UNE ✦ SACRA

Goetia

The Grand Grimoire

✦ ✦ ✦

Anonymous, attributed to "Antonio Venitiana del Rabina" (English text by A. E. Waite)

A. E. Waite (1911)

Credits

Author	Anonymous, attributed to "Antonio Venitiana del Rabina" (English text by A. E. Waite)
Date	18th century (English text of 1911)
Original language	French
Version	A. E. Waite (1911)
Edition	1.4
Translation	A. E. Waite
Source	Internet Sacred Text Archive — The Book of Ceremonial Magic (A. E. Waite, 1911), via Wayback Machine
License	CC BY-NC-SA 4.0 · original: Public domain

About:

The Grand Grimoire is an 18th-century French book of black magic, also known in a later version as The Red Dragon.

It claims to have been copied from the writings of King Solomon by one "Antonio Venitiana del Rabina", a name that points to an Italian origin. It is one of the most famous and most feared of the grimoires.

The first part teaches how to evoke Lucifuge Rofocale, the "prime minister" of hell, to obtain hidden treasure: the preparation of the magician (the "Karcist") during a quarter of the moon, the blood-stone, the sacrifice of a kid, the making of the "Blasting Rod" and of the Kabbalistic circle, the conjuration, the threats to a spirit who resists, and the dismissal.

The second part, the "Sanctum Regnum", teaches how to make pacts with the spirits and contains the magician's dialogue with Lucifuge and the infernal hierarchy: Lucifer emperor, Beelzebuth prince, Astaroth grand duke and their six ministers.

Here the text is the one the English occultist A. E. Waite gave in his Book of Ceremonial Magic (1911): his description of the grimoire and the sections in which he translates "practically verbatim" the rite of Lucifuge and the method of pacts. The figures are those of the 1911 edition.

Source: https://sacred-texts.com/grim/bcm/index.htm

See the source listed above for the terms of use of this version. The design of this file belongs to Une Sacra (CC BY-NC-SA 4.0); the text keeps the license listed above.

Digital edition generated on November 26, 2026 by Une Sacra, an open library of sacred texts. · UneSacra.com

Contents

The Book and Its Contents

The Rite of Lucifuge

The Genuine Sanctum Regnum, or the True Method of Making Pacts

THE BOOK AND ITS CONTENTS

✦

1 The Grand Grimoire is the most fantastic of the cycle and is introduced with great pomp by its pretended editor, Antonio Venitiana del Rabina, a personage whose name indicates the Italian origin of the work.

1.2 By reason of its rarity and the great request in which it is, we are informed that it must be regarded as the veritable Magnum Opus—a view which may appear inconsequential, but for which the authority of Rabbinical writers is cited.

1.3 It is to these authors that we owe the priceless treasure which innumerable charlatans have endeavoured to counterfeit, but have never succeeded in discovering. The copy made use of by Antonio in preparing his edition was transcribed from the genuine writings of the mighty King Solomon, which were obtained by pure chance.

1.4 "Of a truth, what other man, save this invincible genius, would have had the hardihood to reveal the withering words which God makes use of to strike terror into the rebellious angels and compel them into obedience?

1.5 Having soared into the celestial altitudes that he might master the secrets and learn the omnipotent words which constitute all the power of a terrible and venerable Deity, the essence of those innermost arcana, made use of by an infinite Divinity, was extracted by this grand king, who passed all the days of his life in the most laborious researches, and in pursuit of the most obscure and hopeless secrets.

[2] He succeeded ultimately in all his undertakings, penetrating into the most remote haunts of spirits, whom he bound, one and all, and forced them to obey him by the power of his Talisman or Clavicle. Therein he has discovered unto us the stellar influences, the constellation of the planets and the method for the evocation of all hierarchies of spirits by the recitation of certain sublime Appellations, as they are hereafter set down for you in this book, as well as the true composition and effects of the dreadful Blasting Rod, which causes the spirits to tremble; which God also used to arm his Angel when Adam and Eve were driven out of the Earthly Paradise; wherewith, finally, he smote the rebellious Angels, precipitating their ambitions into the most appalling gulfs by the power of this very Rod-of this Rod which collects the clouds, disperses tempests, averts the lightning, or precipitates each and all upon any portion of the earth at the pleasure of its director."

[3] Such is the preamble of the Grand Grimoire. The work is divided into two parts, the first containing the evocation of Lucifuge Rofocale by means of the Blasting Rod, the second being that which Antonio inscrutably regards as the Sanctum Regnum, namely, the Rite of making Pacts; but one of the most notable characteristics of all the Grimoires is not their diabolical malice, but their unconscious ingenuousness, while the devout, almost laudable, character of all the operations seems to have been held quite sincerely.

[4] The Grand Grimoire is, however, regarded as one of the most atrocious of its class; it has a process in Necromancy which is possible, say some occult writers—in the geniality of a lucid interval—only to a dangerous maniac or an irreclaimable criminal.

4.2 It must be admitted that the Rite is highly unreasonable, but in dealing with such literature it seems unsafe to advance the objection, for it applies much too widely. As to its criminality, this centres in the creation of a disturbance at midnight Mass on Christmas Eve.

4.3 There is further an account of a poison entitled "The Composition of Death, or Philosophical Stone," which is supposed to indicate an advanced degree of diabolism.

4.4 Éliphas Lévi says that it pretends to confer the Powder of Projection, the great Mystery of the Sages, but it gives really the Powder of Consecution—as to the significance of which a vague image can alone be invoked. It may, in any case, be added that it cannot well be either, seeing that the composition is a liquid.

4.5 For the rest, it is simply a stupid recipe, and as no unlawful application is suggested, it is not diabolical at all, unless toxicology, as such, is Satanic, simply because it does not deal in anodynes.

5 There is, of course, no question that the Grand Grimoire is a book of Black Magic, and it is contrary to the nature of things that a book of Black Magic should be otherwise than diabolical. The most objectionable works are not those which openly announce that they are evil, but those which teach evil under the pretence of excellence.

5.2 The noticeable point, as regards the Grand Grimoire, the other works of its class and the White Rituals, is that the diabolism of the confessedly diabolical is often so exceedingly thin, while the angelical element in processes assumed to be angelical borders so often and so perilously on the Satanic side.

5.3 The first part of the Grand Grimoire, like the Grimorium Verum, is simply a process for the evocation of evil spirits to obtain the enforced surrender of hidden treasure.

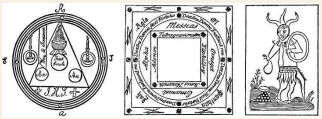
5.4 In the second part the magician is certainly expected to give himself, body and soul, to the demon who serves him meanwhile, and there can be no hesitation in admitting that this creates a sharp distinction, not only between the Grand Grimoire and all the Composite Rituals, but also between the Grand Grimoire and the other Liturgies of Black Magic.

5.5 It is only a palliation to say that the compact is worded as a subterfuge, and in reality gives nothing to the demon, who here, as so frequently in folklore, is bamboozled, receiving the shadow in place of the substance.

Une Sacra · edition 1.4 · unesacra.com · CC BY-NC-SA 4.0

THE RITE OF LUCIFUGE

✦



1 THE Grand Grimoire divides with the Grimoire of Honorius the darksome honour of an intelligible and unmutilated Ritual of Black Magic. Each after its own kind is indeed an exceedingly curious work.

1.2 In the first is contained what is probably the only printed method of making pacts; the second is remarkable, firstly, on account of its pretended origin and the elaboration with which it is set forth, secondly, for the ecclesiastical complexion of its process, which can scarcely have failed to impose upon some credulous and priestly sorcerers of the illiterate kind, and assuming their willingness to disgrace the vows of ordination.

1.3 Both require, in a study of the present kind, to be printed almost in extenso, and, setting aside their preliminary portions, already adequately dealt with, they are given practically verbatim in the chapters which here follow.

2 It will be remembered that the operator, or Karcist, as he is termed in the Grand Grimoire, is recommended continence, fasting and similar privations for an entire quarter of the moon, such quarter coinciding with that of the luminary. On the morning which succeeds the first night of the quarter, he must repair to a druggist's, and purchase a blood-stone, called Ematille (id est, Hæmatites), which must be carried continually about him

for fear of accident, and in expectation that the spirit whom it is proposed to compel and bind will henceforth do all in his power to overwhelm the operator with terror, so as to incite him to abandon the enterprise, hoping in this manner to escape from the wiles which are beginning, to be woven about him.

3 The next operation is the purchase of a virgin kid, which must be decapitated on the third day of the moon. Previously to the sacrifice, a garland of vervain must be wound about the neck of the animal, immediately below the head, and secured by means of a green ribbon.

3.2 The sacrifice must be offered on the scene of the coming evocation, a forlorn and isolated spot free from all interruption. There, with the right arm bared to the shoulder, having armed himself with a blade of fine steel, and having kindled a fire of white wood, the Karcist shall recite the following words in a hopeful and animated manner:—

INITIAL OFFERING

5 I immolate this victim to Thee, O grand ADONAY, ELOIM, ARIEL and JEHOVAM, to the honour, glory and Power of Thy Name, which is superior to all Spirits. O grand ADONAY I Vouchsafe to receive it as an acceptable offering. Amen.

6 Here he must cut the throat of the kid, skin it, set the body on the fire and reduce it to ashes, which must be collected and cast towards the rising of the sun, at the same time repeating the following words:—It is to the honour, glory and dominion of Thy Name, O grand ADONAY, ELOIM. ARIEL, JEHOVAM, that I spill the blood of this victim! Vouchsafe, O Thou grand ADONAY, to receive its ashes as an acceptable sacrifice.

7 While the victim is being consumed by the flames, the operator shall rejoice in the honour and glory of the grand ADONAY, ELOIM, ARIEL and JEHOVAM, taking care to preserve the skin of the virgin kid to form the round or grand Kabalistic circle, in which he must himself stand on the day of the supreme enterprise.

8 The sacrifice of the victim is followed by the selection and composition of the Blasting Rod, of which a description has been given. From the purpose for which it is intended, and from the silence of the Grimoire, it may be inferred that the preparation of the goatskin is exceedingly simple and does not involve the removal of the hair.

9 When the night of action has arrived, the operator shall gather up his rod, goatskin, the stone called Ematille, and shall further provide himself with two vervain crowns, two candlesticks and two candles of virgin wax, made by a virgin girl and duly blessed.

9.2 Let him take also a new steel and two new flints, with sufficient tinder to kindle a fire, likewise half a bottle of brandy, some blessed incense and camphor, and four nails from the coffin of a dead child.

9.3 All these must be carried to the place chosen for the great work, where everything hereinafter laid down must be scrupulously performed and the dread Kabalistic circle must be described in an accurate manner.

9.4 Lastly, it must be carefully borne in mind that there should be either one or three taking part in the ceremony, the Karcist included, who is the person appointed to address the spirit, holding the Destroying Rod in his hand. The evoking process may be given in the actual words of the Grimoire.

CONCERNING A TRUE REPRESENTATION OF THE GRAND KABALISTIC CIRCLE

11 You must begin by forming a circle with strips of kid's skin, fastened to the ground by means of your four nails. Then with the stone called Ematille you must trace the triangle within the circle, beginning at the eastern point. A large A, a small E, a small A, and a small J, must be drawn in like manner, as also the sacred name of Jesus between two crosses.

11.2 By this means the spirits will have no power to harm you from behind The Karcist and his assistants may then fearlessly proceed to their places within the triangle, and, regardless of any noises, may set the two candlesticks and the two vervain crowns on the right and left sides of the triangle within the circle.

11.3 This being done, the two candles may be lighted, taking care that there is a new brazier in front of the Karcist, piled with newly consecrated charcoal. This must be kindled by the Karcist casting a small quantity of the brandy therein and a part of the camphor, the rest being reserved to feed the fire periodically, in proportion to the length of the business.

11.4 Having punctually performed all that is mentioned above, the chief operator may repeat the following prayer:—I Present Thee, O great ADONAY, this incense as the purest I can obtain; in like manner, I present Thee this charcoal prepared from the most ethereal of woods. I offer them, O grand and omnipotent ADONAY, ELOIM, ARIEL and JEHOVAM, With my whole soul and my whole heart. Vouchsafe, O great ADONAY, to receive them as an acceptable holocaust. Amen.

12 You should also be careful, says the Grimoire, to have no alloyed metal about your person, except a gold or silver coin wrapped in paper, which you must fling to the spirit when he appears outside the circle, so as to prevent him from harming you. While he is picking up the coin, begin promptly the following prayer, fortifying yourself with courage, energy and prudence.

12.2 Be, also, especially careful that the Karcist is the sole speaker; the assistants must preserve a determined silence, even if they are questioned or menaced by the spirit.

FIRST PRAYER

14 O great and living God, subsisting in one and the same person, the Father, the Son and the Holy Ghost; I adore Thee with the deepest veneration., and I submit with the liveliest confidence to Thy holy and sufficient Protection. I believe with the most sincere faith that Thou art my Creator, my Benefactor, my Preserver and my Lord, and I testify to Thy sovereign Majesty that my sole desire is to belong to Thee through the whole of eternity. So be it. Amen.

SECOND PRAYER

16 O great and living God, Who hast created man to enjoy felicity in this life, Who hast adapted all things for his necessities, and didst declare that everything should be made subject to his will, be favourable to this my design, and permit not the rebellious spirits to be in Possession of those treasures which were formed by Thine own hands for our temporal requirements.

16.2 Grant me, O great God, the power to dispose of them by the potent and terrific names in Thy Clavicle: ADONAY, ELOIM, ARIEL, JEHOVAM, TAGLA, MATHON, be ye propitious unto me. So be it. Amen.

OFFERTORY

18 I offer Thee this incense as the purest which I have been able to obtain, O sublime ADONAY, ELOIM, ARIEL and JEHOVAM; vouchsafe to receive it as an acceptable holocaust. Incline to me in Thy Power, and enable me to succeed in this great enterprise. So be it. Amen.

FIRST CONJURATION

20 Addressed to the Emperor Lucifer

21 Emperor Lucifer, Master and Prince of Rebellious Spirits, I adjure thee to leave thine abode, in whatsoever quarter of the world it may be situated, and come hither to communicate with me.

21.2 I command and I conjure thee in the Name of the Mighty living God, Father, Son and Holy Ghost, to appear without noise and without any evil smell, to respond in a clear and intelligible voice, point by Point, to all that I shall ask thee, failing which, thou shall be most surely compelled to obedience by the Power of the divine ADONAY, ELOIM, ARIEL, JEHOVAM, TAGLA, MATHON, and by the whole hierarchy of superior intelligences, who shall constrain thee against thy will.

21.3 Venité, Venité! Submiritillor Lucifuge, or eternal torment shall overwhelm thee, by the great Power of this Blasting Rod. In subito.

SECOND CONJURATION

23 I command and I adjure thee, Emperor Lucifer, as the representative of the mighty living God, and by the power of Emanuel, His only Son, Who is thy master and mine, and by the virtue of His precious blood, which He shed to redeem mankind from thy chains, I command thee to quit thine abode, wheresoever it may be, swearing that I will give thee one quarter of an hour alone, if thou dost not straightway come hither and communicate with me in an audible and intelligible voice, or, if thy Personal presence be impossible, despatch me thy Messenger Astarôt in a human form, without either noise or evil smell, failing which I will smite thee and thy whole race with the terrible Blasting Rod into the depth of the bottomless abysses, and that by the Power of those great words in the Clavicle—By ADONAY, ELOIM, ARIEL, JEHOVAM, TAGLA, MATHON, ALMOUZIN, ARIOS, PITHONA, MAGOTS, SYLPHÆ, TABOTS, SALAMANDRÆ, GNOMUS, TERRÆ, CŒLIS, GODENS, AQUA. In subito.

24 Notice.—Before uttering the third Conjuration, should the spirit refuse to comply, read what follows in the Clavicle, and smite all the spirits by plunging both the forked extremities of your rod into the flames. Be not alarmed in so doing at the frightful howls which you may hear, for at this extreme moment all the spirits will manifest. Then, before reading the Clavicle, and in the midst of the commotion, recite the third Conjuration.

THIRD CONJURATION

26 I adjure thee, Emperor Lucifer, as the agent of the strong living God, of His beloved Son and of the Holy Ghost, and by the Power of the Great ADONAY, ELOIM, ARIEL and JEHOVAM, to appear instantly, or to

send thy Messenger Astarôt, forcing thee to forsake thy hiding-place, wheresoever it may be, and warning thee that if thou dost not manifest this moment, I will straightway smite thee and all thy race with the Blasting Rod of the great ADONAY, ELOIM, ARIEL and JEHOVAM, &c.

27 At this point, should the spirit still fail to appear, plunge the two ends of your rod a second time into the flames, and recite the following potent words from the grand Clavicle of Solomon:—

GRAND CONJURATION

29 Extracted from the Veritable Clavicle

30 I adjure thee, O Spirit! by the Power of the grand ADONAY, to appear instanter, and by ELOIM, by ARIEL, by JEHOVAM, by AQUA, TAGLA, MATHON, OARIOS, ALMOAZIN, ARIOS, MEMBROT, VARIOS, PITHONA, MAJODS, SULPHÆ, GABOTS, SALAMANDRÆ, TABOTS, GINGUA, JANNA, ETITNAMUS, ZARIATNATMIX, &C. A. E. A. J. A. T. M. O. A. A. M. V. P. M. S. C. S. J. C. G. A. J. F. Z. &c.

31 After a second repetition of these sublime and powerful words, you may be sure—as the deposition affirms—that the spirit will respond after the ensuing manner.

32 Of the Manifestation of the Spirit

33 Lo, I am here! What dost thou seek of me? Why dost thou disturb my repose? Smite me no more with that dread rod!

34 LUCIFUGE ROFOCALE Reply to the Spirit

35 Hadst thou appeared when I first invoked thee, I had by no means smitten thee; remember, if the request which I make thee be refused, I am determined to torment thee eternally.

SOLOMON

37 The Spirit's Answer

38 Torment me no further. Say, rather, what thou dost require at my hands.

LUCIFUGE ROFOCALE

40 The Requisition

41 I require that thou shalt communicate two several times on each night of the week, either with myself or with those who are entrusted with my present Book, the which thou shalt approve and sign; I permit thee the choice of those hours which may suit thee, if thou approvest not those which I now enumerate. To wit:

42 On Monday at nine o'clock and at midnight.

43 On Tuesday at ten o'clock and at one in the morning.

44 On Wednesday at eleven o'clock and at two in the morning.

45 On Thursday at eight and ten o'clock.

46 On Friday at seven in the evening and at midnight.

47 On Saturday at nine in the evening and at eleven at night.

48 Further, I command thee to surrender me the nearest treasure, and I promise thee as a reward the first Piece of gold or silver which I touch with my hands on the first day of every month. Such is my demand.

SOLOMON

50 The Spirit's Reply

51 I cannot comply with thy request on such terms, nor on any others, unless thou shalt give thyself over to me in fifty years, to do with thy body and soul as I please.

LUCIFUGE ROFOCALE

53 Rejoinder to the Spirit

54 Lo, will I smite thee and thy whole race, by the might of great Adonay, if, on the contrary, thou dost not comply with my request.

55 Notice.—Here plunge the points of the Blasting Rod into the fire and repeat the Grand Conjuration of the Clavicle till the spirit surrenders himself to your will.

56 Answer and Compliance of the Spirit

57 Smite me no further; I Pledge myself to do what thou desirest two several times on every night of the week. To wit:

58 On Monday at ten o'clock and at midnight.

59 On Tuesday at eleven o'clock and at one in the morning.

60 On Wednesday at midnight and at two in the morning.

61 On Thursday at eight and at eleven o'clock.

62 On Friday at mine o'clock and at midnight.

63 On Saturday at ten o'clock and at one in the morning.

64 I also approve thy Book, and I give thee my true signature on parchment, which thou shalt affix at its end, to make use of at thy need. Further, I place myself at thy disposition, to appear before thee at thy call when, being purified, and holding the dreadful Blasting Rod, thou shalt open the Book, having described the Kabalistic circle and pronounced the word Rofocale.

64.2 I promise thee to have friendly commerce with those who are fortified by the Possession of the said Book, where my true signature stands, provided that they invoke me according to rule, on the first occasion that they require me.

64.3 I also engage to deliver thee the treasure which thou seekest, on condition that thou keepest the secret for ever inviolable, art charitable to the Poor and dost give me a gold or silver coin on the first day of every month. If thou failest, thou art mine everlastingly.

LUCIFUGE ROFOCALE

IMPRIMATUR

67 Reply to the Spirit

68 I agree to, thy conditions.

SOLOMON

INVITATION OF THE SPIRIT

71 Follow me, and come lay thy hands on the treasure.

72 Thereupon the Karcist, armed with the Blasting Rod and the stone called Ematille, shall issue from the circle at that point where the door of mighty Adonay is figured, and shall follow the spirit; the assistants, however, shall not stir one step from the circle, but shall remain firm and immovable within it, whatever reports they hear, whatever visions they behold.

72.2 The spirit shall then conduct the Karcist to the vicinity of the treasure, when it may befall that the Karcist shall behold the apparition of a large and fierce dog, with a collar as resplendent as the sun. This will be a Gnome, which he can drive off by the point of his rod, when the apparition will make off towards the treasure.

72.3 The Karcist must follow, and, on reaching the treasure, will be astonished to discover the person who has hidden it, who also will endeavour to grapple with him, but will be unable so much as to approach him. The Karcist must be provided with a sheet of virgin parchment inscribed with the grand conjuration of the Clavicle.

72.4 This he must cast upon the treasure, grasping one of its coins at the same moment as a pledge and a surety, and previously flinging down a piece of his own money bitten by his own teeth, after which he may retire, walking backwards and carrying away what he can of the treasure. The rest cannot escape him after the above precautions.

73 He must, however, take heed not to turn round, whatever noise he may hear, for at this critical moment it will truly seem as if all the mountains in the world were being precipitated upon him. He must for this cause be fortified with special intrepidity, must take fright at nothing but keep perfectly firm. So acting, he will be led back by the Spirit to the entrance of the circle. Then shall the Karcist recite the following discharge of the Spirit.

CONJURATION AND DISCHARGE OF THE SPIRIT

75 O Prince Lucifer, I am, for the time, contented with thee. I now leave thee in peace, and permit thee to retire wheresoever it may seem good to thee, so it be without noise and without leaving any evil smell behind thee. Be mindful, however, of our engagement, for shouldst thou fail in it, even for a moment, be assured that I shall eternally smite thee with the Blasting Rod of the great ADONAY, ELOIM, ARIEL and JEHOVAM. Amen.

ACT OF THANKSGIVING

77 O Omnipotent God, Who hast created all things for the service and convenience of men, we return Thee most humble thanks for the benefits which, in Thy great bounty, Thou hast poured out on us during this night of Thine inestimable favours, wherein Thou hast granted us according to our desires.

77.2 Now, O Almighty God, have we realised all the scope of Thy great promises, when Thou didst say to as. Seek and ye shall find, knock and it shall be opened unto you.

77.3 And as Thou hast commanded and warned us to succour the poor, we promise Thee, in the Presence of the great ADONAY, ELOIM, ARIEL and JEHOVAM, to be charitable and to pour out on them the beneficent beams of the Sun with which those four Potent divinities have enriched us. So be it. Amen.

78 VALE

Une Sacra · edition 1.4 · unesacra.com · CC BY-NC-SA 4.0

THE GENUINE SANCTUM REGNUM, OR THE TRUE METHOD OF MAKING PACTS

✦



1 There are two kinds of pacts, says the Grimorium Verum, the tacit and the manifest; but know at the same time that among the several kinds of spirits there are some which bind and some which do not bind, save only in a very light manner. As to the first, they are those which require something personally belonging to you whensoever a pact is agreed.

1.2 Against these you must be on your guard, because the guileful friend becometh an open enemy. The Grimorium Verum does not, however, entertain more largely the question of a compact with Satan or his ministers, though it may perhaps be inferred from its pages that all commerce with evil spirits is founded on a law of exchange.

1.3 They can be bent to the intention of the operator, but it is on the express understanding that they are satisfied for their part, because, as we have seen, these kinds of creatures give nothing for nothing.

2 With the author of the Grand Grimoire, the pact is a concession to the poverty of the operator's resources. In Black Magic, as in some other processes, the necessitous must be ready to sacrifice, and the sorcerer who is insufficiently equipped must pay a higher price in the end.

2.2 The genuine Sanctum Regnum of the Grand Clavicle, otherwise termed the Pacta Conventa Dæmonum, is explained by the Grand Grimoire for the information of those who are desirous to bind spirits, but are devoid of the requisite resources for composing the Blasting Rod and Kabalistic circle.

3 Such persons, it is affirmed, will never succeed in evoking spirits unless they perform, point by point, all that is detailed hereinafter concerning the manner of making pacts with any spirit whatsoever, whether the object in view may be the possession of treasures concealed in the earth, the enjoyment of women or girls, and for obtaining any desired favour at their hands, whether for the discovery of the most hidden secrets in all Courts and Cabinets of the world, whether for the revelation of the most impenetrable mysteries, whether for engaging a spirit to perform one's work in the night, whether to cause a fall of hail or a storm in any appointed place, whether to open seals, to behold what is passing in private houses and learn all the skill of the shepherds, whether to obtain the Hand of Glory and discern all the qualities and virtues of metals, minerals and vegetables, of animals both pure and impure, and "to perform things so astounding that no person in existence can fail to be in a condition of utter bewilderment on seeing that by means of a pact with certain spirits one can discover the grandest secrets of Nature, which are hidden from the eyes of all other men."

4 It is to the Clavicle of the great King Solomon, says the Grimoire, that we owe the discovery of the genuine method of making pacts, which he also made use of himself for the acquisition of his immense riches, for the pleasure of such innumerable women and for the revelation of the most impenetrable arcana of Nature, whereby every species of good and evil may be accomplished.

5 With the highest potentates of Infernus, with Lucifer, Beelzebuth and Astaroth, it does not seem possible to enter into a binding compact. The sorcerer must be content with some one among the six governors, who will generally work by their agents. An invariable covenant of the pact should bargain for service by one of the three superiors among such special subordinates.

6 Having determined to make a pact, continues the Grand Grimoire, you must begin on the previous evening by cutting with a new and unused knife a rod of wild hazel, which has never borne fruit and shall be similar to the Blasting Rod, as it has been previously described.

7 This must be done precisely at the moment when the sun appears upon our horizon. The same being accomplished, arm yourself with the stone called Ematille and with two blessed candles, and proceed to select a place for the coming operation where you will be wholly undisturbed; you may even make the pact in some isolated room, or in some subterranean part of an old ruinous castle, for the spirit has the power to transport the treasure —or, presumably, one of its alternatives—to any required place.

8 This having been duly fulfilled, describe a triangle with the stone called Ematille—which is exclusively needed on the first occasion of making a pact.

9 Then set the two blessed candles in a parallel position on either side of the Triangle of Pacts, inscribing the Holy Name of Jesus below, so that no spirits can injure you after any manner. You may now take up your position in the middle of the triangle, holding the mysterious rod, together with the grand Conjuration of the Spirit, the Clavicle, the written Requisition which you mean to make and the Discharge of the Spirit.

10 Having exactly fulfilled what things soever have been above described, begin by reciting the following Conjuration with decision and hopefulness:—

GRAND CONJURATION OF SPIRITS WITH WHOM IT IS SOUGHT TO MAKE A PACT

12 Taken from the Grand Clavicle

13 Emperor Lucifer, Master of all the revolted Spirits, I entreat thee to favour me in the adjuration which I address to thy mighty minister, LUCIFUGE ROFOCALE, being desirous to make a pact with him. I beg thee also, O Prince Beelzebuth, to protect me in my undertaking.

13.2 O Count Astarôt! be propitious to me, and grant that to-night the great LUCIFUGE may appear to me under a human form, free from, evil smell, and that he may accord me, in virtue of the pact which I propose to enter into, all the riches that I need.

13.3 O grand LUCIFUGE, I pray thee to quit thy dwelling, wheresoever it may be, and come hither to speak with me; otherwise will I compel thee by the power of the strong living God, His beloved Son and the Holy Spirit.

13.4 Obey promptly, or thou shalt be eternally tormented by the Power of the Potent words in the grand Clavicle of Solomon, wherewith he was accustomed to compel the rebellious spirits to receive his compact. Then straightway appear, or I will persistently torture thee by the virtue of these great words in the Clavicle.

14 AGLON, TETRAGRAM, VAYCHEON STIMULAMATON EZPHARES RETRAGRAMMATON OLYARAM IRION ESYTION EXISTION ERYONA ONERA ORASYM MOZM MESSIAS SOTER EMANUEL SABAOTH ADONAY, te adoro, et te invoco. AMEN.

15 You may rest assured that the recitation of these potent words will be followed by the appearance of the spirit, who will say:—

16 Manifestation of the Spirit

17 Lo. I am here! What dost thou seek of me? Why dost thou disturb my repose? Answer me.

LUCIFUGE ROFOCALE

19 Reply to the Spirit

20 It is my wish to make a Pact with thee, so as to obtain wealth at thy hands immediately, failing which I will torment thee by the potent words of the Clavicle.

21 The Spirit's Reply

22 I cannot comply with thy request except thou dost give thyself over to me in twenty years, to do with thy body and soul as I please.

LUCIFUGE ROFOCALE

24 Thereupon throw him your pact, which must be written with your own hand on a sheet of virgin parchment; it should be worded as follows, and signed with your own blood:—I Promise the grand LUCIFUGE to reward him in twenty years' time for all treasures that he may give me. In witness whereof I have signed myself

25 N.N.

26 Reply of the Spirit

27 I cannot grant thy request.

LUCIFUGE ROFOCALE

29 In order to enforce his obedience, again recite the Supreme Appellation, with the terrible words of the Clavicle, till the spirit reappears, and thus addresses you:—

30 Of the Spirit's Second Manifestation

31 Why dost thou torment me further? Leave me to rest, and I will confer upon thee the nearest treasure, on condition that thou dost set apart for me one coin on the first Monday of each month, and dost not call me of-

tener than once a week, to wit, between ten at night and two in the morning. Take up thy pact; I have signed it. Fail in thy promise, and thou shalt be, mine at the end of twenty years.

LUCIFUGE ROFOCALE

33 Reply to the Spirit

34 I agree to thy request, subject to the delivery of the nearest treasure which I can at once carry away.

35 Follow the spirit without fear, cast your pact upon the hoard, touch it with your rod, remove as much as you can, return into the triangle, walking backwards, place the treasure in front of you, and recite the Discharge of the Spirit, as given in the preceding Rite.

36 It will be seen from the wording of the compact that it is designedly evasive and the final response of the supposed spirit seems to recognise that it can obtain only by neglect on the part of the sorcerer. But if there are Courts of judgment in the nethermost world, the sorcerer might find a certain difficulty in arguing such a case with the advocatus diaboli.

36.2 Lucifer and his deputies are accredited with an awkward skill in getting possession of the defendant when the time of the pact expires. There were apparently more binding contracts, and better ways of overriding them, for in the year 1678 the Abbé Eynatton published a Manual of Exorcisms which contains the following formal process for forcing the Demon to return any writing which constitutes an agreement with him:—

EXORCISM

38 O most merciful God, Whose Power hath no limit, Whose dominion is supreme over all beings, so that nothing can possibly be estreated from Thy rule by apostasy; behold, we have sinned against Thee, we have provoked Thy most just wrath, when we have failed to obey Thy commands, above all when., forsaking Thy rule and Thy friendship, we have abjured Thee and have consorted with the impious demons, nor yet contented with Thy denial, have bound ourselves in writing to those demons, surrendering the document of our voluntary obligation against Thee into their custody. But Thy mercies aye without number, O Lord of loving-kindness, and it is Thine to spare and to Pardon; look, therefore, with compassion upon this Thy creature, who, having formerly denied Thee and given himself in writing to the demons, but now, having returned to himself by the help of Thine infinite goodness, doth abhor his impiety, doth desire to be restored unto Thee his true Lord, and to be received with contrite heart into Thy favour.

39 We know, O Lord, that a contrite and humble heart Thou wilt not despise, nor can any writing be an impediment in the way of Thy mercy; we beseech Thee, therefore, that, by the abundance of Thy clemency, not only may the heinousness of this sin be blotted out with the Blood of Thy Son our Lord Jesus Christ, but that the demon, by the word of Thy Power, may be compelled to restore the deed and obligation and delivery, lest he glory in his tyranny and Pretend to any right over the man whom we pray to be delivered through Thy Son from his bonds. Through the same Jesus Christ, Thy Son, our Lord, &c.

40 The propitiation of offended Deity is followed by a citation of the demon who is required to disgorge his prey.

EXORCISM

42 I exorcise thee, O impious Satan, who, when thy power has passed away, dost still pretend to impose a tyrant yoke on man. I exorcise thee by Jesus Christ, Who came into this world for the salvation of sinners; I conjure thee to remove thy yoke immediately from this creature, who, deceived by thy wiles, formerly delivered himself unto thee.

42.2 Abandoning thee henceforth, he commits himself to the Divine mercy, seeking His service unto Whom he alone is owing, Who also promises the reward of eternal life to those who follow Him.

42.3 I exorcise thee by the precious Blood of Jesus Christ, by which the deed of judgment against us hath been blotted out, so that when Jesus receiveth the sinner into His favour, thou shalt dare not to advance anything against him, and shalt not fail to restore the deed by which this creature bound himself unto thee, the same being now cancelled by the Blood of Jesus Christ.

43 Hear, therefore, accursed Satan, who art powerless over a servant of God, when, encouraged by his true Lord, he turneth unto another service; in vain dost thou boast of this deed; I command thee to restore it in the name of the Lord, as a Proof before the whole world that when God receiveth a sinner, thou hast no longer any Yule over his soul.

43.2 I abjure thee, by Him who expelled thee from thy stronghold, bereft thee of the arms which thou didst trust in and distributed thy spoils. Return therefore this deed, whereby this creature of God foolishly

bound himself to thy service; return it, I say, in His name by Whom thou art overcome; when thy Power has come to nothing, presume not longer to retain this useless document.

43.3 By penitence already hath this creature of God restored himself to his true Lord, spurning thy yoke, hoping in the Divine mercy for defence against thine assaults, and assisted by the Most Holy and Glorious Virgin Mary, Mother of God, through whose intercession he shall obtain from Jesus Christ, His Son, that which he himself is not worthy to expect. Through the same Christ our Lord.

44 Whether this process was supposed to insure the visible and material return of the incriminating document, or, failing this, was held to cancel it formally, does not certainly appear and will matter little; for what with the subtleties of the sorcerer and the assistance of the Church in the revocation of such acts and deeds, there was little chance for Infernus, and the reluctance of Lucifuge Rofocale to enter into the tricky contract is, on the whole, exceedingly intelligible.

Une Sacra · edition 1.4 · unesacra.com · CC BY-NC-SA 4.0