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Goetia

Grimorium Verum

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Anonymous, attributed to "Alibeck the Egyptian"
(English text by A. E. Waite)

A. E. Waite (1911)

Credits

Author	Anonymous, attributed to "Alibeck the Egyptian" (English text by A. E. Waite)
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About:

The Grimorium Verum ("True Grimoire") is a French book of magic, printed in the mid-18th century with the false date of 1517 and presented as the "Keys of Solomon' translated from the Hebrew by one Plaingière and published by "Alibeck the Egyptian".

It draws in part on the Key of Solomon and takes from the Goetia the names of several spirits.

The book teaches the preparation of the operator (a three-day fast, seclusion, prayers and ablutions), the making of the instruments and of the virgin parchment, and the evocation of the spirits.

At the top of its hierarchy are Lucifer, Beelzebuth and Astaroth, each with his seals and two officers, and below them seventeen spirits with their powers, such as Clauneck, who gives riches, and Frimost, who gives the love of women.

The central rite calls Scirlin, the messenger on whom all the others depend. A second part gathers magical "secrets" of many kinds.

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 reproduces in English the hierarchy of the spirits, their forms and the rite of conjuration. The figures are those of the 1911 edition.

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THE BOOK AND ITS CONTENTS

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1 THE four specific and undisguised handbooks of Black Magic, all in the French language, but in three cases, like so much of the Ceremonial literature, possessing Italian connections, real or imputed, are:—

2 I. GRIMORIUM VERUM, or the Most Approved Keys of Solomon the Hebrew Rabbin, wherein the Most Hidden Secrets, both Natural and Supernatural, are immediately exhibited; but it is necessary that the Demons should be contented on their part. Translated from the Hebrew by Plaingière, a Dominican Jesuit, with a Collection of Curious Secrets. Published by Alibeck the Egyptian. 1517.

3 II. TRUE BLACK MAGIC, or the Secret of Secrets, an MS. found at Jerusalem in the Sepulchre of Solomon, containing: 1. Forty-five Talismans with their representation, as also the manner of using them, together with their Marvellous Properties. 2. All Magical Characters known unto this day. Translated from the Hebrew of the Magus Iroë-Grego. Rome. In the year of grace, 1750.

4 III. THE GRAND GRIMOIRE, with the Powerful Clavicle of Solomon and of Black Magic; or the Infernal Devices of the Great Agrippa for the Discovery of all Hidden Treasures and the Subjugation of every Denomination of Spirits, together with an Abridgment of all the Magical Arts. (In its earliest edition, without place or date.)

[5] IV. THE CONSTITUTION OF POPE HONORIUS THE GREAT, wherein may be found the Arcane Conjurations which must be used against the Spirits of Darkness. With a Collection of the Most Rare Secrets. Rome, 1670.

[6] They are all tiny volumes, nominally in duodecimo, but much smaller according to modern measurements.

[7] The date specified in the title of the Grimorium Verum is undeniably fraudulent; the work belongs to the middle of the eighteenth century, and Memphis is Rome. The Grand Grimoire is not of higher antiquity. That of Honorius is said to have appeared originally in 1629, but it has been sometimes referred erroneously to the same period of the previous century.

[8] As indicated by the authorship which is attributed to it, the Grimorium Verum is based to some extent upon the Key of Solomon, the main points of resemblance being in the description of the magical instruments and in some of the forms of prayer. It distinguishes plainly the powers which it is proposed to invoke by the name of Devils.

[8.2] At the same time it refers them nominally to the four elements, which would connect them with the Sylphs, Salamanders and so forth; but the classification in question, somewhat incidentally made, does not really obtain. There is an account of the Hierarchy of Spirits, with Lucifer, Beelzebuth and Astaroth as potentates in chief.

[8.3] A portion of this account is drawn from the Lemegeton, perhaps through the Pseudo-monarchia of Wierus. The work purports to be divided into three sections, containing:—(a.) The Characters and Seals of the Demons, with the forms for their Evocation and Dismissal. (b.)

8.4 A description of the Natural and Supernatural Secrets which can be operated by the power of the Demons, and that without any deception. (c.) The Key of the work, and the proper application thereof.

9 Passing over typographical errors, the MS. from which it has been printed must have been in a most confused state; there are not in reality any distinct divisions, and the little volume abounds in Latin passages which often defy translation, as, for example, sic pro ratione voluntas; ut illud sit hoe in opere inclusum minimo clerum in doctis; quia amicus fiet capitalis, fiet inimicus.

9.2 So also we have Sanctum Regum throughout for Sanctum Regnum. There are two folding plates of Characters and Seals, of which many have no reference to the text, while others essential to the process are missing, the deficiencies being supplied in the modern Italian versions, which probably follow another edition, also Italian, and the source of the French translation, but unknown to the present writer, as indeed to most bibliographers.

9.3 The work, as it stands, is really in two parts only, the Grimorium Verum proper and certain "Rare and Astounding Magical Secrets." The first may be analysed as follows:—(a.) Directions for the preparation of the Operator, all of a personal kind and analogous to those of the Clavicle. (b.)

9.4 Instructions for the manufacture of the magical instruments required in the work, also analogous to the Clavicle. (c.) The composition of the virgin parchment on which the characters and seals are to be inscribed, shewing distinct variations from the Clavicle. (d.) The processes of evocation and the discharge.

10 Beyond the fact that the evoked Spirits are Lucifer, Beelzebuth, Astaroth and the inferiors and ministers of these, this first and chief part is not more repulsive, as it is indeed scarcely more unintelligent, than most of the processes in its prototype.

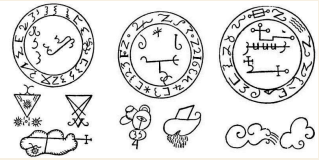
11 The second part contains the usual curiosities common to all the later Grimoires, including the Admirable Secrets of the pretended Albertus Magnus, the Little Albert, &c. In so far as it presents any considerable variations, such variations are usually in the direction of Black Magic.

11.2 Some are venereal in the more objectionable sense of the term, others merely revolting, while yet others, as that of the Magic Garters, are derived from the Clavicle. Finally, there are certain processes which might claim to be those of White Magic and are concerned with the ceremonial induction of simple clairvoyance.

12 We may therefore conclude that the Grimorium Verum proper is not more diabolical than the first part of the Lemegeton, which indeed contains the ceremonial for the evocation of precisely the same spirits.

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THE NAMES AND OFFICES OF EVIL SPIRITS



1 IN all matters of ceremonial the inspiration of the Grimoires must be sought in the Key of Solomon proper, but for the names and offices of the demons it must be sought in the Lesser Key.

1.2 The hierarchy, according to the Lemegeton, with its accompanying evoking processes, will be given in the fourth chapter, as there is no special reason for separating it from the practical context. I shall therefore deal in this place with the simpler though later summaries, which will prevent these curious issues from being confused.

2 The Book of True Black Magic, like its prototype the original Clavicle, gives no account of the nature of the Spirits with which it professes to deal, and, as already seen, it breaks off abruptly at the point where the conjuring formulae should follow to complete the work. This Secret of Secrets, as the Grimoires term the methods for raising and discharging spirits, being omitted, it may now be dismissed from consideration till we come to the minor processes of Ceremonial Magic, chiefly venereal and fantastic, which are grouped in the eighth chapter.

3 The Grimoire of Honorius mentions by name four kings, referred to the cardinal points, and seven lesser spirits to be invoked on the days of the week, but as will appear later on, there is no explicit notice of the Descending Hierarchy. These deficiencies are supplied by the Grimorium Verum and the Grand Grimoire.

4 As regards spirits, says the former, some are superior and others inferior. The three superior are Lucifer, Beelzebuth and Astaroth. According to the latter, Lucifer is Emperor; Beelzebuth, Prince; and Astaroth, Grand Duke.

4.2 They must be invoked by means of the characters which they themselves have made known, and these characters must be written with the blood of the operator, or with that of a sea-tortoise.

4.3 Failing this, they may be engraved on an emerald or ruby, for both these stones have great sympathy with spirits, especially with those of the solar race, who are wiser, better and more friendly than the rest.

4.4 The character must be worn upon the person; in the case of a male, it should be placed in the right pocket, but a female must carry it between the breasts, towards the left side, like a reliquary. It should be graven or written on the day and in the hour of Mars for both sexes, and apparently in the case of each of the three spirits.

5 The lord commands the servants, so the Grimoire proceeds, and these three spirits can do all things. But the operator is advised that he shall obey those who obey him, because the exalted and powerful spirits serve only their confidants and intimate friends. He is further grimly warned to keep upon his guard lest any spirit should seize him unawares.

5.2 Each of the rulers has two chief officers, who announce to the subjects all things which their lord hath commanded throughout the world, and ordain all that is to be done. The inferiors of Lucifer are Put Satanachia and Agaliarept; they inhabit Europe and Asia. Those of Beelzebuth are Tarchimache and Fleurety; they dwell in Africa.

5.3 Those of Astaroth are Sargatanas and Nebiros, whose asylum is America, so that this kind of Magic is presumably post-Columbian.

6 The Grand Grimoire does not distribute the six subordinate spirits among three rulers, but enumerates them somewhat differently, together with their dignities, as follows:—

7 LUCIFUGE ROFOCALE.—Prime Minister.

8 SATANACHIA.—Commander-in-Chief.

9 AGALIAREPT.—Another Commander.

10 FLEURETY.—Lieutenant-General.

11 SARGATANAS.—Brigadier-Major.

12 NEBIROS.—Field-Marshal and Inspector-General.

13 It will be seen that the principalities of Infernus are chiefly represented in the light of a standing army, yet their interference in earthly matters is not of a military kind. LUCIFUGE ROFOCALE has the control, with which Lucifer has invested him, over all the wealth and treasures of the world. His subordinates are Baal, Agares and Marbas.

13.2 The grand SATANACHIA has the power of subjecting all wives and maidens to his wishes, and of doing with them as he wills. His subordinates are Pruslas, Aamon and Barbatos. AGALIAREPT has the faculty

of discovering arcane secrets in all the courts and council-chambers of the world; he also unveils the most sublime mysteries.

13.3 He commands the Second Legion of Spirits, and his subordinates are Buer, Gusoyn and Botis. FLEURETY has the power to perform any labour during the night and to cause hailstones in any required place. He controls a prodigious army of spirits, and has Bathsin (or Bathim), Pursan and Eligor as his subordinates.

13.4 SARGATANAS has the power to make any person invisible, to transport him anywhere, to open all locks, to reveal whatsoever is taking place in private houses, to teach all the arts of the shepherds. He commands several Brigades of Spirits, and has Zoray, Valefar and Faraii for his immediate inferiors.

13.5 NEBIROS has the power to inflict evil on whomsoever he will; he discovers the Hand of Glory and reveals every virtue of metals, minerals, vegetables, as also of all animals, both pure and impure.

14 He possesses the art of predicting things to come, being one of the greatest Necromancers in all the Infernal Hierarchies; he goes to and fro everywhere and inspects the hordes of perdition. His immediate subordinates are Ayperos, Naberrs and Glassyalabolas.

15 It is added that there are millions of other spirits in subjection to those which have been mentioned, but their enumeration serves no purpose, as they are required only when it pleases the superiors to employ them in their own place, for the latter make use of all the inferior Intelligences like workmen or slaves.

16 The Grimorium Verum, however, mentions seventeen of the most important subordinate spirits, who seem to correspond with the ministers of the six great leaders mentioned above, but there is little unanimity among makers of magical rituals, whether white or black.

17 CLAUNECK has power over goods and riches; he can discover hidden treasures to him who makes pact with him; he can bestow great wealth, for he is well loved by Lucifer. He brings money from a distance. Obey him, and he will obey thee.

18 MUSISIN has power over great lords; he instructs them in all that passes in the Republics and the realms of the Allies.

19 BECHARD has power over winds and tempests, over lightning, hail and rain, by means of a charm with toads and other things of this nature, &c.

20 FRIMOST has power over wives and maids, and will help thee to enjoy them.

21 KHIL occasions great earthquakes.

22 MERSILDE can transport thee instantaneously wheresoever may be desired.

23 CLISTHERET makes day or night about thee at pleasure.

24 SIRCHADE has power to shew thee all kinds of animals, of whatsoever nature they may be.

25 SEGAL causes all manner of prodigies visibly, both natural and supernatural.

26 HIEPACTH will bring thee a distant person in an instant.

27 HUMOTS can transport all manner of books for thy pleasure.

28 FRUCISSIERE brings the dead to life.

29 GULAND can cause all varieties of disease.

30 SURGAT opens all locks.

31 MORAIL has the power to make everything in the world invisible.

32 FRUTIMIERE dights thee all kinds of festivals.

33 HUICTIIGARA occasions sleep and waking in some, and afflicts others with insomnia.

34 SATANACHIA and SATANICÆ govern forty-five, or, as some say, fifty-four demons, four of whom are Sergutthy, Heramael, Trimasel and Sustugriel. Two of these rank as chief. The rest are of no great importance.

35 These are serviceable spirits, who act easily and quickly, provided that they are content with the operator. Sergutthy has power over wives and virgins, when the occasion is favourable.

35.2 Heramael teaches the art of medicine, gives absolute knowledge of all diseases, with their full and radical cure, makes known all plants in general, the places where they grow, the times of their gathering, their virtues also and their composition for the attainment of a perfect cure. Trimasel teaches chemistry and all sleight of hand.

35.3 He imparts the true secret for confecting the powder of projection which changes imperfect metals—lead, iron, pewter, copper and quicksilver—into true good silver and good gold, namely, Sun and Moon, accord-

ing to the ferment thereof. Only he must be satisfied with the operator, if the operator would be satisfied with him.

35.4 Sustugriel teaches magical art; he gives familiar spirits for all things that can be desired, and furnishes mandragores.

36 Agalierept and Tarihimal govern Elelogap, whose power is over water. The two Nebirots rule Hael and Sergulath. Hael instructs in the art of writing all kinds of letters, gives an immediate power of speaking all kinds of tongues and explains the most secret things. Sergulath furnishes every manner of speculation, teaches tactics and the breaking of hostile ranks.

36.2 They have eight powerful inferiors. 1. Proculo, who gives sleep for twenty-four hours, with knowledge of the spheres of sleep. 2. Haristum, who gives the power of passing unsinged through the fire. 3. Brulefer, who makes one loved by women. 4. Pentagonony, who renders invisible and also beloved by great lords. 5. Aglasis, who transports through the whole world. 6.

36.3 Sidrargrosam, who makes girls dance stark naked, 7. Minoson, who insures winning in all games. 8. Bucon, who has the power to excite hatred and jealousy between the two sexes.

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THE FORMS OF INFERNAL SPIRITS IN THEIR MANIFESTATIONS

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1 Having regard to the nature and antecedents of the Intelligences with which Black Magic professes to be concerned, it must be highly important that the operator should know the kind of apparitions which may be expected, when, despite the incredulity of Horatio, the spirits from the vasty deep do respond to conjuration.

1.2 The majority of the Grimoires leave it to be inferred from their silence that they come in human shape—possibly in "a neat surcoat and snow-white linen," like the Adonay of the sorcerer in the Thaumaturgic Experiences of Éliphas Lévi. With the Composite Rituals it is always a subject of apprehension, and a peaceable manifestation is earnestly bargained for.

2 According to the Grimorium Verum, the spirits do not invariably manifest under the same forms, and we have had some surprising specimens of their mutations in the earlier texts; being disengaged from all matter, they must of necessity borrow a body in order to appear before us, and then they assume any shape and figure which seems good to them.

2.2 Beware, however, lest they affright thee—is another pregnant warning. Lucifer appears under the form and figure of a comely boy; when angered, he is shewn with a ruddy countenance, but there is nothing monstrous in his shape.

2.3 Beelzebuth appears occasionally under monstrous forms, such as the figure of a misshapen calf, or that of a goat having a long tail; at the same time he manifests most frequently under the semblance of an enormous fly. When angered, he vomits floods of water and howls like a wolf.

2.4 Astaroth appears of a black and white colour, usually under a human figure, but occasionally in the likeness of an ass.

3 The subject of Infernal Manifestations is, however, fully treated in the next chapter. The indications in the present section are merely the later variants.

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THE RITE OF CONJURATION



1 THE preparations of the operator prescribed by the Grimorium Verum are fully represented in the earlier chapters, but they may be summed here as follows: 1. An austere fast of three days; 2. Retreat or isolation from human society; 3. Abstinence from sexual intercourse; 4. The recitation of certain prayers and the performance of certain ablutions; 5.

1.2 The composition of the required instruments. He must further devote himself to the invocations, lest memory fail him at the moment set apart for the work, and to insure mastery of the practice. He should also recite the following prayer daily—at Prime once, at Tierce twice, at Sext three times, at Nones four times, at Vespers five times, and six times before going to rest.

1.3 It is explained that these hours are planetary and unequal. Prime is reckoned at the rising of the sun, Tierce at three hours after, Sext at midday, Nones at three in the afternoon and Vespers at sunset.

PRAYER

3 ASTRACHIOS, ASACH, ASARCA, ABEDUMABAL, SILAT, ANABOTAS, JESUBILIN, SCIGIN, GENEON, DOMOL, Lord God, Who dwellest above the heavens, Whose glance searchest the abyss, grant me, I pray Thee, the power to conceive in my mind and to execute that which I desire to do, the end of which I would attain by Thy help, O God Almighty, Who livest and reignest for ever and ever. Amen.

4 These things being done, says the Grimoire, it remains only to follow the invocations and to compose the characters, to which end the operator shall proceed as follows:—On the day and in the hour of Mars, the Moon waxing, and at the first hour of the day, which begins automatically fifteen minutes before the rising of the Sun, a piece of virgin parchment must be prepared, containing all the characters and invocations of the spirits on whom it is desired to call.

4.2 On the day and in the hour aforesaid let the operator bind the little finger of the (left) hand, which is the finger of Mercury, with a thread woven by a virgin girl; let him pierce that finger with the lancet of the Art, so as to draw blood, and form therewith the character of Scirlin, from whom all other spirits depend, since he is their messenger and can compel them to appear despite themselves, because he has the power of the Emperor to him deputed. His invocation, which must be written, is as follows:—

THE INVOCATION OF SCIRLIN

6 HELON ✠, TAUL ✠, VARF ✠, PAN ✠, HEON ✠, HOMONOREUM ✠, CLEMIALH ✠, SERUGEATH ✠, AGLA ✠, TETRAGRAMMATON ✠, CASOLY ✠.

7 With the confusion so common in the Grimoires, the character of Scirlin is not given, whence the operator who followed the instructions of this Ritual must have had recourse to one of the superior spirits. The instructions, however, are not described ad clerum, and it is scarcely possible to extract from them an intelligible method of procedure.

7.2 The name and surname of the operator must apparently be written below the character of the spirit, following a prescribed manner, which is also omitted; the conjuration of the spirit must be added and incense burnt in his honour.

CONJURATION TO LUCIFER

9 LUCIFER ✠, OUYAR ✠, CHAMERON ✠, ALISEON ✠, MANDOUSIN ✠, PREMY ✠, ORIET ✠, NAYDRUS ✠, ESMONY ✠, EPARINESONT ✠, ESTIOT ✠, DUMOSSON ✠, DANOCHAR ✠, CASMIEL ✠, HAYRAS ✠, FABELLERONTHON ✠, SODIRNO ✠, PEATHAM ✠, Come ✠, LUCIFER ✠. AMEN.

CONJURATION FOR BEELZEBUTH

11 BEELZEBUTH ✠, LUCIFER ✠, MADILON ✠, SOLYMO ✠, SAROY ✠, THEU ✠, AMECLO ✠, SEGRAEL ✠, PRAREDUN ✠, ADRICANOROM ✠, MARTIRO ✠, TIMO ✠, CAMERON ✠,

PHORSY ✠, METOSITE ✠, PRUMOSY ✠, DUMASO ✠, ELIVISA ✠, ALPHROIS ✠, FUBENTRONTY ✠, Come, BEELZEBUTH ✠. AMEN.

CONJURATION FOR ASTAROTH

13 ASTAROTH ✠, ADOR ✠, CAMESO ✠, VALUERITUF ✠, MARESO ✠, LODIR ✠, CADOMIR ✠, ALUIEL ✠, CALNISO ✠, TELY ✠, PLEORIM ✠, VIORDY ✠, CUREVIORBAS ✠, CAMERON ✠, VESTURIEL ✠, VULNAVII ✠, BENEZ ✠, MEUS CALMIRON ✠, NOARD ✠, NISA CHENIBRANBO CALEVODIUM ✠, BRAZO ✠, TABRASOL ✠, Come ✠, ASTAROTH ✠. AMEN.

14 Having repeated seven times the conjuration addressed to one of these superior spirits, the same will forthwith manifest to perform whatsoever shall be desired. NOTE.—Such conjuration must have been written on virgin paper or parchment before invoking the spirits. These, having been satisfied, may be dismissed by using the following

DISCHARGE

16 Go in peace unto your places; may peace be with you, and be ye ready to come whensoever I shall call upon you, In the Name of the Father ✠ and of the Son ✠ and of the Holy Ghost ✠. Amen.

CONJURATION FOR INFERIOR SPIRITS

18 O SURMY ✠, DELMUSAN ✠, ATALSLOYM ✠, CHARUSIHOA ✠, MELANY ✠, LIAMINTHO ✠, COLEHON ✠, PARON ✠, MADOIN ✠, MERLOY ✠, BULERATOR ✠, DONMEO ✠, HONE

✠, PELOYM ✠, IBASIL ✠, MEON ✠, ALYMDRICTELS ✠, PERSON ✠, CRISOLSAY ✠, LEMON SEFLE NIDAR HORIEL PEUNT ✠, HALMON ✠, ASOPHIEL ✠, ILNOSTREON ✠, BANIEL ✠, VERMIAS ✠, ESLEVOR ✠, NOELMA ✠, DORSAMOT ✠, LHAVALA ✠, OMOT ✠, FRANGAM ✠, BELDOR ✠, DRAGIN ✠, Come ✠.

19 The name of the required spirit must here be added on the parchment, when he will duly appear-the ordinary accidents excepted—and will grant what is desired of him—that is to say, if it so happen—after which he may be dismissed by the previous Discharge.

20 The characters should be burnt in each case, as they avail once only.

ANOTHER CONJURATION

22 I conjure thee, N., by the great living God, the Sovereign Creator of all things, to appear under a comely human form, without noise and without terror, to answer truly unto all questions that I shall ask thee. Hereunto I conjure thee by the virtue of these Holy and Sacred Names.

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