

The 40 Demons of Vervm

Yazata and Ancient

Introduction

חרימוראיהם וערום

Burning Anger
Reverence
Daily
And Craftily.

This is my interpretation of the famous Grimorium Verum, that legendary old book of black magic that has fascinated so many, and has been a part of the occult world for centuries.

I have based my (re)working of the system partially on what I believe to be the meaning of the names of the Spirits listed.

This has lead me to make some changes in the place certain spirits take and what their alleged power is.

When it comes to the hierarchy originally given, I have attempted to correct and restore an order that – to me – seems logical and recreates a balance.

As with all grimoires of this tradition, the book is written from the perspective of a follower of the Hebrew God. The older I get and the more I study these works, the more I appreciate the completeness of this style of Magick, where God is the one at the top and everything and everyone is beneath him, and the Magician operates through the authority of this same Supreme God. That being said, just as with the other works in this tradition, the goals for which the powers of the spirits in this book can be employed are far from lofty.

I have reshuffled the content, added a couple of things that I felt were missing from the book, left out some things that are outdated and modernised some other ones. To conclude this intro: this is a version of Vervm written for Wizards and Witches of today.

Yazata 2023

Contents

Introduction	3
Invocation of Scirlin	8
The Prayer	9
Making a Dagger	11
Benediction of Salt	13
Blessing of Water	14
Consecrating Incense	15
Exorcism of the Candle	17
Consecrating Pens (+ Making Ink)	19
Consecrating Paper	22
Consecrating the Dagger	24
The Triangle	36
The Three Septets	48
Sirach	50
The Three Sextets	66
Conjuration of Lucifer	68
Conjuration of Bael	69
Conjuration of Astaroth	70
Conjuration of the Lesser Spirits	73
License to Depart	76
Orations of the Elementals	
Procedure	
Appendices	

Scirlin

In certain grimoires there's an introducing spirit acting as the first contact. Like how for some the gateway to the Angels is Jesus and for others it's Lucifer. In the Grimorium Verum the name of this entity is Scirlin.

I think his name may be composed of the words ShKR and ALIN, meaning “Hired” and “These” which could then be interpreted as “to whom these are hired” when the Magician invokes Scirlin and wears his Seal as a Lamen on his chest and all other spirits of the book then obey.

The Gematria comes to 611 which according to Crowley equals “the Fear of God” and “the Law”. This seems very appropriate for a spirit without who the others are said to ignore the Magician.

Alternatively, the words ShChR (“become black” / “break forth” / “dawn” / “to seek”) & LHN (“therefore”). The opposing meanings of “becoming black” and “dawn” could perhaps be interpreted as “to seek, become black, then, dawn breaks forth” Gematria for this spelling gives 593 – for which no entry is given. If 400 for “magick” (see under Klepoth) is taken then 193 QPVZ “arrow snake” can be added.

But another source for the name might be the Latin “Scire” (meaning “to know”) combined with “Linum” (“a cord”), which could give it the meaning of “a tie to knowledge”. Or “Alien” (“strange”) or even “Lino” (“to besmear”...).

In old English the word “Scire” seems to mean something like “Sir” or an official status, and “Lin” can be a “torrent of water”, so the name then becomes “the lord of the current”.

It's possible that one or some or none of these words were what the name is based on. If you have read anything else that I have

written you probably are familiar with my way of reasoning and my style of etymology.

This is the basis for all the interpretations and translations of the conjurations and names in this book, and the (re)interpretation of some of the powers of the spirits listed.

In the Grimorium you are instructed to make your own initials a part of the seal of Scirlin, which clearly links yourself (even more) to him, and the seal of authority then is “yours”.

So it seems the Magician is to become / embody / invoke Scirlin rather than evoke him.

Joseph Peterson explains that the seal is not given in most versions of the book, but he provides it. The design consists of a circle, divided by a horizontal line with three crosses and your initials. I will not reproduce the figure or any other images he has given in his version here but you can easily find it on-line if you desire to. But honestly, there's no need for it anyway since there is even a spirit given that can reveal characters of other spirits called Singambuth (see below).

Because of the individual approach and unique character of what I think the seal represents, I believe it is best to base your design only loosely on the description and make your own version or perhaps even disregard the instruction entirely and use your own seal or symbol of authority instead.

A thought on Singambuth

The name Singambuth is mentioned only once in the book. It is implied that he can reveal characters or sigils of other spirits.

For many of the listed demons there is some confusion which of the given seals is theirs (if any), so Singambuth would be very useful in this operation.

Of course his own seal isn't given either.

But if a symbol can be created by combining the letters of a name into a single glyph, or if a sigil can be traced on a grid, and if this can be used to make contact.. then what is the point in calling Singambuth?

I believe that Singambuth, just like Scirlin, is the Magician himself.

Possible meaning of the name:

ShNA שְׁנָא (“to change”) as used in Daniel 2:21 “And He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding.” Maybe in combination with the following words:

GM גַּם (“addition” / “indeed”) and

MBT מִבְּדִיל (“expectation”) as used in Zechariah 9:5 “Ashkelon shall see it, and fear, Gaza also, and shall be sore pained, and Ekron, for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.”

You are instructed to add the following invocation and the seal to the paper that you will use for the seal of the demon that you are going to call. So, if you are going to use (your) seal like this then either make it in (precious) metal so that it can be used as a stamp (with ink, oil, blood or even candlewax) or engrave it in wood or a stone.

It might be a good idea to start a daily meditation / contemplation of the following conjuration which is to be performed in the beginning of every evocation. Please note: every “+” in the entire text signifies a “sign of the cross”.

Invocation of Scirlin

*Heloy + Tau + Varaf + Panthon + Homonoreum + Elemiath +
Serugeath + Agla + On + Tetragrammaton + Casily +*

• . . .

The names in the Invocation or prayer of Scirlin and what (I believe) they mean:

Heloy: אלֹהֵי (“true God” - the singular of Elohim)

Tau: 22nd letter, signifying the cross, written in full as תְּ “mark”

Varaf: וְ (“and”) & עַרְפָּ (“to pluck” / “seize” / “to break”)

Panthon: פָּן (“corner” / “ruler”) & דְּמָנוֹן (“monster” / “dragon”)

Homonoreum: דְּמָנוֹן (“tumult” / “multitude” / “emotions”) & אֹורִים (“lights”)

Elemiath: אַלְמָת (“silence” / “to tie”) & יְהָיָה (“them”)

Serugeath: וְשָׁרָגָן (“to be entangled”) & תְּנָא (“this” / “unto thee”)

AGLA: אַתְּ נָבוֹר לְעוֹלָמָם אָמֵן

(“thou art the power for ever so be it”)

ON: עֹנוֹן (“strength” / name of God)

Tetragrammaton: יְהָוָה

Casily: כְּשִׁיל (“axe” / “hatchet”)

Marked out by the true God to break and rule the dragons, with a multitude of lights to tie them,
Entangled with thee, thou art the power for ever, mighty YHVH
thou art my axe.

Note that the name Scirlin itself isn't included in this invocation.

“Astrachios”

The second important prayer / invocation that is to be performed in the days leading up to the evocation, is the Oration. It is instructed to be recited several times per day, in the morning, afternoon, evening and at night. Over the years many powers and uses have been ascribed to these lines by several writers / interpreters and / or enthusiastic amateur researchers of the occult and witchcraft.

Like the rest of the conjurations in the Grimorium, I suspect it might be Hebrew transcribed into the Western alphabet with several crosses added throughout to obscure the words.

In my experience, a good way to incorporate this prayer is to perform a Blessing of the Water, just prior to beginning your evocation, and then recite the following:

The Prayer

*Astrachios + Asach + Asarca + Abedumbal + Silat + Anabotas +
Jesubilin + Scingin + Geneon + Domol*

O Lord God, who are seated upon the heavens and regards the abysses, I pray you deign to make me worthy of the power to conceive in my mind and then execute all that I wish to accomplish, through your aid, O God almighty, who lives and reigns for all the ages of the ages.

Amen.

The names of the Angels in this oration:

Astrachios: עַשְׂתָּה (‘to plan’) & לְהַזֵּב (‘to bubble up’)

Asach: שָׁאֵל (‘fire’) & בָּנָה (‘brother’)

Asarca: רַשְׁתָּה (‘guide’ / ‘lead straight’ / ‘happy’ / ‘fortunate’) & כְּהֵן (‘like this’)

Abedumbal: לְאַבְּדָל (‘wander astray’) & מַבּוֹל (‘deluge’)

Silat: שְׁלָט (‘govern’ / ‘shield’)

Anabotas: אַנְבָּתָה (‘I’) & בְּעַתָּה (‘to fear’ / ‘overwhelming’) & עַזָּה (‘strength’)

Jesubilin: יְשַׁוּבָה (‘turn back’) & אַלְיָה (‘these’)

Scingin: שְׁכָנָה (‘dwelling’) & גָּדָן (‘garden’)

Geneon: גְּנָנָה (‘cover’ / ‘protect’)

Domol: מַעַל (‘knowledge’) & מַעַל (‘place of entrance’)

Come to the surface, Brother of Fire, and Guide me so that I shall not Wander off, Shield me from that which seeks to Overwhelm, make Those that Dwell Turn back, and Protect this Entrance to Knowledge.

In an old Babylonian enchantment I read about ‘those who dwell at the gate’. I wonder if this, like the ‘dweller on the threshold’ could be the same as is implied in (my interpretation of the words given in) this oration, i.e. one conjured up to stop you from advancing and attaining your goal. To combat this entity, you call on your ‘brother of fire’ with this prayer, to rise up and guide, shield and protect you as you set out to enter the place of knowledge.

Now that the first two (essential) prayers are given, I want to say something about the Tools. In the Grimorium a couple of instruments are listed and described, but most of these will not be used at all (by today's Magicians), and others maybe only once. The two main "weapons" of the Magician described are the Dagger and the Wand.

The Dagger is used in tracing the Circle, in handling the seal, and furthermore can be used for pretty much everything that the Wand is supposed to do. Instructions for preparing the Wand are given but then almost nothing is said on how and when it is to be used. For this version I have therefore left out the Wand entirely and made the Dagger the one Tool.

I really suggest that if you are serious about Magick, and see working through / with a Grimoire as a path of spiritual evolution, that you make your Dagger yourself.

The Dagger, or Athame¹, is a knife with two edges and a black hilt. On the blade the Names AGLA and ON are engraved / etched.

The Dagger

Making your own Athame can (and will..) take some time and effort. Good instructions are give in Raymond Buckland's book on Witchcraft for example, or in numerous videos on Youtube (video is probably the best way to show the different steps) but I'll give a short tutorial either way describing the one I made for this project. If you can get a nice piece of stainless steel, of around 30 centimeters (+/- 12 inch) long and 3 centimeters (+/- 1.2 inch) wide and 3 millimeter (+/- 0.12 inch) thick, then use that. If not, an (old) metal file or similar will do just fine.

¹ Athame: even though I made Hebrew the focus of interpreting the words in this book, I can't help but making an exception here and there. If this word Athame is to be taken as Hebrew, it could be AThH ("Thou" or "unto Thee") + MI ("who"). That isn't a very satisfying description though. The Sumerian gives a solution that seems to fit much better: ATAH ("helper") + ME ("be" / "battle" / "desire" / "silence") thus "this weapon is my helper".

Take a sheet of paper and fold it, so that if you draw a half dagger on it and cut it out, you will have a symmetrical template.

Trace this on the metal and then cut / saw / grind away all that is not your dagger. If you attempt to do this with a handsaw (as I initially did) it will take forever. The best way I found is to use a Dremel or similar and just slowly grind rather than saw, because you can make nice curvy lines that way. It will still take a long time if done like this though.

If you have the setup to create nice clean sharp edges with a grinder then that's the way to go. If not, use a file and a lot of patience.

Take some very thin wood, about $\frac{1}{2}$ centimeter ($+$ / $-$ 0.2 inch) for the two parts of the handle. Sand them down nicely and try to round off the edges before painting them black.

Now apply the design (the Names AGLA + ON) to the blade. Either use a print out (print with a laser printer – mirrored! - on photo paper and transfer it on the dagger with a hot iron) or draw it on and then engrave it, or use ferric-chloride to etch it. If you are going to use the ferric-chloride, be very careful that you thoroughly cover every part that shouldn't be effected. Use a waterproof marker, nail polish or even paint. Something that truly covers well.

Do some trials with the covering and the ferric-chloride before using it on the dagger. I messed this part up myself, but I've learned the lesson and won't make the same mistake next time.

Cleanse the metal and attach the handles with good strong glue. Place it in clamps and let it be for a day or so.

Then wrap up your Dagger until the day of the consecration.

The Cloth

Traditionally, you wrap up your Magickal implements in (silken) cloth, usually black. Waite in the Book of Black Magic gives some indecipherable characters that are to be written on this fabric with blood. I think it might be a good idea to use a white pillowcase for this purpose. Since it's basically a sack, you can easily store all the necessary things in it and roll it up without anything falling out. Because it's white, you can write or draw any design on it, and you can then use it as an altar cloth when working the rituals. You might even want to draw your Triangle on it. Just be sure to determine the center and maybe start with a pencil before you use ink or a pen.

Salt

Salt is used to sprinkle around the circle, and a few grains are added to the water. The effect of salt on living things is evident: it kills plants and animals. A circle of salt therefore is a good protective barrier against creeping things. It is also spoken of in the Bible as a sign of the covenant. This is interpreted as meaning “enduring”, due to the preserving property of salt.

In the grimoires, the exorcism and benediction of salt is a straight forward couple of phrases like “I exorcise thee, creature of salt, in the Name of God.” etc. It feels out of place when compared with the prayers for Incense for example (see below).

If you want to use salt, then place it on your altar and speak the following over it:

I exorcise thee, creature of salt, in the Name of the living God.
Let all deceit be driven out from thee.

O Lord God, Who hast created all, bless and sanctify this salt
+
Amen.

In all operations, Blessed Water is used. The instructions state that in the 9 days leading up to the evocation, you should bless water in the morning and wash yourself with it before reciting the “Astrachios Prayer”.

The water is also used to sprinkle around the perimeter of the circle and in the cleansing of all materials, and it seems like a good idea to drink it as well. In fact, I made it a habit to simply bless the water and drink all of it before the evocation rather than flick drops on the floor. If its purpose is to purify and cleanse, then surely drinking is the best use for it.

Blessing of Water

O Lord God Adonai, who has created mankind out of nothing after your own image; although I am a sinner, I pray that you bless and sanctify this water, so that it is beneficial to my body and my spirit, and that all deceit depart from it.

+

O Lord God,

Grant your grace to me, that being purified by this water of all my sins, I may appear innocent before you.

Amen.

. . .

(The first words of) Psalm 6 and 101 can be added. Waite gives these in the instructions for the blessing of the ewer used to contain the water for asperging:

*Domine, ne in furore tuo arguas me + Domine, exaudi
orationem meam*

(Rebuke me not in Thine anger + Lord, hear my prayer)

The second element used in the cleansings is incense, which purifies the air and acts as an offering. It is recommended to use two different scents: one for the banishing / cleansing of the area before the evocation, and another one as an offering / medium. In the consecration of the tools, you pass the item through the smoke as well. For the banishing it is best to use a scent (or herb / plant) associated with driving out evil / giving confidence, like mace or dragon's blood. For the offering / medium a standard positive scent like frankincense or one associated with (a planetary correspondence of) the spirit.

Consecrating Incense

God of Abraham, of Isaac and of Jakob, God of my fathers,
bless these creatures of spice, so that they attract the spirits that I
will invoke, and that all deceit may depart from it, through you

O most holy Adonai,
who reigns without end.

Amen

Angels of God, be my help, and may my work be completed.
*Zazay + Salmay + Dalmay + Angerecton + Ledrion + Amisor +
Euchery + On*

Great Angels, Adonai, be present and grant the virtue to receive
such force, that through it my work may be accomplished.

In the name of the Father

+

And the Son

+

And the Holy Spirit

+

Amen.

The names given in this blessing:

Zazay: ZZA זָזָה (“brightness”)

ShLM שָׁלֹם (“to be a friend”)

Dalmay: DLQ דְּלָמָּה (“to kindle” / “to burn”) + *MI מַיִּה* (“who”)

Angerection: NGR נְגַנֵּת (“to flow” / “pour out” / “deliver”)

& *RQCh רְקַח* (“spice” / “perfume”)

Ledrion: LOD לְעֵדָה (“put into order”)

& *ROIVN רְעִוִּין* (“desire” / “thoughts”)

Amisor: AMITz אֲמִימָץ (“firm” / “strong”) + *AVR אַוְרָה* (“light”)

Euchery & On: AChRIN אַחֲרִין (“at last”)

Bright Ones, be Friendly unto me, who Kindles and Delivers the Perfumes, Put in Order my Thoughts, and Strengthen my Light at Last.

In a lot of grimoires there's a section on the conjuration of the fire. As fire can refer to desire, it could be argued that this in fact is a poetic way of describing the building up of energy within. Considering the most common powers or (alleged) influences of the spirits it seems a valid point.

Taken at face value, a literal conjuration of fire is something from the past. We have lighters and matches, so “evoking” a flame can literally be accomplished with one hand tied behind your back. Because fire is pure, there is no need to bless or consecrate it. The Persian priests put great effort in creating the fire, “building it” from several flames. *So it is not so much the fire itself that has to be exorcised in Ceremonial Magick but rather the material that feeds it.* Purifying the fire also would only make sense if this fire is a metaphor for the anger or lust that is used in ritual. For example when fantasizing to stimulate yourself. At the right moment, the fantasy has to be removed from the energy (if the

fantasy is only used to get you to a certain state, and has nothing to do with the goal that you want to achieve by applying your energy at least).

Yet, the “real” fire is a main component of our rituals. Continuing the idea that it is the material that has to be consecrated I included the following excerpt from A.E. Waite's Book of Black Magic.

Exorcism of the Candle

*Entabor + Natabor + Si Tacibor + Adonai + An + Layamon +
Tinarmes + Eos Philodes*

Angels of God, be ye present! I invoke you in my work, that I may obtain virtue by your mediation , and may surely be perfected.

+

I exorcise thee, creature of wax, and by the Creator, God Almighty, who created all things from nothing through his Most Holy Name, and by His Angels, I ordain thee to receive virtue and benediction in His Name, so that thou mayest be sanctified and blessed, thus obtaining that virtue which I desire, by the Most Holy Name Adonay, which is the life of all creatures.

Amen.

Sprinkle with blessed water and pass through incense smoke.

The Names in this exorcism:

Entabor: HN נְדָבָר (“they”) & ThBR תַּבְּרֵךְ (“to break”)

Natabor: NA נְדָבָר (“I pray”) & ThBR תַּבְּרֵךְ (“to break”)

Si Tacibor: ShI שֵׁבֶת (“a gift”) & ThVShIH חַנְשִׁיחַ (“aid” / “wisdom” / “counsel”) & BR טָהָרָה (“pure” / “beloved”)

They are broken, I pray for the broken, to give them your pure counsel

The first three words or names in the exorcism “feel” like Latin, but if they are then the meaning is practically the same as the Hebrew I gave.

For Latin:

En: “indeed”

Tabere: “exhausted” / “decayed”

Nae: “surely”

Tabere: “exhausted” / “decayed”

Si: “if”

Tactio: “to touch”

Beare: “enrich”

They are decaying, surely, they decay, bless them with your touch

The other Names:

Adonai

An

Layamon: LAVM מַאֲגַל (“to gather”) & AVN גַּנְגָּשׁ (“strength” / “name of God”)

Tinarmes: TON מִעְן (“to load”) & NOR נְעָר (“servant”) & MShA נְשָׁא (“load”)

Eos Philodes: OVSh שׁוֹעַ (“assemble” / “make haste”) & PLDSH שְׁלֹמֶשׁ (“flame”)

Adonai, An, Gathered in Strength, Load this Servant, Assemble
Flames

Since we have moved beyond the days of quills and inkwells, it seems silly to give the instructions on how to prepare these. A suitable modern substitute is to get yourself a set of nice (colored) pens and use these to write your petitions and draw the seals – and perhaps write your own version of this book.

These pens then will have to be exorcised and consecrated, and I really suggest that you set them apart to be used only for your rituals, as they are Magickal tools.

Exorcism of the Pens

I exorcise you, creature of ink, by
Anston + Cerreton + Stimulator + Adonai
and by the name of the One who created all things with a single
word, that you will assist me in this work, and that it may be
accomplished according to my will,
that it may be completed with the permission of God,
who reigns without end for all the ages of the ages.
Amen.

+

Now sprinkle blessed water on the pens and pass them through
the smoke of the incense.
Then hold them in your hand and say:

Consecration of the Pens

Ababaley + Samoy + Escavor + Adonai

Remove from these pens all deceit, that they may have effectiveness and virtue for all things necessary for this Art, and for all operations, characters and conjurations.

YHVH + Hemitreton + Yod + Kadosh + Elohim + SabaOTH
Amen.

. . .
. . .
. . .

The names given in the exorcism:

Anston: ANS סְנָא (“to urge” / “compel” / “force”)
& AVN גְּנָא (“strength” / “vigour” / name of God)

Cerreton: ChRTh חַרְתָּה (“to engrave”)
& AVN (“strength” / “vigour” / name of God)
Stimulator: ShThIM שְׁתִּים (“two”)
& LT טַל (“hidden” / “secret” / “curse”)
& AVR לְגַת (“light”)
Adonai

Force of God, Engraver of God, Twofold Secret of Light

The names given in the consecration:

Ababaley: OB עַבְּדִי (“darkness”) & *BLI בְּלִי* (“nothing”)
Samoy: ShMO שְׁמֹעַ (“listen” / “obey”)
Escavor: ASh שְׁאָר (“fire” / “foundation”)
& *ChPR חַפְּצָה* (“pit” / “well” / “search out”)

Darkness is brought to Nothing, Obey the Sought out Fire

YHVH
Hemitreton: HM הַמָּן (“they”)
&TRO חֶרְשָׁן (“doorkeeper”)
&AVN אַנְשָׁן (“strength” / “vigour” / name of God)
Yod: YOD יְהֹוָה (“point out” / “come together”)
Kadosh: QDSh קָדוֹשׁ (“sacred” / “holy”)
Elohim: ALHIM אֱלֹהִים (“the gods”)
Sabaoth: TzBAVTh צְבָאֹות (“host”)

The Doorkeepers of God, Assemble, Sacred Host of Gods

Because one of the steps in making the petitions is to include the seal of Scirlin (or better: your own seal made in such a way that it can be used as a stamp) it can be useful to make an ink. You can also use any other fluid that is colored or leaves a mark when it has dried up.. but I am including a very simple modern method to make ink here.

You may have seen or heard that it takes a long time and much effort to make ink from walnut for example. If you use a lot of the plant material, and not that much water, it really shouldn't have to be complicated or take hours. The darker your (plant) material is, the darker the ink will be of course.

First: select and gather your material. It can be anything, if you want to make it from plants you can even use dried leaves. Just get a good portion. You are not going to make a gallon.

Second: put them in a pot and add just about a glass of water. Put the lid on and let it simmer a bit, until the material has softened and the water is getting dark.

Third: with a wooden spoon, crush the softened material and break it up. Leave the pot on the fire and see the water evaporate and get darker and darker.

Fourth: sieve it, and then add something that thickens up the liquid ever so slightly. Gum arabica is traditionally used but I've made ink like this with honey as thickener and it works just fine.

Of course, just as with oils and tinctures, the material that you use as the main component should ideally be one that relates to your goal or the (planetary correspondence of the) demon that you plan to evoke.

On the material for the seals:

In the grimoires we are told to obtain the skin of a young goat, by slaying and skinning it and to then prepare it in a certain way and consecrate it so that it can be used for the seals. I can think of a couple of reasons why this was done: the goat is considered to be the independent or disobedient counterpart of the sheep. Devils have been commonly associated with the animal at least since Biblical times, and in Sumeria they were used in sacrifice and divination (by inspecting their entrails)

The instruction given is to call out the name of the demon you wish to evoke as you slay the animal. One side of the aisle will say that in doing so you sacrifice the animal to the demon called, the other side will say that you have associated the animal with the demon and by slaying it you display your rule over it and its independent rebellious character is broken. Then you wash, stretch and salt the skin and leave it to dry, thereby turning it into parchment.

Anyway, today we have this great material called paper that you can buy – you don't even have to cut down a tree. I modified the consecration of the virgin parchment so that it can be used for a blank book or a sheet of paper on which the seals can be made.

Consecrating the Paper

Adonai + Dalmay + Lauday + YHVH + Ancreton + Areton
Holy Angels of God be present here,
and grant virtue to this paper (or book), that it may be properly
preserved, and that all things written in it will achieve perfection.

Sprinkle with blessed water and fumigate with incense.

The names in this consecration:

Adonai

Dalmay: DLQ כַּלְלָה (“to kindle” / “to burn) + *MI מַיִ* (“who”)

Lauday: LOD לְעַד (“put into order”) & *DO דּוֹ* (“knowledge”)
YHVH

Ancreton: AVN אַנְרָתָן (“strength” / “vigour” / name of God)

&*ChRT חַרְטָה* (“engraver” / “stylus”)

Areton: ORITz עַרְתִּץ (“awe inspiring”)

&*AVN אַנְרָתָן* (“strength” / “vigour” / name of God)

Adonai, who kindles and arranges knowledge, YHVH,
Strengthen the writings with awe inspiring strength

In this version of the G.V. the main and only weapon or tool is your Dagger. You use it in tracing the circle, handling of the seals if they are outside of the circle, tracing the crosses in the conjurations and... let's be honest: daggers are kick-ass. The blade bears the Names of God AGLA + ON. These two also appear together on the Hexagram of Solomon. I have given elsewhere a Sumerian interpretation of the name AGLA, as being composed of several words that express unity, but the standard (accepted) description of the name is that it is an acronym for “Thou art the Strength forever Lord”. Yet, another Hebrew translation is possible. Marcus Jastrow gives “outside-door / city-gate”. If this is added in the amalgamation of interpretations, then AGLA ON becomes “Gate (of / to) God (or strength / vigour)”.

The Dagger is to be made on the day and in the hour of Mars. I suggest that you perform the following consecration on either a Tuesday or one of the main Sabbaths. Set up your circle, bless your Water and light your incense.

A significant part of the consecration is the reciting of several Psalms. I included these in English here.

Consecration of the Dagger

I conjure you, O form of the instrument N. by God the Father omnipotent, by the virtue of the sky and the ruling stars, by the virtue of the elements, stones, plants, and of all animals, by the virtue of the hail, the storms and the wind, that you receive such virtue that you can obtain perfection for me in all things which I

wish to achieve, and that I plan to make, without trickery, falsehood, or deceit, through God the creator of the Sun and the

Angels.

Amen.

Psalm 6

O LORD, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Be gracious unto me, O LORD, for I languish away; heal me, O LORD, for my bones are affrighted.

My soul also is sore affrighted; and Thou, O LORD, how long?

Return, O LORD, deliver my soul; save me for Thy mercy's sake.

For in death there is no remembrance of Thee; in the nether-world who will give Thee thanks?

I am weary with my groaning; every night make I my bed to

swim; I melt away my couch with my tears.

*Mine eye is dimmed because of vexation; it waxeth old because of
all mine adversaries.*

*Depart from me, all ye workers of iniquity; for the LORD hath
heard the voice of my weeping.*

*The LORD hath heard my supplication; the LORD receiveth my
prayer.*

*All mine enemies shall be ashamed and sore affrighted; they shall
turn back, they shall be ashamed suddenly.*

Psalm 31

*In thee, O LORD, have I taken refuge; let me never be ashamed;
deliver me in Thy righteousness.*

*Incline Thine ear unto me, deliver me speedily; be Thou to me a
rock of refuge, even a fortress of defence, to save me.*

*For Thou art my rock and my fortress; therefore for Thy name's
sake lead me and guide me.*

*Bring me forth out of the net that they have hidden for me; for
Thou art my stronghold.*

*Into Thy hand I commit my spirit; Thou hast redeemed me, O
LORD, Thou God of truth.*

I hate them that regard lying vanities; but I trust in the LORD.

*I will be glad and rejoice in Thy lovingkindness; for Thou hast
seen mine affliction, Thou hast taken cognizance of the troubles
of my soul,*

*And Thou hast not given me over into the hand of the enemy;
Thou hast set my feet in a broad place.*

*Be gracious unto me, O LORD, for I am in distress; mine eye
wasteth away with vexation, yea, my soul and my body.*

*For my life is spent in sorrow, and my years in sighing; my
strength faileth because of mine iniquity, and my bones are
wasted away.*

*Because of all mine adversaries I am become a reproach, yea,
unto my neighbours exceedingly, and a dread to mine
acquaintance; they that see me without flee from me.*

*I am forgotten as a dead man out of mind; I am like a useless
vessel.*

*For I have heard the whispering of many, terror on every side;
while they took counsel together against me, they devised to take
away my life.*

*But as for me, I have trusted in Thee, O LORD; I have said:
'Thou art my God.'*

*My times are in Thy hand; deliver me from the hand of mine
enemies, and from them that persecute me.*

*Make Thy face to shine upon Thy servant; save me in Thy
lovingkindness.*

*O LORD, let me not be ashamed, for I have called upon Thee; let
the wicked be ashamed, let them be put to silence in the nether-
world.*

Let the lying lips be dumb, which speak arrogantly against the

righteous, with pride and contempt.

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

Thou hidest them in the covert of Thy presence from the plottings of man; Thou concealest them in a pavilion from the strife of tongues.

Blessed be the LORD; for He hath shown me His wondrous lovingkindness in an entrenched city.

As for me, I said in my haste: 'I am cut off from before Thine eyes'; nevertheless Thou heardest the voice of my supplications when I cried unto Thee.

O love the LORD, all ye His godly ones; the LORD preserveth the faithful, and plentifully repayeth him that acteth haughtily.

Be strong, and let your heart take courage, all ye that wait for the LORD.

Psalm 37

Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness.

For they shall soon wither like the grass, and fade as the green herb.

Trust in the LORD, and do good; dwell in the land, and cherish faithfulness.

So shalt thou delight thyself in the LORD; and He shall give thee the petitions of thy heart.

Commit thy way unto the LORD; trust also in Him, and He will bring it to pass.

And He will make thy righteousness to go forth as the light, and thy right as the noonday.

Resign thyself unto the LORD, and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath; fret not thyself, it tendeth only to evil-doing.

For evil-doers shall be cut off; but those that wait for the LORD, they shall inherit the land.

And yet a little while, and the wicked is no more; yea, thou shalt look well at his place, and he is not.

But the humble shall inherit the land, and delight themselves in the abundance of peace.

The wicked plotteth against the righteous, and gnasheth at him with his teeth.

The Lord doth laugh at him; for He seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow; to cast down the poor and needy, to slay such as are upright in the way;

Their sword shall enter into their own heart, and their bows shall be broken.

Better is a little that the righteous hath than the abundance of many wicked.

For the arms of the wicked shall be broken; but the LORD upholdeth the righteous.

The LORD knoweth the days of them that are wholehearted; and their inheritance shall be for ever.

They shall not be ashamed in the time of evil; and in the days of famine they shall be satisfied.

For the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs--they shall pass away in smoke, they shall pass away.

The wicked borroweth, and payeth not; but the righteous dealeth graciously, and giveth.

For such as are blessed of Him shall inherit the land; and they that are cursed of Him shall be cut off.

It is of the LORD that a man's goings are established; and He delighted in his way.

Though he fall, he shall not be utterly cast down; for the LORD upholdeth his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

All the day long he dealeth graciously, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

For the LORD loveth justice, and forsaketh not His saints; they are preserved for ever; {N}

but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous uttereth wisdom, and his tongue speaketh justice.

The law of his God is in his heart; none of his steps slide.

The wicked watcheth the righteous, and seeketh to slay him.

The LORD will not leave him in his hand, nor suffer him to be condemned when he is judged.

Wait for the LORD, and keep His way, and He will exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a leafy tree in its native soil.

But one passed by, and, lo, he was not; yea, I sought him, but he could not be found.

Mark the man of integrity, and behold the upright; for there is a future for the man of peace.

But transgressors shall be destroyed together; the future of the wicked shall be cut off.

But the salvation of the righteous is of the LORD; He is their stronghold in the time of trouble.

And the LORD helpeth them, and delivereth them; He delivereth them from the wicked, and saveth them, because they have taken refuge in Him.

Psalm 50

*God, God, the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined forth.*

Our God cometh, and doth not keep silence; a fire devoureth before Him, and round about Him it stormeth mightily.

He calleth to the heavens above, and to the earth, that He may judge His people:

'Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.'

*And the heavens declare His righteousness; for God, He is judge.
Selah*

'Hear, O My people, and I will speak; O Israel, and I will testify against thee: God, thy God, am I.

I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before Me.

I will take no bullock out of thy house, nor he-goats out of thy folds.

For every beast of the forest is Mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains; and the wild beasts of the field are Mine.

If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof.

Do I eat the flesh of bulls, or drink the blood of goats?

Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High;

And call upon Me in the day of trouble; I will deliver thee, and thou shalt honour Me.'

But unto the wicked God saith: 'What hast thou to do to declare My statutes, and that thou hast taken My covenant in thy mouth?

Seeing thou hatest instruction, and castest My words behind thee.

When thou sawest a thief, thou hadst company with him, and with adulterers was thy portion.

Thou hast let loose thy mouth for evil, and thy tongue frameth deceit.

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things hast thou done, and should I have kept silence? Thou hadst thought that I was altogether such a one as thyself; but I will reprove thee, and set the cause before thine eyes.

Now consider this, ye that forget God, lest I tear in pieces, and there be none to deliver.

Whoso offereth the sacrifice of thanksgiving honoureth Me; and to him that ordereth his way aright will I show the salvation of God.'

Psalm 101

I will sing of mercy and justice; unto Thee, O LORD, will I sing

praises.

I will give heed unto the way of integrity; oh when wilt Thou come unto me? I will walk within my house in the integrity of my heart.

I will set no base thing before mine eyes; I hate the doing of things crooked; it shall not cleave unto me.

A perverse heart shall depart from me; I will know no evil thing.

Whoso slandereth his neighbour in secret, him will I destroy; whoso is haughty of eye and proud of heart, him will I not suffer.

Mine eyes are upon the faithful of the land, that they may dwell with me; he that walketh in a way of integrity, he shall minister unto me.

He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes.

Morning by morning will I destroy all the wicked of the land; to cut off all the workers of iniquity from the city of the LORD.

Psalm 129

'Much have they afflicted me from my youth up', let Israel now say;

'Much have they afflicted me from my youth up; but they have not prevailed against me.

The plowers plowed upon my back; they made long their furrows.

The LORD is righteous; He hath cut asunder the cords of the wicked.'

Let them be ashamed and turned backward, all they that hate

Zion.

*Let them be as the grass upon the housetops, which withereth
afore it springeth up;*

*Wherewith the reaper filleth not his hand, nor he that bindeth
sheaves his bosom.*

*Neither do they that go by say: 'The blessing of the LORD be
upon you; we bless you in the name of the LORD.'*

Psalm 142

*With my voice I cry unto the LORD; with my voice I make
supplication unto the LORD.*

*I pour out my complaint before Him, I declare before Him my
trouble;*

*When my spirit fainteth within me--Thou knowest my path-- in the
way wherein I walk have they hidden a snare for me.*

*Look on my right hand, and see, for there is no man that knoweth
me; I have no way to flee; no man careth for my soul.*

*I have cried unto Thee, O LORD; I have said: 'Thou art my
refuge, my portion in the land of the living.'*

*Attend unto my cry; for I am brought very low; deliver me from
my persecutors; for they are too strong for me.*

*Bring my soul out of prison, that I may give thanks unto Thy
name; the righteous shall crown themselves because of me; for
Thou wilt deal bountifully with me.*

(continuation of the consecration)

*Dalmaley + Lameck + Cadat + Pancia + Velous + Merroe +
Lamideck + Caldulech + Anereton + Mitraton*
most pure Angels,
be the Guardians of this tool.
Amen

⋮
⋮
⋮

The Angels in this conjuration:

Dalmaley: DLQ פַּלְעַל (“burn” / “inflame”) & *MLA מלאַל*
 (“filled” / “armed”)

Lameck: LMK לְמַכְבֵּשׁ (“powerful”)

Cadat: ChDTh חַדְתָּה (“to be new”)

Pancia: PNH פְּנַחַת (“turn” / “face” / “ruler”) & *ChIA חיַאַת*
 (“to live”)

Velous: OLZ עַלְזָן (“exulting” / “rejoicing”)

Merroe: MRO מְרַעַת (“friend” / “companion”)

Lamideck: LMD לְמַדְעַת (“to goad” / “to teach”)

Caldulech: QL לְכָלָה (“swift” / “rapid”) & *DLCh חַלְלָה* (“to stir
up”)

Anereton: NOR נְעָרָה (“servant”) & *ThN דְּגָן* (“dragon”)

Mitraton: MTRAH מְטָרָהָן (“custody” / “watchman”) & *OVN עָוָן*
(Godname)

Inflamed and filled with Power, Renewed by the Ruler of Life,
Rejoice Companion, Goad and Swiftly Stir up the Servants and
Dragons for the Watchman of God

The Triangle

In evocations the spirit is (usually) called within a Triangle that is outside of the circle you are standing or sitting in. Sometimes a circle (of salt) is used instead of this triangle.

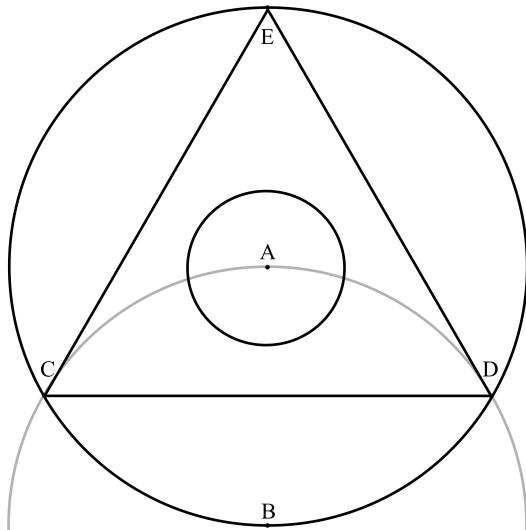
Even though it isn't mentioned in G.V. I want to include this Instrument here for a couple of reasons that will become clear later on.

A good way to make a nice equilateral triangle is to use a wooden disk (like a round chopping board) or if you don't have one of those, use any board or flat surface you have.

Take a compass and trace a big circle. If you have a wooden disk then locate the center of it (**A**) and make sure that your compass is big enough to make the circle.

Then take the compass and place it on the edge of the circle (**B**) and trace another (part of a) circle of the same diameter until you have intersected the main circle (**C + D**)

Now you have three points on the circle that form an equilateral triangle – directly opposite the spot where you placed the compass on the edge of the circle is the apex (**E**) of your Triangle.



If you are going to make and use this instrument, I strongly suggest that you make it like this: a circle inside a triangle inside a circle.

Traditionally there are 4 Names or words that have to be painted or drawn on as well, but these aren't as important in this case.

There is no consecration for the Triangle (that I know of) and if it's clean and you made it with good intentions it should be good to go.

It is common practice to put a (black) mirror in the inner circle of the triangle as a focal point, but it's not essential.

The Circle

Like the Triangle, a Circle is absent from the G.V. There is only one brief reference to it and no certain design or instructions.

Traditionally a circle is cast three times: by asperging with water, by sprinkling of salt, and by fumigating with incense. Three is the Magick number. But when you make your circle with your Dagger after this... you do it 4 times? A solution is to go to one of the quarters and then, there, sprinkle some salt, flick a few drops of water, and trace a figure in the air with incense before using the dagger to connect that quarter to the next one by tracing the actual circle (once). But honestly, if you have incense burning it will spread through the area on its own. If you drink the Blessed Water, you are purifying yourself.

Making the circle (by performing the LBRP) with your Athame should suffice then.

+

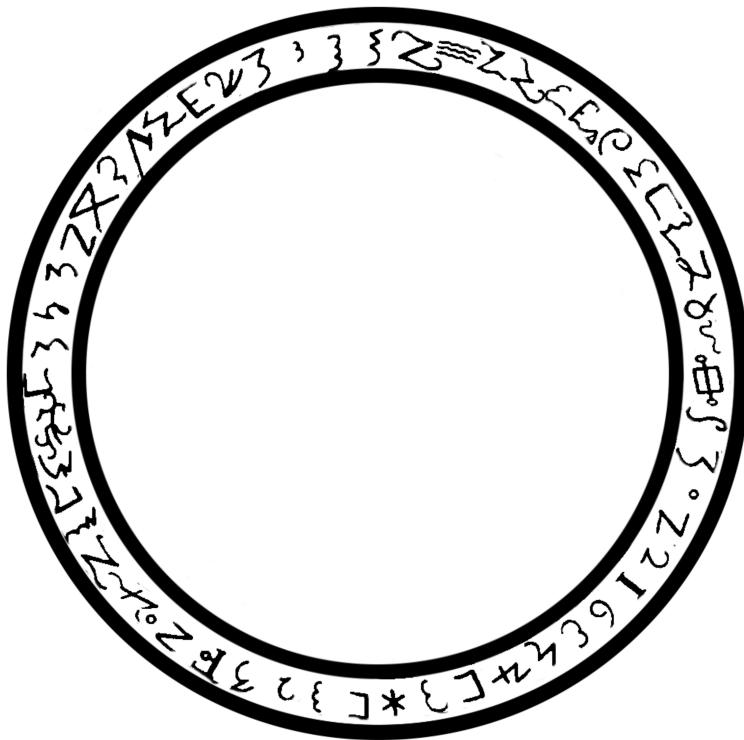
The 40 Demons are split up into two main sections. The first is the list of the three Superiors, their subordinates, and the lesser spirits. The second is the list of the Duke Sirach and the spirits under him. When I was looking at the names and powers, I eventually came to the conclusion that there was some room for improving (or restoring) the order of these two lists. With some experimenting, evoking and meditating this resulted in one list of three Septets and one of three Sextets.

I'll give these in a moment, but I want to say something about the seals or characters of the spirits first. Even though Peterson has provided a lot of seals (from different sources), there still are some for which no symbol is given or other cases where it is uncertain which seal belongs to which spirit. Since the mighty Singambuth is called up in the first pages of this book, I decided to use none of the images given.

The only thing I did include in my designs is an outer rim for the seals in which I placed all the symbols that are found in the three circular seals of the three Superiors, thereby making this circle an "all inclusive" one for the G.V. into which a sigil or other figure can be drawn. For the most part, I simply wrote the name of the spirit (in the way I think it is supposed to be spelled) in the Alphabet of the Magi. I used this alphabet because some (but not all) of the characters in the outer rim are reminiscent of it.

I also made a couple of squares of some of the names, from which then sigils could be taken.

What I have found to work best is to make a little booklet, about 5x5 centimeters (2x2 inch) when folded, with one seal on the right and either another seal, an empty ring, a pentagram or any other thing on the left. Write the petition in this booklet, around the seals. Then use your own seal (or Scirlin's) as a stamp to transfer some special liquid to the paper, place a picture (or similar) in the booklet, close it, and place it in your Triangle.



*The “all inclusive” empty G.V. Seal template
with the characters of Lucifer, Beelzebuth and Astharoth*

*Some of these appear to be letters from the Alphabet of the Magi
but a lot of them are either really poorly drawn or from a
(number of) entirely different alphabet(s)*

*For comparison, the Alphabet of the Magi with the Hebrew is
given on the next page*

*An empty seal like this, with the characters of the three Superiors
is also a very good medium for the spirit to reveal his symbol to
you.*

א	א	A/E
ב	ב	B
ג	ג	G
ד	ד	D
ה	ה	H
ו	ו	V
ז	ז	Z
ח	ח	Ch
ט	ט	T/I
י	י	Y
כ	כ	K
ל	ל	L
מ	מ	M
נ	נ	N
ס	ס	S/C
ע	ע	O/E/A
פ	פ	P
צ	צ	Tz
ק	ק	Q
ר	ר	R
ש	ש	Sh
ת	ת	Th

The Three Superiors

The three Powers of the hierarchy are Lucifer, Beelzebuth and Astharoth. There really isn't any point in trying to explain the names of these, as the meanings are pretty well known. However, let's take a peek outside of the box anyway just for the hell of it.

Lucifer is commonly accepted as coming from the Latin Lux + Ferre (“light” + “carrying”). I think it's interesting that the first-person singular present form of *Fari* (“to speak” or “to announce”) is *Fer*. So *Luci* + *Fer* is “to speak of or announce the Light”. In the sense of Lucifer being the Morningstar who heralds the sun, this meaning is perfect. But I understand that this etymology could also be taken as “speaking truth”, and the idea of “carrying the light” as in serving it and being beneath it probably sat better with the role intended for Lucifer by the exoteric church. In his conjuration the name is given as *Lucifero*. *Fero* meaning “wild”.

Even though the name isn't Hebrew I have in the past given a possible transcription with the words LVZ (“to depart”) + YPO (“shining”) + OR (“foe” / “enemy”). Presently I think another option could be LVH (“to adhere” / “to be joined closely”) + ShPR (“to be bright” / “to shine”) or even ShPIR (“beautiful”). The spelling LVHShPIR gives a Gematria of 631 for which Crowley gives DTzNIOVThA “concealed mystery”.

Beelzebuth is said to come from either BOL ZBVB (“Lord of the Fly”) - which means he has rule over flies and can disperse them and the diseases they bring – or from BOL ZBVL (“Lord of the Heavely abode”). ZBL interestingly enough means “idolatry”, yet also has to do with making manure (which of course attracts flies).

Zebuth isn't a word. It resembles Tzabaoth somewhat and might be another layer in the play on words of this name. TzAH (“excrement”) + BVTh (“to pass the night”). Like this the name

would mean “Lord of those who sleep in faeces – practicing idolatry and covered in flies”.

Personally I think the Lord of the Heavenly Dwelling BOLZBVL is the proper way. Unless you want to associate yourself with excrement and flies. This spelling gives 146. However:

Astaroth is the male demon who started out as Astarte the goddess of love. In the Bible, Astaroth is still seen as this female deity and believed by some to be the same as Ashera.

She is mentioned as being worshipped together with Baal, as in Judges 2:13 “*And they forsook the LORD, and served Baal and the Ashtaroth.*”

The fact that Astaroth appears along Beelzebuth to me means that clearly the female Astaroth (+ Baal) are meant. The name is spelled OShThRTh giving the numerical value of 1370.

I find it interesting that in this trinity we now see a male fertility god (Baal) + a female fertility goddess (Astarte) + Lucifer (who is said to appear in the form of a child).

Since forming this conclusion, I haven't been able to detach Bael and Astarte from this trinity, and as such have treated them as being the male and female with Lucifer as their “child” - which doesn't necessarily place him beneath them but rather makes him a combination of their qualities. To a lot of Magicians he is “the lord” (which is the part he takes from Bael) and since he is the Morningstar or Venus, this is the part he takes from Astarte.

לוהשפיך
עשתרת
בעל

+

The Six Subordinates

Each of the three Powers has two subordinates. Of these, only their names are given. No powers or even a clear description of what their role in the hierarchy is, are mentioned.

The two subordinates of Lucifer are Satanachia and Agaliarept.

Satanachia could be: ShOH (“to look”) & ThANH (“cause to meet”) & ChIH (“to live”)

Who causes to see and meet vividly.

But another interpretation might be a combination of two Biblical names (or words): ShTN (“accuser”) + AChIH (“brother of Yah”)

The accusing brother of Yah

Agaliarept: AGL (“to flow together”) & IAR (“a river”) & PTh (“hinges”)

Who causes to come together as a river and hinges.

Alternatively: AGLI (“raindrops”) + ORP (“to drop down / pluck / (to break the) neck of an animal”)

Who makes the rain fall.

The two subordinates of Beelzebuth are Tarchimache and Fleruthy.

Tarchimache: ThAR (“form” / “outline” / “body”) & ChI (“life”) & (“to smite” / “strike” / “restrain”)

Who restrains the living forms.

Another spelling can be drawn from the words: ThAR (“form / body”) + ChMS (“to treat violently / oppress”). The meaning stays more or less the same.

Fleruthy: Fleruthy: PLA (“distinguished” / “consecrated” / “search” / “split open”) & ROVTh (“female companion”)

Who is a distinguished companion or She who breaks open.

Alternatively PLI can be used with the same meaning as PLA.

The two subordinates of Astharoth are Sagathana and Nesbiros.

Sagathana: ShAGH (“to roar”) & ThNH (“give praise” / “dragon”)

Who is a roaring dragon.

But with another spelling: ShChTh (“to destroy / act wickedly / a destroyer”) + ONH (“to oppress / to afflict / to be oppressed / be afflicted / begin to speak / answer”)

Who destroys and afflicts.

Nesbiros: Nesbiros: NShA (“to lift”) & BIRH (“temple”)

Who helps in erecting the temple.

Yet: NShB (“to blow”) + RASh (“the head / the highest “)

Ruler of wind.

The first interpretations of the names would make sense if their only purpose is to simply be there when one of the lesser spirits is called on. They could then be seen as facilitators, or maybe even be the guarantee that the lesser spirit shows up. But if that is the case, then what part do the Superiors even have?

I admit that I first approached it in that manner. Calling Lucifer, then calling Satanachia, then calling Agaliarept, and then finally one of the lesser spirits. It was only when I started to reorganize the hierarchy things started to fall in place.

The second interpretations of the names are (I believe) correct.

שְׁטָנָאַחִיהָ
אַנְגָּלִיעָרָפָ
תָּאַרְחָמָס
פָּלִירָעָוָת
שְׁחַתָּעָנָה
נְשָׁבָרָאָשָׁ

The 18 Lesser Spirits

Serguthy:

I see a similarity in the powers and name of this spirit with Surgat and suspect they are either the same or very closely related.

Possible Hebrew meanings for this name are ShAR (“flesh”) & GTh (“winepress”). If this entity is regarded as one with Surgat(ha) then the following words might also be considered. ShVR (“to go” / “to look around” / “to put in order” / “a liar in wait” / “a wall” and “to behold”) & GAUTH (“something lifted up” / “majesty” / “glory” and “pride / arrogance”).

In Latin SERA has the meaning of “girdle” and “evening”.

The Latin SURGERE means “to arise”.

The Latin GUTTA means “a drop”, and from that GUTTUR “throat” and “goiter”. My old dictionary also gives the translation of “a person's bottom”.

The Persian SARGHUT means “opulence, beneficence”.

The Persian SARGUTA means “a secret”.

The name could then be interpreted as

Who beholds the glory, and lies in wait for the proud and arrogant. In the evening, he will arise and within the girdle, the secret will start to drip opulently.

Another spelling: ShRG (“entangle / intertwine”) + OThI (“proper time / opportunity”)

Who, at the right time, causes to intertwine.

Heramael:

OIR (“watcher”) & AML (“to languish” / “sad” / “weak” / “sick”) *Who watches over the weak and sad.*

Trimasel:

ThRMH (“fraud”) or ThRO (“a gate”) & MShL (“similitude” / “likeness”).

Who uses deception to make one thing look like the other.

Sustugriel:

ShVSh (“white” / “bright” / “cheerful”) & ThGRH (“strife”) or ShVT (“to whip” / “run around”) & GRL (“rough” / “anger” / “a little stone”).

Only the sending of familiars more or less makes *some* sense with this etymology.

Who angrily makes them run around.

Another spelling is ShVSh+ThGRH+AL

(the angel) Who delights in strife

Proculo:

PRQ (“to break up” / “discontinue”) & LO (“the gullet”).

In Latin there is PROCUL (“far away” / “from a distance”).

Makes me think of apnea, which interferes with normal sleep. It is induced in a lot of people by laying on your back – the way astral projection is practiced by most. The constant waking up and returning to light sleep during the night definitely are related to vivid dreaming as well.

Who stops you from wandering off too far.

Alternatively: PRO (“to loosen / to begin / make naked”) + QLO (“to congregate / assemble / to be despised”)

Who loosens and assembles.

Haristum:

ChRI (“burning” / “anger”) & ShThM (“unclosed” / “open”)

The ability to remain unharmed from flames perhaps shouldn't be taken too literally. As the root can also mean anger, it might suggest that this demon allows you to escape wrath.

Who opens a path through the fire.

In Sumerian: Haristum (“woman giving birth”).

Brulefer:

BR (“beloved” / “pure”) & L *”of”) & OPR (“dust” / “earth” / “young animal” / “fawn”)

Who makes beloved.

Pentagnony:

PN (“ruler”) & OGN (“to be shut up” / “remain unmarried”)
Who knows the secrets of the rulers.

Or: PNH (“to face”) + ThChNVN (“grace / mercy / prayer”)

Aglasis:

HGH (“to murmur” / “to meditate”) & ShlTh (“to put” / “set” / “place”)

Who is set over meditation.

Another spelling: OGL (“round / to revolve / roll”) + AISH (“a man”). It might have the same root as Agaliarept. AGL (“water / pond”) which if combined with AISH could be “the man in the pond” = the reflection

Sidragosum:

ShD (“breast”) / ShDH (“lady” / “mistress”) & RGSh (“to rage”) & ShVM (“to arrange”)

Who enrages the lady.

Minoson:

MNH (“portion”) & ShON (“lean on”)

Who makes you receive your portion.

With MNI (“fate / fortune”) as an alternative.

Bucon:

BVK (“to be disturbed” / “perplexed” / “to be involved”) & QNA (“to be jealous” / “envious”)

Who causes jealousy.

The first part could also be BQO (“to break open”)

These 12 Lesser Spirits are assigned to the 6 under the 3 in a somewhat unbalanced manner. With these (possible) translations of the names it is easier to assign planetary qualities to them, and so an ordered structure can be (re)established with three Septets.

The Three Septets

Saturn	Satanachia	Tarchimache	Sagathana
Jupiter	Agaliarept	Fleruthy	Nesbiros
Mars	Sustugriel	Haristum	Bucon
Sol	Lucifer	Bael	Astaroth
Venus	Sergutthy	Brulefer	Sidragosum
Mercury	Heramael	Pentagnony	Minoson
Luna	Trimasel	Proculo	Aglasis

Some of these planetary correspondences are likely not what you expected if you went by the powers assigned to the Spirits.

Sustugriel for example is said to “teach magic and give familiars” but, when I was working through them and had evoked him, he appeared to me as an angel in white with a flaming heart, and a sinister smile. Of course, this was after I had puzzled together the meaning of his name.

A funny thing also happened with Sagathana. I was locked in on the “roaring dragon” aspect, but he clearly didn’t like that representation. Over the course of several evocations, he slowly changed from a sort of triceratops into a man with a dinosaur’s head and then a black head. When I asked him, he said to “..look into my name.” Then I spelled it with Chet instead of Gihmel and the “destroyer” aspect was revealed. That was a major tipping point as I now was convinced that he – and therefore Satanachia and Tarchimache as well – was Saturnian. Satanachia the accuser, Tarchimache the restrainer, and Sagathana the executioner.

What I have found the best way to work with this list is to call the three Superiors, and then call the three planetary spirits (from the three septets) to work together on a goal.

The Seven Triads

Saturn		
Accuser	Restrainer	Executioner

Jupiter		
Rainmaker	Cloudbreaker	Stormbringer

Mars		
Strife	Escape	Division

Sol		
<i>The three Superiors are called in <u>every</u> working</i>		

Venus		
Enabler	Influencer	Urger

Mercury		
Comforter	Counselor	Gambler

Luna		
Illusion	Dream	Meditation

Sirach the Duke

After the three Superiors and their subordinates are given, the next list is the one headed by Sirach. His name likely is a combination of ShR “prince / head” and RVCh “spirit”, which makes him the Prince of (the) Spirit(s). Another way of spelling the name (and a slightly different meaning) combines ShR with ACh “brother”. This can then be taken as meaning “prince of his brothers”.

Yet, ShRCh is also (rarely) used for ShRH (Sarah - “princess” or “to have power”).

A beautiful and very meaningful symbol that represents him is the Triangle of the Art. When you look at the triangle it is made up of two geometric figures. The triangle itself and the circle in the center. In tarot the letters of the Hebrew alphabet are assigned to the major Arcana, and thus to the signs of the zodiac, the planets and the elements.

Shin is the 20th card, the Aeon which represents Fire and Spirit. Thus the upward triangle. Resh is the 19th card, the Sun, the symbol of which is the circle. So a triangle with a circle in it is the seal of ShR. Because this specific tool is used for conjuring spirits, the seal or symbol of which is placed in the center, it is the symbol of the “prince of spirits” or Sirach.

That's why I suggested you use the Triangle. Place a red candle(holder) in the apex for Lucifer, a white one on the bottom right corner for Bael and a black one in the bottom left corner for Astharoth. Then you are calling the three Superiors *on* the seal of Sirach, and all 4 ruling spirits of the hierarchy are represented.

It could even be that Sirach *is* the three Superiors combined.

שִׁרָּךְ

The 18 Spirits under Sirach

Clauneck

Clauneck, like Elantiel / Chaunta is said to have power over goods and riches and can help those who make a pact with him find hidden treasure.

These names could come from KL (“the whole”, “all kinds of”) + ONG (“to celebrate”, “to indulge in luxuries”) or ONQ (“to adorn with a necklace / gifts”). Both fit, but a very beautiful one can be found with HON (“wealth” / “riches”). The first 7 letters of Proverbs 1:13 “*We shall find all precious substance, we shall fill our house with spoil*” are KLHONIQ and thus spell out the name **כליהעניך** Gematria for this comes to 185. Crowley doesn’t give an entry for this number, but Heidrick does: OZBVNIM (“barter or trading; gains or profits; market or fair”)

Elantiel might be derived from IOL (“to ascend” or “to profit”) + NTIL (“laden”). The compound name **יעלנטיל** “laden with profit” then gives the Gematria of 209, for which Crowley gives AGRH (“reward, profit, prize”)

Chaunta could come from the words HVN (“riches, wealth”) + NTO (“to plant”). The name could then be **הונטש** “planting of wealth” and give the Gematria of 140 for which Heidrick gives ADINV “luxurious”.

Bechaud

Bechaud / Bechar controls winds, rain, hail, lightning and storms. The rule over toads is included in the list of his powers as well.

Perhaps the first part of this name is explained by the word BQO

(“water breaking forth” / “to take by storm”), as given in Ezekiel 13:13 “*Therefore thus saith the Lord God: I will even cause a stormy wind to break forth in My fury; and there shall be an overflowing shower in Mine anger; and great hailstones in fury to consume it.*”

The second part of the name isn't easily determined from this point. It could come from OD (“fog”), ChD (“one” or “sharp as a sword”) or maybe even ChDR (“chamber”). A weak connection to toads may then be found through Exodus 7:28 “*And the river shall swarm with frogs, which shall go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into the kneading-troughs.*”

LKN KH AMR ADNI YHVH VBQOTHI RVCh SORVTh
BChMThI VGShM ShTP BAPI YHVH VABNI ALGBISH
BChMH LKLH. VShRTZ HIAR TzPRDOIM VOLV VBAV
BBITHK VBChDR MShKBK VOL MTThK VBBITH OBDIK
VBThNVRIK VBMShARVThIK.

An overlap with BQO is seen in BKR which has the same meaning of “breaking forth” but is used to describe birth, daybreak or the first fruits. Similar to this are spellings that resemble the name better: BChR (“to prove”, “examine” or “to be chosen”), BKVR (“first born”) and BChVR (“youth”, “young man”, “young warrior”).

The name is likely best spelled as BChAVD בְּחַדּוֹד resulting in the numerical value of 21, for which Heidrick gives GICh (“to break forth”) as used in Daniel 7:2 “*Daniel spoke and said: I saw in my vision by night, and, behold, the four winds of the heaven broke forth upon the great sea.*” which ties it back to BQO.

Klepoth

Klepoth makes a thousand turns, as in dancing, and he can make you hear music and whispers in passing.

This name of course is very similar to *Qlipoth*, the counterpart of the Sephiroth, but as that term describes an entire system in itself it would be unfitting to apply it to one spirit.

QL (“swift” / “voice” / “music”) can however be applied to the description of its powers. Another possibility is ChLP (“to slip”, “to glide by”) being used to describe swift motion. In Job 4:15 the word is directly followed by a Tav, thereby spelling out the name **חַלְפָת**: *“Then a spirit passed before my face, that made the hair of my flesh to stand up.”*

VRVCh OL PNI IChLP ThSMR ShORTh BShRI

The Gematria then comes to 518. Heidrick gives NGINH (“music”) for 118 and KShP (“speak softly” / “practice magic”) for 400. Crowley translates KShP as “to use Magic, witchcraft”.

Merfilde

Merfilde / Mertiel / Inertiel has the power to transport you instantly to wherever you want.

The most plausible source for this name probably is MHR (“to hasten” / “to bring quickly”) + PLDIS (“traveling cloak”). The spelling would then be **מַהְרְפֵּלָד** with a Gematria of 359 for which Crowley gives ShTIM “the sacred wind”.

Mertiel might begin the same, or takes the word MOR **מַעַרְ** (“nakedness” / “open space”) and add TVL (“to cast”, “to send forth a wind”). But another option is TzL (“shadow”) as used in Psalm 17:8 *“Keep me as the apple of the eye, hide me in the shadow of Thy wings”*

The name could then be spelled as MORTVL **מַעַרְתּוֹל** adding up to 355 for which Crowley gives MHSshBH “thought, idea”. Or alternatively as MORTzL **מַעַרְצָל** which comes to 430 for which Crowley gives NShP “covered with mist, darkness, twilight” and

ThL “dew”.

For Inertiel the most logical explanation perhaps is that the *M* in Mertiel got mistaken for an *I* + *N* at some point, which resulted in this variation. The only possible connection I can find with the assigned power is the word IVNH (“to oppress”). In Jeremiah 46:16 and 50:16 it is used to describe a sword, and both verses tell of people fleeing or returning to their own land because of it.

Sirchade

Sirchade / Silcharde / Sirechael is said to show you all kinds of animals, and other moving things.

A plausible source for this name is found in the word SRCh סְרַח (“to pour out”, “to spread”) as in Ezekiel 17:6 “*And it grew, and became a spreading vine of low stature, whose tendrils might turn toward him, and the roots thereof be under him; so it became a vine, and brought forth branches, and shot forth sprigs.*” The verses preceding this mention “*a great eagle*” who takes the top of a cedar from which the vine will grow.

The variation of Silcharde offers a link to this, as the word ShLCh חַלְשׁ in a way shares this meaning (“to send”, “to dismiss”, to stretch out”). Leviticus 26:22 fits best: “*And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.*” + ChRD חַרְדׁ (“to terrify”) which comes from the same chapter: “*And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.*” (Leviticus 26:6)

It is suitable that ShL translates to “on account of”, so the meaning isn't lost in the spelling ShLChRD שַׁלְחַרְדׁ which gives the numerical value of 542. There is no entry for this number, but

400 gave “to practice witchcraft” (see above, Klepoth) and Heidrick gives OZNIH “a species of eagle” for 142.

Hicpacth

Hicpacth / Hepoth will bring any distant person of your choice to you.

HVK הָוֹכֵב (“to go”) + PQD פָּקֹד (“to visit”) Ezra 7:13 and 1 Samuel 17:18

The name spelled like this HVKPQD הָוֹכְפָּקֹד comes to 215 for which Crowley gives AVRCh “a path, a narrow way”.

The second form of the name could come from ChPTz נְפָתֵחַ (“to wish for”) as used in 1 Chronicles 28:9 *“And thou, Solomon my son, know thou the God of thy father, and serve him with a whole heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever.”*

Gematria for this is 178 to which Crowley assigns ChLTzIM “the lower parts, the loins”.

The *Th* at the end of both names suggests a Tav though. The word PTh נְפָתֵחַ (“hinges”, “space between”, “the female pudenda”) is interesting and might very well be a part of a spelling of this name. See also under Agaliarept.

Frucissiere

Frucissiere / Frulhel / Frastiel is also said to be able to bring any living person to you, but he can bring the dead as well.

It could be that the word PRTz פָּרַץ (“to break through”) is a source. One way in which it is used is “to be urgent in prayers”,

and it occurs in 1 Samuel – the chapter where king Saul comes to the witch of Endor to have her raise the ghost of Samuel.

To this can be added IShR יִשְׁר ("straight") as used in Proverbs 4:25 *"Let thine eyes look right on, and let thin eyelids look straight before thee."*

Spelled like this PRTzIShR **פרצישר** the Gematria comes to 880.

Frulhel can be formed by PH פה (“here”) Genesis 40:15 “*For indeed I was stolen away out of the land of the Hebrews; and here also I have done nothing that they should put me into the dungeon.*” The only option to add here is ROVAL רעוֹאַל (“friend of God”) the name of the father of Jethro as used in Exodus 2:18. This isn’t a very convincing spelling or meaning. PHROVAL פָהָרְעוֹאַל adds up to 392 for which Heidrick gives ASPRNA “quickly, diligently”.

For Frastiel the word PRSh פְּרַשׁ (“disperse”) as used in Zechariah 2:10 can be taken: “*Ho ho, flee then from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord.*” In this verse PRSh is followed by ThI thereby almost giving the full name. There are other meanings of this word; “to break”, “to separate”, horseman” and “excrement”.

Spelled as PRShThIAL פְּרָשְׁתִּיאָל the value is 1021.

Surgat

Surgat / Surgatha is said to be able to open all locks. I see a resemblance here to Sergutthy in the name and also in his powers, but will treat him separately (see below).

Surgat could consist of SVR סור ("to remove", "to depart", but also "to draw near to someone"). The latter meaning is used in Genesis 19:2 for example *"And he said: 'Behold now my lords,*

turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way.' And they said: 'Nay; but we will abide in the broad place all night.'" The second part might be GTh נָהָר ("a marked off space") an area intended for a specific purpose. A possible third part is found in ThA נָהָר ("chamber"), which seems a logical extension. The compound name would then mean something like "to go into the closed chamber" and is spelled SVRGThA סְוָרְגָּתָה with the Gematria of 670. Heidrick gives OThR "to pray", "to hear and answer" and "to be abundant".

Frutimiere

To Frutimiere / Glitia is assigned the ability to produce feasts and banquets with exquisite foods and delicious wines.

PRT פָּרַט ("to scatter") has a double meaning. It can be used to boast, as in "scattering words", but also in the literal sense as in "scattered grapes". The latter is seen in Leviticus 19:10 *"And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord your God."* To this can be added IMR יְמַר ("to exchange", "to change places with anyone") as used in Isaiah 61:6 for example: *"But ye shall be named the priests of the Lord, men shall call you the ministers of our God; ye shall eat the wealth of the nations, and in their splendour shall ye revel."*

The name spelled as PRTIMR פְּרַטִּימָר has the value of 539. Neither Crowley nor Heidrick give an entry for this, but if we take 400 as "practicing Magick" again (see under Klepoth) and 139 as LQT "to pick up, to gather together, to glean" then a connection is obvious.

Glitia could come from GL נָהָר ("a well", "waves") + ITzA נָהָר

(“to go out”, “to cause to come forth”). This name – or this interpretation of it – seems to suggest another meaning than an edible feast. In Cantate the word GL is used as “a well” to describe a woman: *“A garden shut up is my sister, my bride; a spring shut up, a fountain sealed.”* Spelled as GLITzA גָּלִיטָא the Gematria comes to 134 for which Crowley gives “burning” and Heidrick ODIN “delicate, voluptuous”. It might be worthwhile to consider contacting Glitia for other desires than food.

Musisin

Musisin / Resochin / Roschim is believed to have power over great lords, and is able to inform them about what is going on in the realms of their allies.

MVShIO מָוֵשִׁיעַ (“protector”) is found in Deuteronomy 22:27. To this might be added ShON שָׁעֵן (“to lean on”, “have confidence in”). In Judges 16:26 however the word MVSh (“to touch”) is found together with ShON:

“And Samson said unto the lad that held him by the hand: 'Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them.'”

Spelled as MVShIOShON מָוֵשִׁיעַשָּׁעֵן the Gematria makes 846. As MShShON 760. Neither of these has a convincing numerical correspondence. I believe the most suitable spelling would be MVShIShN מָוֵשִׁישָׁן which results in a value of 706. Heidrick gives KPThVR “a knop or chaplet, the crown or capital of a column, a circlet”. This word occurs in Amos 9:1 where it is used metaphorically: *“I saw the Lord standing beside the altar; and He said: Smite the capitals, that the posts may shake; and break them in pieces on the head of all of them; and I will slay the residue of them with the sword; there shall not one of them flee away, and there shall not one of them escape.”*

Roschim can come from the same RASH + OM עַמְּ רָשָׁעֵם (“together”, “with”, “near”). RASHOM has the value of 611. Neither Crowley nor Heidrick give a suitable entry for this number. But if we again take 400 for “practicing Magick” (see under Klepoth) then Heidrick's entry for 211 is very appropriate: HDBR “guide, counselor, vizier”.

Frimost

Frimost / Frimoth is said to have power over women and girls.

PRI פְּרִי (“fruit” / “offspring”) could be the first syllable, but PRM פְּרַמּ (“to rend clothes”) and / or PRO פְּרַע (“to make naked” / “to make unbridled”) make a bit more sense when looking at his powers. The latter is used in Numbers 5:18
“And the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.” It might not seem the most convincing example, but this chapter deals with a woman suspected of being unfaithful. The saying “letting your hair loose / down” still means to behave uninhibited.

The second part of the name could be taken from MVTzA מַצָּא ("gate", "a fountain", "that which is produced") as used in Isaiah 41:18 "*I will open rivers on the high hills, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.*" The word is related to MVTz

(“to press” / “to squeeze out”).

Spelled as PROMVTz פְּרֻעְמֹצָץ the Gematria is 486, for which really no related entry is given by either Crowley or Heidrick. If once again 400 is used as “practicing Magick” (see under Klepoth) then two interesting words for 86 given by Heidrick can be added: LVN “to pass the night” or SVB “to entangle”.

An alternative spelling PRIMVSh (‘fruit’ + ‘to touch’) gives 636.

With PRM (“to rend the clothes”) + ShTh (“buttocks”) the value is 1020.

Khil

Khil / Klic / Kleim can cause earthquakes and has power over cities and houses.

ChIL חִיל (“strength”, “army”, “pain”, “fear” and “trembling”).

As used in Psalm 48:7 *“Trembling took hold of them there, pangs, as of a woman in travail.”*

Gematria for this name: 48 for which Heidrick gives (the anagram) ChLI “evil” or “disease”.

The variations of the name could be taken from KLCh כָּלָח (“completion”, “old age”) as used in Job 5:26 *“Thou shalt come to thy grave in a ripe age, like as a shock of corn cometh in in its season.”* This spelling comes to 58 for which Heidrick gives MChI “a stroke, a blow”.

Kleim isn't easily explained. Perhaps KL כָּל (“the whole” / “all”) + OIM עִימָּם (“to frighten”) as found in Isaiah 11:15 *“And the LORD will utterly destroy the tongue of the Egyptian sea; and with His scorching wind will He shake His hand over the River, and will smite it into seven streams, and cause men to march over dry-shod.”* Spelled as KLOIM כָּלְעִימָּם the Gematria is 170 for

which Crowley gives MQL “wand”.

Clistheret

Clistheret / Sirumel / Selytarel is said to be able to make it seem like it is day or night.

Maybe the name comes from a combination of the words KLI כלי (“fraudulent”, “deceitful”) as found in Isaiah 32:7 “*The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, and the needy when he speaketh right.*” + TzHRTh צהרת (“splendour”, “light”, “noon”) as it is found in Jeremiah 6:4 “*Prepare ye war against her; arise, and let us go up at noon! Woe unto us! for the day declineth, for the shadows of the evening are stretched out!*” KLITzHRTh כליזהרת has a numerical value of 755.

Sirumel could be explained by TzIR ציר (“to go”, “messenger”, “a form”) Proverbs 25:13 “*As the cold of snow in the time of harvest, so is a faithful messenger to him that sendeth him; for he refresheth the soul of his master.*” + OML עמל (“rush upon like a storm”, “to disperse”) for instance in Hosea 13:3 “*Therefore they shall be as the morning cloud, and as the dew that early passeth away, as the chaff that is driven with the wind out of the threshing-floor, and as the smoke out of the window.*” This isn't the most satisfying explanation of the names in this chapter. The spelling TzIROML צירעמל adds up to 440 for which Heidrick gives IShPN “hiding”, or with 400 (“to practice Magick” - see under Klepoth) + 40 LAT “to conceal or hide” to express the same idea.

Selytarel maybe from ShLIT שליט (“having power over”) + AVR אור (“light”). Spelled as ShLITAVRAL שליטאוראל the Gematria is 587. Crowley gives ZQP “lifted up” for 187.

Segal

Segal / Fegot is said to have the power to make you see chimeras and other horrible monsters.

ShGL שָׁגָל (“to be lain with”, “ravished”, “queen”) doesn't exactly fit, but maybe it is based on Isaiah 13:16 “*Their babes also shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished.*”

Maybe the word is combined with ShAG שָׁגָג (“to shout” / “roar of a lion”) to give a spelling of ShAGL שָׁגָל with a numerical value of 334 for which Heidrick gives ChShVK “darkness”.

Fegot could come from the word PChD פְּחָד (“fear” / “terror”) or PChTh פְּחָת (“a pit”) used for example in Lamentations 3:47 “*Terror and the pit are come upon us, desolation and destruction.*” The most likely spelling is PGOTh פְּנָעָת (“to strike”) which is the first word of Isaiah 64:4 even if the verse itself might not seem related to the assigned powers: “*Thou didst take away him that joyfully worked righteousness, those that remembered Thee in Thy ways--behold, Thou wast wroth, and we sinned--upon them have we stayed of old, that we might be saved.*”

This spelling gives 553 for which Crowley gives ThNIN GDVL “the great dragon”.

Humots

Humots / Humet can bring you any book that you desire.

HVM הַוָּמִ (‘to put in motion’ / ‘to disturb’) + OTz עַץ (‘tree’ / ‘wood’) could be argued for. The verses where HVM is used describe persons being delivered / brought in and the uproar it

causes in the public. There is no mention of books as far as I could see. Another candidate is the word ChMVTz **חַמְוֹץ** (“oppressor” / “oppressed one”). This also isn't very convincing when comparing it to the powers ascribed.

The second part of the name very likely comes from the word MTzA **מִצָּא** (“to attain” / “to find” / “to offer”) as used in Proverbs 3:13 *“Happy is the man that findeth wisdom, and the man that obtaineth understanding.”*

Spelled as HVMTz **הַוְמִצָּא** the numerical value is 141 for which Crowley gives ASP “gathered, collected”.

Guland

Guland / Galant is said to have the power to cause (and cure) every type of disease.

GAL **נָאַל** (“to pollute”, “defiled”, “stained”, “to claim”) as used in Job 3:5 *“Let darkness and the shadow of death claim it for their own; let a cloud dwell upon it; let all that maketh black the day terrify it.”* + OND **עַנְדָּךְ** (“to bind”). This also is found (only) in the book of Job which deals with diseases of all kinds.

Another option is the word GVO **גַּוְעַ** (“to expire” / “die”) in Job 27:5 immediately followed by LA: *“Far be it from me that I should justify you; till I die I will not put away mine integrity from me.”*

A third factor might be the word GL **גָּלַעַנְד** (“open”) as used in Job 36:15 *“He delivereth the afflicted by His affliction, and openeth their ear by tribulation.”*

The name is likely best spelled as GLOND **גָּלוֹנְד** with a numerical value of 157 for which Heidrick gives NZQ “suffer injury”.

Morail

Morail / Menail is said to be able to make invisible.

MOVR מְעוֹר (“nakedness”) as used in Habakkuk 2:15 “*Woe unto him that giveth his neighbour drink, that puttest thy venom thereto, and makest him drunken also, that thou mayest look on their nakedness!*” A drunkard is unaware of what he reveals, he doesn’t “see” who is watching him. The word is used here metaphorically.

AIL אִיל (“strength” / “ram” / “terebinth”) The meaning of this word comes from a strong and (in some cases) curved pillar – or the horns. The terebinth is a mighty tree with hard wood. The use in Isaiah 1:29 appears to go very well with the first part of the name: “*For they shall be ashamed of the terebinths which ye have desired, and ye shall be confounded for the gardens that ye have chosen.*”

Spelled as MOVRAIL מְעוֹרָאִיל the Gematria comes to 357 for which Heidrick gives BShNH “shame”.

Menail possibly comes from MNOVL מְנוּוֹל (“bolt” / “bar”) to lock something, as used in Cantate 5:5 “*I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with flowing myrrh, upon the handles of the bar.*”

Huictugaras

Huictugaras has the ability to influence sleep. He is said to cause troublesome sleepiness, sleep or wakefulness.

ChQ-YQTz-GRSh (“appointed” / “task” + “to awake” + “thrust out” / “produce” / “troubled”)

HVI חֹוִי (“woe”) occurs often. With regards to his powers, a fitting verse could be Isaiah 5:11 ”*Woe unto them that rise up*

early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! ”

ChTh חָתָר (“terror” / “fear”) as used in Genesis 9:2 “*And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth, and upon all the fishes of the sea: into your hand are they delivered.*”

GRSh גָּרְשָׁן (“crushed” / “driven out” / “troubled”) as used in Isaiah 57:20 “*But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt.*”

Spelled as HVIChThGRSh הַוִּיחַתְגָּרְשָׁן the name has a value of 932.

+

This list is puzzling in a couple of ways. Where in the previous one (the three Septets) each spirit more or less could be assigned to a planet through either a unique quality or an interpretation of its name, here the wheels seem to have come off.

There are several who basically have the exact same powers, with only the slightest difference. Most of these attributed influences could be classified as being Lunar, but not all, and (re)introducing a structure to the list requires some imagination and flexibility.. Because there are 18 – just as there are 18 Lesser Spirits in the previous list – it does make sense to use the six planets as a guide.

Ancient saw a connection to the elements in this, and I think he is right. Still, I used planetary correspondences as well to decide on incense and most favorable days to work.

The result is three sets of 6 names with 33 letters per group.

The Three Sextets

	Earth	Air	Water
Saturn	KHIL	GULAND	FRUCISSIER
Jupiter	FRUTIMIER	BECHAUD	MORAIL
Mars	SILCHARDE	KLEPOTH	SEGAL
Venus	SURGAT	HICPACTH	FRIMOST
Mercury	CLAUNECK	MUSSISIN	HUMOTS
Luna	MERFILDE	HUICTUGAR	CLISTERET

EARTH

Cause earthquakes
Produce feasts
Hallucinations of animals
Open locks
Find hidden treasure
Transport you instantly

AIR

Cause disease
Cause storm
Make you hear whispering
Bring a distant person
Power over great lords
Influence sleep

WATER

Necromancy
Invisibility
Chimeras
Women and Girls
Any book
Day or night

The conjurations of the three Superiors and that of the Lesser spirits are a curious text. Some of the words look like names (Melanie or Cameron for example), others like Angelic names and some appear to be Latin. Because I always want to (try to) find a possible meaning of mystical words before using them, I made an attempt at translating them in the same way as I did with the names. The numerous crosses sprinkled throughout the conjurations are (in my opinion) added as a decoy to hide the words. When I noticed there are 19 crosses in the conjuration of Lucifer, and 19 symbols in the outer rim of his (circular) seal, I thought they'd match. But for the other two Superiors the number of crosses and symbols do not.

Of these four interpretations / translations the one for Beelzebuth seems to definitely have a different and more “satanic” tone than the others, with a rejecting of God (and subsequent punishment).

According to the instructions the conjuration for one of the Superiors is to be recited 7 times before moving on to the conjuration of the Lesser Spirits (seven times as well). In practice I have changed this to calling all three Superiors (once) and addressing each after their conjuration, followed by lighting incense in their honor.

Since the two “inferiors” (the two spirits under each of the three Powers – i.e. Satanachia and Agaliarept for Lucifer) are now treated as being Saturnian and Jupiterian, I do not include them in each and every ritual, but instead, Lucifer, Bael and Astharoth (and through their combined presence Sirach) are.

Conjuration of Lucifer

Lucifero + Ouyar + Chameron + Aliseon + Mandousin + Premy +
Oriet + Naydrus + Esmony + Eparineson + Estiot + Dumosson +
Danochar + Casmiel + Hayras + Fabelleronthon + Sodirno +
Peatham + Come Lucifer +
Amen.

<i>Lucifer</i> <i>OVR</i> ("Wake up / Arise") <i>KMR</i> ("To grow warm / Intertwine / Idolatrous priest") & <i>OVN</i> ("strength / name of God") <i>OLI</i> ("Supreme") & <i>ShAN</i> ("Tranquil") <i>MNDO</i> ("Knowledge / Understanding") & <i>ChIN</i> ("Grace / Beauty") <i>PRO</i> ("Loosen / Make naked / Begin / Leader") & <i>MI</i> ("Who") <i>AVR</i> ("The Flame") & <i>YOT</i> ("Counsellor") <i>NYD</i> ("Comfort") & <i>RASh</i> ("The Head / The Highest") <i>ASh</i> ("Fire") & <i>MNI</i> ("Fate / Fortune / the planet Venus") <i>AP</i> ("Even / Also") & <i>ARI</i> ("Lion") & <i>NShA</i> ("Lift up") & <i>OIN</i> ("the Eye") <i>OShThVTh</i> ("Thoughts, ideas") <i>DVMH</i> ("Silence / Silent expectation of Divine aid") & <i>ShAVN</i> ("Noise / Tumult / Destruction") <i>DO</i> ("Knowledge") & <i>NHR</i> ("Flow / Shine") <i>ChShML</i> ("Polished Bronze") <i>OIR</i> ("A Watcher") & <i>RZ</i> ("Secret") <i>POH</i> ("To call / to cry out / to hiss as a viper") & <i>BLV</i> ("A tribute") & <i>RN</i> ("Shout for joy") & <i>NThN</i> ("To give") <i>ShDR</i> ("To endeavour") / <i>ShD</i> ("Demon / Devil / Idol") & <i>DVR</i> ("Habitation") & <i>NA</i> ("I beseech thee") <i>PAH</i> ("Mouth / region") & <i>ThM</i> ("Fullness / Wholeness / Completely")
--

“LUCIFER, Arise! Intertwined with God.
 Supreme tranquillity, Knowledge and Beauty! Begin, you
 Flame! Counsellor and Comforter of the Highest! The Fire of
 Fate!
 Even the Lion that Lifts up the Eye! Thoughts in Silence, the
 Tumult of Knowledge! Shine like polished Bronze! You Secret
 Watcher! I cry out this Tribute! I give this shout for joy! I
 endeavour, I beseech you! This Mouth Completely!
 Come LUCIFER, AMEN!”

Conjuration of Beelzebuth

Beelzebuth + Lucifer + Madilon + Solymo + Saroy + Theu +
 Amecllo + Segrael + Praredun + Adriconarum + Martiro + Timo +
 Cameron + Phorsy + Dumaso + Elivisa + Alphrois + Fubentroty +
 Come Beelzebuth.
 Amen.

MADDAY (“Enough / Sufficient”) & *LVN* (“to tarry / dwell / be
 stubborn / murmur / complain”)
SHOL (“hollow”) & *AMAH* (“foundation / terror / people”)
SHAR (“to storm / be tempestuous”) & *ROI* (“appearance /
 sight / spectacle”)
ThAU (“error, regret”)
AMIQ (“deep / hidden”) & *LO* (“not”)
SHEGER (“to cast forth / the fetus”) & *EL* (“God”)
PARAR (“to break / bring to nothing / divide”) & *ADAN*
 (“pleasure”)
ADAR (“to be wanting / to be left / to lack / to arrange / a
 flock”)
KANA (“to bow / to fold / to be depressed”) & *RVM* (“height /
 elevation”)

MAR (“bitterness”) & *TIRAH* (“wall / fortress”)
TIMA (“desert”)
KAMAR (“intertwine / idolatrous priest”)
OVN (“strength / name of God”)
PVR (“break / crush”) & *SHIA* (“elevation”)
DVMAH (“silence”) & *SHOH* (“a moment”)
EL (“God”) & *PSHA* (“break away / turn away”)
EL (“God”) & *PRTZ* (“break down / break out”)
V (“and”) & *BN* (“son”) & *TRA* (“gate”) & *TAH* (“wander”)

“You have been stubborn long enough. From the hollows of the people's foundation you appear as a storm, no longer hiding! Cast forth by God, finding pleasure in breaking and dividing! Not bowing down but rising! In your fortress of bitterness in the desert, intertwine with God. Crushed you rise! In a moment of silence, you turned away from God. Broken down by God and the son. Wandering at the gate.”

Conjuration of Astaroth

Astaroth + Ador + Cameso + Valuerituf + Mareso + Lodir +
 Cadomir + Aluiel + Calniso + Tely + Pleorim + Viordy +
 Cureviorbas + Cameron + Vesturiel + Vulnavij + Benez + meus
 Calmiron + Noard + Nisa Chenibrando Calvodium + Brazo +
 Tabrasol + come Astaroth +
 Amen

ODR (“set in order / arrange”)
KMH (“to long for”) & *SVA* (“to be evil / destruction”)
V (“and”) & *OLVH* (“iniquity”) & *RIB* (“to strive”) & *TVB*
 (“restore”)
MAR (“bitter”) & *OshH* (“to effect / to do / to make”)

LD (“travail”) & IRA (“fear / reverence”)
ChD (“one”) & AMIR (“the head / top”)
ALV (“behold!”) & IOL (“to ascend / rise above”)
KL (“all / any / the whole”) & NShA (“to lift up / exalt”)
ThLI (“a quiver / a sword”)
PLA (“to separate / distinguish”) & ORM (“craftiness”)
V (“and”) & IAR (“a channel”) & DI (“sufficient”)
QVR (“dig / a well”) & V (“and”) & IAR (“a channel”) & BZ
(“prey / spoil”)
KAMAR (“intertwine / idolatrous priest”) & OVN (“ability /
power / name of God”)
V (“and”) & ASThR (“star”) & EL (“God”)
BVL (“rain / produce”) & NAVH (“beautiful”)
BN (“son”) & OZ (“strength”)
MEUS (latin) (“my”)
KL (“all / any / the whole”) & MI (“who”) & RN (“shout for
joy”)
NOR (“to roar / to shake”)
NShA (“to lift up / exalt”)
ChN (“grace”) & OBVR (“offering / transition”) & NBA (“to
prophesy”)
KL (“all / any / the whole”) & OVD (“to return / to witness / to
restore”) & IVM (“time / day”)
BRA (“to create / to beget / to cut down”) & ZV (“splendor”)
ThAB (“to desire”) & RAH (“to see / to behold”) & ShAL (“to
request / demand”)

“Astaroth, arrange the longed for destruction of iniquity and
 strife, the travails and fears that made bitter.
 Behold, ascend as the one on top, exalted above all!
 Craftily separate as a sword and be a canal for the well my prey!
 Intertwine with God! Star of God!
 You are made a beautiful and strong son! My whole being shouts
 for joy, I roar!
 Rise up! Offer your grace and prophesy, restore it for ever!

You are created of splendor and I demand and desire to behold
you!
Come Astaroth! Amen.”

Following this comes the call to the Lesser Spirits. It is a “universal” conjuration in which only the name of the spirit is unique. As with the other three, I believe the text is made from Hebrew words that have been split or in other cases shoved together with additional crosses inserted to masque the meaning.

A word on this:

The Hebrew will not be perfect and the grammar might be off in cases. A critic probably will zoom in on that and dismiss the idea that someone at sometime wrote a magickal text in a foreign language without being a scholar in said language, maybe with the use of the Bible or other books that were available to them. I can only compare it to today's world where so many of us use English to communicate or in some cases try to share their thoughts with like-minded people. Not all of us studied the language and a lot of us do not master it, but we know that our English (flawed as it might be) will be understood by those who we intend to reach.

The text is in classical grimoire-style. Identifying the Magician as being “of God” and switching between praising the powers of the spirits, reminding them of their vows and threatening them with wrath if they should be disobedient. There are three “names” in it that appear Angelic: Horiel, Asophil and Baniel. I translated these as “the altar of burnt offerings of God”, “the magician of God” and “Son of God”. Of these three, only Baniel is to be found in the Dictionary of Angels, where he is described as “*..an inferior spirit..*” with the source being the Grimorium Verum...

Conjuration of the Lesser Spirits

Osurmy + Delmusan + Atalsloym + Charusihoa + Melany +
Liamintho + Colehon + Paron + Madoin + Merloy + Bulerator +
Donmeo + Hone + Peloym + Iibasil + Meon + Alymdrichtels +
Person + Crisolsay + Lemon Sesle Nidar + Horiel + Peunt +
Halmon + Asophiel + Ilnostreon + Baniel + Vermias + Eslevor +
Noelma + Dorsamot + Lhavala + Omot + Frangam + Beldor +
Dragin +

Come N.

OVSh (“Gather together, Assemble”) & *OVR* (“Wake, Arouse, Arise”) & *MI* (“Who”)

DL (“Something hanging, Low, Ignoble”) & *MShON* (“Stay, Support, Staff”)

HTL (“Deceive, Mock”) & *ShL* (“On account of, Fault”) & *OIM* (“To frighten”)

ChRSh (“Artificer, Silence, Secretly, Magician”) & *HVA* (“He, This, To exist”)

MOL (“Treachery, The place of entrance, Lifting up”) & *ANI* (“I”)

LAH (“To labour”) & *MIN* (“Species, Sort”) & *TAH* (“To mark out”)

KVL (“To contain, To sustain, To protect”) & *OVN* (“Perversity, Misery”)

POR (“To open the mouth wide – as a ravenous beast”) & *OVN* (“Faculty, Strength”)

MAD (“Strength, Force, Greatly”) & *OIN* (“Eye, Fountain”)

MRH (“To be rebellious”) & *LVI* (“Adhesion, Wreath”)

BVL (“Produce – Food”) & *ARH* (“To pluck”) & *TVR* (“To explore, To spy, To search out”)

DN (“Like this” / “judge”) & *MA* (“That which”)
V (“and”) & *HN* (“They, Hither”)

POL (“To make, To do, A deed”) & *OIM* (“To frighten, Terror”)

IBSh (“To put to shame, Dried up”) & *ShL* (“On account of, Fault”)
MOVN (“A dwelling, A fortress”)
HLM (“To beat, To strike, To smite”) & *DRK* (“Path, Course, Mode”) & *TVL* (“To throw, To cast”)
ShPR (“To polish, To please, Beauty”) & *ShAN* (“To be quiet, Tranquil”)
ChRI (“Burning anger”) & *ShL* (“On account of, Fault”) & *ShAIH* (“Destruction, Ruins”)
LAM (“Gather”) & *AVN* (“Strength”)
ShSh (“Six”) & *ShLH* (“To wander, To lead astray, To deceive”) *NDR* (“A vow”)
HRAL (“The altar of burnt offerings”, “The mount of God”)
POH (“To call, To hiss as a serpent”) & *HVN* (“Enough, Easy”)
HLM (“To beat, Strike, Smite”) & *AVN* (“Strength, Might”)
AShP (“Enchanter, Magician”) & *AL* (“God”)
AIL (“Strong, Robust, Mighty”) & *NVTz* (“To shine, Be bright, Flourish”) & *ROIUN* (“Desire, Thought”)
BN (“Son”) & *AL* (“God”)
V (“And”) & *ORM* (“To be crafty, To uncover”) & *IOZ* (“To be hard, Robust”)
ASh (“Fire”) & *L* (“For, Of”) & *AUR* (“Light”)
NHL (“To lead, To guard”) & *MA* (“That which”)
DVR (“Dwell, Inhabit, A circle, An age”) & *ShMT* (“To be cast down”)
L (“For”) & *HVH* (“To exist, To breathe, To perish, To ruin”) & *LA* (“Not”)
AMTh (“Stability, Faithfulness”)
PH (“Here”) & *RN* (“Shout for joy”) & *GM* (“Also, Indeed”)
BOL (“Master, Ruler, Lord”) & *DR* (“An age”)
DRO (“An arm”) & *QN* (“Nest, Abode”)

“Assemble and Arise, you Who are the Lower and Supporting, who Frighten and Deceive. I, the Magician Lift you up. Your Species is Marked out to Labour, and to Sustain Perversities. Open your Mouth in Strength, open your Eyes in Strength. You who Adhere to Rebellion, who Search out and Pluck the Fruits, and are Like Those who Frighten, On account of which you are put to Shame, Smitten and Thrown into your Dwelling.

Be pleasant and Tranquil, or Ruined on Account of Burning Anger. Gather Strength from the Six who Wander. Vowed to be Called with Ease on the Altar of burnt offerings, or be Smitten by the Strength of the Magician of God. Strongly Flourishes the Desire, Uncovered and Robust, the Son of God.

The Light of the Fire Guards the Circle that was Cast, For that which Breathes Not. Be Faithful, and Shout for joy Here Also.

The Master of this Age, whose Arm rules your Abode.
Come N”

The end of every evocation is marked by a formal dismissal. This is as much a part of the ritual's structure as the opening prayers and conjurations are. It comes from the Latin mass which ends with “Ite missa est” (Go, this is the dismissal).

In the fourth book of Agrippa an alternative is given as: “+ In nomine Patris + et Filii + et Spiritus Sancti, ite in pace ad loca vestra, et pax sit inter nos et vos, parati sitis venire vocati” (In the name of the Father and the Son and the Holy Spirit, go in peace to your dwellings, and let there be peace between you and us, be ready to come when called).

The License to Depart

*Ite in pace ad loca vestra,
et pax sit inter vos reddituri
ad mecum vos invocabero.*

In nomine

Patris

+

et Filii

+

et Spiritus Sancti

+

Amen.

Procedure

In the preceding pages I have made some adjustments in the prescribed procedure of preparation and ritual. To make it somewhat easier to use, I'll now give all steps in order so that you don't have to go back and forth..

0	Incense, Candles and Paper can be consecrated in batches so that you have them ready when needed..
1. Start with an opening like the LBRP	
2. Blessing of Water	<p><i>O Lord God Adonai, who has created mankind out of nothing after your own image; although I am a sinner, I pray that you bless and sanctify this water, so that it is beneficial to my body and my spirit, and that all deceit depart from it.</i></p> <p style="text-align: center;">+</p> <p><i>O Lord God, Grant your grace to me, that being purified by this water of all my sins, I may appear innocent before you. Amen.</i></p>
3. Invocation of Scirlin	<p><i>Heloy + Tau + Varaf + Panthon + Homonoreum + Elemiath + Serugeath + Agla + On + Tetragrammaton + Casily +</i></p>

4. Astrachios Prayer	<p><i>Astrachios + Asach + Asarca + Abedumbal + Silat + Anabotas + Jesubilin + Scingin + Geneon + Domol</i></p> <p><i>O Lord God, who are seated upon the heavens and regards the abysses, I pray you deign to make me worthy of the power to conceive in my mind and then execute all that I wish to accomplish, through your aid, O God almighty, who lives and reigns for all the ages of the ages.</i></p> <p><i>Amen.</i></p>
5. Light the Incense	<p><i>Angels of God, be my help, and may my work be completed.</i></p> <p><i>Zazay + Salmay + Dalmay + Angerecton + Ledrion + Amisor + Euchery + On</i></p> <p><i>Great Angels, Adonai, be present and grant the virtue to receive such force, that through it my work may be accomplished.</i></p> <p><i>In the name of the Father + And the Son + And the Holy Spirit + Amen.</i></p>

6. Conjuration of the Superiors	<p><i>Lucifero + Ouyar + Chameron + Aliseon + Mandousin + Premy + Oriet + Naydrus + Esmony + Eparineson + Estiot + Dumosson + Danochar + Casmiel + Hayras + Fabelleronthon + Sodirno + Peatham + Come Lucifer + Amen.</i></p> <p>.</p> <p><i>Beelzebuth + Lucifer + Madilon + Solymo + Saroy + Theu + Ameclu + Segrael + Praredun + Adriconarum + Martiro + Timo + Cameron + Phorsy + Dumaso + Elivisa + Alphrois + Fubentroty + Come Beelzebuth.</i></p> <p><i>Amen.</i></p> <p>.</p> <p><i>Astaroth + Ador + Cameso + Valuerituf + Mareso + Lodir + Cadomir + Aluel + Calniso + Tely + Pleorim + Viordy + Cureviorbas + Cameron + Vesturiel + Vulnavij + Benez + meus Calmiron + Noard + Nisa Chenibranbo Calvodium + Brazo + Tabrasol + come Astaroth + Amen</i></p>
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7. Addressing of the Three + the Duke Sirach	
8. Write your petition on the paper Seal of the Lesser Spirit	Include Scirlin's seal (or your own) in an appropriate oil, ink, or any other coloured liquid
9. Conjunction of the Lesser Spirits	<p style="text-align: center;"> <i>Osurmy + Delmusan + Atalsloym + Charusihoa + Melany + Liamintho + Colehon + Paron + Madoin + Merloy + Bulerator + Donmeo + Hone + Pelyom + Ibasil + Meon + Alymdrichtels + Person + Crisolsay + Lemon Sesle Nidar + Horiel + Peunt + Halmon + Asophiel + Ilnostreon + Baniel + Vermias + Eslevor + Noelma + Dorsamot + Lhavala + Omot + Frangam + Beldor + Dragin + Come N.</i> </p>
10. Address and task the Spirit	
11. Burn the paper then and there, or keep it until a specified time	If you don't have a ceremonial bowl, the empty cup of a tea light can be used. Place this in the Triangle / on the altar and burn the seal. Cast the ashes in the wind afterwards.
12. License to depart.	<p style="text-align: center;"> <i>Ite in pace ad loca vestra, et pax sit inter vos reddituri ad mecum vos invocavero. In nomine Patris</i> </p>

	+ <i>et Filii</i> + <i>et Spiritus Sancti</i> + <i>Amen.</i>
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Appendices

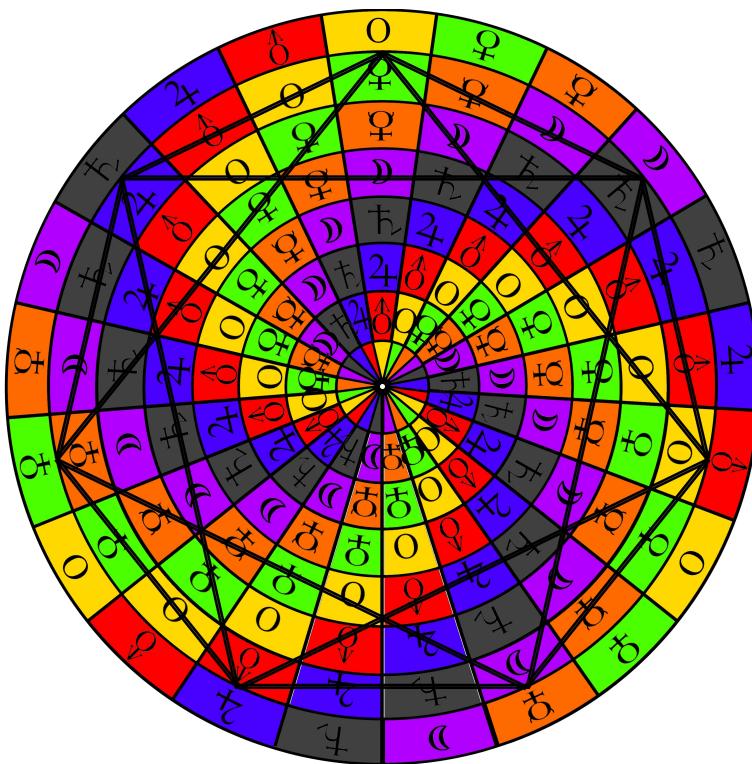
Planetary Hours	
Tarot correspondences	
Examples of workings	

Planetary Hours

One of the iconic images from the GV is the wheel with planetary hours. The way that particular wheel is designed is to show the 24 hours of one planetary day in one ring of the circle. The next concentric ring gives the 24 hours of the next day etc.

It is very pretty, and the eye-catcher is the triple outward spiral formed by the symbol of Mars. This in a neat way connects it with the hierarchy of the three Superiors. It's a shame that it doesn't give three perfect spirals when arranged like this. Even though I have largely let go of the idea of planetary hours, I did want to include the image. But I "had" to make one change.

The hours are now read from the outer circle toward the center, with 8 in a row. That makes three rows per day. So at the 12 o'clock position is Sol, beneath it Venus etc, ending with Sol in the center. Then the next row (being the 9th hour of Sunday) starts with Venus and ends with Venus, and the third (and last row) begins and ends with Mercury to complete the 24 hours of Sunday. Et cetera.



Based on Ye olde Rose of de Planetary Hours

Tarot Correspondences

With the addition of Sirach, the first list has 22 names. These can then be assigned to the (Hebrew letters and) Major Arcana of the tarot.

A	Lucifer	Beauty	The Fool	Air
O	Satanachia	Accuser	The Devil	Capricorn

I	Agaliarept	Rainmaker	The Hermit	Virgo
R	Sergutthy	Urger	The Sun	Sol
D	Heramael	Comforter	The Empress	Venus
Q	Trimasel	Falsifier	Moon	Pisces
Tz	Sustugriel	Striver	The Emperor	Aries
Sh	Bael	Master	The Aeon	Fire
Ch	Tarchimache	Constrainer	The Chariot	Cancer
L	Fleruthy	Cloudmaker	Balance	Libra
C	Proculo	Loosener	Art	Sagittar
V	Haristum	Subverter	The High Priest	Taurus
Z	Brulefer	Enabler	The Lovers	Gemini
B	Pentagnony	Trustwinner	The Magician	Mercury
M	Astarte	Star	The Hanged Man	Water
N	Sagathana	Executioner	Death	Scorpio
H	Nesbirosch	Windmaker	The Star	Aquarius
G	Agglasis	Imaginer	The Priestess	Luna
T	Sidragosum	Stimulator	Lust	Leo
K	Minoson	Fate	Fortune	Jupiter
P	Bucon	Divider	The Tower	Mars
Th	Sirach	Head	Universe	Saturn

It's a shame that the next list has 18 spirits and not 16 (to assign these to the Court cards) but, with 40 Spirits in total it could also make sense to ascribe them all to the 10 cards of the 4 suits of the Minor Arcana. Then the following table could make sense. The first row is the Ace, the last row the 10:

Minor Arcana Vervm
 (card names as in the book of Thoth)

Fire	Air	Earth	Water
Ace: Merfilde	Ace: Humots	Ace: Frutimierre	Ace: Morail
Dominion: Musisin	Peace: Hicpacth	Change: Segal	Love: Surgat
Virtue: Frucissiere	Sorrow: Satanachia	Work: Tarchimache	Abundance: Sagathana
Completion: Bechaud	Truce: Agaliarept	Power: Fleruthy	Luxury: Nesbirosch
Strife: Frimest	Defeat: Sustugriel	Worry: Haristum	Disappoint: Bucon
Victory: Sirach	Science: Lucifer	Success: Bael	Pleasure: Astaroth
Valour: Silcharde	Futility: Sergutthy	Failure: Brulefer	Debauch: Sidragosum
Swiftness: Clauneck	Interference: Heramael	Prudence: Pentagnony	Indolence: Minoson
Strength: Clisteret	Cruelty: Trimasel	Gain: Proculo	Happiness: Aglasir
Oppression: Guland	Ruin: Klepoth	Wealth: Huictugaras	Satiety: Khil

Examples

A ritual with Bucon to break up a couple. A girl was very friendly and gave me some looks before asking me to do something for her. I did it, and the next time I saw her, she made it a point to kiss another guy in front of me. Apparently they had started going out recently. I felt taken advantage of and called Bucon to bring envy and mistrust between them. I kept his seal in my pocket and whispered his name every time I saw them together or either one of them alone, visualizing them being torn apart.

Result: a week later she suddenly (unprompted) said that she was single.

Combining the powers of Klepoth and Merfilde in a curse. A small booklet was made with a seal of Merfilde on the right and Klepoth on the left. Around these was written a petition: "Klepoth and Merfilde, you who have the power to confuse, to frighten and to distract, go visit N.N. make him doubt and question what he hears and thinks, make him lose track of his ways, scare him." Then a picture of the target was placed inside this booklet. Oil was applied with the (my) seal as a stamp, and the booklet was placed in the triangle. Klepoth and Merfilde were called, the petition was made.

I removed the booklet from the triangle and rolled it up, and then used a cotton thread, drenched in urine, to tie (bind) the target to the spirits. Then I dipped the paper in candle wax and burned it.

Result: the target was sick for two weeks.

Getting a book through Humots. I had my eye on an out of print book that (when I looked for it) was available in only one place but the seller was temporarily closed. After weeks of checking the website and trying to order it, I called on Humots, described the book precisely and asked him to deliver it to me. The next day I

noticed that the seller doesn't ship to Europe. I felt like the Universe was playing a joke. Yet through the randomness of Magick, I suddenly see a mention of that same book on another website that ships from within Europe.

Result: had the book within a week.