or any other angel or spirit] that if it be the divine will of him who is called Tetragrammaton &c. the Holy God, the Father, that thou



take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here in this crystal, and answer our demands in as far as we shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. Amen.

"Lord, thy will be done on earth, as it is in heaven; -- make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and blessed Spirit, be ascribed all might, majesty and dominion. Amen"

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other cannot perceive him; therefore if any spirit appear, as there most likely will, to one or both, say,

"Oh, Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. Amen."

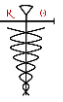
Breakdown of the rite:

- Ask God to let you see, enlighten you
- Ask God to bless the stone and allow the magician to see the spirits in the stone because he's good and make it work out to the accomplishment of what I want
- Consecrate the space
- Ask God to bless the fire
- Call the spirits – Invoke Evoke Etc.
- Talk to them
- Write what they say in your special book
- Send them on their way

As you can see in the conjure script in Appendix B, my approach covers each of these pieces. We make the statement of enlightenment by describing Zeus, ask for the blessings of the tools, call the spirits, talk to them, and send them on their way.

Statement of Intent, or What do we do when they get here?

After we call the spirits, the next part is talking to them and getting what we want.



Scrying

When we call them into crystals, we use the technique of Scrying to interact with the spirits. Patrick Dunn was the first person to clue me into the fact that we misunderstand the way our imaginations work. The Imagination is a bi-directional communication device for spirits.

When you have called on the spirits, use your imagination to picture a the crystal receiving the spirit, and the spirit then using it to display in your mind's eye the images you need to communicate today.

Learn to take on the attitude that it might be real, or it might not. Mostly, keep this stuff to yourself. You can't prove anything, and it looks crazy for reasons. Always base your ideas of success on whether it's working or not.

Getting your desires

The hardest part of getting what we want is figuring out what that might be. Once we have it figured out, the rest follows a simple path.

Find the spirit that reflects what you want, and then find as specific of a reference to the result you want in that spirit's lore. If I want to do a lunar rite because the moon is well aspected, and I want protection, I will go to Hekate of the moon, and find an epithet of protection, and use an incense she likes, in a liminal hour, and I will take her offerings to the crossroads later.

Phrasing your Intent

Phrase your statements to them around what you want them to do that they have already done. Include their lore that relates to your desires.

Speak from the heart. Make sure you use the language you would use to say this. Speak sincerely. Speak the truth. There are reasons to lie that people will give you, but I think you are more powerful in your confidence, your Metis, and that comes from knowing the things you say will be truth.

Speak confidently.

Use the Orphic Hymns as guidelines, and to kick off initiatory experiences, as described in the Seven Spheres. See Appendix E.

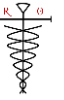
Ensoul Items

Conjuration isn't just about communication and asking for a thing. You can also use it to ensoul your talismans.

After you conjure the spirit, continue to speak to it. Read spells and hymns and say mantras. Ask the spirits to bless the components that you are combining to create the talisman. Have them present to put it together, and then ask them to enliven the spirit of the object and use it as a focal point to influence space around it. Tell them what the talisman is supposed to do, quote the psalm as it were.

Spells

Likewise for your witchy spells. Conjure the spirits, then put your spells together. Have the spirits bless the ingredients to do what they are supposed to do in the spell.



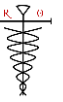
Offerings

Air spirits like smells and things that evaporate and burn, and will carry the essence of your offerings wherever they need to go.

Crossroads are great to leave things, drop them in streams to let things go, bury them in the dirt to keep them stuck.

Makings Pacts with spirits

When you have a spirit handy, don't forget to ask it to come again when you call it by name and seal. This way you don't have to do a full conjuration every time you want something from a spirit you talk to all the time.



APPENDIX A – CONJURE PREP

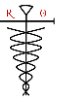
To do the conjurations, you'll need a table of practice, a stick of incense, a scrying medium, and a candle. A wand is handy, but you can also use your finger. You'll also need a lamen, which is a square piece of paper with the name and seal of the archangel on it. You wear that on a string on your chest, or place it on your lap as you perform the conjuration. If you'd like, hold it up when you say "By your name and your seal I call upon you."

Table of Practice

You can use this, or write the angel names out in English instead of Hebrew. I only use English these days.

Also, the Hebrew is wrong, per Sara Mastros. I don't have the original file, and I also don't know how to spell them.





Scrying Medium

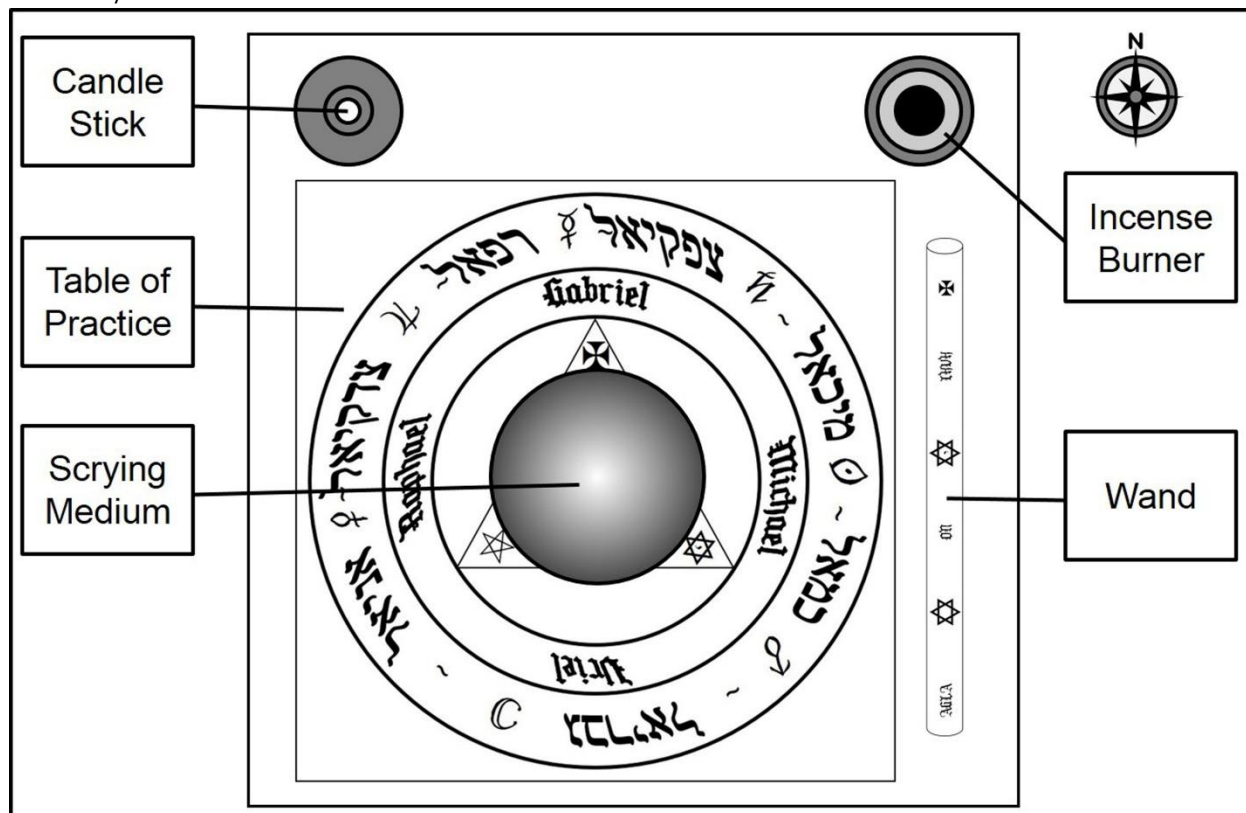
I use a crystal ball, but you can use anything with a reflective surface. It needs to fit in the triangle in the middle of the Table of Practice.

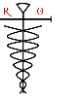
Incense

Planet	Incense Type
Saturn	The scents of Saturn incense listed in the traditional tomes I find are generally unsuited for indoor use. Asafetida, for example. Sulfur. "Dark and unpleasant odors." Poppy seed works better for me, though it's not that great smelling. Myrrh is also appropriate.
Jupiter	Sweet smelling incenses work, as does the Abramelin incense formula. Temple blend are good, and so is basil, mace, and especially lignum aloes. Frankincense will do in a pinch, but you want something sweet and good.
Mars	Cinnamon incense, or Abramelin Incense is good for this. Also any "Fire" blends that have frankincense and dragon's blood in it. Good stuff. Especially the Dragon's Blood resin stuff.
The Sun	Frankincense is the best incense for this sphere, in my opinion, but that's just me. The Abramelin incense works great as well here as it does in Mars, perhaps even better.
Venus	For incenses, you want to pick something that smells sweet or floral. Rose and honeysuckle are the scents you want to use as your baseline. Musky scents work too, and Agrippa recommends Sandalwood.
Mercury	I prefer Nag Champa for Mercury, but Storax works great too.
The Moon	For incenses, the traditional sources advise camphor, jasmine, willow, and copal. I like jasmine best, and lavender works well too. Verbena is a good standby too, though it doesn't smell very good burning. Anything that reminds you of a dream when you smell it is good. Opium. Definitely opium.



Altar Layout:





APPENDIX B – THE CONJURE SCRIPT

Consecrate the Temple

Say the following:

Zeus ho kephale; Zeus ho messos; Zeus to pantokrator.

One is the father of all gods and mortal men.

Zeus was born first, Zeus last, god of the shining bolt;

Zeus the head, Zeus the middle, and from Zeus are all things made.

On him were gestated all the immortals, blessed gods and goddesses and rivers and lovely springs

One power, one god, great progenitor, ruler of all, One royal body in which all things are enclosed, Fire and water and earth and ether and night and day, And Metis, first generator, and much-delighting Eros: All this lies in Zeus' great body.

And he himself became alone.

Zeus is head, Zeus is center, all things are from Zeus.

Zeus is the breath of all, Zeus the Moira of all.

Zeus the king, Zeus ruler of all, who rules with the shining bolt.

Source of all Light, united at the root, yet branching out into paths that become gods and spirits and people, and branching out yet again among all things manifest and experienced, lightning dancing in stars and neurons and clouds and touch, you from whom continuously spring forth all gods and human creations in determination of your Will, You who yet sit in absolute and eternal darkness, Unseen Eye watching all, experiencing and being experienced in the waxing and waning of all things within you through us, you oh sacred Lord we call, to bless and consecrate these rites.

[Light a white candle.]

Trace out a circle beginning in the East, and say,

I consecrate this ground for our defense.

Make Straight the Way

Face the North.

Say the following Words:

AŌTH ABRAŌTH BASYM ISAK SABAŌTH IAŌ.

As you speak the words aloud, visualize them written across your forehead, stretching from one temple to the other. Let these words crown you, and then say:



Subject to me all daimons, so that every daimon, whether heavenly or aerial or earthly or subterranean or terrestrial or aquatic, might be obedient to me and every enchantment and scourge which is from God.

Then say,

Thou supernatural assistant, ever present friend and guide, Make straight now the way between ourselves and the spheres of the spirits we call upon in this hour. Prepare now a feast for the Seven governors, present by their names and seals, and for the four elemental kings, for the Seven Winds, and those specific spirits we seek aid of at this time. Prepare a feast for those entities we shall call, and make straight the way between us.

Bless the Tools and Seer (if present)

Bless the scrying medium:

Oh thou inanimate creature of stone, be sanctified and consecrated, and blessed that you work with us to transform all things to purity, to good, and to aid in all things to this purpose, that no evil fantasy may appear in you; or, if they do, that they may be constrained to speak intelligibly, and truly, and without the least ambiguity.

Bless the incense:

I conjure thee, oh thou creature of fire! by the power of the forces that flow through all things, by Metis and Moira I call you, by the creation of all things both in heaven and earth, and in the sea, and in every other place whatsoever, that you cast away every phantasm from you, that no hurt whatsoever shall be done in any thing. Be thou blessed, oh creature of fire, and sanctified that you may be blessed, and that you may fill me up with the power and virtue of these odors; so neither any enemy, nor any false imagination may enter into this space.

Optional - Bless the Seer:

I conjure you oh animate creature of God, be sanctified, be consecrated, thou blessed seer, that you may receive the communications of the spirits, in visions, in sensations, and in words, and express these clearly and intelligibly. Be thou blessed, oh animate creature of God, that no harm may come to you in any thing.

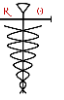
[Orphic Hymn to Planet if Necessary]

[Insert the Orphic Hymn of the Planet for any rituals that require it. See Appendix 4. You'll need the Orphic Hymns for the Saturn, Jupiter, and Mars rites during the Stop the Pain phase, and the Solar Rite of Renewal. You'll also need them for the Seven Sphere initiations. You do not need them for the rites of releasing negativity associated with each sphere.]

Call the Intelligences of the Planet

Hold up the Lamen of the Archangel in your left hand, and say:

I call you now [Archangel of the Planet], by your name and your seal I call upon you. Upon the mighty shoulders of Zeus did he cause to grow forth all the gods and goddesses, the forces of the planets which now form this realm according to the manifestation of his will. You oh Intelligence of [PLANET], Zeus of the Planet [PLANET NAME], I call upon you to appear and bear witness, let not any word uttered fall to the ground without bearing fruit.



Statement of Intent

Here you say the statements of intent as described in each section.

Visualization/Contemplation

Receive insights from the spirits, visualize your words being turned into your future experiences.

Release the spirits

I am happy to just to just say, "As you came in peace, so go forth in power." I usually say a lot more though, thanking them individually, restating the statement of intent, thanking them again, it's super awkward and embarrassing, if anyone sees me do it.



APPENDIX C: SHORT FORM CONJURE SCRIPT

Sometimes you don't want to do the full rite, but you still want to do something more formal than a simple prayer. In those instances, use the following:

Zeus ho kephale; Zeus ho messos; Zeus to pantokrator.

One is the father of all gods and mortal men.

Zeus was born first, Zeus last, god of the shining bolt;

Zeus the head, Zeus the middle, and from Zeus are all things made.

On him were gestated all the immortals, blessed gods and goddesses and rivers and lovely springs

One power, one god, great progenitor, ruler of all, One royal body in which all things are enclosed, Fire and water and earth and ether and night and day, And Metis, first generator, and much-delighting Eros: All this lies in Zeus' great body.

And he himself became alone.

Zeus is head, Zeus is center, all things are from Zeus.

Zeus is the breath of all, Zeus the Moira of all.

Zeus the king, Zeus ruler of all, who rules with the shining bolt.

Source of all Light, united at the root, yet branching out into paths that become gods and spirits and people, and branching out yet again among all things manifest and experienced, lightning dancing in stars and neurons and clouds and touch, you from whom continuously spring forth all gods and human creations in determination of your Will, You who yet sit in absolute and eternal darkness, Unseen Eye watching all, experiencing and being experienced in the waxing and waning of all things within you through us, you oh sacred Lord we call, to bless and consecrate these rites.

[Light a white candle.]

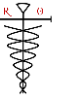
Then say,

Thou supernatural assistant, ever present friend and guide, Make straight now the way between ourselves and the spheres of the spirits we call upon in this hour. Prepare now a feast for the Seven governors, present by their names and seals, and for the four elemental kings, for the Seven Winds, and those specific spirits we seek aid of at this time. Prepare a feast for those entities we shall call, and make straight the way between us.

Call the Intelligences of the Planet

Hold up the Lamen of the Archangel in your left hand, and say:

I call you now [Archangel of the Planet], by your name and your seal I call upon you. Upon the mighty shoulders of Zeus did he cause to grow forth all the gods and goddesses, the forces of the planets which now form this realm according to the manifestation of his will. You oh Intelligence of [PLANET], Zeus of



the Planet [PLANET NAME], I call upon you to appear and bear witness, let not any word uttered fall to the ground without bearing fruit.

Statement of intent

Make a simple and sincere statement of intent, spoken from the heart.

Meditation/Contemplation

Visualize the aspects of the planetary sphere you are releasing dissipating into the ethers, and your sphere being cleansed. Spend no more than a few minutes, unless you feel like they have a lot to say.

Release the spirits

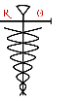
[Spirit name], thank you for your presence. As you came in peace, so go forth in power.



APPENDIX D – THE PLANETARY LAMENS

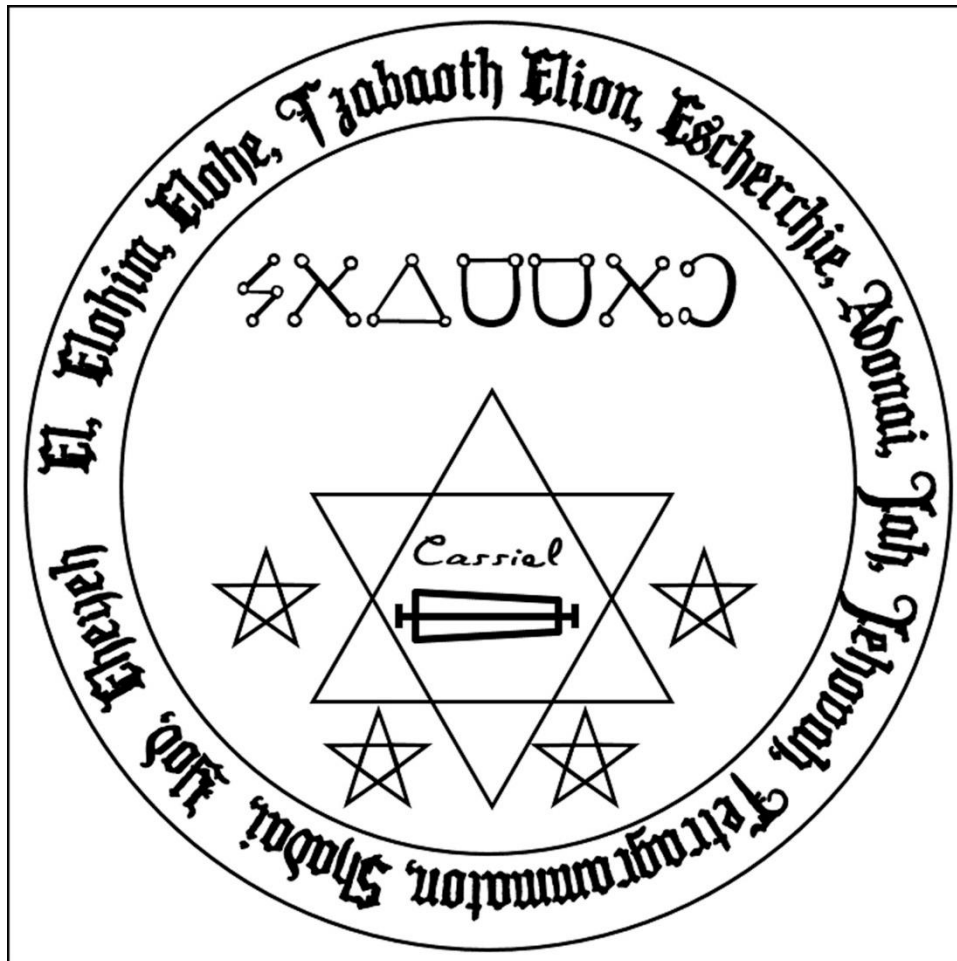
Blank Lamen





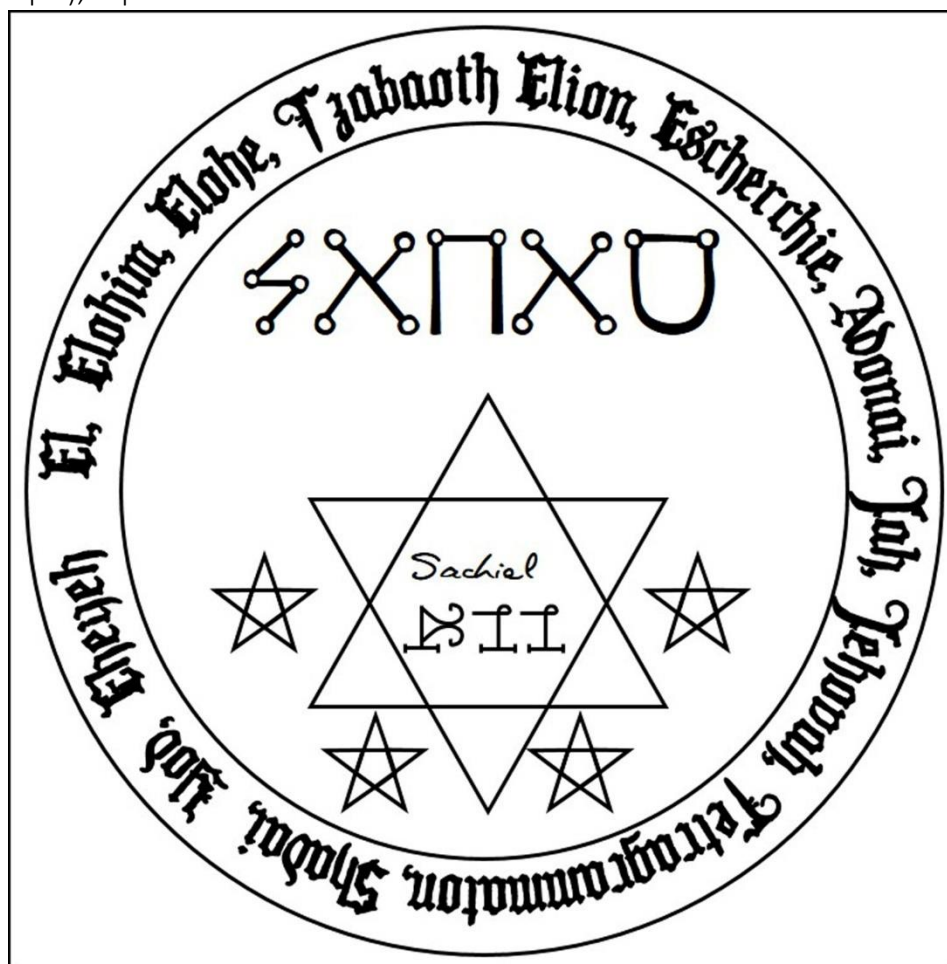
Lamens of the Archangels

Cassiel, Saturn:



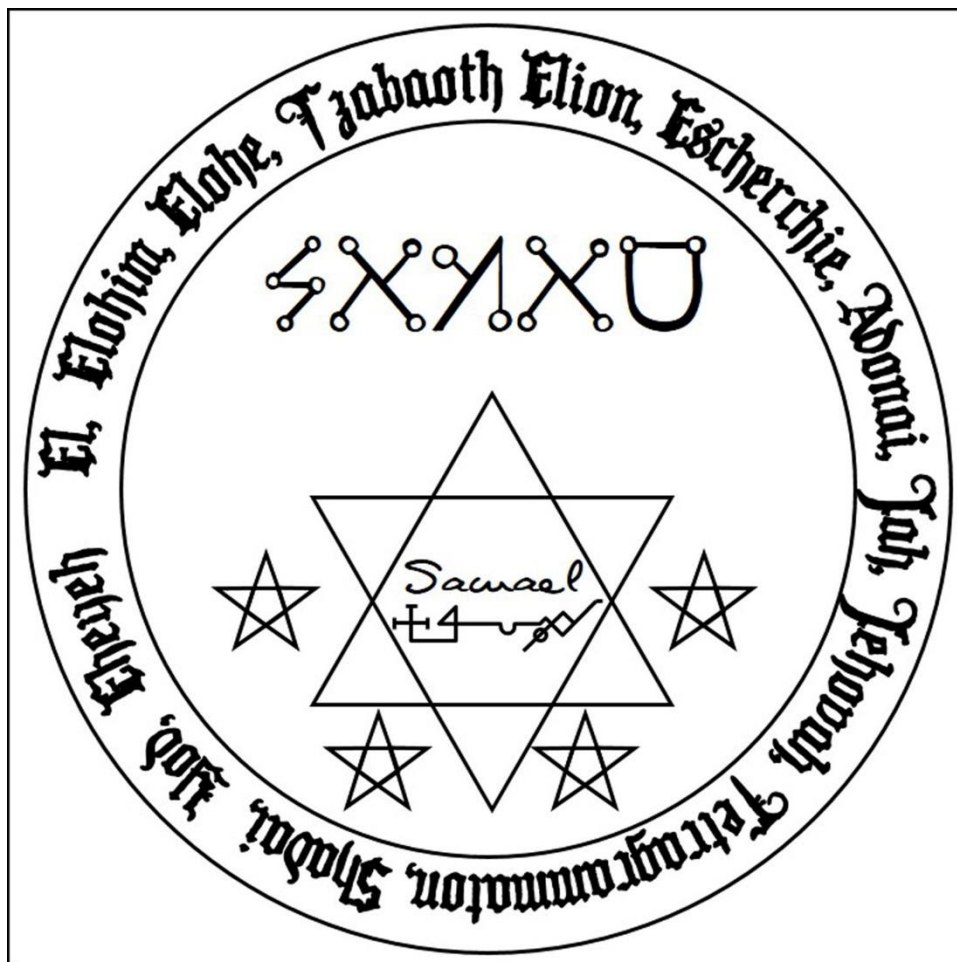


Sachiel (Tadqiel), Jupiter



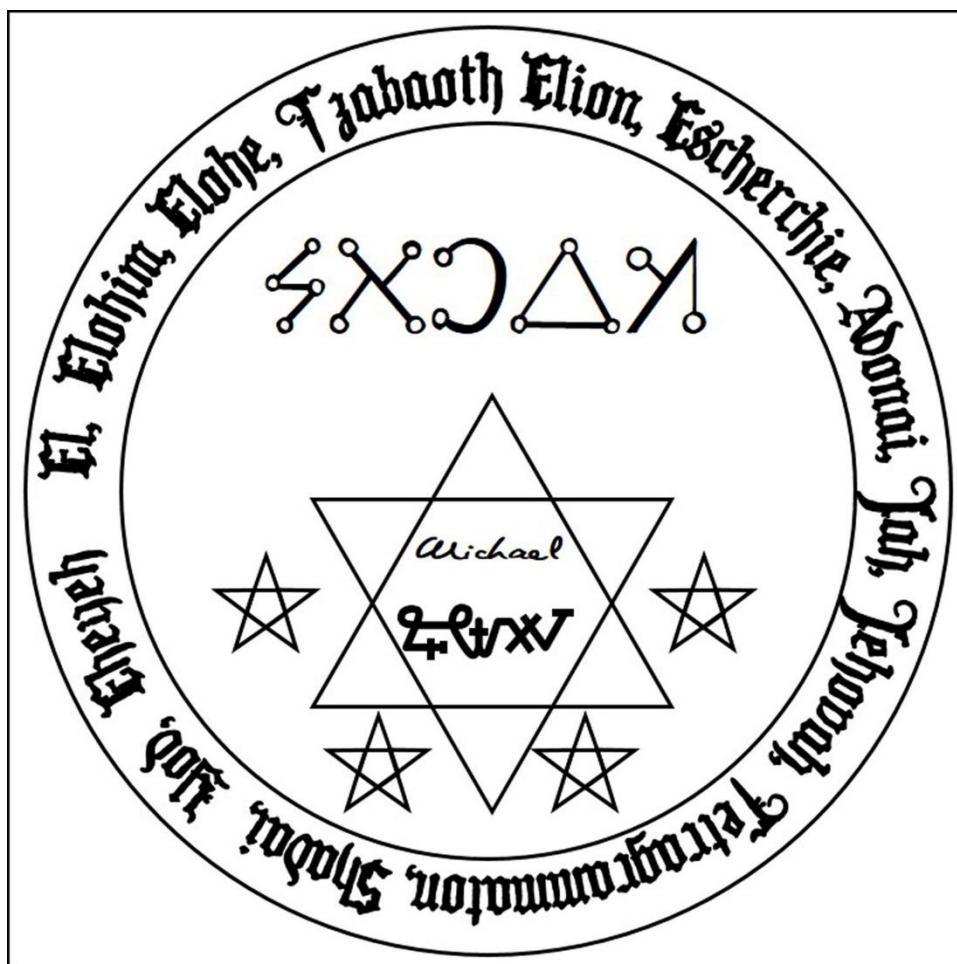


Sammael, Mars:



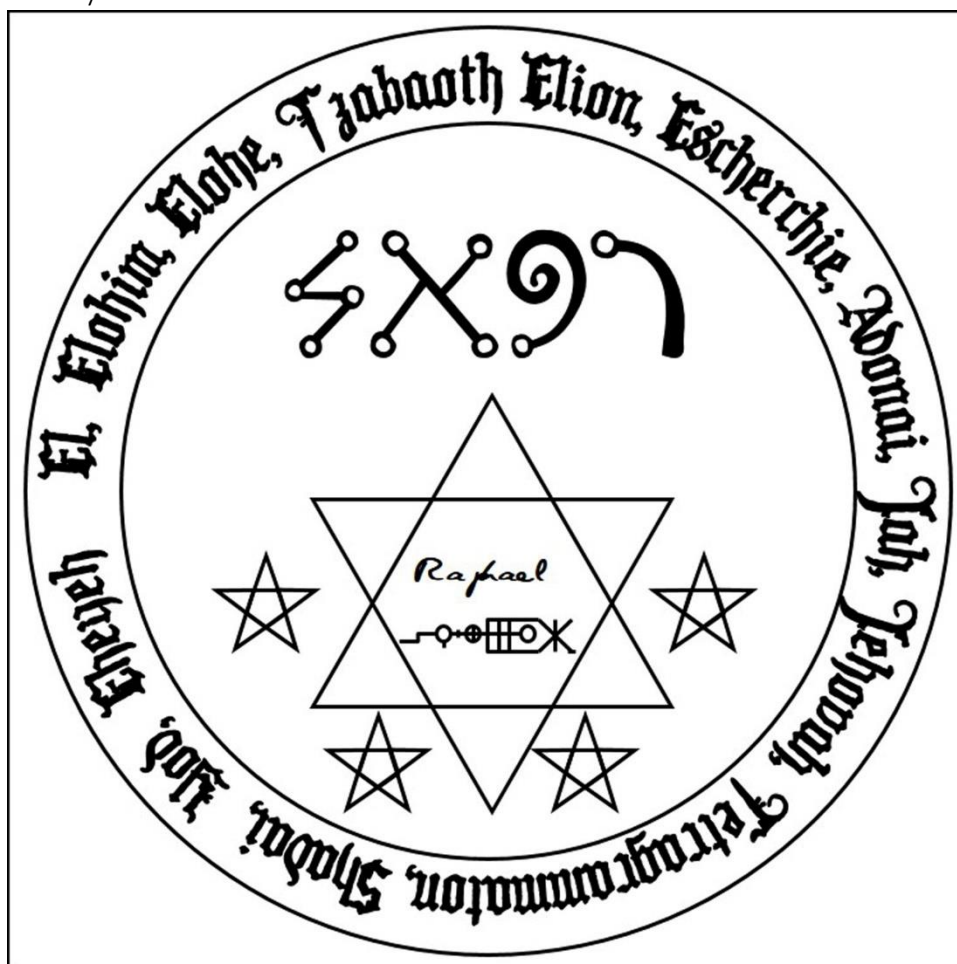


Michael, the Sun:



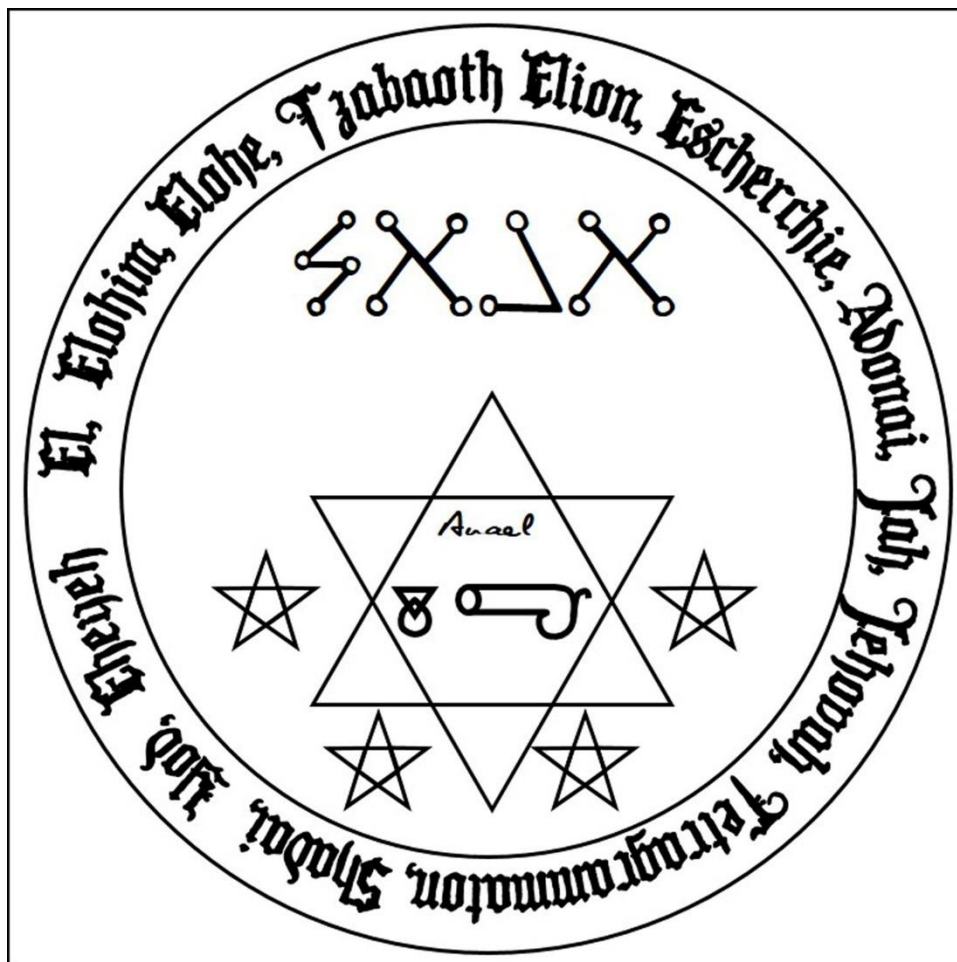


Raphael, Mercury:



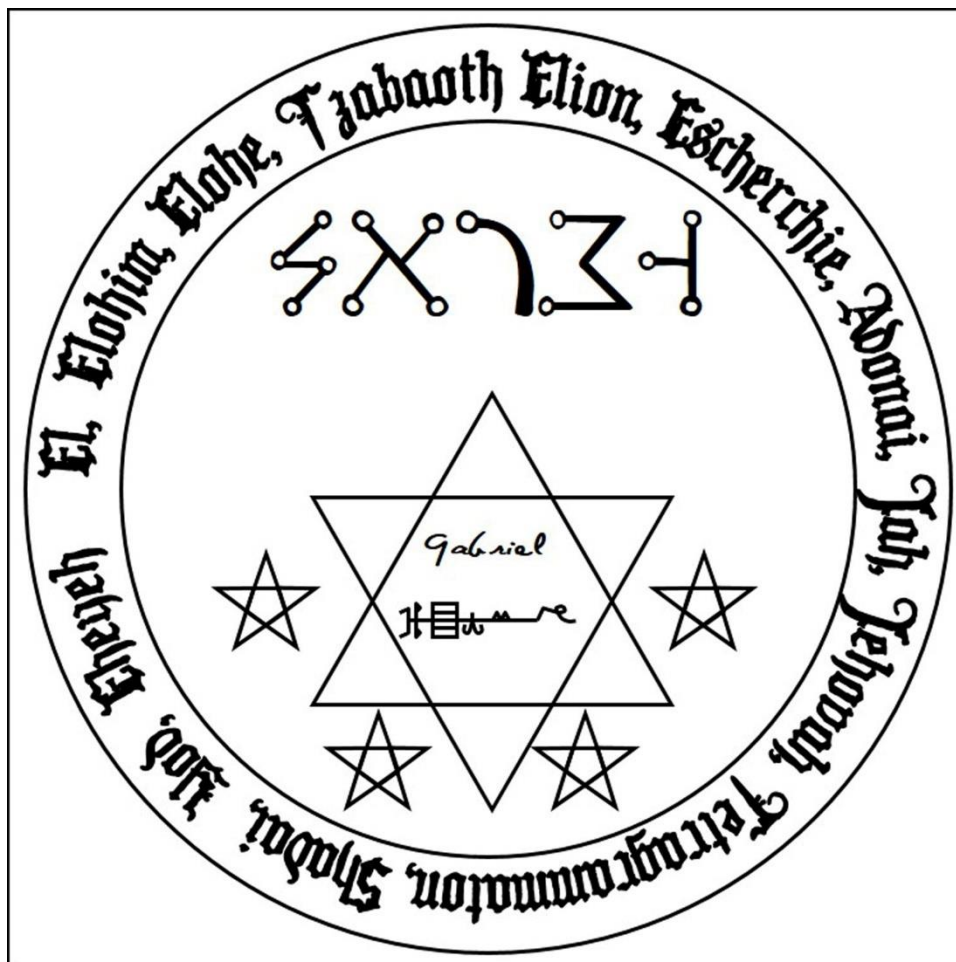


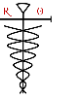
Anael, Venus:





Gabriel, the Moon:

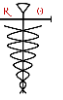




APPENDIX E – THE ORPHIC HYMNS

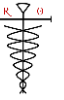
The Orphic Hymn to Saturn

Ethereal father, mighty Titan, hear,
Great fire of Gods and men, whom all revere:
Endowed with various council, pure and strong,
To whom perfection and decrease belong.
Consumed by thee all forms that hourly die,
By thee restored, their former place supply;
The world immense in everlasting chains,
Strong and ineffable thy power contains
Father of vast eternity, divine,
O mighty Saturn, various speech is thine:
Blossom of earth and of the starry skies,
Husband of Rhea, and Prometheus wife.
Obstetric Nature, venerable root,
From which the various forms of being shoot;
No parts peculiar can thy power enclose,
Diffused thro' all, from which the world arose,
O, best of beings, of a subtle mind,
Propitious hear to holy prayers inclined;
The sacred rites benevolent attend,
And grant a blameless life, a blessed end



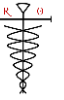
The Orphic Hymn to Jupiter

O Jove much-honoured, Jove supremely great,
To thee our holy rites we consecrate,
Our prayers and expiations, king divine,
For all things round thy head exalted shine.
The earth is thine, and mountains swelling high,
The sea profound, and all within the sky.
Saturnian king, descending from above,
Magnanimous, commanding, sceptred Jove;
All-parent, principle and end of all,
Whose power almighty, shakes this earthly ball;
Even Nature trembles at thy mighty nod,
Loud-sounding, armed with lightning, thundering God.
Source of abundance, purifying king,
O various-formed from whom all natures spring;
Propitious hear my prayer, give blameless health,
With peace divine, and necessary wealth.



The Orphic Hymn to Mars

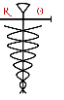
Magnanimous, unconquer'd, boistrous Mars,
In darts rejoicing, and in bloody wars
Fierce and untam'd, whose mighty pow'r can make
The strongest walls from their foundations shake:
Mortal destroying king, defil'd with gore, 5
Pleas'd with war's dreadful and tumultuous roar:
Thee, human blood, and swords, and spears delight,
And the dire ruin of mad savage fight.
Stay, furious contests, and avenging strife,
Whose works with woe, embitter human life; 10
To lovely Venus, and to Bacchus yield,
To Ceres give the weapons of the field;
Encourage peace, to gentle works inclin'd,
And give abundance, with benignant mind.



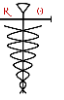
The Orphic Hymn to the Sun

HEAR golden Titan, whose eternal eye
With broad survey, illumines all the sky.
Self-born, unwearied in diffusing light,
And to all eyes the mirror of delight:
Lord of the seasons, with thy fiery car
And leaping coursers, beaming light from far:
With thy right hand the source of morning light,
And with thy left the father of the night.
Agile and vigorous, venerable Sun,
Fiery and bright around the heavens you run.

Foe to the wicked, but the good man's guide,
O'er all his steps propitious you preside:
With various founding, golden lyre, 'tis mine
To fill the world with harmony divine.
Father of ages, guide of prosperous deeds,
The world's commander, borne by lucid steeds,
Immortal Jove, all-searching, bearing light,
Source of existence, pure and fiery bright
Bearer of fruit, almighty lord of years,
Agile and warm, whom every power reveres.
Great eye of Nature and the starry skies,
Doomed with immortal flames to set and rise
Dispensing justice, lover of the stream,
The world's great despot, and over all supreme.
Faithful defender, and the eye of right,



Of steeds the ruler, and of life the light:
With founding whip four fiery steeds you guide,
When in the car of day you glorious ride.
Propitious on these mystic labours shine,
And bless thy supplicants with a life divine.



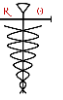
The Orphic Hymn to Venus

HEAVENLY, illustrious, laughter-loving queen,
Sea-born, night-loving, of an awful mien;
Crafty, from whom necessity first came,
Producing, nightly, all-connecting dame:
Tis thine the world with harmony to join,
For all things spring from thee, O power divine.

The triple Fates are ruled by thy decree,
And all productions yield alike to thee:
Whatever the heavens, encircling all contain,
Earth fruit-producing, and the stormy main,
Thy sway confesses, and obeys thy nod,
Awful attendant of the brumal God:

Goddess of marriage, charming to the sight,
Mother of Loves, whom banquetings delight;
Source of persuasion, secret, favouring queen,
Illustrious born, apparent and unseen:
Spousal, lupercal, and to men inclined,
Prolific, most-desired, life-giving, kind:
Great sceptre-bearer of the Gods, tis thine,
Mortals in necessary bands to join;
And every tribe of savage monsters dire
In magic chains to bind, thro mad desire.

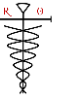
Come, Cyprus-born, and to my prayer incline,



Whether exalted in the heavens you shine,
Or pleased in Syrias temple to preside,
Or over the Egyptian plains thy car to guide,
Fashioned of gold; and near its sacred flood,
Fertile and famed to fix thy blest abode;

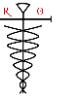
Or if rejoicing in the azure shores,
Near where the sea with foaming billows roars,
The circling choirs of mortals, thy delight,
Or beauteous nymphs, with eyes cerulean bright,
Pleased by the dusty banks renowned of old,
To drive thy rapid, two-yoked car of gold;

Or if in Cyprus with thy mother fair,
Where married females praise thee every year,
And beauteous virgins in the chorus join,
Adonis pure to sing and thee divine;
Come, all-attractive to my prayer inclined,
For thee, I call, with holy, reverent mind.



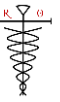
The Orphic Hymn to Mercury

Hermes, draw near, and to my prayer incline,
Angel of Jove, and Maia's son divine;
Studious of contests, ruler of mankind,
With heart almighty, and a prudent mind.
Celestial messenger, of various skill,
Whose powerful arts could watchful Argus kill:
With winged feet, tis thine thro air to course,
O friend of man, and prophet of discourse:
Great life-supporter, to rejoice is thine,
In arts gymnastic, and in fraud divine:
With power endued all language to explain,
Of care the loosener, and the source of gain.
Whose hand contains of blameless peace the rod,
Corucian, blessed, profitable God;
Of various speech, whose aid in works we find,
And in necessities to mortals kind:
Dire weapon of the tongue, which men revere,
Be present, Hermes, and thy suppliant hear;
Assist my works, conclude my life with peace,
Give graceful speech, and me memory's increase.



The Orphic Hymn to the Moon

Hear, Goddess queen, diffusing silver light,
Bull-horned and wandering thro the gloom of Night.
With stars surrounded, and with circuit wide
Nights torch extending, thro the heavens you ride:
Female and Male with borrowed rays you shine,
And now full-orbed, now tending to decline.
Mother of ages, fruit-producing Moon,
Whose amber orb makes Nights reflected noon:
Lover of horses, splendid, queen of Night,
All-seeing power bedecked with starry light.
Lover of vigilance, the foe of strife,
In peace rejoicing, and a prudent life:
Fair lamp of Night, its ornament and friend,
Who gives to Natures works their destined end.
Queen of the stars, all-wife Diana hail!
Decked with a graceful robe and shining veil;
Come, blessed Goddess, prudent, starry, bright,
Come moony-lamp with chaste and splendid light,
Shine on these sacred rites with prosperous rays,
And pleased accept thy suplicants mystic praise.



APPENDIX F – ASTRAPSOUKOS SPELL FOR THE FAVOR OF HERMES

I'm including the text from a site here to show how in the Greek Magical Papyri, you demonstrate your right to call and ask favors of the spirit by listing your secret knowledge as your credentials. This is how you present your pass words.

Please refer to the following link for more details:

- [Astrapsoukos' Spell for the Favor of Hermes](http://wisdomofhypatia.com/OM/BA/images/kunokeph.gif)

Preparation

<http://wisdomofhypatia.com/OM/BA/images/kunokeph.gif> Make from olive wood a small statue of a dog-faced baboon with Hermes' winged hat on its head. There should be a box in its back with a lid to close it. Write with myrrh ink on papyrus the following name of Hermes:

ΦΘΟΡΟΝ ΦΘΙΟΝΗ ΘΩΥΘ
Phthoron Phthionê Thôuth

You may add the following Great Names:

ΙΑΩ ΣΑΒΑΩΘ ΑΔΩΝΑΙΕ

Iaô Sabaôth Adônaie

ΑΒΛΑΝΑΘΑΝΑΛΒΑ

Ablanathanalba

ΑΚΡΑΜΜΑΧΑΜΑΡΕΙ

Akrammakhamarei

ΤΞΕ'

365

Give Thou: business, favor, elegance, prosperity,

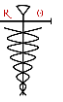
to [a certain one] and to his/her work.

Now! Now! Quickly! Quickly!

Νὺν. Νὺν. Ἐδὲ. Ἐδὲ.

Nun! Nun! Êdê! Êdê!

While you do so, pray for what you want. Put the papyrus in the statue and put on the lid. Burn incense before it and recite the following spell.



Spell

Come to me, Lord Hermes,
just as fetuses come into Women's Coils.
Come to me, Lord Hermes,
gathering the sustenance of Gods and men.
Come to me, Lord Hermes,
to [a certain one], and give me:
sustenance and grace, fair face, charm, good living,
victory, and strength of every man and woman.

Hear Thy names in Heaven:

Λαμφεν Οὐῶθι · Οὐασθεν Οὐῶθι · Οαμενωθ · Ἐνθομουχ
Lamphen Ouôthi : Ouasthen Ouôthi : Oamenôth : Enthomoukh

for these names are in the Quarters of the Heavens.
Yes, I know Thee, and I know what are Thy Shapes:

in the East Thou hast the figure of an Ibis;
in the West Thou hast the figure of a Dog-baboon;
in the North Thou hast the figure of a Snake;
in the South Thou hast the figure of a Wolf;

and I know Thy Plant: the Grape that is an Olive;
and I know Thy Wood, for it is Ebony.
Yes, I know Thee, Hermes, who Thou art and also
where You're from, which town: Hermopolis.

Come to me, Lord Hermes,
Many-named One, knowing secrets under Earth and Sky.
Come to me, Lord Hermes, to [a certain one].
Kindly help me, benefactor of our world.
Hear me!

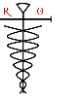
[Make me pleasing to all forms throughout the world;
open for me hands of all who may grant gifts;
make them give me what they're holding in their hands.]

Yes, I know Thee and Thy Names Barbarian:

Φαρναθαρ · Βαραχήλ · Χθα.
Pharnathar : Barakhêl : Khtha.

For these are Thy Names Barbarian!

And whenever Isis, Greatest of the Gods,
hath invoked Thee, Yea! in every crisis,
and in every place, 'gainst people, Gods and daimons,
and what lives beneath the sea and on the land,



She hath held Thy favor and had victory
over Gods and men with every creature in the world.
Therefore also I, [a certain one], invoke Thee!

For this reason, give me beauty, form and grace.

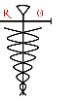
Hear me, Hermes, Helper, who invented drugs;
be Thou easy to converse with and attend;
Thou hast done all things shaped like Thine Ethiopian
dog-baboon, the Lord of Daimons Underground.
Calm them all and give me strength.
Make [add the usual]

[Let them give me gold, silver, endless sustenance.
Save me always and through all eternity --
from deceits, all slander, poisons, evil tongues;
from possession, hatred of both Gods and men.
Let them give me favor, victory and wealth.]

Inasmuch as Thou art I, and I am Thou,
and because Thy name is mine, and mine is Thine,
and because of this: I am Thine effigy.

If perhaps some evil should occur for me,
any time this year or month or day or hour,
it will happen to the Great God Ἀχχήμεν Ἑστροφ (Akhkhemen Estroph);
thus the prow of the most holy ship is carved.

Thy True Name is graven on the Sacred Stêlê,
set up in the Shrine at Thy birth-place Hermopolis.
Thy True Name: Ὀσεργαριαχ Νομαφι (Osergariakh Nomaphi),
for this is Thy name of fifteen characters,
and the number of the days the Moon doth rise;
and Thy second name doth have the number seven,
corresponding to the Ones who Rule the World.
Truly: Ἀβρασας (Abrasax).
Yes, I know Thee, Hermes, and Thou knowest me;
I am Thou and Thou art I.
Therefore, do Thou everything for me I ask;
with Good Fortune and Good Daimon turn to me.
Now! Now! Quickly! Quickly!
Νῦν. Νῦν. Ἦδη. Ἦδη.
Nun! Nun! Êdê! Êdê!



APPENDIX G – AGRIPPA BOOK 2, CHAPTER 23 OF GEOMETRICAL FIGURES AND BODIES

Please refer to the following link:

- [Agrippa appendix](#)

Chap. xxiii. Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

Geometrical Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together retuens into a Unity from whence it had its beginning, being the end, and complements of all numbers. A circle is called an infinite line in which there is no Terminus a quo, nor Terminus ad quem, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be the most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle. A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acutes, five double triangles by which it is surrounded. The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, viz. triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers insections [intersections], obtain divres significations and vertues according to the divers manner of draeing, and proportions of lines, and numbers. The Egyptians, and Arabians confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually. It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the Egyptian Priests, from the beginning of Religion amongst sacred letters, signifying amongst them allegorically the life of future salvation. It was also impressed on the Picture of Serapis, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere. This is to be observed, whatsoever wonderfull thing figures work when we write tham in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural apitude [aptitude] or resemblance procures, in as much as they are exactly configured to them; as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing doth forthwith burne it: or as an Harpe causeth a resounding in an other Harpe, which is no otherwise but because a sutable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express an other. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear [sphere], a Tetracedron, Hexacedron, Octocedron, Iccedron, Dodecacedron [tetrahedron, hexahedron, octohedron, icohedron, dodecahedron], and such like.

Neither must we pass over what figures Phythagoras [Pythagoras] and his followers, Timeus, Locrus, and Plato assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains [planes], and six bases in form of a Dice to the fire, a Pryamis [pyramid] of a four triangular basis, and of so many solid angles, and of twelve plaines; to the aire Octocedron [octohedron], of eight triangular bases, and six solid angles, and twenty-four plains: and lastly, to Water they have assigned Iccedron [icohedron] twenty bases, twelve solid angles: To the Heaven they have assigned Dodecacedron [dodecahedron] of twelve five cornered bases, and twenty solid angles, and sixty plaines. Now he which knows the powers, relations, and proprieties of these figures, and bodies, shall be able to work many wonderful things in Natural and Mathematical Magick, especially in Glasses. And I knew how to make by them wonderful things, in which any one might see whatsoever he pleased at a long distance.