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INITIATION OF WILLERMOZ

The practical initiation of Willermoz began August 13, 1768, by a letter of four pages, from which we make the following extract, treating upon the alimantal regimen and the primary astrologic data.

REGIMEN --- ASTRONOMIC CORRESPONDANCES --- PRAYERS

"In regard to that which you should do, and the life you should follow, let it be this for your spiritual and temporal functions. For the temporal I will say nothing other than the interdiction which I made to you of temporal food, which is, that you should no more, during your whole life, eat the blood of any species of animals nor of the domestic pigeon nor any species of kidney nor the fat of any kind of animals.

"You will fast carefully during the periods which are ordered in every Equinox. You will begin your fast -- the watch that you wish to work -- on the fourth of a circle. You will not be able nor should you work in your quality of apprentice of the Rosy Cross, but three days following the beginning of the Equinoxes. You will follow the Moon of March and September and not the days which have been appointed for the Equinox, since the ordinary days, and the months which fixes them, are of no use but in marking well the lunar star. For this purpose you will observe the Moon of March and September, and you will never forget the days for the worship of the Holy Spirit. If you desire to follow, in order, the methods of the apostles, you will not omit to say the 'Miserere mei,' at the center of your chamber at night, before sleeping, the face turned towards the angle facing the rising Sun; afterwards you

will repeat the 'De Profundis,' your knees upon the earth and face prostrated towards the earth. The 'Miserere mei' is repeated when upright on the feet. If you have other daily prayers, according to your custom, you can repeat them; but these, which I have ordered you, are obligatory, the same as the order of living."

It is evident that the prayers that Martines employed in his operations are Catholic.

Still further, we note that the Master, as a true Magician, attached very great importance to the Astronomic and Astrologic data. It is only from the time of the Equinoxes that the principal operations have place as the letter of September 2, 1768, shows, giving full information:

ASTROLOGIC DATA --- PRAYERS

"It is the month of September which guides us. We have from the first quarter to the full to work; that is to say, by beginning four or five days before the full.

"As to keeping your spiritual obligations, you will personally recite the office of the Holy Spirit, the Miserere mei and the De Profundis, once a week, which is Thursday, as the sign and day of Jupiter, even as David used it for his reconciliation, which I will teach you in due order. When you have experienced the value and force of this prayer, you will recite the office of the Holy Spirit at the same hour of the day. I do not limit you, but for the Miserere mei and the De Profundis, you will recite them at night, before sleeping; the De Profundis with the face against the earth, and the Miserere mei with the face towards the Orient.

"You will be wholly anticipated upon the points about which you inquire as touching our work, and your eight days; or, at the start, five hours will place you in due form. The mode of placing the wax candles will also be fully forwarded. You will purchase a small ritual that you may have the prayers, benedictions and exorcisms, which I will indicate for you at the conclusion."

THE MAGIC CIRCLE

After the elementary data, let us take up the practice of the Magic Circle, and let us proceed to explain it in due order. Some explanations are indispensable, to remove as much as possible the inherent obscurity to similar questions.

In every experience of ceremonial magic, the operator is isolated -- at the centre -- from the exterior by means of the circle traced upon the earth, and including the mystic names, which, according to tradition, have a great influence upon the invisible world.

Generally, three concentric circles are drawn, at the centre of which is traced a cross, the arms of which touch the largest circle, and which divides each of the three circles into four circles, each corresponding to one of the cardinal points. In each of these quarters are traced the mystic names analogically corresponding to the powers of each of the four cardinal points. Martines had very slightly modified the ritual in order to constitute each of these grades. After having examined the different passages from these letters, and in the absence of every explanatory chart, we conclude that the Master's ritual was as follows: In place of tracing the complete circle, the

apprentice only traced the quarter of fourth of a circle corresponding to the East.

This quarter was traced in the eastern angle of the chamber of operation. It was limited by the half of the vertical branch and the half of the horizontal branch of the great central cross.

Outside this fourth of a circle (itself perhaps embracing another small circle) was traced, at the western angle of the chamber of operation, a circle named by Martines the "Circle of Retreat." A small circle could also be optionally embraced within the fourth of the great circle.

To resume, a fourth of a circle to the East, and a circle to the West, separated one from the other by a space of two feet, such seems to be the ritual of first personal operations. In case of error, on my part, the reader will be able to make corrections by pondering the following letters:

THE EQUINOXES

(Letter of September 11, 1768.)

I write you for the first and last time of our mysterious equinoctial year, which includes the time from one Equinox to the other, in order to anticipate your being at the Eastern angle of observation, September 27, 28, and 29, there to receive your sympathetic ordination of virtue and power relative to your dignity and quality as a Rosicrucian.

THE CIRCLE OF RETREAT AND THE QUARTER CIRCLE

When the Eternal is named you are instructed to prostrate yourself, in the circle towards the West, where the letters I A B

are inscribed precisely at midnight between the 27th and 28th. Understand clearly that you will only make this prostration after having thoroughly traced all the emblems which are in your fourth of the circle, beginning by the figure and finishing with all that is generally dependent upon it, as it was given you at Paris. You will place three wax candles at the angle of your fourth of the circle, one at the interior of the circle, which is in your quarter circle, upon the bar west, inscribed RAP; you will uniformly place two wax candles at each extremity of your fourth of the circle and one only at the centre of the quarter, at the middle of the second line, which divides the names, and the hieroglyphics which are written there within; this single light is the symbol of my presence with your operations. The circle where you should make your prostration will be at two feet distance from the western angle, which is in front of the eastern angle where your fourth of the circle will be traced. After having made this preparation you will perform your prostration with regalia.

REGALIA

You will be clad above with vest, pants and black stockings, stripped of all metal -- not a single pin upon you; you will not even have shoes upon your feet at the time of your prostration, but you will have slippers on your feet at the time of your invocations, waiting until you are well prepared. If it is possible to be more thoroughly in due form, have your shoes soled and your hat lined with cork, and finally have nothing within the place or about you immodest and impure, and then you have duplicated the Pope's slippers; you doubtless understand me. After that you will have above your first dress a long white robe, around which there will be a great border, the colour of fire, about a foot broad; and about the sleeves

which are made in the fashion of an alb, there will be likewise a border, the colour of fire, about a half a foot; there will be also around the collar of the said robe, a lining of the same colour, outside of said collar, about five fingers broad. Moreover, you will have upon you all the colours of the Order, to understand, viz., the sky-blue cord, in the form of a Saint Andrew's cross, on the neck, without any emblem, afterwards, the black cord, passed from the right to the left; afterwards, the red scarf, from right to left around the waist, below and under the belly; afterwards you will pass the sea-green scarf from left to right upon the chest. The place of the two scarves upon the body indicates the separation between the animal and spiritual natures.

THE PROSTRATION

Being thus dressed, you will take out the light which is lighted in your circle of prostration and place it, upon your right, outside of said circle. Afterwards you will prostrate yourself within, entirely stretched out, the belly upon the earth, and you will support your forehead upon your two closed fists. This prostration will last, without imprecation, six minutes, being taken on account of your ordination of virtue. Afterwards you will lift yourself upright and light all the wax-candles which are in your circle of prostration, leaving no doubt that new fire is used, and when all are lighted, make your prostration within your fourth of the circle, in the range of the two wax candles within at the extremities of the quarter circle; and when you will pronounce some one of the names which are traced, you will ask from God, in virtue of the power which he has given to his servants, such and such -- naming all the names written within the angle. The grace which you seek from him of a sincere heart, and truly; contrite and humble, and to assure you

of his compassion, obliges you to repeat the hieroglyphic or some one of the hieroglyphics which you will have traced before you, with white chalk, in the midst of the chamber between your quarter circle and your circle of retreat, which is towards the West, where you will always be placed, when you wish to work in future, awaiting your time, when I will exchange work for you, which will be more advantageous and profitable, if possible, than that of an Apprentice. After your two prostrations you will restore the words of the two circles, the same as those which are about the quarter circle, the knees straight and the two hands set square, flat upon the earth; you will speak in rising three words; "In quali que die tel, tel, tel invocavero te vetociter exaudi me." After you have done all these things, you will take your perfumes and place them in a small plat of fresh earth, in which there shall be charcoal lighted with a new fire, and you will perfume your quarter of circle, East, and your circle of retreat, which is towards the West.

The first days of your operation you will only go out from your circle of retreat an hour and a half, about two hours after midnight; and you will observe to dine that day precisely at noon and to finish eating at a fixed hour. You will take no food until you have finished your operation. You will drink water if necessary, but neither coffee nor spirits. Observe carefully the precise nature of your duties.

THE WAX CANDLES -- THE WORK OF THE CIRCLES
(Letter of October 2, 1768)

"I have forwarded a small triangular talisman which you will turn from point to point during your three days' work. As to the situation of your apartment it is better in future to prefer one towards the West for your quarter circle than towards the North.

"The wax candles used are placed within the circumference of the quarter circle. The wax candle which alone should be lighted is at the centre of your quarter circle, which you will bear to your angle of retreat, the circle of correspondence, and as to the other wax candles, have them will placed.

"It is the usage, and even ordered and prescribed by oath, that every principal chief, ruler of circles of operation, spiritual and divine, shall hold his circles open by quarter, by half, and every year; to be proof against surprise, and not go astray, either by his success or on account of the Order, or the particular and general instructions, or any evils, or on account of the propagation of the Order and the conservation of the faithful members."

ORDER OF INITIATION

"Observe the ritual of first operations. It is necessary, after a lapse of two years, to retrace our steps (Feb., 1770), in order to recover the order of practical instruction, with the new modifications, concerning the higher initiatory degree.

"In addition to the circle of retreat to the West, there is also a great circle at the centre of the chamber and the customary quarter of Circle at the East."

First pages of Pasquales "Treatise on the Reintegration of Beings."

It is fundamental to Martinist understanding of the Fall.

Pasqually details how the cause of the Fall was Humanity being tricked by the prevaricative spirits into believing that they too should have the powers of the Creator and that they could act independently.

To the pure all is pure. But this means we must cultivate equanimity and really be content with everything and everyone we encounter - since all are manifestations of the one. In Pasquales outline he points out that Humanity redeems itself by helping to limit the action of the prevaricative spirits. This is the basis of the exorcisms which were performed by the Elect Coen and which are still performed by them.

Anyone in a mature loving relationship knows this very well. One needs to accept the good with the bad. And the spiritual relationship with God, who is the real being in all forms, also necessitates taking the good with the bad, and learning to accept it, and very importantly trying to transmute it. Just as Christ said, he was sent as a doctor for those who were ill. This is an essential and often overlooked part of Pasquales teaching. God was not content with just meeting out justice. He often sent messengers to help Humanity get back on track. The messengers knew very well how to take the good with the bad, as they were often humiliated and vilified by those who they came to save.

Nevertheless they persisted, and we can all be truly grateful for the lifelines they have sent to us.

Martinist Operative and General Ritual.

The room is lit by a small Sanctuary Light or very dim luminary which will be extinguished later on. The Operator makes the Sign of the Cross, standing erect facing the Altar and the Orient, (+), and says:

“O Venerated Masters who have passed through the Portals and have accomplished the ultimate Voyage, I appeal to you! Let us become united at this moment and in this place, become united with our Brothers dispersed all over this vast world, become united in hearts and spirit. Amen. (+).

Operator now lights the ordinary Candle (which he will use to light the Central Luminary) and says:

“I conjure thee Uriel invoking thee by the word, by all that is In thy power and in mine: may thy Spiritual Fire embrace the matter which I consecrate to the Eternal in the bosom of these circles. “May the elementary fire residing there unite with thine to contribute to the Spiritual Light of Men of Desire - my Brothers, and may they thus become animated by thy Fire of Life.

“By IESHOUAH, Our Lord, Amen (+).

Operator inhales lightly the Flame of the Candle and says:

“O Pure Light, symbol of the Superior of my Soul to whom the Eternal has entrusted the care of my thought, of my will, actions and words, make thy Radiant Fire purge my Soul of its dross and my lips- sanctified for the words I am going to pronounce, to operate for a greater Glory of the Eternal, for my own tuition and for the edification of my fellow men.

“By IESHOUAH, Our Lord, Amen (+).

Now, Operator extinguishes the sanctuary light (or the dim luminary) and lights the Central Luminary from the flame of the ordinary Candle saying:

“I purify thee Wax and I bless thee (+) in the Name of the Eternal and by the virtue and powers that have been entrusted by Him unto me. Be thus commanded and consecrated by my words and by my intentions for the service

to which I designate thee which is to enable me to keep hold *of* the impressions of things that shall be communicated to me by the Spirits whom I invoke according to the innate power in myself. Become thus just and real to my eyes as were the Lights which the Elect privileged by the Creator were employing in their own Operations, Lights united in support of the Spiritual Regeneration of Men, my fellow Brothers, for the greatest Glory of the Eternal Thought, for the greatest Glory of the Eternal Will and for the greatest Glory of the Eternal Action, by IESHOUAH, Our Lord, Amen (+).

Operator lights the charcoal in the Censer, or - in the Cassolette, from the flame of the Central Luminary and says:

“I Purify thee Fire and I bless thee (+). I sanctify thee in the Name of the Eternal, in the Name of Him who created thee and who appeared to His servant Moses in the form of the Burning Bush, may thou become, as then, an Altar of Perfumes of the Holy Temple of Jerusalem and carry the incense, which is due to His Glory and Goodness, up to the throne of God Himself.

“By IESHOUAH, Our Lord, Amen (+).

Operator waits for a short moment and then resumes:

“Holy Ghost, descend I Surround the Fire which has been consecrated to Thee to become Thy Radiant Throne dominating Over all regions of the Universal World! Govern my thoughts accordingly. “Govern over me and my Brothers, remove all Spirits of Darkness, Error and Confusion from these Circles so that my Soul may *profit* from the Works which the Order extends to those who prove worthy to become penetrated by Thee, the Holy Ghost, who livest and reignest forever with the Father and the Son.

“By IESHOUAH, Our Lord, Amen (+).

Next, Operator throws some Incense on the Charcoal in the Censer, takes the Censor (or an earthenware cassolette) into his hand, and makes the first turn around the Altar saying:

“O Eternal, may this Incense which I offer *Thee* within these circumferences become a true Image of the purity of my words and intentions, for Thy greatest Glory and Justice.

“By IESHOUAH, Our Lord, Amen (+).

Operator throws more Incense into the Censer and makes his second turn around the Altar saying:

Eternal, may this Perfume which I offer Thee in testimony of the purity of my Soul have the same success as the one which Zorobabel offered Thee in Babylon for the deliverance *of* the remnants of Israel. O Eternal, deliver me from the slavery of Darkness which surrounds and keeps me *in* privation of Thy Will and of Thy Science. Hear my prayer *so that* my words and my will may conform with Thine.

“By IESHOUAH, Our Lord, Amen (+).

Operator again throws more Incense into the Censer and makes the third turn around the Altar saying:

“O Eternal, may my prayer become from now on a true Perfume which I offer Thee for Eternity. May this Perfume become a symbol of the fervour with which I shall invoke Thee for my Reconciliation, so that I may become sincerely united with him whom Thou hast established as my Guardian and given the care of guiding me.

“I invoke him, that helpful Guardian, in the bosom of this circumference although I do not see him with my eyes of flesh, to become my Counsel, my Guide and my Support in this lowly world and in the Other, for Thy greatest Glory and for my perfect sanctification.

“By IESHOUAH, Our Lord, Amen (+).

Operator now replaces the Censer on the Altar and resumes his place standing erect and facing the Orient. He extends his hands, open but slightly cupped, palms up, elbows against his body, saying:

“Hear, O Eternal, Ineffable God, Sacred Father of all things, Thou who seest and encompasseth all, the Prayer of Thy servant *prostrated* before Thee. Grant me the calm, fervour and sincerity necessary for the feelings which I want to convey to Thee. O Ineffable Father, be favorable to me and to all those *for* whom I am

going to supplicate Thee, for all my Brothers in the Order, for my Parents ,for my Friends, for my enemies, for the Living as well as for the Dead and also for all Thy Creatures. Hear, O Lord of Mercy, my prayer. Grant me, O my Gods the ability to pray to Thee efficiently. I submit myself here to Thy Holy Care, Take pity of me and may Thy Will be done. Amen (+).

“I conjure you, my Patrons, Spirits freed from the chains of Matter and who are enjoying the fruits of your Virtues and whose names I have the good fortune to bear, I conjure you by the same Name which you have been invoking yourselves with such Fervour, confidence and success. I conjure you to contribute towards my eternal salvation, by your holy intercession, by your protection nigh the Father of Mercy, nigh the Son Redeemer, nigh the Holy Ghost Preserver. Secure for me and for my Brothers the Grace of the Divinity, Its favours and clemency with which you have been rewarded for the combats you fought when still in this sojourn in which I still remain. Do so that through your salutary assistance I shall live and die like you, in Peace, Joy, and Holiness. Amen (+).

“I conjure thee my Guardian, thou Pure Spirit commissioned by the Eternal to look after me for the Reconciliation of my spiritual being. I conjure thee by the Name of God of Mercy to come to the aid of my soul always whenever it will be in danger of yielding to the Evil, whenever it calls thee by its sighs, desires and its meditations, whenever it becomes hungry and thirsty for counsel, learning or understanding. Help me then, O my Guardian, to obtain the help and protection of the Patrons whom I have just invoked, as well as the submission of the Spirits who still remain to be invoked in the Operation.

“By IESHOUAH, Our Lord, Amen (+).

Operator remains silent for a while and then throws rather a large quantity of Incense into the Censer. He will now pray for the diffusion of the Martinist doctrine over the whole World:

“Deign, O Almighty and Eternal God, Thou who deigned to reveal Thine Glory to all Nations and Who made our Masters profit from a Revelation essential to our common Salvation deign then, O Lord, to perpetuate the Works of Thy Mercy so that the Message of our Masters may finally diffuse over the whole earth with its aim of Universal Reintegration of all created Beings into their First Estate, Virtues and Powers, both Spiritual and Divine : that it may penetrate all Men of good will; and that they may persevere in our Traditions and Works with an ardent and firm faith, as well as in the confession of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for a harmony among, concord and faithfulness of Brothers:

“We beseech Thee, O God, Unique Dispensator of Peace, Preserver Almighty of all things Thou hast created, may our Brothers and Sisters remain forever faithful to the mystique and to the Works of our Order - which they have freely chosen and accepted when joining the Order. May they remain submissive to the hierarchy and discipline of the Order and never fail in their promise.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a while and now prays for the Dignitaries and Masters of the Order:

“Deign, O God Almighty and Eternal, we Thy Servants implore thee humbly, to direct and guide Masters and Dignitaries of our Order. Deign to protect their souls and illumine their Minds so that they may always fulfill the duties they accepted, worthily and efficiently.

“By IESHOUAH, Our Lord, Amen (+).

After a short meditation, Operator prays now for the Grand Masters of the Order living in different parts of the world:

“We beseech Thee, O God Almighty, may our Grand Masters - Thy servants - who received the power to govern our Houses thanks to Thy Mercy, enjoy everlasting growth of all Virtues and thus worthily adorned, may they elude the numberless Vices and attain to Thee, O Lord of Mercy, who art the Way, the Truth and the Life.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates a while and afterwards prays for the triumph of Universal Spirituality:

“O Almighty and Eternal God, Thou who hast revealed Thine Glory to all Christian Nations, deign, O Lord, to preserve the Works of Thy Mercy. May Thy Universal Church here below reflect the one of High Above, may it expand all over the world and may it persevere with a firm and indestructible faith in the confession of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment again and then prays for the Peace of the World:

“O Eternal God, thanks to Thee our desires become holy, our aims and works just. Deign, O Merciful Lord, to grant Thy servants that Peace with the World cannot give them. May our hearts surrender to Thy Will and shielded from the terror of our Enemies, may our days stay peaceful under Thy Protection and that of Thy Angels commissioned to guide the Nations.

By IESHOUAH, Our Lord, Amen (+)

Operator meditates for a while and in turn prays that Humanity may be spared the calamities like landslides and earthquakes:

“O Almighty and Eternal God, Thou who hast created the Heaven and Earth, and given them their original permanent stability, we implore Thy immense Goodness and Thy inexhaustible Mercy. Deign, O Lord of Mercy, to restrain by the power of Thy Angels and the merits of Thy Saints, the Daemons cowered in the bowels of Earth. Deign to preserve its beneficial stability to the terrestrial succor, so mountains shall not topple into the valleys or valleys become plains and that earth’s surface shall not open and thus endanger Thy Creatures.

“By IESHOUAH, Our Lord, Amen (+).

After having meditated awhile, Operator prays to avert the ravages of snow, hail, rain and storms which bring grief and sorrow to Humanity:

“O Almighty and Eternal God, Thou who deigned to sanctify the waters of this world as well as to cause the Living Water to flow from the rock of Horeb, and who used water from Jordan for the Baptism of Thy Divine Son, O God of Mercy, we implore Thy immense Goodness and Thy inexhaustible Mercy, may we be spared by the power of Thy Angels and the merits of Thy Saints from the ravages of Water under whatever be the form, storms, tidal waves, cloudbursts, or hurricanes, and may the Daemon who haunt them be kept in check by Thy Power and Justice, be kept off and chased away forever from the places inhabited by Thy Creatures and *far* away from Thy Creatures themselves.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates awhile and resumes his prayer, that the Works of Man be spared from the winds, tornadoes and hurricanes:

“O Almighty and Eternal God, Thou who deigned to sanctify the breath of the Elementary Air art the Holy Day of Pentecost when Thou made Thy Holy Ghost descend upon the assembled Apostles and “a rushing mighty wind” Come, we beseech Thy immense Goodness and Thy inexhaustible Mercy to spare, O Lord of Mercy, by the power of Thy Angels and the merits of Thy Saints, the places where Thy Creatures live or take shelter, and to spare Thy Creatures themselves *from* the ravages of tempests, whirlwinds and hurricanes.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays that the whole Nature be spared from the ravages of Fire, but especially the Works of Man:

“O Almighty and Eternal God, Thou who deigned to manifest Thyself to Thy Servant Moses under the form of a Burning Bush and who made Thy Holy Ghost descend upon the Apostles and Disciples under the form of Fire of Pentecost, O Lord of Mercy, we beseech Thy immense Goodness and Thy inexhaustible Mercy, to spare by the power of Thy Angels and the merits of Thy Saints the places where Thy Creatures live or take shelter as well *as* the Creatures themselves, from the flames of the subterranean fire, terrestrial conflagration and *those* caused by lightning.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for awhile and then prays that epidemics, pestilence, cholera, small pox and all germs attacking the vegetable, animal and human realms be controlled and eventually disappear from the surface of the earth:

“O God Almighty and Eternal, Thou who deigned to heal the people of Israel wandering in the desert and a prey to the bites of eager serpents, we beseech Thee in memory of the faith of Thy people in the merits of the Brazen Serpent, Thy Divine Son, to keep away from Thy Creatures pestilential diseases which threaten them with cruel death, and to maintain them In health of body and Soul.

“By IESHOUAH, Our Lord, Amen (+).

After a moment of meditation, Operator prays in turn *for* the fruits of the earth:

“Deign, O Almighty and Eternal God, Thou who hast created all things for the use of the Human Race deign, O Lord, to spread over the surface of this Temporal World the necessary blessings of Thy Benevolence, that nourished with Thy Gifts *and* returning the thanks for them to Thee, we may seek with even greater faith the Bread of Eternal Life. Deign, O Merciful Lord, to give by a providential act of Thy Grace daily nourishment to all Thy Creatures, human, animal and vegetable, so that all of them be spared from the dread of Hunger, Thirst and Misery of Death.

“By IESHOUAH, Our Lord, Amen (+).

Operator will now pray for the Brothers and Sisters of the Order, their relatives, and for all Masters *of* the Past:

“Grant, O Eternal God, Thou who grantest the pardon and desirest salvation of men, we beseech Thee grant that Brothers and *Sisters* of the Order, their parents and relatives, as well as Masters of the past who have all left this age, may all share with Thy Saints and Thy Angels *the* Eternal Beatitude and the Original Unity finally regained through the return to the Celestial origins. O Lord of Mercy, deign to grant all these souls an Eternal Rest for a time immemorial and may the Light which never dies out radiate upon them.

“By IESHOUAH, Our Lord, Amen (+).

Operator adds a larger quantity of Incense into the Censer, meditates a while and then prays for the Wandering Souls:

“O Almighty and Eternal God, Thou who deigned to save the Sons of Israel from attacks of the fiery serpents during their long wandering of forty years in the Desert by merely looking with confidence upon the Brazen Serpent exposed to the view of all. Deign in Thy Clemency, O Lord of Mercy, to grant the Wandering Souls lost in the Darkness of Beyond, Grace so that they may recollect the Name of the Redeemer and thus escape the attacks and snares of the Demoniactal Spirits eager to destroy these Souls.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for the reillumination of the Souls lured into the Darkness by the atheistic materialism:

“O Almighty and Eternal God, Thou who savest Men and lettest not perish any of Thy Creatures. Deign, O Lord, to look down with favour upon the Souls misled by the ruse of Satan, our Adversary. May these Souls repent their errors and after having abandoned all malice, return one day into the Unity of Thy Holy and Eternal Truth. Hear, O Lord of Mercy, the prayer which I address to Thee. May the blindness of Men who have forgotten Thy Holy Name be removed; having seen Light of Thy Truth which is the Christ our Redeemer, may these Men be redeemed from the Darkness. O Lord, Thou who dost not look for the Death of men but for the Life even of sinners, deign, O Lord, to receive favorably my prayers for these Men. Deliver strayed Nations from the worship of Idols and reunite them into Thy Holy, Eternal and Universal Church, far from this World of sorrow, and for the greatest Glory of Thy Holy Name.

“By IESHOUAH, Our Lord, Amen (+).

Operator prays now for the sick, afflicted and for the prisoners:

“We beseech Thee humbly, O Almighty and eternal *God* to grant health and freedom to all infirm and sick, afflicted persons and to the prisoners, that thus delivered from illness and captivity, O Lord of all Grace, they may thank Thee for Thy Mercy.

“By IESHOUAH, Our Lord, Amen (+).

After having meditated for awhile, Operator resumes his prayer, now for the Heads and Leaders of the Christian Nations:

“O Almighty and Eternal God, Thou who holdest in Thy hands all power and all authority over all countries of the world hear us, O Lord of Mercy, we humbly implore Thy Holy Name. Deign to confirm in Peace and true Harmony the Heads of the Christian Nations. Deign to inspire them with a strong determination to deliver the whole world from the scourge of Dissension and War, and from the ravages of fratricidal Fights between men.

Operator meditates awhile and then prays for the Heads and Leaders of the non-Christian Nations:

“O Almighty and Eternal God, Thou who holdest in Thy hands all power and authority over all countries of the earth, we humbly implore Thy Holy Name. Deign, O Lord of Mercy, to inspire the Heads and Leaders of the nonChristian Nations, still in want of the actual grace of conversion to Thy Holy Law and to the Worship of Thy Divine Son, Our Lord the Christ, with the favour of a peaceful behavior, dignified, wise and enlightened, charitable and tolerant, and may the Angel unto whom Thou hast entrusted the guidance of each of these Nations, or Countries, maintain them always on the path of Peace, Harmony and Tolerance, and in respect of Thy faithful Elect.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a moment and then prays for the entire Human Race!

“O Almighty end Eternal God, Thou who hast used Thine own Son as the Corner Stone to bring together Jews and Gentiles as if linking two Walls rising from two opposing Foundations, and hast thus reunited *these* two opposing Flocks under only one Shepherd, the Eternal Repairer, O Lord, knowing that one day the whole Humanity shall render Thee Its pious tributes in Thy Holy City of Above, do so that Thy Creatures may in the near future finally live united by the unbreakable *ties* of Charity. Never permit, O Lord of Mercy, the discord of minds and perversity of hearts separate those who, at the beginning, were only One Family under the authority of only one Father, so that finding themselves one day in the same common Celestial Temple they may all dwell there eternally under Thy Holy Protection.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for a few moments and then prays for the debased and fallen Spirits in the bosom of the mineral Kingdom:

“O Almighty God, Eternal Creator and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Mineral Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma.

“By IESHOUAH, Our Lord, Amen (+).

After a few moments of meditation, Operator now prays for the debased and fallen Spirits in the bosom of the Vegetable Kingdom:

“O Almighty God, Eternal Creator and Preserver *of* all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom *of* the Vegetable Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally *these* Souls as well as those of other Kingdoms the liberation and the return to the Initial PLEROMA.

“By IESHOUAH, Our Lord, Amen (+).

After having meditated awhile, Operator prays then for the debased and fallen Spirits in the bosom of the Animal Kingdom:

“O Almighty God, Eternal *Creator* and Preserver of all Beings, here we pray to Thee and beseech Thee for all fallen and debased Spirits contained in the bosom of the Animal Kingdom in consequence of our own Fall. Deign, O Lord of Mercy, to grant finally all these Souls as well as all those of other Kingdoms the liberation and the return to the Initial Pleroma, by integrating them into the bosom of the Archetype.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates for awhile and then prays that the Demoniactal Spirits be chased away from the Earth:

“O Almighty and Eternal God, Creator and Protector of the Human Race, Thou who hast made the First Man and In him all the Preexistent Souls to Thine Image and Resemblance, deign, O Lord, to consider Thy servant fallen into the traps of the Serpent. This ancient Adversary of the Earth shrouds its Soul with the horrors of fright or benumbs its spiritual and reasonable faculties. Thus destroy, O Lord Almighty, this Diabolical Power, upset the perfidious snares by chasing away the Initial Tempter, his Angels and his Ministers, far away from our Universe, O Almighty God, may Thy Servants be defended and protected in their Souls and Bodies by this Sign of Salvation traced upon their foreheads.

Here Operator makes the sign of TAU upon his forehead with his index, middle finger and thumb joined together, a cross + or x, the cursive signs of the Hebrew TAU from the first centuries of our era as well as before. He then continues to pray

“O Lord, Thou who hast arranged the ministry *of* Angels and Men in an admirable order for this, cause, O Lord of Mercy, that our terrestrial life be protected by those who serve Thee In Heaven.

“By IESHOUAH, Our Lord, Amen (+).

Operator meditates awhile and then prays for the Salvation of the Prevaricated Spirits:

“O God Almighty, the Eternal Rewarder, we beseech and implore of Thee, *not* Thy Justice but Thy Mercy for all Spirits who have prevaricated at the Beginning. Make, O Lord of Mercy, a ray of Thine Divine Light finally awake in their essence a sorrowful and sincere repentance of this inexpressible crime. May they return forever into their principle* on the Day of the last Sabbath, destroyed in their accident* but saved at least in their substance *, and may they thus, O God Eternal, just and powerful, proclaim finally Thy Glory in a world without end.

“By IESHOUAH, Our Lord, Amen (+).

Operator recites now Psalm 68 which the Sons of Israel intoned at the moment of combat, when the Ark was being lifted and put on the shoulders of the Lavites. It applies here to the Daemons:

“Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let him rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to his name; Extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his habitation. God setteth the solitary in families; he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.”

To end, Operator recites Psalm 133***, for Unity of all Brothers:

“Behold, how good and how pleasant it is for brethren to dwell together in unity!

“It is like the precious ointment upon the head; that run down upon the beard, even Aaron’s beard; that went down to the skirts of his garments;

“As the dew of Hermon, and as the dew that descended upon the Mountains of

Zion; for there the Lord commanded the blessing, even life for evermore.”

Operator now dismisses the Celestial Spirits which he has invoked during his Operation:

“Celestial Spirits who assisted us, we thank you. May there be always Peace of God between you and us. Deign to continue to assure me, as well as my Brothers, of your holy and understanding protection.

Notes: * In philosophy PRINCIPLE - beginning, fountain-head, original or initial state, likewise, the initial archetype. ACCIDENT an attribute which is not part of the essence and hence nonessential accompaniment. SUBSTANCE a being that subsists by itself, a separate or distinct thing.

** Psalm 133 used to be recited aloud by the Knights of the Temple at each reception into the Order. It still appears *in* the Rituals of Arming of the different chivalrous Orders, Protestant, catholic or Masonic.

May we be always - you and I - forever, inscribed in the Book of Life.

“By IESHOUAH, Our Lord, Amen (+)

Operator replaces the lid of the Censer and then extinguishes the Central Luminary, but first he says the following:

“May the Invisible and Spiritual Light return into the Invisible and Spiritual World just as the Elementary Flame is being returned to its natural elementary source, but may the Divine Fire and Divine Light dwell forever In my Soul and in the Souls of my Brothers.

“By IESHOUAH, Our Lord, Amen (+).

Operator now takes the Poniard (or the Sword) and knocks with it, successively, all four corners of the room tracing there with distinct knocks of the blade, a Greek Cross (+). Doing this he says at each corner:

“May any Spirit who does not proclaim the Glory of God fly away by this Sign.

“By IESHOUAH, Our Lord, Amen (+).

To be a coen ?
All what you need!
Is
Abano: de circulo

CONTENTS:

- Introduction by the editor.
- Of the Circle, and the composition thereof.
- Of the names of the hours, and the Angels ruling them.
- Spring: Angels and names
- Summer: Angels and names
- Autumn: Angels and names
- Winter: Angels and names
- The Consecrations and Benedictions: and first of the Benediction of the Circle.
- The Benediction of perfumes.
- The Exorcism of the fire upon which the perfumes are to be put.
- Of the Garment and Pentacle.
- An Oration to be said, when the Vesture is put on.
- Of the manner of working.
- An Exorcism of the Spirits of the Air.
- A Prayer to God, to be said in the four parts of the world, in the Circle.
- Visions and Apparitions.
- The figure of a Circle for the first hour of the Lords day, in Spring-time.
- Considerations for Sunday.
- Considerations for Monday.
- Considerations for Tuesday.
- Considerations for Wednesday.
- Considerations for Thursday.
- Considerations for Friday.

- Considerations for Saturday.
- Tables of the Angels of the Hours, according to the course of the days.

Heptameron, or Magical Elements of Peter de Abano, philosopher

Introduction by the editor.]

In the former book, which is the fourth book of Agrippa, it is sufficiently spoken concerning Magical Ceremonies, and Initiations.

But because he seemeth to have written to the learned, and well-experienced in this art; because he doth not specially treat of the Ceremonies, but rather speaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of Peter de Abano: that those who are hitherto ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and, as if they were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described syllable by syllable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

The form of Circles is not always one and the same; but used to be changed, according to the order of the Spirits that are to be called, their places, times, days and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you

would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the hour. In the third place, The Sigil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost Circle, let there be drawn in the four Angles, the names of the presidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Ministers. Without the Circle, in four Angles, let Pentagones be made. In the inner Circle let there be written four divine names with crosses interposed in the middle of the Circle; to wit, towards the East let there be written Alpha, and towards the West let there be written Omega; and let a cross divide the middle of the Circle. When the Circle is thus finished, according to the rule now before written, you shall proceed.

Of the names of the hours, and the Angels ruling them.

IT is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the second from this governeth the second hour; the third; the

third hour, and so consequently: and when seven Planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the day. Hours of the night.

- | | |
|--------------|--------------|
| 1. Yayn. | 1. Beron. |
| 2. Janor. | 2. Barol. |
| 3. Nasnia. | 3. Thami. |
| 4. Salla. | 4. Athir. |
| 5. Sadedali. | 5. Mathon. |
| 6. Thamur. | 6. Rana. |
| 7. Ourer. | 7. Netos. |
| 8. Thamic. | 8. Tafrac. |
| 9. Neron. | 9. Sassur. |
| 10. Jayon. | 10. Aglo. |
| 11. Abai. | 11. Calerva. |
| 12. Natalon. | 12. Salam. |

Of the names of the Angels and their Sigils, it shall be spoken in their proper places. Now let us take a view of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harvest and Winter; the names whereof are these.

The Spring.	Talvi.
The Summer.	Casmaran.
Autumne.	Ardarael.
Winter.	Farlas.

The Angels of the Spring.

- Caratasa. [fb: Carcasa]
- Core.
- Amatiel.

- Commissoros.

The head of the Signe of the Spring.

- Spugliguel.

The name of the earth in the Spring.

- Amadai.

The names of the Sun and Moon in the Spring.

The Sun. The Moon.
Abraym. Agusita.

The Angels of the Summer.

- Gargatel.
- Tariel.
- Gaviel.

The head of the Signe of the Summer.

- Tubiel.

The name of the earth in Summer.

- Festativi.

The names of the Sun and Moon in Summer.

The Sun. The Moon.
Athemay. Armatus.

The Angels of Autumne.

- Tarquam.
- Guabarel.

The head of the signe of Autumne.

- Torquaret.

The name of the earth in Autumne.

- Rabianara.

The names of the Sun and Moon in Autumne.

The Sun. The Moon.
Abragini. Matasignais.

The Angels of Winter.

- Amabael.
- Ctarari.

The head of the signe of Winter.

- Altarib.

The name of the Earth in Winter.

- Geremiah.

The names of the Sun and Moon in Winter.

The Sun. The Moon.

Commutaff. Affaterim.

The Consecrations and Benedictions: and first of the
Benediction of the Circle.

WHen the Circle is ritely perfected, sprinkle the same with
holy or purging water, and say

Thou shalt purge me with hysop, (O Lord,) and I shall be
clean: Thou shalt wash me, and I shall be whiter then snow

The Benediction of perfumes.

The God of Abraham, God of Isaac, God of Jacob, bless here
the creatures of these kindes, that they may fill up the power
and vertue of their odours; so that neither the enemy, nor any
false imagination, may be able to enter into them: through our
Lord Jesus Christ, &c.

Then let them be sprinkled with holy water.

The Exorcism of the fire upon which the perfumes are to be
put

The fire which is to be used for suffumigations, is to be in a
new vessel of earth or iron; and let it be exorcised after this
manner.

I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasm from thee, that it shall not be able to do any hurt in any thing.

Then say,

Bless, O Lord, this creature of fire, and sanctifie it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the Exorcisers or Spectators: through our Lord Jesus Christ, &c.

Of the Garment and Pentacle.

Let it be a Priests Garment, if it can be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of Mercury, the Moon increasing, written in parchment made of a kids skin. But first let there be said over it the Mass of the holy Ghost, and let it be sprinkled with water of baptism

An Oration to be said, when the Vesture is put on.

Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen.

Of the manner of working.

Let the Moon be increasing and equal, if it may then be done, and let her not be combust.

The Operator ought to be clean and purified by the space of nine daies before the beginning of the work, and to be confessed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would

perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and a Pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword; over which there must be said one mass of the Holy Ghost; and on the middle of the Sword, let there be written this name Agla +, and on the other side thereof, this name + On +. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying, Asperges me Domine, &c. [Wash me O Lord, &c.]

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole dayes before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven dayes of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invoking the said Angels particularly, let him say,

O Angels [sic] supradicti, estote adjutores meæ petitioni, & in adjutorium mihi, in meis rebus & petitionibus.

Then let him call the Angels from the four parts of the world, that rule the Air the same day wherein he doth the work or experiment. And having implored specially all the Names and Spirits written in the Circle, let him say,

O vos omnes, adjuro atque contestor per sedem Adonay, per Hagios, ò Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina secreta, Agla, On, Tetragrammaton, quòd hodie debeatis adimplere quod cupio
These things being performed, let him read the Conjuraton assigned for the day wherein he maketh the experiments, as we have before spoken; but if they shall be pertinacious and refractory, and will not yeild themselves obedient, neither to the Conjuraton assigned to the day, nor to the prayers before made, then use the Conjurations and Exorcismes following

An Exorcisme of the Spirits of the Air

Nos facti ad imaginem Dei, & ejus facti voluntate, per potentissimum & corroboratum nomen Dei El, forte & admirabile vos exorcizamus (here he shall name the Spirits he would have appear, of what order soever they be) & imperamus per eum qui dixit, & factum est, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta Circulum in pulchra forma, videlicet humana, & sine deformitate & tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audivit, & locutus est: & per nomen Dei Agla, quod Loth audivit, & factus salvus cum sua familia: & per nomen Joth, quod Jacob audivit ab Angelo secum luctantes, & liberatus est de manu fratris sui Esau: and by the name Anephexeton, quot Aaron audivit, & loquens, & sapiens factus est: & per nomen Zebaoth, quod Moses nominavit, & omnia flumina & paludes de terra Ægypti, versæ fuerunt in sanguinem: & per nomen Ecerchie Oriston, quod Moses nominavit, & omnes flu vis ebullierunt ranas, & ascenderunt in domos Ægyptiorum, omnia

destruentes: & per nomen Elion, quod Moses nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moses nominavit, & fuerunt locusta, & apparuerunt super terram Ægyptiorum, & comederunt quæ residua erant grandint: & per nomen Schemes amathia, quod Joshua vocavit, & remoratus est Sol cursum: & per nomen Alpha & Omega, quod Daniel nominavit, & destruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Misach & Abednago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagios, & sedem Adonay, & per ò Theos, Ischyros, Athanatos, Paracletus; & per hæc tria secreta nomina, Agla, On, Tetragrammaton, adjuro, contestor, & per hæc nomina, & per alia nomina Domini nostri Dei Omnipotentis, vivi & veri, vos qui vestra culpa de Coelis ejecti fuistis usque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum est, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per mare omnibus incertum, vitreum, quod est ante conspectum divinæ majestatis gradiens, & potestiale: & per quatuor divina animalia T. anie sedem divinæ majestatis gradientia, & oculos antè & retrò habentia: & per ignem ante ejus thronum circumstantem: & per sanctos Angelos Cælorum, T. & per eam quæ Ecclesia Dei nominatur: & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis: per sedem Baldachiaë, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti, Datan, Corah & Abiron: & in virtute istius nominis Primeumaton, tota Coeli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio vestro, esque in profundum abyssi, & usque ad ultimum diem judicii vos ponimus, & relegamus in ignem æternum, & in stagnum ignis

& sulphuris, nisi statim appareatis hic coram nobis, inte Circulum, ad faciendum voluntatem nostram. In omnibus venite per hæc nomina, Adonay Zebaoth, Adonay, Amioram. Venite, venite, imperat vobis Adonay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc Circulum, affabiles subito, tandem ruina flebilis miserabilisque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jen, Minosel, Achadan: Vay, Vaa, Ey, Haa, Eye, Exe, à, El, El, El, à, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

A Prayer to God, to be said in the four parts of the world, in the Circle

A Morule, Taneha, Latisten, Rabur, Taneha, Latisten. Escha, Aladia, Alpha & Omega, Leyste, Oriston, Adonay: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and alwaies worship and glorifie thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no

man; but let them be obedient to my requests, in all these things which I command them.

Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say

Per Pentaculum Salomonis advocavi, dent mihi responsum verum.

Then let him say,

Beralanensis, Baldachiensis, Paumachiaë & Apologiaë sedes, per Reges potestaiesiá magnanimas, ac principes præpotentes, genio Liachidæ, ministri tartareæ sedes: Primac, hic princeps sedis Apologiaë nona cohorte: Ego vos invoco, & invocando vos conjure, atque supernæ Majestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, Tetragrammaton Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aër concutitur, mare retrograditur, ignis extinguitur, tera tremit, omnesque exercitus Coelestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt: quatenus citò & sine mora & omni occasione remota, ab universis mundi partibus veniatis, & rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, & veniatis pacifice, visibiles, & affabiles: nunc & sine mora manifestantes quod cupimus: conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra per ficientes, persistentes semper usque ad finem, & intentionem meam, visibiles nobis, & affabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.

Visions and Apparitions.

Quibus ritè peractis, apparebunt infinitæ visiones, & phantasmata pulsantia organa & omnis generis instrumenta musica, idque fit à spiritibus, ut terrore compulsi socii abeant à Circulo, quia nihil adversus magistrum possunt. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum

horribilem: quæ ita se componunt, ac si vellent devorare socios: & tamen nil timeant. Tunc Sacerdos sive Magister, adhibent manum Pentaculo, dicat
Fugiat hinc iniquitas vestra, virtute vexilli Dei
Et tunc Spiritus obedire magistro coguntur, & socii nil amplius videbunt.

Then let the Exorcist say, stretching out his hand to the Pentacle,

Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam: ecce personam exorcizatoris in medio Exorcismi, qui est optimè à Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat. Venite ergo cum festinatione in virtute nominum istorum, Aye, Saraye, Aye, Saraye, Aye Saraye, ne differatis venire, per nomina æterna Dei vivi & veri Eloy, Archima, Rabur: & per hoc præsens Pentaculum, quod super vos potenter imperat: & per virutem coelestium Spirituum dominorum vestrorum: & per personam exorcizatoris, conjurati, festinati venire & obedire præceptori vestro, qui vocatur Octinomos.

His peractis, sibles in quatuor angulis mundi. Et videbis immediate magnos motus: & cum videris, dicas:

Quid tardatis? quid moramini? quid factis? præparate vos & obedite præceptori vestro, in nomine Domini Bathat, vel Vachat super Abrac ruens, super veniens, Abeor super Aberer.

Tunc immediatè venient in sua forma propria. Et quando videbis eos juxta Circulum, ostende illis Pentaculum coopertum syndone sacro, & discooperiatur, & dicat
Ecce conclusionem vestram, nolite fieri inobedientes.

Et subito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hæc nos subjugavit. Cum autem apparuerint Spiritus, tunc dicas

Bene veneritis Spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genu flectitur, coelestium, terrestrium & infernorum: cujus in manu omnia regna regum sunt, nec est qui suæ contrarius esse possit Majestati. Quatenus constringo vos, ut hic ante circulum visibes, affabiles permanetis, tamdiu tamque constantes, nec sine licentia mea recedatis, donec meam sine fallacia aliqua & veredicè perficiatis voluntatem, per potentiae illius virtutem, qui mare posuit terminum suum, quem præterire non potest, & lege illius potentiae, non pertransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen.

Then command what you will, and it shall be done.

Afterwards license them thus:

+ In nomine Patris, + Filii, & + Spiritus sancti, ite in pace ad loca vestra: & pax sit inter nos & vos, parati sitis venire vocati.

These are the things which Peter de Abano hath spoken concerning Magical Elements.

But that you may the better know the manner of composing a Circle, I will set down one Scheme; so that if any one would make a Circle in Spring-time for the first hour of Lords day, it must be in the same manner as is the figure following.

The figure of a Circle for the first hour of the Lords day, in Spring-time.

It remaineth now, That we explain the week, the several dayes thereof: and first of the Lords day

Considerations of the Lords day

THE Angel of the Lords day, his Sigil, Planet, the Signe of the Planet, and the name of the fourth heaven

The Angels of the Lords day.

- Michael, Dardiel, Huratapal.

The Angels of the Air ruling on the Lords day.

- Varcen, King.

His Ministers.

- Tus, Andas, Cynabal.

The winde which the Angels of the Air abovesaid are under.

- The North-winde.

The Angel of the fourth heaven, ruling on the Lords day,
which ought to be called from the four parts of the world.

- At the East.

o Samael. Baciell. Atel. Gabriel. Vionairaba.

- At the West.

o Anael. Pabel. Ustael. Burchat. Suceratos. Capabili.

- At the North.

o Aiel. Aniel, vel Aquiel. Masgabriel. Sapiel. Matuyel.

- At the South.

o Haludiel. Machasiel. Charsiel. Uriel. Naromiel.

The perfume of the Lords day.

- Red Wheat.

The Conjuraton of the Lords day.

Conjuro & confirmo super vos Angeli fortes Dei, & sancti, in nomine Adonay, Eye, Eye, Eye, qui est ille, qui fuit, est & erit, Eye, Abaye: & in nomine Saday, Cados, Cados, Cados, alte sendentis super Cherubin, & per nomen magnum ipsius Dei fortis & potentis, exaltatique super omnes coelos, Eye, Saraye, plasmatoris seculorum, qui creavit mundum, coelum, terram, mare, & omnia quæ in eis sunt in primo die, & sigillavit ea sancto nomine suo Phaa: & per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, & serviunt coram potentissimo Salamia, Angelo magno & honorato: & per nomen stellæ, quæ est Sol, & per signum, & per immensum

nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: & per nomen Adonay, Dei Israel, qui creavit mundum & quicquid in eo est, quod pro me labores, & ad moleas omnem meam petitionem, juxta meum velle & votum meum, in negotio & causa mea.

And here thou shalt declare thy cause and business, and for what thing thou makest this Conjunction.

The Spirits of the Air of the Lords day, are under the Northwinde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away infirmities. But in what manner they appear, it's spoken already in the former book of Magical Ceremonies.

Considerations of Monday.

The Angel of Munday, his Sigil, Planet, the Signe of the Planet, and name of the first heaven.

The Angels of Munday.

- Gabriel, Michael, Samael.

The Angels of the Air ruling on Munday.

- Arcan, King.

His Ministers.

- Bilet, Missabu, Abuzaha.

The winde which the said Angels of the Air are subject to.

- The West-winde.

The Angels of the first heaven, ruling on Munday, which ought to be called from the four parts of the world.

- From the East.
 - o Gabriel. Gabrael. Madiel. Deamiel. Janael.
- From the West.
 - o Sachiel. Zaniel. Habaiel. Bachanael. Corabael.

- From the North.
 - o Mael. Vuael. Valnum. Baliel. Balay. Humastrau.
 - From the South.
 - o Curaniel. Dabriel. Darquiel. Hanun. Anayl. Vetuel.
- The perfume of Munday.
- Aloes.

The Conjunction of Munday.

Conjuro & confirmo super vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuis monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit stagna & omnes aquas in secundo die, quasdam super coelos, & quosdam in terra. Sigillavit mare in alio nomine suo, & terminum, quam sibi posuit, non præter b t: & per nomina Angelorum, qui dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso & honorato: & per nomen Stellæ, quæ est Luna: & per nomina prædicta, super te conjuro, scilicet Gabriel, qui es præpositus diei. Lunæ secundo quòd pro me labores & adimpleas, &c.

As in the Conjunction of Sunday.

The Spirits of the Air of Munday, are subject to the Westwinde, which is the winde of the Moon: their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future: but in what manner they appear, you may see in the former book.

Considerations of Tuesday.

THE Angel of Tuesday, his sigil, his Planet, the Signe governing that Planet, and the name of the fifth heaven.

The Angels of Tuesday.

- Samael. Satael. Amabiel.

The Angels of the Air ruling on Tuesday.

- Samax, King.

His Ministers.

- Carmax, Ismoli, Paffran.

The winde to which the said Angels are subject.

- The East-winde.

The Angels of the fifth heaven ruling on Tuesday, which ought to be called from the four parts of the world.

- At the East.

o Friagne. Grael. Damael. Calzas. Arragon.

- At the West.

o Lama. Astagna. Lobquin. Soncas. Jazel. Isiael. Irel.

- At the North.

o Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

- At the South.

o Sacriel. Janiel. Galdel. Osaël. Vianuel. Zaliel.

The perfume of Tuesday.

- Pepper.

The Conjunction of Tuesday.

Conjuro & confirmo super vos, Angeli fortes & sancti, per nomen Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipsius alti Dei, qui fecit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & sigillavit super eam cum precioso, honorato, metuendo & sancto nomine suo: & per nomen angelorum dominantium in quinto exercitu, qui serviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ est Mars: & per nomina prædicta conjuro super te Samael, Angele magne, qui præpositus es diei Martis: & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas, &c.

As in the Conjunction of Sunday.

The Spirits of the Air of Tuesday are under the East-winde: their nature is to cause wars, mortality, death and combustions; and to give two thousand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may see in the former book.

Considerations of Wednesday.

The Angel of Wednesday, his Sigil, Planet, the Signe governing that Planet, and the name of the second heaven.

The Angels of Wednesday.

- Raphael. Miel. Seraphiel.

The Angels of the Air ruling on Wednesday.

- Mediat, or Modiat, King.

Ministers.

- Suquinos, Sallales.

The winde to which the said Angels of the Air are subject.

- The Southwest-winde.

The Angels of the second heaven govern Wednesday, which ought to be called from the four parts of the world.

- At the East.

o Mathlai. Tarmiel. Baraborat.

- At the West.

o Jeresous. Mitraton.

- At the North.

o Thiel. Rael. Jariahel. Venahel. Velel. Abuiori. Ucirnuel.

- At the South.

o Milliel. Nelapa. Babel. Caluel. Vel. Laquel.

The fumigation of Wednesday.

- Mastick.

The Conjuraton of Wednesday.

Conjuro & confirmo vos angeli fortes, sancti & potentes, in nomine fortis, metuendissimi & benedicti Ja, Adonay, Eloim,

Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie: & in nomine Adonay Dei Israel, qui creavit luminaria magna, ad distinguendum diem à nocte: & per nomen omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo majori, atque forti & potenti: & per nomen Stellæ, quæ est Mercurius: & per nomen Sigilli, quæ sigillatur a Deo fortissimo & honoratio: per omnia prædicta super te Raphael Angele magne, conjuro, qui es præpositus die: quartæ: & per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris: & per nomina Angelorum qui in gratiam Salvatoris confirmati sunt: & per nomen sedis Animalium, habentium senas alas, quòd pro me labo, et, &c.

As in the Conjunction of Sunday.

The Spirits of the Air of Wednesday are subject to the South-west-winde: their nature is to give all Metals; to reveal all earthly things past, present and to come; to pacifie judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Elements conditionally out of one into another: to give infirmities or health; to raise the poor, and cast down the high ones; to binde or lose Spirits; to open locks or bolts: such-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. The what manner they appear, it is before spoken.

Considerations of Thursday.

The Angel of Thursday, his Sigil, Planet, the Signe of the Planet, and the name of the sixth heaven.

The Angels of Thursday.

- Sachiel. Castiel. Asasiel.

The Angels of the Air governing Thursday.

- Suth, Rex.

Ministers.

- Maguth, Gutrix.

The winde which the said Angels of the Air are under.

- The South-winde.

But because there are no Angels of the Air to be found above the fifth heaven, therefore on Thursday say the prayers following in the four parts of the world.

- At the East.

- o O Deus magne & excelse, & honorate, per infinita secula.

- At the West.

- o O Deus sapiens, & clare, & juste, ac divina clementia: ego rogo te piissime Pater, quòd meam petitionem, quòd meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.

- At the North.

- o O Deus potens, fortis, & sine principio.

- At the South.

- o O Deus potens & Misericors.

The Perfume of Thursday.

- Saffron.

The Conjunction of Thursday.

Conjuro & confirmo super vos, Angeli sancti, per nomen, Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim ya, fortis firmator seculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Berifay, Alnaym: & per nomen Adonay, qui creavit pisces reptilia in aquis, & aves super faciem terræ, volantes versus coelos die quinto: & per nomina Angelorum serventium in sexto exercitu coram pastore Angelo sancto & magno & potenti principe: & per nomen stellæ, quæ est Jupiter: & per nomen Sigilli sui: & per nomen Adonay, summi Dei, omnium creatoris: & per nomen omnium stellarum, & per vim & virtutem earum: & per nomina prædicta, conjuro te

Sachiel Angele magne, qui es præpositus diei Jovis, ut pro me labores, &c.

As in the Conjunction of the Lords day.

The Spirits of the Air of Thursday, are subject to the Southwinde; their nature is to procure the love of woman; to cause men to be merry and joyful; to pacifie strife and contentions; to appease enemies; to heal the diseased, and to disease the whole; and procureth losses, or taketh them away. Their manner of appearing is spoken of already.

Considerations of Friday.

The Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.

The Angels of Friday.

- Anael. Rachiel. Sachiel.

The Angels of the Air reigning on Friday.

- Sarabotes, King.

Ministers.

- Amabiel. Aba. Abalidoth. Flaef.

The winde which the said Angels of the Air are under.

- The West-winde.

Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world.

- At the East.
 - o Setchiel. Chedusitaniel. Corat. Tamael. Tenaciel.
- At the West.
 - o Turiel. Coniel. Babel. Kadie. Maltiel. Huphaltiel.
- At the North.
 - o Peniel. Pemaël. Penat. Raphael. Raniel. Doremiel.
- At the South.
 - o Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

The Perfume of Friday.

- Pepperwort.

The Conjunction of Friday.

Conjuro & confirmo super vos Angeli fortes, sancti atque potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday, & in nomine Saday, qui creavit quadrupedia & animalia reptilia, & homines in sexto die, & Adæ dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: & per nomina Angelorum servientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atque potenti: & per nomen Stellæ quæ est Venus: & per Sigillum ejus, quod quidem est sanctum: & per nomina prædicta conjuro super te Anael, qui es præpositus diei sextæ, ut pro me labores, &c.

As before in the Conjunction of Sunday.

The Spirits of the Air of Friday are subject to the West-winde; their nature is to give silver: to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cause, or take away infirmities; and to do all things which have motion.

Considerations of Saturday, or the Sabbath day.

The Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.

The Angels of Saturday.

- Cassiel. Machatan. Uriel.

The Angels of the Air ruling on Saturday.

- Maymon, King.

Ministers.

- Abumalith. Assaibi. Balidet.

The winde which the said Angels of the Air aforesaid are under.

- The Southwest-winde.

The Fumigation of Saturday.

- Sulphur.

It is already declared in the Consideration of Thursday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, use those Orations which you see applied to that purpose on Thursday.

The Conjunction of Saturday.

Conjuro & confirmo super vos Caphriel vel Cassiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acin, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris seculorum, qui in septimo die quieuit: & per illum qui in beneplacito suo filiis Israel in hereditatem observandum dedit, ut eum firmiter custodirent, & sanctificarent, ad habendam inde bonam in alio seculo remunerationem: & per nomina Angelorum servientium in exercitu septimo Pooel Angelo magno & potenti principi: & per nomen stellæ quæ est Saturnus: & per sanctum Sigillum ejus: & per nomina prædicta conjuro super te Caphriel, qui præpositus es diei septimæ, quæ est dies Sabbati, quòd pro me labores, &c.

As is set down in the Conjunction of the Lords day.

The Spirits of the Air of Saturday are subject to the Southwest-winde: the nature of them is to sow discordes, hatred, evil thoughts and cogitations; to give leave freely, to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the course of the days.

SUNDAY.	Hours of the night.	Michael.	2. Barol.
		1. Beron.	Samael.
Hours of the day.	Angels of the hours.	Sachiel.	3. Nasnia.
Angels of the hours.		2. Janor.	Raphael.
	1. Yayn.	Anael.	3. Thanu.

Michael.	Raphael.	MUNDAY.	Sachiel.
4. Salla.	10. Aglo.	Hours of	6. Thamur.
Gabriel.	Michael.	the day.	Anael.
4. Athir.	11. Abay.	Angels of	6. Rana.
Anael.	Gabriel.	the hours.	Samael.
5. Sadedali.	11.	Hours of	
Cassiel.	Calerna.	the night.	7. Ourer.
5. Mathun.	Anael.	Angels of	Raphael.
Raphael.	12.	the hours.	7. Netos.
6. Thamur.	Natalon.	1. Yayn.	Michael.
Sachiel.	Cassiel.	Gabriel.	
6. Rana.	12. Salam.	1. Beron.	8. Tanic.
Gabriel.	Raphael.	Anael.	Gabriel.
			8. Tafrac.
7. Ourer.		2. Janor.	Anael.
Samael.		Cassiel.	
7. Netos.		2. Barol.	9. Neron.
Cassiel.		Raphael.	Cassiel.
			9. Sassur.
8. Tanic.		3. Nasnia.	Raphael.
Michael.		Sachiel.	
8. Tafrac.		3. Thanu.	10. Jayon.
Sachiel.		Gabriel.	Sachiel.
			10. Aglo.
9. Neron.		4. Salla.	Gabriel.
Anael.		Samael.	
9. Saffur.		4. Athir.	11. Abay.
Samael.		Cassiel.	Samael.
			11. Calerna.
10. Jayon.		5. Sadedali.	Cassiel.
		Michael.	
		5. Mathon.	

12.
Natalon.
Michael.
12. Salam.
Sachiel.

TUESDAY.
Hours of
the day.
Angels of
the hours.
Hours of
the night.
Angels of
the hours.

1. Yayn.
Samael.
1. Beron.
Cassiel.

2. Janor.
Michael.
2. Barol.
Sachiel.

3. Nasnia.
Anael.
3. Thanu.
Samael.

4. Salla.
Raphael.
4. Athir.
Michael.

5. Sadedali.
Gabriel.
5. Mathon.

Anael.
6. Thamur.
Cassiel.
6. Rana.
Raphael.

7. Ourer.
Sachiel.
7. Netos.
Gabriel.

8. Tanic.
Samael.
8. Tafrac.
Cassiel.

9. Neron.
Michael.
9. Sassur.
Sachiel.

10. Jayon.
Anael.
10. Aglo.
Samael.

11. Abay.
Raphael.
11.
Calerna.
Michael.

12.
Natalon.
Gabriel.
12. Salam.
Anael.

WEDNES
DAY.

Hours of
the day.
Angels of
the hours.
Hours of
the night.
Angels of
the hours.

1. Yayn.
Raphael.
1. Beron.
Michael.

2. Janor.
Gabriel.
2. Barol.
Anael.

3. Nasnia.
Cassiel.
3. Thanu.
Raphael.

4. Salla.
Sachael.
4. Athir.
Gabriel.

5. Sadedali.
Samael.

5. Mathon.
Cassiel.

6. Thamur.
Michael.
6. Rana.
Sachiel.

7. Ourer.
Anael.
7. Netos.
Samael.

8. Tanic.
Raphael.
8. Tafrac.
Michael.

9. Neron.
Gabriel.
9. Sassur.
Anael.

10. Jayon.
Cassiel.
10. Aglo.
Raphael.

11. Abay.
Sachiel.
11.

Calerna.
Gabriel.

12.
Natalon.
Samael.
12. Salam.
Cassiel.

THURSDA
Y.

Hours of
the day.
Angels of
the hours.
Hours of
the night.
Angels of
the hours.

1. Yayn.
Sachiel.
1. Beron.
Gabriel.

2. Janor.
Samael.
2. Barol.
Cassiel.

3. Nasnia.
Michael.
3. Thanu.
Sachiel.

4. Salla.
Anael.
4. Athir.
Samael.

5. Sadedali.
Raphael.

5. Mathon.
Michael.

6. Thamur.
Gabriel.
6. Rana.
Anael.

7. Ourer.
Cassiel.
7. Netos.
Raphael.

8. Tanic.
Sachiel.
8. Tafrac.
Gabriel.

9. Neron.
Samael.
9. Sassur.
Cassiel.

10. Jayon.
Michael.
10. Aglo.
Sachiel.

11. Abay.
Anael.
11.
Calerna.
Samael.

12.
Natalon.
Raphael.
12. Salam.
Michael.

FRIDAY.
Hours of
the day.
Angels of
the hours.
Hours of
the night.
Angels of
the hours.

1. Yayn.
Anael.
1. Beron.
Samael.

2. Janor.
Raphael.
2. Barol.
Michael.

3. Nasnia.
Gabriel.
3. Thanu.
Anael.

4. Salla.
Cassiel.
4. Athir.
Raphael.

5. Sadedali.
Sachiel.
5. Mathon.

Gabriel.

6. Thamur.
Samael.
6. Rana.
Cassiel.

7. Ourer.
Michael.
7. Netos.
Sachiel.

8. Tanic.
Anael.
8. Tafrac.
Samael.

9. Neron.
Raphael.
9. Sassur.
Michael.

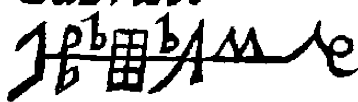
10. Jayon.
Gabriel.
10. Aglo.
Anael.

11. Abay.
Cassiel.
11. Calerna.
Raphael.

12.	SATURDA	Cassiel.	8. Tafrac.
Natalon.	Y.		Raphael.
Sachiel.	Hours of	4. Salla.	
12. Salam.	the day.	Michael.	9. Neron.
Gabriel.	Angels of	4. Athir.	Sachiel.
	the hours.	Sachiel.	9. Sassur.
	Hours of		Gabriel.
	the night.	5. Sadedali.	
	Angels of	Anael.	10. Jayon.
	the hours.	5. Mathon.	Samael.
		Samael.	10. Aglo.
	1. Yayn.		Cassiel.
	Cassiel.	6. Thamur.	
	1. Beron.	Raphael.	11. Abay.
	Raphael.	6. Rana.	Michael.
		Michael.	11. Calerna.
	2. Janor.		Sachiel.
	Sachiel.	7. Ourer.	
	2. Barol.	Gabriel.	12.
	Gabriel.	7. Netos.	Natalon.
		Anael.	Anael.
	3. Nasnia.		12. Salam.
	Samael.	8. Tanic.	Samael.
	3. Thanu.	Cassiel.	

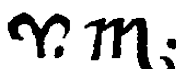
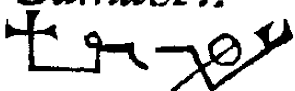
But this is to be observed by the way, that the first hour of the day, of every Country, and in every season whatsoever, is to be assigned to the Sun-rising, when he first appeareth arising in the horizon: and the first hour of the night is to be the thirteenth hour, from the first hour of the day. But of these things it is sufficiently spoken.

FINIS.

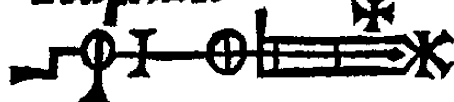
Gabriel.  
 Shamain.

Monday

Tuesday

Samael..  
 Machon.

Wednesday

Raphaël   
 Raquie.

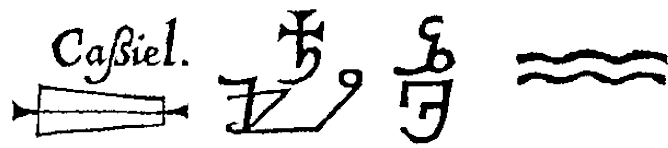
Thursday

Sachiel.   
 Zebul.

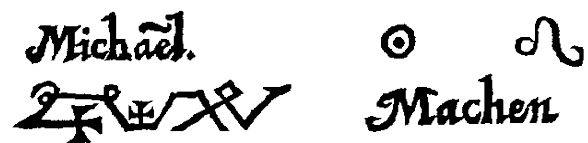
Friday

Anaël.   
  Sagun.

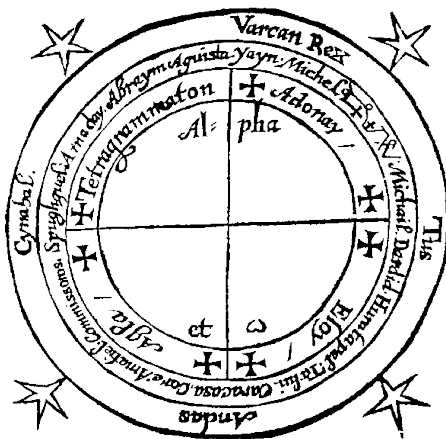
Saturday



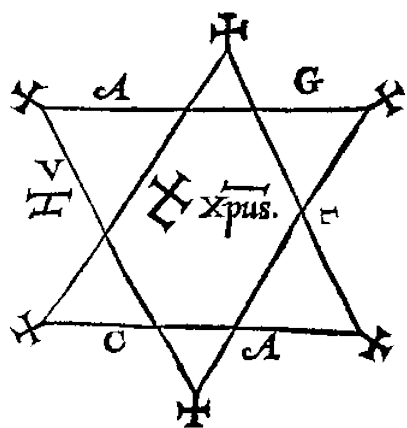
sunday



The figure of a Circle for the first hour of the Lords day, in Spring-time.



Of the Garment and Pentacle.



Kabala

The term is now used as a technical name for the system of esoteric theosophy which for many generations played an important part, chiefly among the Jews, after the beginning of the tenth century of our era. It primarily signifies reception, and, secondarily, a doctrine received by oral tradition. Its application has greatly varied in the course of time, and it is only since the eleventh or twelfth century that the term Kabala has become the exclusive appellation for the system of Jewish religious philosophy which claims to have been uninterruptedly transmitted by the mouths of the patriarchs, prophets, elders, etc., ever since the creation of the first man.

The two works which the advocates of this system treat as the authoritative exposition of its doctrines are the Book of Creation and the Zohar.

THE BOOK OF CREATION

The Book of Creation is a short treatise consisting of six chapters subdivided into thirty-three very brief sections. It is written in Mishnic Hebrew, and is made up of oracular sentences. It professes to be a monologue of the patriarch Abraham, who enumerates the thirty-two ways of wisdom by which God produced the universe, and who shows, by the analogy which is assumed to exist between the visible things and the letters which are the signs of thought, the manner in which all has emanated from God and is inferior to Him.

THE ZOHAR

The Zohar, or second expository work of the Kabala, has justly been called the "Bible" of the Cabbalists. It is written in Aramaic, and its main portion is the form of a commentary on the Pentateuch according to the latter's division into fifty-two weekly lessons. Its title Zohar (light, splendour) is derived from the words of Genesis 1:3 ("Let there be light") with the exposition of which it begins. It is a compilatory work, wherein several fragments of ancient treatises can still be noticed. The following is a brief account of the chief contents -- doctrinal, hermeneutical, and theurgical -- of the Zohar.

Doctrinal content of the Zohar

The First World

Considered in Himself, the Supreme Being is the En-Soph (Endless, Infinite) and, in a certain sense, the En (Non-existent) since existence is in human conception a limitation which as such should not be predicted of Him. We can conceive and speak of God only in so far as He manifests and, as it were, actualizes Himself in or through the Sephiroth.

- His first manifestation was by way of concentration in a point called the first Sephira -- "the Crown", as it is called -- which is hardly distinguishable from the En-Soph from Whom it emanates, and which is expressed in the Bible by the Ehieyeh (I am). From the first Sephira proceeded a masculine or active potency called wisdom, represented in the Bible by Yah, and an opposite, i.e. a feminine or passive potency,

called intelligence, and represented by Yahweh. These two opposite potencies are coupled together by the "Crown", and thus yield the first trinity of the Sephiroth.

- From the junction of the foregoing opposite tendencies emanated the masculine potency called love, the fourth Sefhira, represented by the Biblical El, and the feminine one justice, the fifth Sefhira, represented by the Divine name Eloah. From them again emanated in the Bible by Elohim. And thus is constituted the second trinity of the Sephiroth.
- In its turn, beauty beamed forth the seventh Sefhira, the masculine potency, firmness, corresponding to Yahweh Sabaoth, and this again produced the feminine potency splendour, represented by Elohe Sabaoth. From splendour emanated the ninth Sefhira, foundation, which answers the Divine name El-Hai and closes the third trinity of the Sephiroth.
- Lastly, splendour sends forth kingdom, the tenth Sefhira, which encircles all the others and is represented by Adonai.

These ten Sephiroth are emanations from the En-Soph, forming among them and with Him a strict unity, in the same way as the rays which proceed from the light are simply manifestations of one and the same light. They are infinite and perfect when the En-Soph imparts His fullness to them, and finite and imperfect when that fullness is withdrawn from them (Ginsburg). In their totality, they represent and are called the archetypal man, without whom the

production of permanent worlds was impossible. In fact, they constitute the first world, or world of emanations, which is perfect and immutable because of its direct procession from the Deity.

The Second, Third and Fourth Worlds

Emanating immediately from this first world is the world of creation, the ten Sephiroth of which are of a more limited potency, and the substances of which are of the purest nature. From the world of creation proceeds the world of formation, with its less refined ten Sephiroth, although its substances are still without matter. Finally, from this third world proceeds the world of action or of matter, the ten Sephiroth of which are made of the grosser elements of the other works.

The Angels

Of these worlds, the second, that of creation, is inhabited by the angel Metatron, who governs the visible world, and is the captain of the hosts of good angels who in ten ranks people the third world, that of formation. The demons or bad angels inhabit the fourth world, that of action, the lowest regions of which constitute the seven infernal halls wherein the demons torture the poor mortals whom they betrayed into sin in this life. The prince of the demons is Samael (the "angel of poison or of death"); he has a wife called the Harlot; but both are treated as one person, and are called "the Beast".

Man

Man was directly created not by En-Soph, but by the Sephiroth, and is the counterpart of the archetypal

man. His body is merely a garment of his soul. Like God, he has a unity and a trinity, the latter being made up of the spirit representing the intellectual world, the soul representing the sensuous world, and the life representing the material world. Souls are pre-existent destined to dwell in human bodies, and subjected to transmigration till at last they return to God.

Destiny of the World

The world also including Samael himself, will return ultimately--viz. at the advent of the Messias born at the end of days--to the bosom of the Infinite Source. Then Hell shall disappear and endless bliss begins.

Hermeneutical content of the Zohar

All these esoteric doctrines of the Kabbala are supposed to be contained in the Hebrew Scriptures, in which, however they can be perceived only by those initiated into certain hermeneutical methods. The following are the three principal methods of discovering the heavenly mysteries hidden under the letters and words of the Sacred Text:

- The Temurah (change) by means of which each letter of the Hebrew alphabet is interchanged with another, according to some definite process, as when Aleph, the first letter, becomes Lamed by interchange with the twelfth, the second, Beth, becomes, Mem, the thirteenth, etc.; or as, when the last letter takes place of the first, the last but one takes the place of the second, etc.;

- the Gematria (Gr. gemetria), which consists in the use of the numerical values of the letters of a word for purposes comparison with other words, which give the same or similar combinations of numbers: thus in Genesis 49:10, "Shiloh come" is equivalent to 358, which is also the numerical value of Mashiah, whence it is inferred that Shiloh is identical with Messias;
- the Notarikon (Lat. notarius), or process of reconstructing a word by using the initials of many, or a sentence by using all the letters of a single word as so many initials of other words; for instance, the word Agla is formed from the initials of the Hebrew sentence: "Thou (art) (a) Mighty (God) forever."

Theurgical content of the Zohar

The theurgical, or last chief element of the Zohar, needs no long description here. It forms part of what has been called the "practical" Kabbala, and supplies formulas by means of which the adept can enter into direct communication with invisible powers and thereby exercise authority over demons, nature, diseases, etc. To a large extent it is the natural outcome of the extraordinary hidden meaning ascribed by the Kabbala to the words of the Sacred Text, and in particular to the Divine names.

CONCLUSION

Of course, the Book of Creation does not go back to Abraham, as has been claimed by many Kabbalists. Its ascription by others to Rabbi Akiba (d. A.D. 120)

is also a matter of controversy. With regard to the Zohar, its compilation is justly referred to a Spanish Jew, Moses of Leon (d. 1305), while some of its elements seem to be of a much greater antiquity. Several of its doctrines recall to mind those of Pythagoras, Plato, Aristotle, the neo-Platonists of Alexandria, the Oriental or Egyptian Pantheists, and the Gnostics of the earliest Christian ages. Its speculations concerning God's nature and relation to the universe differ materially from the teachings of Revelation.

Finally, it has decidedly no right to be considered as an excellent means to induce the Jews to receive Christianity, although this has been maintained by such Christian scholars as R. Lully, Pico della Mirandola, Reuchlin, Knorr von Rosenroth, etc., and although such prominent Jewish Kabbalists as Riccio, Conrad, Otto, Rittangel, Jacob Franck, etc., have embraced the Christian Faith, and proclaimed in their works the great affinity of some doctrines of the Kabbala with those of Christianity.

FRANCIS E. GIGOT

Transcribed by Joseph P. Thomas

Marc JONES:

Thoughts and Personal Experiences

The Hidden Key of Martinism

Its triple constitution: physical, mental and
spiritual

When a "*Man of the stream*" becomes a *searcher* and starts on the long road of the *initiatory Royal Path* which should make him an Adept, or at least bring him closer to God, several possibilities present themselves to him:

There are first the so-called Service-clubs: Rotary, Kivaniis... There he will learn charity, and if he goes forward on that path, he will learn to speak in public, and later, invested with some form of rank, he will certainly feel himself 'bigger' and happy in his everyday life. But he will be far, very far from being an Adept and will not have achieved practically any spiritual progress.

Next, he may enter one of the numerous secret societies, and specifically into the most important of these, Freemasonry. Already at this level, on the continent, there are several choices: the atheistic lay FM of the *Grand Orient de France* or the deist or theist FM (*Grand Loge de France* or *Grande Loge Nationale Française*), or the spiritual FM (Memphis-Misraim) (the GODF and the GLNF being federations of rites, they each encompass several rites). Indeed, what is important is not the Obedience you chose, but the rite you follow, as this is the path along which you will advance.

What will our "*searcher*" learn here? He certainly will meet people he wouldn't otherwise have known, he will experience some very beautiful and unforgettable ceremonies, he will certainly learn some discipline and also some tolerance (the respect of other's opinions) and fraternity. Possibly he will even gain some notion of symbolism.

He will travel a long, long road that will take him, at the end of his life, to one of the final degrees of his rite (constitution). During his journey he will have been assigned numerous grandiose titles, which certainly will have helped him a lot in his life, showing him his certain 'superiority' over all common mortals. Indeed, isn't it a sublime pleasure to go for a walk in town as "Prince Rose-Cross", "Chief of the Tabernacle" or "Knight Beneficent of the Holy City"?

However, one day, looking at himself in the mirror, he will discover the futility, the emptiness of all these titles and degrees, and he will ask himself: What progress have I made during the last 20, 25 or 30 years in that society with all these high grades? What did I really get from this Masonic life, these degrees and titles? Have I progressed spiritually? Did I approach the divine Light, come closer to God? Is there nothing else to acquire in this life than some nice souvenirs, some tolerance and fraternity and some notion of symbolism? Should I be satisfied with a purely philosophical humanitarianism?

Then, by chance (as though chance existed!), someone tells him about Martinism, of the Martinist Order or the Martinist Orders, where friends, as well as having acquired a lot of esoteric notions, found themselves really transformed after a number of months.

But, here also, several paths present themselves to him, different rites (constitutions), the rite of Philippe ENCAUSSE, the rite or the rites of his father, PAPUS, a so-called "Russian" rite, the "Masonic" rite of the Elect Cohen, etc.

And, to make some sense out of this, it occurred to me to apply the teachings of the American Edgar CAYCE to Martinism. During his life, Edgar CAYCE, helped thousands of people by giving more than 15.000 readings in a self-hypnotic state: He held that the human body's constitution is

triple: physical, mental and spiritual ("Body, Mind and Soul"). Thus, if this formula were applied to Martinism (not as an Order, but as a movement), would it also be triple, with a physical, material part, a mental and intellectual part, and a spiritual one? Let's look at this a bit closer.

A. The physical part.

As the physical part, I see our heritage of MARTINEZ DE PASQUALLY and the work carried out within at least the first degrees of the Order he created: *The Order of Knight Masons Elect Cohen of the Universe* ('Cohen' meaning 'priest'). Historically it is the first draft of Martinism. This Order was intended to be a Masonic Order, but a very special Masonic Order. Here we are taught to perform rituals at home, to consecrate water, salt, candles, etc., to draw circles of protection, to pay attention to the quality of time, calculating the most appropriate moment in which to perform this or that ritual. This means that we learn to use '*matter*' correctly. Besides which, this way is called the 'operative way' and we do all this in order that the Invisible will 'materialise' Himself, giving us a sign, a so-called 'passe' on a section of wall, or manifesting Himself through sound, and so the assurance to be linked with superior entities, Saints, Apostles, Angels ?

B. The mental or intellectual part.

Historically, this came after-MARTINEZ time, in the person of Louis-Claude de SAINT-MARTIN. Do we not call him "the Unknown *Philosopher*"? It is on this base that PAPUS founded his Martinist Order around 1880. Still to-day, this is the normal work of our Martinist Chapters, where we learn some esoteric or occult notions, the Table of Correspondences, the writings of Louis-Claude de SAINT-MARTIN, part of the Hebraic Kabbalah, etc. All this is *mental*, intellectual work.

C. The spiritual part.

It is tempting to put here the high grades of the Elu Coen Order, because by its theosophico-moral aim, really pure and elevated, this Order had also a spiritual part. Indeed, were the obtained "passes" not considered as the proof that the operator was reconciled with God? Was the last and most sublime goal at which the whole Order aspired not the evocation of Christ's image and to obtain his visible presence?

But it seems that for one reason or another, the Order was not meant to survive, at least on a large scale. Was it because of the extreme difficulty to follow its discipline in full and the appalling infrequency of the obtained results? Was it due to the ultra-limited number of Reaux-Cross? Was it because "the time of vision is not a time of faith"?

Therefore my decision to place here, in the spiritual part, only everything that happened around Master PHILIPPE of Lyons and his companions, PAPUS, Marc HAVEN, SÉDIR, PHANEG, etc. Could it be that PAPUS was specially 'chosen' to create the Martinist Order? And to what end? What was the real reason behind the founding of the Martinist Order?

Let's recall a very important text of PAPUS ("The Incarnation of the Elect") that has already been published in issue No. 6 of this Bulletin, but which we shall republish on the following pages. Here is the passage which is most important here:

" And I was not allowed to write the mystery of this incarnation when eleven elect passed by the sun to accompany him who came deliberately back on Earth, and the eleven arrived at the sun five years after half the century. "

ELEVEN elect arrived at the sun, and incarnated themselves in 1855! Who were they? Eleven out of the twelve Apostles? Then, is it too much to ask oneself why They reincarnated themselves, and to imagine that the aim of Their coming was to form, some years later, the group of companions around Master PHILIPPE of Lyons?

If this is so, we must weigh up the importance of all that occurred around Master PHILIPPE of Lyons through until His departure on Wednesday, August 2nd, 1905. This idea gives a totally different perspective on the life and the words of Master PHILIPPE...

I am perfectly aware that many Martinists will not share this point of view and will try to bring this down to the realm of illuminism or legend, putting it down to my "personal cult" for Master PHILIPPE. However, please note that I do not reveal anything here; I only say that I was allowed to discover the importance of this text of PAPUS and to draw my conclusions from it.

Nevertheless, it is true that meeting our Martinist "Ancients" we are allowed, from time to time, rarely it is true, but all the more validly, to apprehend and understand some ideas, some sentences, barely whispered, which have never been stamped "TOP SECRET", but to which people only allude. It is true that by their transcendence and superiority they are clearly not intended for the general public. As the marvels of the Universe exposed to all eyes do retain only the attention of a very small number, if I mention them, it is in the firm belief that those chosen to understand will understand; may the others continue to hope, but, at least, stay silent, because the subject is beyond them!

Let us continue in order, perhaps, to discover some other elements that could corroborate my thesis. Thus, do we not have in our Martinist rituals, in the East and on the left side of the Initiator, the chair of Master PHILIPPE? Does this not mean that in reality it's He who presides over our meetings?

Conclusions

What conclusions can we draw from this thesis?

First, that the sole true doctrine of Martinism is contained in Master PHILIPPE's sayings, the most important ideas of which may be found in the two books published about Him. The first of these books is by Alfred HAEHL (and has been translated into English). The second is by Philippe ENCAUSSE. They are also well presented in the book "Revelations" by 'Michel de Saint-Martin' (Marcel ROCHE). (Thus I was right to have its 12 chapters studied by all those who have practised Martinism with me...)

Well, if it is easy to 'study' (mentally) the texts of PAPUS, SÉDIR, PHANEG, MARC HAVEN, etc., I think that the true spiritual profit can only be drawn through personal efforts. One must try to assimilate the teachings, to direct our lives according to these precepts, the instructor showing the way, the 'pupil' trying to follow him... This shows us the difficulty there is to progress spiritually, even in Martinism, but, what good fortune, at least, to have such Masters!

Another conclusion: Reaffirming my ideas on the doctrine of Reincarnation professed by Master PHILIPPE. PAPUS wrote a book on this subject, which has even been translated into English. Edgar CAYCE, a very religious person (who read the Bible once each year) was very sceptical about this theory, but had to accept it when in the last years of his life several answers from the Akashic records revealed to him that the origin of some of our illnesses was to be found in prior lives. It is true that this theory is beyond some people's level. May all those of our members who have difficulty in dealing with it, think about what I have advanced above. I hope that one day Heaven will allow them to have a different view on these things.

Another very important conclusion is that by our own Martinist activity, by the activity chosen in our Chapters, even chosen by the Martinist Orders and their Presidents, we show the level we are at. Most of the activity of the Order of the Elect Cohen inevitably takes place on the physical plane, the first level of Martinism. All study of texts of Louis-Claude de SAINT-MARTIN, all our little kabbalistic workings, etc. pertains without doubt to the mental or the second level. Only the study of the texts and the teachings of PAPUS, SÉDIR, PHANEG, MARC HAVEN, etc., because of their origin, belong to the spiritual part, the third and last level of Martinism.

In this light can be judged my lack of understanding for those who carry the activities of a Martinist Chapter back to the level of a Masonic Lodge. In their blindness, and because this is the only way they know how to lead a group, they go backwards and without knowing, they tarnish a noble system...

My lack of understanding also extends to those who, instead of working the intended Cohen rituals, run off after grandiose Elu Coen titles, 'Grand Master Cohen' and 'Reau-Cross'... Do they really think that when provided so quickly and without personal effort, one of these titles would give them more power over their BB and SS and that after their departure from Earth they would occupy a more privileged place in Heaven? Do they not know the difference between a real 'Reau-Cross' and a puppet, an empty shell?

Being moved by too much haste, there is no doubt that certain consecrations have been premature and thus let me have lots of regrets. Even though they were men of desire, they had only at a weak, even at a very weak, degree the ability to be successful in magic ceremonies. As SAINT-MARTIN said, they had "little astral". That's why they take so long to obtain

an appreciable result in the magic operations of the Elu Coen Order.

My lack of understanding also includes those Martinists who follow the so-called 'Russian' ritual lacking any reference to Master PHILIPPE, and, thus, the huge error of Robert AMBELAIN in his whole Martinist activity: without doubt, he was off the point...

My lack of understanding for those so-called Martinists from Brussels who in their concern "to keep only the essential part" of the Martinist rituals, have truncated them. Not surprisingly they then no longer find in them that help which we, however, find there. A Holy Mass is more than the single element of Holy Communion...

But I do very well understand those who stay outside all Martinist activities and Orders, while being devoted only to SÉDIR's texts (the French 'Amitiés Spirituelles').

Let us also mention that by placing all the structures of our Grand Priory under the aegis of Martinism, including the RÉR of Martinist origin, we made the right choice. Did Robert AMADOU not state in his definition of Martinism, he "*is also a Martinist who belongs to the RER*", basing himself on the theoretical martinezist teachings which WILLERMOZ grafted onto the rite of the German "Strict Templar Observance"? So our nice CBCSs are budding, virtual, Martinists, because apart from what all Masons learn or should learn in Freemasonry, did they learn anything different in the RER branch? Did they progress spiritually on the day they were consecrated CBCS? This RÉR, apart from its Martinist origin, is different, what does it have in addition to what all other Masonic Orders have? It is true that one may acquire the title of CBCS! That does advance you enormously...

Compared to other ways, Martinism is a difficult one, not very suited to the present time where every body looks for

happenings, because in Martinism things happen 'like that' if one is worthy, and if not do not happen at all.

Let us conclude with the wish that from now on, in all our Martinist work, the spiritual part of Martinism be emphasised, at least for those who come to us with previously acquired initiatory notions. All summonses should therefore include on the agenda the study of a text pertaining to the third spiritual part of Martinism. Because if our aim is first to give all our members a strong grasp of occultism (mental part), the final goal remains the "spiritualization of all beings" (Jean BRICAUD), where humility and service to others count more than all signs of egotism, of whatever sort.