

THE SEALS OF SOLOMON



AN OVERVIEW FOR THE SPIRITUAL WORKER

Tony Iacoviello

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Introduction

The pentacles or seals are said to have been designed by God himself and delivered to King Solomon by the Archangel Michael. They are believed to work with angels and have control over spirits, animals, water, and air, as well as control the Jinn (Genies) and demons.

The seals, their purposes and other information is collected in the book, **THE GREATER KEY OF SOLOMON**, a book attributed to the Biblical king. It is said that this book was written by Solomon as an instruction manual for his son, and in fact, that is how it reads. A copy was said to have been buried with Solomon.

Stories say that the book was unearthed by Babylonians when they were excavating the ruins of the Temple of Solomon. Solomon built this first great temple in Jerusalem. According to the book, **THE TESTAMENT OF SOLOMON**, a book from the first century AD, Solomon used demons that he controlled to build the temple. This book also details how he got the seals, gained control over demons and Jinn, how he contained them in a brass jar (like a lamp), would travel on his flying carpet, could cause people who he wished to see instantly fly to him, and other amazing things. King Solomon is the inspiration for much of what happened in the Arabian Nights stories. These stories were also documented by the 1st century historian Josephus.

The book first appears mentioned in literature between 1308 and 1312, and the first documented sighting of a copy of the book, although there is a reference to a book called **SOLOMIKE** in 1172 having been in the possession of a magician named Isaac Aaron in Constantinople.

There is a Greek version of Solomon's magic called **The HYGROMANTEIA**, it contains much of the same material, and many of the images as the Key. The earliest manuscript I could find on this was written (or compiled) by Ioannes Aron, a physician, in 1440. My belief is that he was a descendant of Isaac Aaron.

Back to Europe. Copies of the book start popping up in the 1400's, first in Italian, then Latin, and later Hebrew and French. What I find interesting is that the book is first mentioned in Europe between 1308 and 1312.

In 1119, an order of the Church was founded, the Knights Templar. In Jerusalem, they excavated the site of the first temple, and into the Holy Mount. It is rumored that they discovered many things and soon became the wealthiest and most powerful organization of their time. So powerful that the Church charged them in 1307 and disbanded them then 1314 with the mass execution of many of them. What I find of interest is, they excavated the temple, where Solomon is said to have had his book. And this same book appears in Europe when they are disbanding.

The book, as we know it today entered our world in 1894. Samuel Liddell MacGregor Mathers (1854-1918) created this version by transcribing existing French and possibly Latin editions. Mathers in addition to others, is known for These books, **THE GREATER KEY OF SOLOMON, THE LESSER KEY OF**

SOLOMON, and THE BOOK OF THE SACRED MAGIC OF ABRAMALIN THE MAGE. These 3 books are major books on Jewish magic. Mathers, a Mason (organization named after the Builders of the Temple of Solomon) was also one of the founders of the magic organization and system of magic known as the Golden Dawn. Other members were the poet T.S. Eliot, Aleister Crowley, Arthur Edward Waite (writer and co-creator of the Rider Waite Tarot deck, which incorporates the Golden Dawn magic system, and Solomon's magic).

The material in the Solomon books was used to help construct the Golden Dawn system. In addition, Gerald Gardner used this material in constructing the rituals for Wicca. The material from the 2nd book, **THE LESSER KEY...** also known as *The Goetia*, which deals with summoning and controlling entities became the core material for other magic systems.

Since the English publication, this book and its material has been reincarnated many times. The most popular was in 1975 when Dorothy Spenser, writing under the name Anna Riva published **SECRETS OF MAGICAL SEALS AND HOW TO USE THEM...** This introduced them to the general public and folk magic and Hoodoo communities. Since then, use of the seals has been adapted to many magic systems and have become quite popular as jewelry and charms, as well as entering into TV and movies as "occult" symbols.



Photos of S. L. MacGregor Mathers.

What are the Pentacles/Seals?

In *The Greater Key of Solomon*: “The medals or pentacles, which we make for the purpose of striking terror into the spirits and reducing them to obedience, ... they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will.

They are also of great virtue and efficacy against all perils of earth, of air, of water, and of fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life. “

In short, they frighten spirits into obeying our will and wishes and making purpose of the seal come true. (Each of the 44 seals has a specific purpose/function like protection, attracting love or money...) This is what was written in the Greater Key, but only about 9 of the 44 reference summoning spirits. Although, they can be activated in different ways, one being a prayer to the Planet and its spirits and angels.

Some look at these as magical objects, talismans or amulets (if made of metal, wood, or other durable material). Just having the object in your possession provides it purpose or function for the bearer. On a recent road trip, I had a Third Pentacle of the Moon talisman in my car. This is supposed to protect one on a trip, against dangers of the night, and all dangers from water. I was driving from Massachusetts to Florida, much overnight, in the winter, the day after a huge snowstorm. I wanted to be safe, accident free, and not hit any ice, rain, or snow. My trip was uneventful in both directions.

Another way of looking at them is as prayer petitions. The seals have been used in Europe and the middle east for over 700 years, some documented over 2,000 years. So even if they were not created by King Solomon around 940 BCE, they have been part of religious and magical belief for a very long time and have a history of use. Each seal has a specific purpose, it is a symbolic prayer petition. If you use the Fifth Pentacle of Saturn, you are asking God to protect your home and possessions. There is also an associated bible verse for this as well as 4 Angels who are named on the pentacle. It is a prayer to God and the Angels for protection.

So, there are 3 distinct ways of looking at them, living spells controlling entities to accomplish your wishes; religious or magical talismans that provide function (like protection); or as a prayer petition, like a card with your petition to God attached. Of course, they could be thought of in any combination of these, all 3, or none of the above.

Construction of the Pentacles/Seals

Pentacles or seals should be constructed on the day and hour of the planet they fall under, and they should use the planetary color as a primary color for the seal if it is done on parchment. If it is made of metal, it should be done in the metal of the planet.

As an example, if you are doing the First Pentacle of the Sun, you should use yellow, orange, or gold as a primary color in the seal. If it is made of metal, it should be made of gold.

You would make this on a Sunday (day of the Sun) during one of the hours of the Sun. Each of the colors and metals, days and hours are listed in the section on the planets.

Note: Sunrise of each day is the first hour of that day, Sunrise on Sundays is the first hour of the Sun. Sunrise on Mondays is the beginning of the first hour of the Moon. So, if in doubt, getting up and doing your work at dawn will satisfy the requirement of doing it in the hour of that day. I will explain hour to find the hours in the section on Planetary Days and hours and do have a cheat in the sections of the planets.

You could print the seal out on your printer in black and white, then take a yellow highlighter and color it. (I found gold and silver metallic glitter highlighters that I use for the Sun and the Moon seals.)

You could take ink, paints, colored pencils, crayons, whatever you wish to use and personalize your seals. Just keep in mind that yellow, gold, or orange should be a primary color in the seal as it is of the sun.

The more you put into them, the more your connection to them and your intention for them is put into them and into the universe. This is true for both prayer and magical works. Connection to who and what you are asking for (and too) and your attachment to it affect the energy you put out as does clear intent and focus. These are essential for effective prayer and for effective magic works.

As you work on this, deciding how you want to personalize the seal, you are thinking about what you want to accomplish, you pick colors and designs that appeal to you, or you feel are appropriate for this seal and what you want to accomplish. This is putting your wants and prayers out there and putting energy and devotion behind them. This is prayer in practice as well as spell work in practice.

Special Note on Materials Exorcisms and Blessings

Solomon and Mathers have “exorcisms” for everything, fire, candles, chalk, ink, incense...

They range in length from a few lines, like the one for the ink (below) to multiple paragraphs.

From ***THE GREATER KEY OF SOLOMON***:

“I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things are made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid. “

The first example below keeps with the feel of the previous example with the “Creature of...” but is generic and allows for exorcising of anything and is only 2 lines long.

“Bless, O Lord God, this creature chalk (or ink, or paper, or incense...Whatever it is you wish to exorcise) to render it helpful to Thy people.”

Here is another 2-line exorcism that can be used for anything.

“In the Name of God, I exorcize all influences of evil that they may be banished and driven forth from this (whatever thing you are exorcising), which we are about to dedicate to His service. In the power of the Lord. Amen.”

Below are specific blessings for water, candles, and incense:

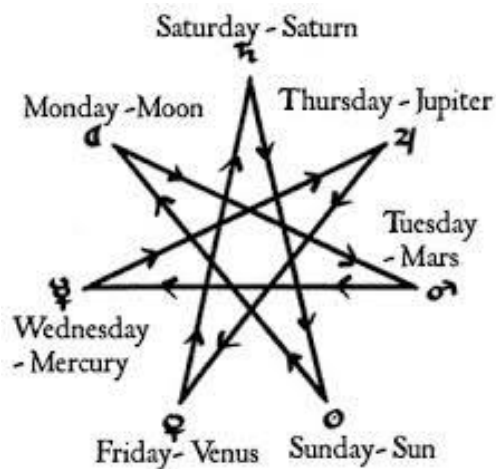
“God, sanctify this water, that whatever it shall be sprinkled on, all evil spirits shall be driven away and the Holy Spirit shall be present.” (for Holy water)

“Lord, sanctify this incense, that wherever its smoke goes all evil shall be driven away and Your will shall be present.”

“Lord, sanctify this candle, that wherever its light and smoke go all evil shall be driven away and Your will shall be present.”

To use them: Hold your hands over the object to be exorcised or blessed, envision the white light of purification from God flowing from your hands as you recite the short prayer.

Planetary Days and Hours



Planetary hours are a strange creature. Before we get into them, let's define the 7 planets.

The 7 planets are not all what we would call planets today. They are the 7 objects in space that were visible with the naked eye. Saturn, Jupiter, Mars, The Sun, Venus, Mercury, and the Moon.

Each of these "planets" is associated with a day, as identified in the image above.

The first planetary hour of the day is the same as the planet that day is associated with. On Sundays, the first hour is the hour of the Sun. These hours are not like clock hours, the day starts at sunrise, so on Sunday, sunrise starts the first hour. (Sunrise on Monday would be the hour of the Moon...) And unlike clock hours which are always 60 minutes, planetary hours are based on the number of minutes between sunrise and sunset, then divided into 12 even segments (we call hours) for the day, and then sunset to the next sunrise to find the "night" hours.

What follows is an example for Sunday, January 17, 2021.

Sunrise was at 7:10 AM and Sunset was at 16:40 (4:40 PM)

To figure out the number of minutes for the planetary hours you count all the minutes during this period and divide by 12 (the number of "day" hours. This ends up being approximately 47 minutes for this particular day. To figure out the night hours, you count the minutes between sunset and sunrise the

next day, in this case, the night hours are about 72 minutes each. The planetary calculator site does is much quicker for you.

Your first hour always matches the day, on Sunday it is the hour of the sun, that is 1, and is at dawn.

Hours follow the pattern in the diagram that began this section Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, then Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars...

On Monday they would run with the first hour (dawn) being Moon, then Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars...

The easiest way to get this information is to use a website. Below is the information from planetaryhours.net. I used Boston, MA as my location.

<https://planetaryhours.net/> for a calculator based on your location.

Planetary Hours Calculator

Date

Choose a date *

1/17/2021



Location

Enter your city *

Boston

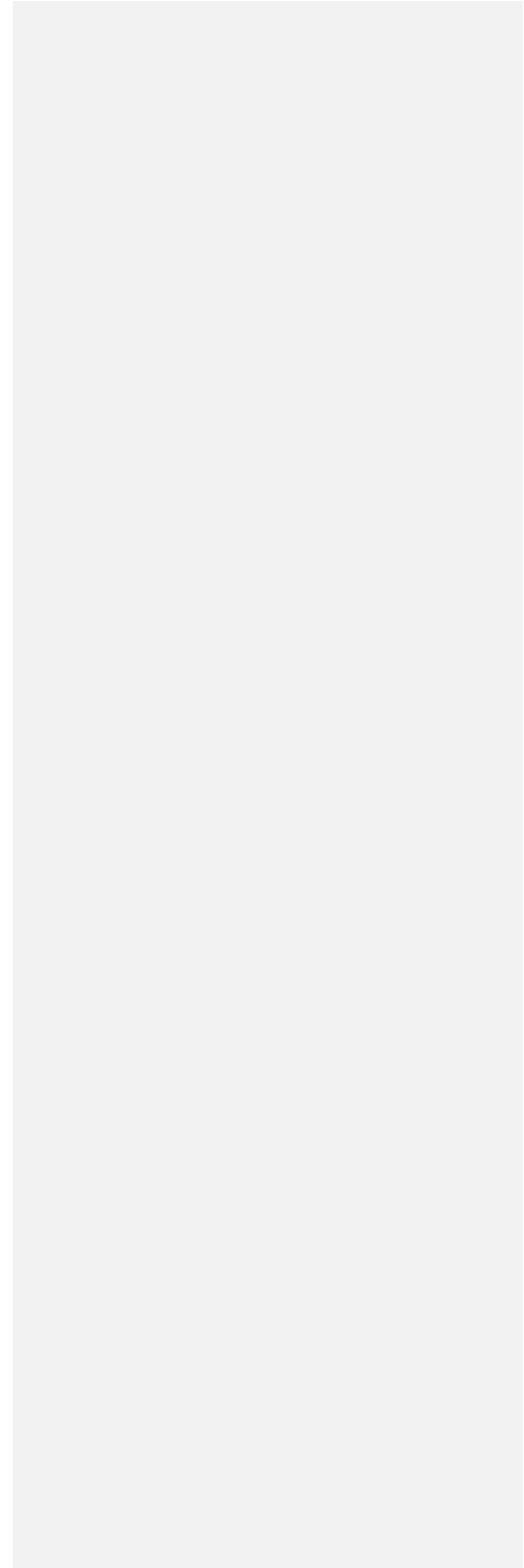
Day time

Hour	Ruler	Start	End
1	☉	7:10	7:57
2	♀	7:58	8:44
3	☿	8:45	9:32
4	☾	9:33	10:19
5	♃	10:20	11:06
6	♁	11:07	11:54
7	♂	11:55	12:41
8	☉	12:42	13:29
9	♀	13:30	14:16
10	☿	14:17	15:04
11	☾	15:05	15:51
12	♃	15:52	16:38

Night time

Hour	Ruler	Start	End
13	♃	16:40	17:51
14	♂	17:52	19:04
15	☉	19:05	20:16
16	♀	20:17	21:29
17	☿	21:30	22:42
18	☾	22:43	23:54
19	♃	23:55	1:07
20	♁	1:08	2:19
21	♂	2:20	3:32
22	☉	3:33	4:44
23	♀	4:45	5:57
24	☿	5:58	7:10

The Planets And Their Seals



THE SUN



The Sun is associated with Sunday.

According to Solomon and Mathers: Days and hours of the Sun are good for perfecting experiments regarding wealth, hope, gain, fortune, divination, the favor of princes (those in power), to dissolve hostile feeling, and to make friends.

The Hours of the Sun are good for operations of love, of kindness, and of invisibility other things of a similar things.

Hours of the Sun: The first, the 8th, the 15th, and the 22nd hours on the day of the Sun.

Solomon's Archangel: Raphael

Solomon's Angel: Michael

Modern Archangel: Michael

Modern Angel: Michael

Metal: Gold

Color: Yellow or orange

Incense: Frankincense, Cinnamon, Saffron, Vanilla

THE PRAYER OF THE SUN from the HYGROMANTEIA: In the name of the Almighty and supreme God, I conjure you Lord Sun, the illuminator, the King of all the stars, the begetter of vision. O Sun, who nurtures and causes the herbs and the trees to bear fruit, who adorns the whole world with Majesty, who banishes adversities in the darkness, who divides the beautiful things from the ugly ones; O Sun, the embellishment of priceless things, the beauty and the majesty of pearls, gold and precious stones, the glory of the Kings and the thought of the judges; I conjure you, Sun, lord Sun, inconceivable, incomprehensible, who sees the powers of heaven and understands the splendors of the supreme God. I conjure you, Lord Sun, candle that burns before the dreadful God Sabaoth, do not disobey me. I conjure you in your following names: Pithankouz, Doriel, Sinae, Madoel, Lytrophar, Phryktouel, Pelkadon, Andrapphor, Iymedon, Alianos, Gararouel. In your above names, grant your grace, power, and virtue in the present work I want to attempt.

Pentacles of the Sun: There are 7 pentacles of the Sun.

The First Pentacle of the Sun



Commented [T11]:

Purpose: To gain control over any creature, natural or supernatural, for whatever purpose you want. To obtain whatever you want.

Description from Solomon and Mathers: The countenance of Shaddai the almighty, at whose aspect all creatures obey, and the angelic spirits do reverence on bended knees.

This pentacle contains the head of the great angel Methraton or Metatron, the representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine cherub of the Ark, as Sandalphon is the left and feminine. On either side is the name 'El Shaddai.' Around is written in Latin: "Behold his face and form by whom all things were made, and whom all creatures obey."

Inscription: "Behold his face and form by whom all things were made, and whom all creatures obey."

Angel(s): El Shaddai

Note: What appear to be horns on the face are actually rays of sunlight.

The Second Pentacle of the Sun



Purpose: Repress the pride and arrogance of those who oppose the possessor, whether they are natural or supernatural beings.

Description from Solomon and Mathers: This pentacle, serves to repress the pride and arrogance of the solar spirits, which are altogether proud and arrogant by their nature.

Mystical characters of the Sun and the names of the angels: Shemeshiel, Paimoniah, Rekhodiah, and Malkiel

Inscription: Counterclockwise, the names of the angels Shemeshiel, Paimoniah, Rekhodiah, and Malkiel

Angel(s): Shemeshiel: Has the knowledge and power of the Sun.

Paimoniah: Will humble those before you.

Rekhodiah: Will manipulate and bend others to your will.

Malkiel: Grants blessings and healings.

The Third Pentacle of the Sun



Purpose: Attract fame, riches, money, and empire. This can also inflict loss on those against you.

Description from Solomon and Mathers: The third pentacle of the Sun.-- This serves in addition (to the effects of the two preceding) to acquire kingdom and empire, to inflict loss, and to acquire renown and glory, especially through the name of God, Tetragrammaton, which therein is twelve times contained.

The name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34: "My kingdom is an everlasting kingdom, and my dominion endureth from age to age."

Inscription: "My kingdom is an everlasting kingdom, and my dominion endures from age to age" Daniel 4:34

The 4-letter name for God, YHVH, appears 21 times.

Angel(s): The name of God appears 21 times.

The Fourth Pentacle of the Sun



Purpose: To be able to see spirits and supernatural beings, to see things as they really are, and people as they really are. Know true intentions of others.

Description from Solomon and Mathers: The fourth pentacle of the Sun.-- This serves to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

The names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4: "Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him."

Note: The 'Passing of the River' alphabet is a Kabbalistic mystical writing system based on ancient Hebrew.

Inscription: "Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him." Psalm 13:3-4

The names of God are at the center, YHVH and Adonai.

Angel(s): The names of God appear in the center, YHVH and Adonai.

The Fifth Pentacle of the Sun



Purpose: To be able to travel quickly from one place to another.

Description from Solomon and Mathers: The fifth pentacle of the Sun.-- It serves to invoke those spirits who can transport thee from one place unto another, over a long distance and in short time.

Characters in the 'Passing of the River' Alphabet, forming spirit's names. The versicle is from Psalm xci. 11, 12: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands." (Mathers was mistaken on this text, see the 2nd, line of "inscription" below.)

Inscription: "He shall give his angels charge over thee, To keep thee in all they ways. They shall bear Thee up in their hands." Psalm 1:11

The other script appears to be a garbling of the phrase "Atah Gibor Le-olam Adonai" ("You are mighty forever, O Lord").

Angel(s): The name of God is mentioned, Adonai.

The Sixth Pentacle of the Sun



Purpose: To be able to become invisible, or unnoticed..

Description from Solomon and Mathers: The sixth pentacle of the Sun.-- It serves for the operation of invisibility.

In the center is the mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the angles of the triangle, form the great name Shaddai. The words in the same characters round its three sides are from Genesis i. 1: "In the beginning the Elohim created," etc.; but the characters are sadly mangled in the manuscript. The versicle is from Psalms lxix. 23, and cxxxv. 16: "Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not."

Inscription: "In the beginning God created the heavens and the Earth." Genesis 1:1

"Let their eyes be darkened that they cannot see. And make their loins continually to shake. Psalm 69:23

"They have eyes and see not." Psalm 135:16

Angel(s): The name of God is mentioned, Shaddai

The Seventh Pentacle of the Sun



Purpose: To open locks, break chains and free one from imprisonment, a situation, or a relationship.

Description from Solomon and Mathers: The seventh and last pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

On the arms of the cross are written the names of Chasan, angel of Air; Arel, angel of Fire; Phorlakh, angel of Earth; and Taliyahad, angel of Water. Between the four arms of the cross are written the names of the four rulers of the elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17: "Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of IHVH."

Inscription: "Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of Jehovah." Psalm 116:16-17

Angel(s): Chasan: Angel of Air

Arel: Angel of Fire

Phorlakh: Angel of Earth

Taliyahad: Angel of Water

The four rulers of the elements: Ariel, Seraph, Tharshis, Cherub

Ariel: The Lion of God, protector, and new beginnings.

Seraph: Order of Angels, fiery ones.

Tharshis: Helps avoid danger and making good choices.

Cherub: Order of Cherubim angels.

THE MOON



The Moon is associated with Monday.

According to Solomon and Mathers: Days and hours of the Moon are good for embassies; voyages envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.

The Hours of the Moon are good for work to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to water.

Hours of the Moon: The first, the 8th, the 15th, and the 22nd hours on the day of the Moon.

Solomon's Archangel: Gabriel

Solomon's Angel: Gabriel

Modern Archangel: Gabriel

Modern Angel: Gabriel

Metal: Silver

Color: Silver or White

Incense: Frankincense, Camphor, Jasmine, Wintergreen

THE PRAYER OF THE MOON from the HYGROMANTEIA: Lord Almighty, supreme, creator, King of kings and Lord of lords, who created and fashioned man, who embellished the heavens with stars and adorned to the earth with flowers and animals, before the site of whose power every creature, visible or invisible, shivers and trembles, I, your unworthy servant, beg you and I entreat you to hear me and subdue to me the virtue of this planet. Lady Luna, the order and the knowledge of the world, the figure of the heaven, the consolation of the night and the Queen of the constrained spirits; lady Luna, the indication of time, the sign of all celebrations and festivals; I conjure you, Luna, by the high throne of God, by the solar rays, by the rest of God, by the Cherubim and the Seraphim, by all the orders of the holy angels, and in the following names: Khariomo, Gallagil, Benouel, Agramouel, Adekael, Thyeloel, Raphael, Zygothoel, Galael. For your above names, do not disobey me, but to grant your grace, power, and virtue in the work I am going to attempt.

Pentacles of the Moon: There are 6 pentacles of the Moon.

The First Pentacle of the Moon



Purpose: To open doors, physical and ethereal.

Description from Solomon and Mathers: The first pentacle of the Moon. This and the following serve to call forth and invoke the spirits of the Moon; and it further serves to open doors, in whatever way they may be fastened.

The pentacle is a species of hieroglyphic representation of a door or gate. In the center is written the name IHVA. On the right hand are the names IHV, IHVH, AL, and IHH. On the left hand are the names of the angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the names on either side, is from Psalm cvii. 16: "He hath broken the gates of brass, and smitten the bars of iron in sunder."

Inscription: "For he hath broken the gates of brass, And cut the bars of iron in sunder." Psalm 107:16

Five names of God, In the center is written the name IHVA. On the right hand are the names IHV, IHVH, AL, and IHH. (IHV and AL are variants of IHVH.) And the angels Schioel, Vaol, Yashiel, and Vehiel.

Angel(s): Schioel: Angel who helps with legal issues.

Vaol: Helps with creativity, talents, and success.

Yashiel: Helps with business.

Vehiel. Assists with astral projection.

The Second Pentacle of the Moon



Purpose: To protect from natural disaster and all things water related, to include earthquakes, tornados, floods... Keeps one calm during these events as well.

Description from Solomon and Mathers: The second pentacle of the Moon: This serves against all perils and dangers by water, and if it should chance that the spirits of the Moon should excite and cause great rain and exceeding tempests about the circle, in order to astonish and terrify thee; on showing unto them this pentacle, it will all speedily cease.

A hand pointing to the name El, and to that of the angel Abariel. The versicle is from Psalm lvi. 11: "In Elohim have I put my trust, I will not fear, what can man do unto me?"

Inscription: "I have put my trust in God. I will not be afraid. What can man do to me?" Psalm 56:11

The name of God, El, is the hand pointing at the name of the angel Abariel.

Angel(s): Abariel: Angel who protects from disaster.

The name of God is also listed, El.

The Third Pentacle of the Moon



Purpose: To protect from dangers of travel, danger from water, and attacks at night, or things that go bump in the night.

Description from Solomon and Mathers: The third pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serves against all attacks by night, and against every kind of danger and peril by water

The names Aub and Vevaphel. The versicle is from Psalm xl. 13: "Be pleased O IHVH to deliver me, O IHVH make haste to help me."

Angel names in middle are ADNI and NDAPAL.

Inscription: "Be pleased O God to deliver me, O God make haste to help me." Psalm 56:11

The name of God, El, is the hand pointing at the names of the angels Adni and Ndapal. Other sources report these as Aub and Vevaphel.

Angel(s): ADNI or Aub

NDAPAL or Vevaphel.

These angels protect and banish evil entities, preventing them from entering your live or dreams. They also impart spiritual knowledge.

The Fourth Pentacle of the Moon



Purpose: To protect from all evil and all injury to body and soul.

Description from Solomon and Mathers: The fourth pentacle of the Moon: This defends you from all evil sources, and from all injury unto soul or body. Its angel, Sophiel [*Jophiel],¹ giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

- The divine name Eheieh Asher Eheieh, and the names of the angels Yahel and Sophiel. The versicle is: "Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I."

Inscription: "Let them be confounded that persecute me, But let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction." Jeremiah 17:18

The name of God is the hand pointing at three names of God, Eheieh, Asher, and Eheieh, and at the angels Yahel and Sophiel (Jophiel).

Angel(s): Yahel: He grants mystical wisdom and the powers of the prophets.

Sophiel or Jophiel: He/she is the Angel of the Torah and wisdom. He/she can also provide wisdom of herbs, stones, and animals.

There are 3 names for God, Eheieh, Asher, and Eheieh

The Fifth Pentacle of the Moon



Purpose: To get answers in your sleep, protect from spirits or entities that may attack at night, and to allow one to summon spirits from the hereafter.

Description from Solomon and Mathers: The fifth pentacle of the Moon: It serves to have answers in sleep. Its angel Iachadiel serves unto destruction and loss, as well as unto the destruction of enemies. Thou may also call upon him by Abdon and Dalé against all phantoms of the night, and to summon the souls of the departed from Hades

The divine names IHVH and Elohim, a mystical character of the Moon, and the names of the angels Iachadiel and Azazel. The versicle is from Psalm lxxviii. 1: "Let God arise, and let his enemies be scattered; let them also who hate him flee before him."

Inscription: "Let God arise, and let his enemies be scattered; Let them also who hate him flee before him." Psalm 68:1

God is the hand pointing at three names of God, IHVH and Elohim, and at the angels Iachadiel and Azazel.

Angel(s): Iachadiel: Banished unwanted visitors and helps summon spirits of the dead.

Azazel: Helps acquire ability to contact the spirit world and to get answers in your dreams.

There are 2 names for God, IHVH and Elohim

The Sixth Pentacle of the Moon



Purpose: To cause heavy rain.

Description from Solomon and Mathers: The sixth and last pentacle of the Moon: This serves to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remains there, there will be rain. It should be engraved, drawn, or written in the day and hour of the Moon.

The pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12: "All the fountains of the great deep were broken up ... and the rain was upon the earth."

Inscription: "All the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth" Genesis 7:11-12

Angel(s): None listed

Mars



Mars is associated with Tuesday.

According to Solomon and Mathers: In the Days and Hours of Mars you can make experiments regarding War; to arrive at military honor; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Hours of Mars serve for summoning Souls from Hades,' especially of those slain in battle.

Hours of Mars: The first, the 8th, the 15th, and the 22nd hours on the day of the Mars.

Solomon's Archangel: Khaniael

Solomon's Angel: Zamael (Zamael only appears in The Key of Solomon and in a book 19th century book called the Magus, it may be a translation issue and actually refer to Samael.)

Modern Archangel: Samael

Modern Angel: Uriel

Metal: Iron

Color: Red

Incense: Frankincense, Dragonsblood, Peppermint, Mustard

THE PRAYER OF MARS from the HYGROMANTEIA: O Lord, powerful and mighty, whose anger dries the bottom of the sea, whose powerful glance breaks mountains, the mountains feared you and the abyss was terrified by you. Every choir of archangels and angels worshipped to you. In your name, my Lord, I dare to attempt every work. I conjure you, Mars, bellicose Mars, by the heart of the mighty lion and by the flame of the strong, burning fire, to obey me. I conjure you, Mars, sanguine and daring, by the air, by the earth and by the center of the earth, to obey me. O Mars who rejoices in calamity and despises happiness, I conjure you by Him, whom you and every planetary creation fears, and in your following fiery names, Agla, Aser, Pioriroth, Alband, Endor, Omer, Skonaphor, Kalonos, Almanos. In your above names, grant your grace and your virtue in my present work.

Pentacles of Mars: There are 7 pentacles of Mars.

The First Pentacle of Mars



Purpose: To gain courage, ambition, enthusiasm, and physical ability.

Description from Solomon and Mathers: The first pentacle of Mars: It is for invoking spirits of the nature of Mars, especially those which are written in the pentacle.

Mystical characters of Mars, and the names of the four angels:— Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the pentacle

Inscription: The names of the angels running counterclockwise from the top: Madimiel, Bartzachiah, Eschiel and Ithuriel.

Angel(s): Madimiel: Eliminates fear, hunger, and poverty.

Bartzachiah: Helps you obtain your ambitions.

Eschiel: Prevents and fights addiction, including to power.

Ithuriel: Prevents and fights addiction, including to power.

The Second Pentacle of Mars



Purpose: To Heal injury, disease, or illness. The seal can be applied to the afflicted area.

Description from Solomon and Mathers: The second pentacle of Mars: This pentacle serves with great success against all kinds of diseases, if it be applied unto the afflicted part

The letter Hé, in the angles of the hexagram. Within the same the names IHVH, IShVH Yeheshuah (the mystic Hebrew name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the spirit), and Elohim. Around it is the sentence, John i. 4: "In him was life, and the life was the light of man."

Inscription: "In him was life, and the life was the light of man." John 1:4

Note: This is the only seal that references the New Testament. It is possible it was originally referencing Joshua as both Joshua and Jesus were identical in when written in Hebrew, see the Mathers statement on this in the description above.) But when it was researched, a correct verse concerning Joshua could not be located, the only one that fit referred to Jesus from John 1:4.

Angel(s): The name of God, Elohim.

The Third Pentacle of Mars



Purpose: To strike fear, create discord, hostility and undermine your enemies. Prevent injury and hostility from those plotting against you and from aggressive or rebellious spirits.

Description from Solomon and Mathers: The third pentacle of Mars: It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious spirits; the names of God the all-powerful are therein expressly marked

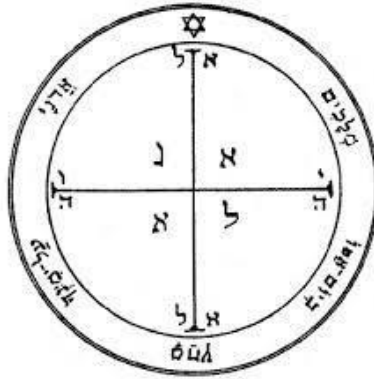
The letters of the names Eloah and Shaddai. In the center is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13: "Who is so great a God as our Elohim?"

Inscription: "Your way, O God, Is in the sanctuary: Who is so great a god as our God?!" Psalm 77:13

Hebrew words/letters: Eloah, Shaddai, Vav (or Vau)

Angel(s): The name of God, Shaddai.

The Fourth Pentacle of Mars



Purpose: To gain victory, win war, argument, competition.

Description from Solomon and Mathers: The fourth pentacle of Mars: It is of great virtue and power in war, wherefore without doubt it will give thee victory.

In the center is the great name Agla; right and left, the letters of the name IHVH; above and below, EL. Round it is the versicle from Psalm cx. 5: "The Lord at thy right hand shall wound even kings in the day of his wrath."

Inscription: "The Lord at your right hand; He shall utterly destroy even kings in the time of his wrath." Psalm 110:5

Three names of God, Agla, in the center; YHVA, depicted twice, once on the left and once on the right; and EL depicted twice, on the top and on the bottom.

Angel(s): Three names of God, Three names of God, Agla, YHVA, and EL

The Fifth Pentacle of Mars



Purpose: To cause all demons and spirits to obey the possessor.

Description from Solomon and Mathers: The fifth pentacle of Mars: Write thou this pentacle upon virgin parchment or paper, because it is terrible unto the demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

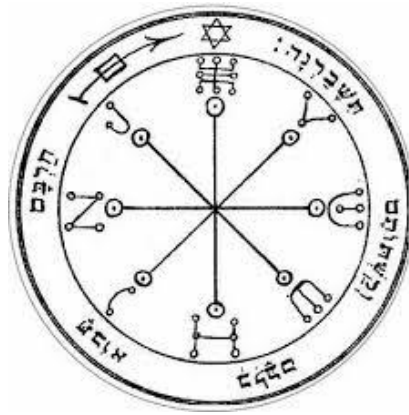
Around the figure of the scorpion is the word HVL. The versicle is from Psalm xci. 13: "Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet."

Inscription: "You will tread on the lion and the serpent; You will trample the great lion and the dragon."
Psalm 91:13

The meaning is HVL is unclear. It is printed at the top, bottom, left and right around the image.

Angel(s): Unclear

The Sixth Pentacle of Mars



Purpose: Protection. The owner cannot be harmed. If attacked, the attacker's weapon will turn against him.

Description from Solomon and Mathers: The sixth pentacle of Mars: It hath so great virtue that being armed therewith, if thou art attacked by anyone, thou shalt neither be injured nor wounded when thou fights with him, and his own weapons shall turn against him.

Around the eight points of the radii of the pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the secret alphabet of Malachim, or the writing of the angels. The versicle is from Psalm xxxvii. 15: "Their sword shall enter into their own heart, and their bow shall be broken."

Inscription: "But their sword shall enter into their own heart, and their bows will be broken." Psalm 37:15

Angel(s): The name of God, Elohim.

The Seventh Pentacle of Mars



Purpose: Confuse enemies. Control the weather by demonic forces.

Description from Solomon and Mathers: The seventh and last pentacle of Mars: Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the circle, invoking the demons whose names are therein written; and thou shalt immediately see hail and tempest.

In the center of the pentacle are the divine names, El and Yiai, which have the same numerical value when written in Hebrew. The letters in Hebrew, and in the secret alphabet called the Celestial, compose the names of spirits. Round the pentacle is: "He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees." Psalm cv. 32, 33.

Inscription: "He gave them hail for rain, And flaming fire in their land. He smote their vines also, and their fig-trees." Psalm 105:32-33

Angel(s): Two names of God, El and Yiai

Mercury



Mercury is associated with Wednesday.

According to Solomon and Mathers: The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. You can also operate under this Planet for thefts; writings; deceit; and merchandise.

The Hours of Mercury are good for undertaking experiments relating to games, raillery jests, sports, and the like.

Hours of Mercury: The first, the 8th, the 15th, and the 22nd hours on the day of the Mercury.

Solomon's Archangel: Michael

Solomon's Angel: Raphael

Modern Archangel: Raphael

Modern Angel: Raphael

Metal: Mercury

Color: Purple or mixed

Incense: Frankincense, Sandalwood, lemongrass, Lavender, Orange

THE PRAYER OF MERCURY from the HYGROMANTEIA: In the name of the Omni-benevolent God, Amen; O Lord, who dwells on high and beholds the humble, who guides the reins and the hearts, the Lord of spirits, the King of heaven and earth, grant your grace to me, the sinner, O Lord, in order to subdue the powers of the planet Mercury. O Mercury, the most skilled in logical arguments, the effective and most excellent in wisdom and in every science; who divides and distributes the art and craft of each person; the experienced and skilled soldier, since without you all things, mobile or immobile, cannot be known; O Mercury, creator, philosopher and greatest among orators, who rules over minds; I conjure you by God who created you and placed you in the heavens. I conjure you by your heaven, by your sphere, by the treasure and by the secret wisdom of God, by his strong and immeasurable hand and by all the myriads of angels, do not disobey me. I conjure you in the following names: Siboraz, Hyielisphak, Iagrou, Hysoreono, Eililoph, Naendor, Gelstamot, Khaselon, Aseoulouel, Teratouon, Sphalikon, Kyrmaen, Barnidon. [In your above names, grant me your grace and your virtue, in order that any work I attempt be effective and true; by the omnipotence of God, Amen.

Pentacles of Mercury: There are 5 pentacles of Mercury.

The First Pentacle of Mercury



Purpose: To increase your personal magnetism and attract attention to the owner.

Description from Solomon and Mathers: The first pentacle of Mercury: It serves to invoke the spirits who are under the Firmament.

Letters forming the names of the spirits Yekahel and Agiel

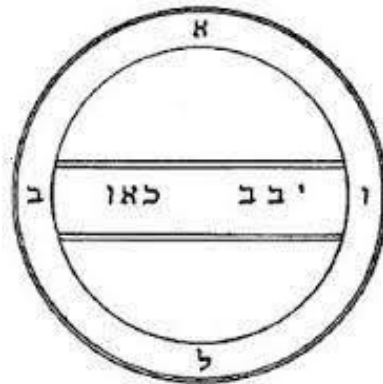
Inscription: Letters forming the names of the angels Yekahel and Agiel.

Note: The ending of names with "el" is normally an indicator of the name being of an angel. "EL" is a name of God.

Angel(s): Yekahel: Only known as an angel or spirit associated with this seal.

Agiel: Only known as an angel or spirit associated with this seal.

The Second Pentacle of Mercury



Purpose: To grant a wish that seems impossible

Description from Solomon and Mathers: The second pentacle of Mercury: The spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

The letters form the names of Böel and other spirits.

Inscription: Letters forming the name of the angel Boel. It is unknown what the other letters mean.

Angel(s): Boel: He is one of the most exalted angels and has dominion over the entire Earth, he can accomplish anything.

The Third Pentacle of Mercury



Purpose: To help with the written word, make one a better writer, success with writing

Description from Solomon and Mathers: The third pentacle of Mercury: This and the following serve to invoke the spirits subject unto Mercury; and especially those who are written in this pentacle.

Mystical characters of Mercury, and the names of the angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.

Inscription: Letters forming the names of the angels Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.

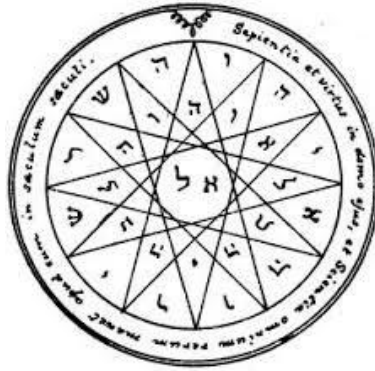
Angel(s): Kokaviel: Provides knowledge of science and magic.

Ghedoriah: Helps learn spiritual mysteries.

Savaniah: Helps learn spiritual mysteries.

Chokmahiel: His name means "Wisdom of God" and he can help make one a better writer.

The Fourth Pentacle of Mercury



Purpose: To gain knowledge, discover hidden truths and secrets, to know the true motives of others. To understand all things.

Description from Solomon and Mathers: The fourth pentacle of Mercury: This is further proper to acquire the understanding and knowledge of all things created, and to seek out and penetrate into hidden things; and to command those spirits which are called Allatori to perform embassies. They obey very readily.

In the center is the name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, "IHVH, fix thou the Volatile, and let there be unto the void restriction." The versicle is: "Wisdom and virtue are in his house, and the Knowledge of all things remains with him forever."

The name "Allatori" means "those who bring back news or intelligence."

Inscription: Latin inscription around the outside says, "Wisdom and virtue are in his house, and knowledge of all things remains with him forever." In Hebrew, at the center is the name of God, EL. Surrounding it is the verse, "God, fix Thou the volatile, and let there be unto the void restriction."

Angel(s): Allatori: Those who bring back news or intelligence.

A name of God, EL.

The Fifth Pentacle of Mercury



Purpose: To open all doors, locks, and portals.

Description from Solomon and Mathers: The fifth and last pentacle of Mercury: This commands the spirits of Mercury, and serves to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Within the pentacle are the names El Ab, and IHVH. The versicle is from Psalm xxiv 7: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

Inscription: Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in." Psalm 24:7 run on the outside, in the center are the names of God, El Ab and YHVH

Angel(s): The names of God, El Ab and YHVH

Jupiter

4

Jupiter is associated with Thursday.

According to Solomon and Mathers: The Days and Hours of Jupiter are proper for obtaining honors, acquiring riches; contracting friendships, preserving health; and arriving at all that you desire.

The Hours of Jupiter are adapted for preparing any operations whatsoever of love, of kindness, of invisibility, and other things of a similar nature which are contained in our work.

The Hours of Jupiter, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

Hours of Jupiter: The first, the 8th, the 15th, and the 22nd hours on the day of the Jupiter.

Solomon's Archangel: Tzadiquel

Solomon's Angel: Sachiel

Modern Archangel: Sachiel

Modern Angel: Sachiel/Selaphiel

Metal: Tin

Color: Blue

Incense: Frankincense, Nutmeg, Pine, Clove, Hyssop

THE PRAYER OF JUPITER from the HYGROMANTEIA: Lord our God, the great, praised, and incomprehensible, whose height of divinity is immeasurable, unto you I pray. I, the unworthy, beg the height of your compassion, hear me, and make this attempt and the work I want to do, to be highly effective. I conjure you, most valorous and most beneficial Jupiter, by the immeasurable ankle of God, do not disobey me. I conjure you, Jupiter, by the grace of all herbs. I conjure you, Jupiter, by your valor and justice, by your miraculous virtues and in your following names: Misthan, Mesaou, Alasigno, Pelkhaous, Aabio, Kedesod, Olaber, Sedio, Azanor, Merran. In your most great and valorous names, grant your grace and your virtue by the work I am going to do.

Pentacles of Jupiter: There are 7 pentacles of Jupiter.

The First Pentacle of Jupiter



Purpose: Protection, success in business, wealth, finding treasure, and removal of negativity

Description from Solomon and Mathers: The first pentacle of Jupiter: This serves to invoke the spirits of Jupiter, and especially those whose names are written around the pentacle, among whom Parasiel is the lord and master of treasures and teaches how to become possessor of places wherein they are.

This pentacle is composed of mystical characters of Jupiter. Around it are the names of the angels Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew.

Inscription: Counterclockwise on the outside are the names of the angels Netoniel, Devachiah, Tzedeqiah, and Parasiel.

Angel(s): Netoniel: Helps achieve fame

Devachiah: Grants inner peace and balance.

Tzedeqiah: Bestowers honor, glory, and riches

Parasiel: Lord and master of treasure, teaches how to find treasure and riches.

The Second Pentacle of Jupiter



Purpose: Acquire wealth, success, good luck, and peace of mind.

Description from Solomon and Mathers: - The second pentacle of Jupiter: This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquility of mind; also to discover treasures and chase away the spirits who preside over them.

In the center of the hexagram are the letters of the name AHIH, Eheieh; in the upper and lower angles of the same, those of the name AB, the Father; in the remaining angles those of the name IHVH. The versicle is taken from Psalm cxii. 3: "Wealth and riches are in his house, and his righteousness endures forever."

Inscription: In the Star of David and surrounding it are the following names for God: Hey-Eheeyeh, Ab (the father), and YHVH. On the outside is "Wealth and riches are in his house, And his righteousness endures forever." Psalm 112:3

Angel(s): The names for God: Hey-Eheeyeh, Ab (the father), and YHVH

The Third Pentacle of Jupiter



Purpose: Protection against any enemy or spirit.

Description from Solomon and Mathers: The third pentacle of Jupiter. This defends and protects those who invoke and cause the spirits to come. When they appear show unto them this pentacle and immediately, they will obey.

In the upper left-hand corner is the magical seal of Jupiter with the letters of the name IHVH. In the others are the seal of the Intelligence of Jupiter, and the names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1: "A song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abides forever."

Inscription: In circle, top left is IHVH. Next to it is the name Adonai, and below that IHVH again, all names for God. Running around the seal is the verse, "Those who trust in the Lord are like Mount Zion, Which cannot be shaken but endures forever." Psalm 125:1

Angel(s): The names of God, IHVH and Adonai

The Fourth Pentacle of Jupiter



Purpose: Riches and honor.

Description from Solomon and Mathers: The fourth pentacle of Jupiter: It serves to acquire riches and honor, and to possess much wealth. Its angel is Bariel.

Above the magical sigil is the name IH, Iah. Below it are the names of the angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3: "Wealth and riches are in his house, and his righteousness endures forever."

Inscription: In circle, top left is IH, beneath it are the names of the angels Adoniel and Bariel. Running around the seal is the verse "Wealth and riches are in his house; And his righteousness endures forever." Psalm 112:3

Angel(s): Adoniel: Provides and increases luck and finances.

Bariel: Gives long life and health.

The Fifth Pentacle of Jupiter



Purpose: Spiritual and psychic visions and manifestations.

Description from Solomon and Mathers: The fifth pentacle of Jupiter: This has great power. It serves for assured visions. Jacob being armed with this pentacle beheld the ladder which reached unto heaven.

The Hebrew letters within the pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined to form certain mystical names. The versicle is taken from Ezekiel i. 1: “As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.” In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a pentacle with a sentence from Ezekiel will no longer exist.

Inscription: Running around the seal is the verse “As I was among the captives by the river of Chebar, the heavens were opened, And I saw visions of Elohim.” Ezechiel 1:1 The center contains the last 5 words of the verse, “And I saw visions of Elohim.”

Angel(s): The name of God, Elohim, is mentioned in the verse.

The Sixth Pentacle of Jupiter



Purpose: Protection from all earthly danger and harm

Description from Solomon and Mathers: The sixth pentacle of Jupiter: It serves for protection against all earthly dangers, by regarding it each day devotedly, and repeating the versicle which surrounds it. "Thus shalt thou never perish."

The four names in the arms of the cross are: Seraph, Kerub, Ariel, and Tharsis; the four rulers of the elements. The versicle is from Psalm xxii. 16, 17: "They pierced my hands and my feet, I may tell all my bones."

Inscription: Running around the seal is the verse They pierced my hands and my feet, I may tell all my bones." Psalm 22:16 On the 4 arms of the cross are the names Seraph, Kerub, Ariel, and Tharsis.

Angel(s): The four rulers of the elements:

Ariel: The Lion of God, protector, and new beginnings.

Seraph: Order of Angels, fiery ones.

Tharshis: Helps avoid danger and making good choices.

Cherub: Order of Cherubim angels.

The Seventh Pentacle of Jupiter



Purpose: Protection from poverty and financial difficulties.

Description from Solomon and Mathers: The seventh and last pentacle of Jupiter: It has great power against poverty, if thou consider it with devotion, repeating the versicle. It serves furthermore to drive away those spirits who guard treasures, and to discover the same.

- Mystical characters of Jupiter with the verse: "Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people." -- Psalm cxiii.

Inscription: Running around the seal is the verse He raises the poor out of the dust, And lifts the needy out of the dung heap." Psalm 113:7

Angel(s): None are listed, but the verse references God.

Venus



Venus is associated with Friday.

According to Solomon and Mathers: The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for travelling.

The Hours of Venus are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, and other things of a similar nature which are contained in our work.

The Hours of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

Hours of Venus: The first, the 8th, the 15th, and the 22nd hours on the day of the Venus.

Solomon's Archangel: Haniel

Solomon's Angel: Anael

Modern Archangel: Anael

Modern Angel: Anael, Raguel, or Jegudiel

Metal: Copper

Color: Green

Incense: Frankincense, Sandalwood, Spearmint, Valerian, Licorice.

THE PRAYER OF VENUS from the HYGROMANTEIA: In the name of the most supreme God, in his most desirable name, I conjure you, most harmonious, most beautiful and most fair Lady Venus, who lies in valor, and in the might of love, who tortures the human flesh from within. O Venus, who rules over passion and distributes love, most comely Venus, who leads every yearning in the hearts of men and women and moves the entrails of people; O lady, crowned with the wreath of love, I beseech you for your power, in order to torture the people I want and make them fall under my feet. I conjure you, Venus, by God, who created you and placed you in the heavens. I conjure you by the seal that is in your heart, by your wreath, by your heaven, and in your following names: Montoaran, Maugoran, Ktioel, Pyrgeton, Lioikon, Ikarizi, Iakor, Ladokon, Parinos, Phrektiouz, Phaloumpol, Kraipophon, Alleopon, Estoge, Iaseph, Zaglytai, Krigenos, Ooulan. In your above names, do not disobey me, but to grant your grace and your virtue in the work I am going to attempt.

Pentacles of Venus: There are 5 pentacles of Venus.

The First Pentacle of Venus



Purpose: Attract friendships, and love and lust in selected people.

Description from Solomon and Mathers: The first pentacle of Venus: This and those following serve to control the spirits of Venus, and especially those herein written.

Mystical characters of Venus, and the names of the angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel.

Inscription: Counterclockwise on the outside are the names of the angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel.

Angel(s): Nogahiel: Can help people fall in love.

Acheliah: Can inspire lust in others.

Socodiah (or Socohiah): Inspires confidence and courage in relationships and love.

Nangariel: Helps keep you focused and in control.

The Second Pentacle of Venus



Purpose: Grace and honor and accomplish desires of the heart.

Description from Solomon and Mathers: The second pentacle of Venus: These pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

The letters round and within the pentagram form the names of spirits of Venus. The versicle is from Canticles viii. 6. "Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death."

Inscription: Around the outside is the verse, "Place me as a signet upon thine heart, As a signet upon thine arm, For love is strong as death." Canticles VII 6/ Song of Solomon 8:6. The spirits or angels of Venus are depicted by the letters in and outside the pentagram, but there are no notes on what they spell out.

Angel(s): Unknown.

The Third Pentacle of Venus



Purpose: Attract love, admiration, and respect. People who will want to be with you.

Description from Solomon and Mathers: The third pentacle of Venus: This, if it be only shown unto any person, serves to attract love.

The following names are written within the figure: IHVH, Adonai, Ruach, Achides, Aegalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28: "And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it."

Inscription: Around the outside is the verse, "Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." Genesis 1:28 Written in the figure are 2 names of God, IHVH, Adonai, and the angels Rauch, Achides, Aegalmiel, Monachiel, and Degaliel.

Angel(s): Rauch: This means Holy Spirit

Achides: Nothing is known of this angel.

Aegalmiel: Nothing is known of this angel.

Monachiel: Angel of love and romance.

Degaliel: Nothing is known of this angel.

And 2 names of God, IHVH and Adonai.

The Fourth Pentacle of Venus



Purpose: Forces those you desire to be attracted to you.

Description from Solomon and Mathers: The fourth pentacle of Venus: It is of great power, since it compels the spirits of Venus to obey, and to force on the instant any person you wish to come unto you.

At the four angles of the figure are the four letters of the name IHVH. The other letters form the names of spirits of Venus, e.g.: Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24: "This is bone of my bones, and flesh of my flesh. And they two were one flesh."

Inscription: Around the outside is the verse, "This is bone of my bones, And flesh of my flesh. And they two were one flesh." Genesis 2:23-24 Written in the figure is the names of God, IHVH, and various spirits of Venus, School, Eli, Ayib, and the others not identified.

Angel(s): The name of God, IHVH.

The Fifth Pentacle of Venus



Purpose: Incites arousal, great love and attraction is those you desire

Description from Solomon and Mathers: The fifth and last pentacle of Venus: When it is only showed unto any person soever, it incites and excites wonderfully unto love.

Around the central square are the names Elohim, El Gebil, and two other names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14: "My heart is like wax, it is melted in the midst of my bowels."

Inscription: Around the outside is the verse, "My heart is like wax, It is melted in the midst of my bowels." Psalm 22:14 Written in the figure are 2 names of God, Elohim and El Genil. The other names could not be identified.

Angel(s): Two names of God, Elohim and El Gebil.

Saturn



Saturn is associated with Saturday.

According to Solomon and Mathers: In the Days and Hours of Saturn you can perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly, on these days and hours you can operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success to business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Hours of Saturn are good for communicating and speaking with Spirits

The Hours of Saturn are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility. They are excellent for making experiments of hatred, enmity, quarrel, and discord, and other operations of the same kind.

Hours of Saturn: The first, the 8th, the 15th, and the 22nd hours on the day of the Saturn.

Solomon's Archangel: Tzaphqiel

Solomon's Angel: Cassiel

Modern Archangel: Cassiel

Modern Angel: Barachiel

Metal: Lead

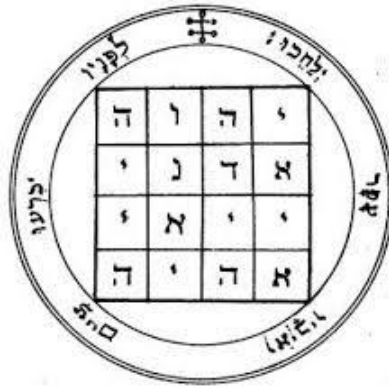
Color: Black

Incense: Frankincense, Myrrh, Patchouli, Tamarind, Cassia.

THE PRAYER OF VENUS from the HYGROMANTEIA: Lord our God, the great and supreme, who created and fashioned man, the abyss saw you and feared, the living saw you and became lifeless. In his name and by his great and mighty power I conjure you, Saturn. By the height of heaven and by the depth of the sea, I conjure you, Saturn, do not disobey me. By your antiquity and by your preeminence I conjure you, O cold Saturn, who has authority over every harm, who gives treasures and who offers everything. I conjure you again, O Saturn, in your following names: Arphin, Orkip, Ouliob, Berik, Ouraphon, Sarok, Taimon, Odel, Sigep, Sotad, grant your grace and your virtue to every work I want to accomplish.

Pentacles of Saturn: There are 7 pentacles of Saturn.

The First Pentacle of Saturn



Purpose: Compel people and spirits to submit you your will and requests. To do as you order.

Description from Solomon and Mathers: The first pentacle of Saturn: This pentacle is of great value and utility for striking terror into the spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

The Hebrew letters within the square are the four great names of God which are written with four letters: IHVH, Yod, He, Vau, He; ADNI, Adonai; IIAI, Yiai (this name has the same Numerical value in Hebrew as the name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9: "The Ethiopians shall kneel before him, his enemies shall lick the dust."

Inscription: On the outside is the verse, "May the nomads bow low before him, And his enemies lick the dust." Psalm 72:9. And the 4X4 square contains 4 names for God, IHVH, Adonai, IIAI, and AHIH.

Angel(s): Four names for God, IHVH (Jehovah); ADNI (Adonai); IIAI (Yiai); and AHIH (Eheieh).

The Second Pentacle of Saturn



Purpose: Successful negotiations, winning competitions, victory.

Description from Solomon and Mathers: The second pentacle of Saturn: This pentacle is of great value against adversaries; and of especial use in repressing the pride of the spirits.

This is the celebrated S A T O R A R Square. The most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of medieval Magic; and, save to very few, its derivation from the present pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8: "His dominion shall be also from the one sea to the other, and from the flood unto the world's end." This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the square.

Inscription: Around the outside is the verse, "May he rule from sea to sea, and from the river to the ends of the Earth." Psalm 72:8. This is verse contains 25 letters in Hebrew, just as the square contains 25 letters. See Mathers' comments above for more information on the mathematics.

Angel(s): None listed.

Note: The SATOR square was believed to have been a Christian creation, celebrating the Lords Prayer, but recent discoveries in Pompeii have unearthed a copy of this square there, which predates the creation of the prayer. This points to an earlier Jewish origin.

The Third Pentacle of Saturn



Purpose: Defense against plots made against you and defense from evil spirits.

Description from Solomon and Mathers: The third pentacle of Saturn: This should be made within the magical circle, and it is good for use at night when you invoke the spirits of the nature of Saturn.

The characters at the ends of the rays of the mystic wheel are magical characters of Saturn. Surrounding it are the names of the angels: Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew.

Inscription Clockwise around the seal of Saturn are the names of the angels; Omeliel, Anachiel, Arauchia, and Anazachia.

Angel(s): Omeliel: He will bind spirits trying to harm you.

Anachiel: He will help defend you against people trying to harm you.

Arauchia: Will help detect lies and betrayal and protect you from them.

Anazachia: Unknown, may enhance the others.

The Fourth Pentacle of Saturn



Purpose: Make others submit to your will, bring good news to the possessor, bring death ruin, and destruction to your enemies.

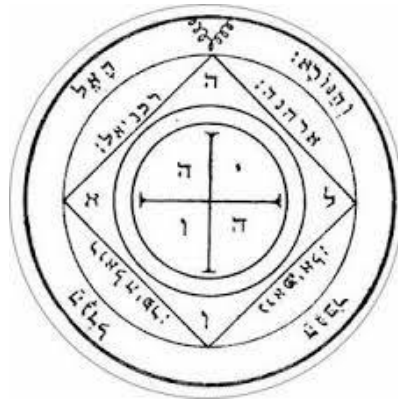
Description from Solomon and Mathers: The fourth pentacle of Saturn: This pentacle serves principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serves also for those spirits which bring news, when you invoke them from the side of the South.

The Hebrew words around the sides of the triangle are from Deut. vi. 4: "Hear, O Israel, IHVH ALHINV is IHVH AChD." The surrounding versicle is from Psalm cix. 18: "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones." In the center of the pentacle is the mystic letter Yod.

Inscription On the sides of the triangle are the verse, "Hear me O Israel: The Lord our God, The Lord is one." Deuteronomy 6:4. Around the seal of Saturn is the verse, "He wore cursing though it were clothing, So cursing entered his body like water and his bones like oil." Psalm 109:18. In the center is the Hebrew character/letter Yod.

Angel(s): None, but God is named in the verse.

The Fifth Pentacle of Saturn



Purpose: Protection, guards the home and all valuables.

Description from Solomon and Mathers: The fifth pentacle of Saturn: This pentacle defends those who invoke the spirits of Saturn during the night; and chase away the spirits which guard treasures.

The Hebrew letters in the angles of the cross are those of the name IHVH. Those in the angles of the square form ALVH, Eloah. Round the four sides of the square are the names of the angels: Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is: "A great God, a mighty, and a terrible." -- Deut. x. 17.

Inscription the letters around the cross for the name of God, IHVH, and those in the square spell God's name ALVH. Around the square are the names of the 4 angels, Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The verse on the outside of the seal is, "The great God, the mighty and the terrible." Part of Deuteronomy 10:17 The full verse reads, "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward:"

Angel(s): Arehanah: Shows how to live a proper live.

Rakhaniel: Provides wisdom and power.

Roelhaiphar: Prevents tragedy and bad things.

Noaphiel: Unknown, may enhance the others.

The Sixth Pentacle of Saturn



Purpose: Have your enemies tormented and possessed by demons and spirits.

Description from Solomon and Mathers: The sixth pentacle of Saturn: Around this pentacle is each name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by demons.

It is formed from mystical characters of Saturn. Around it is written in Hebrew: "Set thou a wicked one to be ruler over him, and let Satan stand at his right hand."

Inscription The verse on the outside of the seal is, "Set thou a wicked man over him: and let Satan stand at his right hand." Psalm 109:6

Angel(s): None listed, other than the fallen one.

The Seventh Pentacle of Saturn



Purpose: Make others listen and tremble, to cause an earthquake.

Description from Solomon and Mathers: The seventh and last pentacle of Saturn: This pentacle is fit for exciting earthquakes, seeing that the power of each order of angels herein invoked is sufficient to make the whole Universe tremble.

Within the pentacle are the names of the nine orders of angels, those of six of them in ordinary Hebrew characters, and the remainder in the letters which are known as 'The Passing of the River.' These nine orders are: 1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7: "Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth."

Inscription The verse on the outside of the seal is, "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth." Psalm 18:7 In the seal are the names of the 9 classes of Angels: CHAIOTH HA-QADESCH, AUPHANIM, ARALIM, CHASCHMALIM, SERAPHIM, MELAKIM, ELOHIM, BENI ELOHIM, and KERUBIM.

Angel(s): The nine classes of angels.

CHAIOTH HA-QADESCH: Holy living creatures

AUPHANIM: The Wheels

ARALIM: The Thrones

CHASCHMALIM: The brilliant ones

SERAPHIM: The Fiery Ones

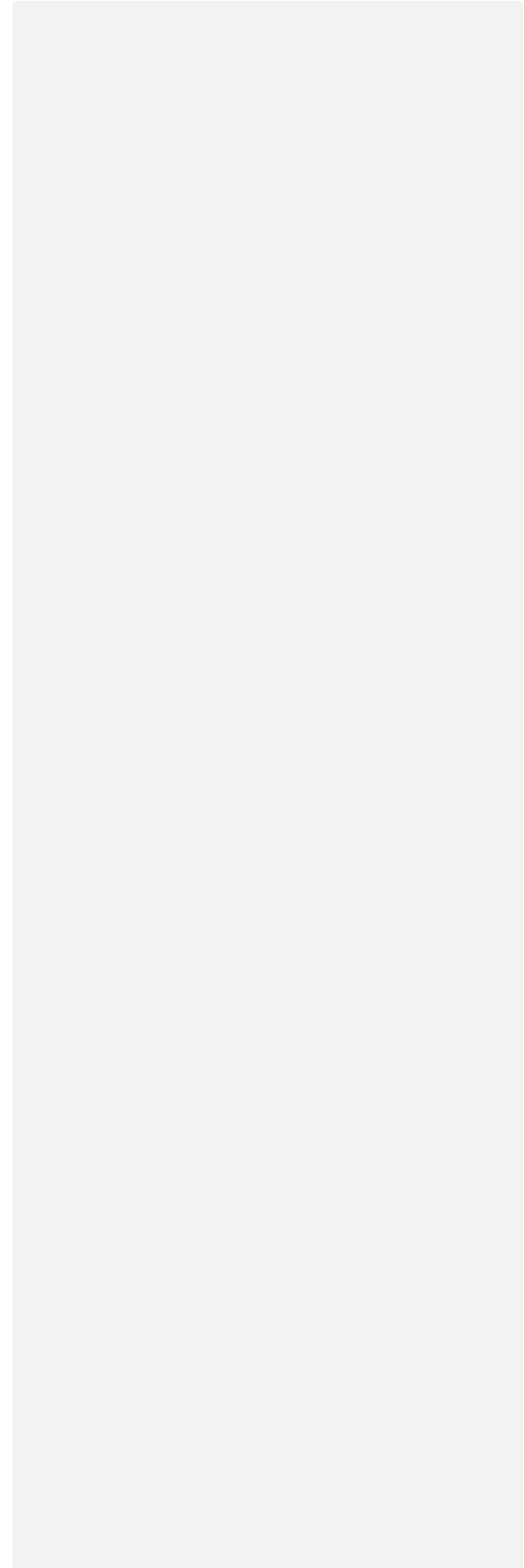
MELAKIM: The Kings

ELOHIM: The Gods (God used this name when creating the world, it is a plural)

BENI ELOHIM: Sons of God

KERUBIM: The Cherubs.

**Methods
to
Activate
the
Pentacles**



The Simplest Method

If you are using a seal that you prepared, you have already considered the purpose when you drew, colored, or personalized the seal.

If it is one you purchased, for example a metal amulet, a seal made by someone else, or one that you have not personalized or wish to add specific instructions for it, do the following:

Study the seal and get its image in your mind.

Hold it in your hands and close your eyes.

Think of what you want to this seal to accomplish, visualize this and the seal attracting this and making it come true.

Open your eyes.

That is all that is required.

To expand on this:

You can light incense and or a candle before you begin.

Take the seal and pass it through the smoke of the incense or the candle to purify it and remove anything attached to it.

Study the seal and get its image in your mind.

Hold it in your hands and close your eyes.

Think of what you want to this seal to accomplish, visualize this and the seal attracting this and making it come true.

Open your eyes.

Pass the seal through the smoke again.

If using a candle, you can drip a bit of the candle wax onto the seal, if it is paper. Some people like to cover the seal, some drip in the 4 corners or into the center of the seal.

You can also use anointing oil, if you wish, and dab each of the corners. This is optional and up to your personal preference.

Prayer Methods

As stated in the beginning, these seals can be considered as petitions. Petitions are nothing more than requests of prayer.

Before I go into the methods using prayer, or magic, I will share a small section on effective prayer from my workshop, PRAYER AS PETITION: PRACTICAL PRAYER METHODS FOR THE SPIRITUAL WORKER.

The Bible makes it clear that God knows what is in our hearts, Psalm 139 starts with, *"You have searched me, LORD, and you know me."* So, he knows what you want and need. What is important is connection, intent, and sincerity with the message and who we are praying for.

A prayer of intercession or petition is an emotional plea for help for someone. In our plea/prayer, we are expressing the urgency and need for this. You are putting energy into the request. You must be involved, just reading a prayer may not be enough, especially if you sound like a high school kid sitting at his desk trying to read Shakespeare.

Effective Prayer: Effective prayer isn't about the words, but we will cover them soon. The Bible makes it clear that God knows what is in our hearts, Psalm 139 starts with, *"You have searched me, LORD, and you know me."* And in Matthew 6:8, Jesus says that *"God knows what you need before you ask him."* So, he knows what you want and need. What is important is connection, intent, and sincerity with the message and who we are praying for.

Connection is not much of an issue when we pray for ourselves, we are connected with the issue and it affects us. but when we pray for others, we have to put ourselves in their place, or imagine it was a friend or relative going through their problems. We need an emotional involvement or connection.

Intent is having a clear image of what we are asking for. But the strength of this is determined by the connection to the person we are praying for and the outcome we are looking for. Sincerity is connected to the other two. We must sincerely want and believe in what we are praying for. This is only possible if we have a clear idea of what we want, why we want it, and are putting ourselves into it. Be sincere also in the prayer you use. In Matthew 6, Jesus also talks about not just using flowery words and long-winded talk to pray and says don't be like that. We should use words that express what we are asking. I prefer not to use verse in 17th or 18th century English, Thee and Thy, and betwixt are not in my normal vocabulary. Prayer is a conversation, speak as you speak.

A prayer of intercession or petition is an emotional plea for help for someone. In our plea/prayer, we are expressing the urgency and need for this. You are putting energy into the request. You must be involved,

just reading a prayer may not be enough, especially if you sound like a high school kid sitting at his desk trying to read Shakespeare.

The Simple Prayer Method

Just as with the simple method we begin this section with:

If you are using a seal that you prepared, you have already considered the purpose when you drew, colored, or personalized the seal.

If it is one you purchased, for example a metal amulet, a seal made by someone else, or one that you have not personalized or wish to add specific instructions for it, do the following:

Here you can also write the petition, or what you want to accomplish on the back of the seal, if you are doing this for someone else, include the name of the person as well as what you are praying for. If you are using an amulet or object you cannot write on, write this information on a piece of paper large enough to wrap the amulet in. Wrap the amulet in this paper then continue.

Hold it in your hands and close your eyes.

Think of what you want to this seal to accomplish, visualize this and the seal attracting this and making it come true.

Say a prayer asking God for what you want or need.

A prayer can be as simple as:

“Lord,

You have always been there for me whether I realized it or not.

Please grant my petition (here you can say what you are asking for, or not, as God already knows what you are asking for)

Thank you,

Amen”

Open your eyes.

To expand on this:

You can light incense and or a candle before you begin.

Take the seal or amulet wrapped in the petition paper and pass it through the smoke of the incense or the candle to purify it and remove anything attached to it.

Hold it in your hands and close your eyes.

Now do as mentioned before and say your prayer.

Open your eyes.

Pass the seal through the smoke again.

If using a candle, you can drip a bit of the candle wax onto the seal, if it is paper. Some people like to cover the seal, some drip in the 4 corners or into the center of the seal.

You can also use anointing oil, if you wish, and dab each of the corners. This is optional and up to your personal preference.

Prayer Methods Using an Altar and Candle

An altar is a dedicated space, shelf, or table that we use for our prayer work. A benefit for using an altar is it allows for the use of candles, incense, and for additional elements we may wish to add to help us with our focus, show our dedication, and devotion, and personalize our prayer.

Why light a candle?

Lighting a candle is a way of extending one's prayer or the prayer of a person whom we are praying for. After the prayer is said, depending on the type of candle, it will remain lit for a few hours, several days, or even an entire week, symbolic that even if the person cannot pray for the petition at every minute, carrying and continuing this prayer and petition.

As a basic altar, it should be a clean surface, a candle will be on the right side, and the incense on the left, if using incense. If not, the candle is in the center.

Here we use either a white candle, or a candle of the color of the planet and day associated with the seal we are praying for.

For this example, we will use the candle and incense.

The candle is on the right, the incense is on the left.

Say a prayer.

Any prayer can be said, either out loud or silently.

You can use the prayer we used earlier, one of your own, or any prayer you feel fits.

Here is another sample prayer.

A Sample Prayer When Lighting A Candle

"Lord, please accept this candle as a sign of my love.

Like this candle, I am ready to be used in your service.

Like this candle, I wish to stand in the light of your love.

Please hear my prayer and grant my petition.

Please _____ (mention your petition)

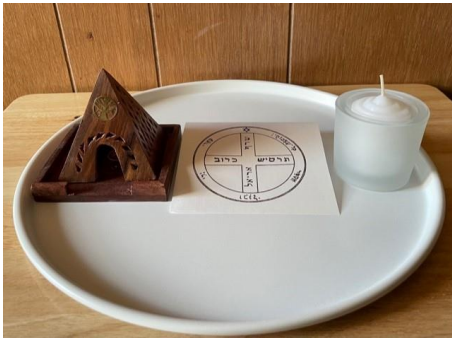
Amen."

Place the seal or amulet wrapped in the petition paper as in the earlier example in the center of the altar, between the candle and incense.

Light the candle.

Light the incense.

Leave the seal in place until the candle and incense have extinguished, carrying your prayer to God for as long as they burned.



Simple altar, incense, seal, and candle. On a pizza pan for safety as the candle and incense will be left burning unintended.

In the following image, I have made the altar more seal appropriate by changing the votive candle holder to blue. The seal is the 6th Pentacle of Jupiter which protects the owner from all earthly dangers.



Adding in the Angels

In prayer, it is common to include others, in addition to God for the prayer to go to and be worked through. This is called "intercession."

Prayer invoking a saint's and angel's intercession is also common because of the connection with God in heaven. They are considered powerful intercessors. Ancestors, and passed friends and mentors are also common, our love and respect forms a special connection for us, and as they are already with God, and a connection to God.

As you have seen in the previous section, each seal falls under a specific planet and under certain angels. There are archangels and angels for the planets and the days. Additionally, many of the seals reference angels on the seals themselves. Any of these angels can be referenced in prayer and requested to assist. All it takes is adding one line to the prayer:

"Grant this through the intercession of _____ (mention name here) Amen."

Using the simplest version of the prayer:

"Lord,

You have always been there for me whether I realized it or not.

Please grant my petition (here you can say what you are asking for)

Grant this through the intercession of _____ (mention name here)

Thank you,

Amen"

"Lord,

You have always been there for me whether I realized it or not.

Please grant my petition for protection.

Grant this through the intercession of your angel, Sachiel.

Thank you,

Amen"

Or "Grant this through the intercession of your Archangel, Sachiel, who provides us protection. "

The angel Sachiel is the angel and archangel for Thursdays, which is the day of Jupiter. You could also name Tzadiqel as he is the Angel of Jupiter. You could also name the Serph (the fiery ones), the Kerub (the Cherub), Ariel, and or Tharsis as these 4 are named on the seal. Any of, or combination can be added to your prayer.



Here I have expanded on the altar by adding the Angel card for Sachiel as well as a generic angel figure which could be used to represent any angel in my prayer.

There is another section on **Calling (Invoking) the Angels**. This is a different technique than having them as intercessors in prayer, and it will be covered after I finish with the prayer section. This is used for calling the angels to control the demons or spirits used in certain seals.

Adding the Verses

Another element of the seals is the verse. Many of the seals contain a verse from the Bible or concerning God. These verses can be used as part of the prayer or ceremony. In Jewish tradition, it is believed that in saying something 3 times makes it true or causes it to come into being. This has crossed over into prayer and magic practice.

This provides us with an option for our prayers for the seals.

In the example we have been using, there is a verse written around the seal, it is Psalm 22:16 "They pierced my hands and my feet, I may tell all my bones."

"Lord,

You have always been there for me whether I realized it or not.

Please grant my petition for protection

They pierced my hands and my feet, I may tell all my bones.

They pierced my hands and my feet, I may tell all my bones.

They pierced my hands and my feet, I may tell all my bones.

Grant this through the intercession of your angel, Sachiël.

Thank you,

Amen"



And here I have included the colored seal, a blue incense holder, blue chime candle, the angels from the previous version as well as a representation of the planet and an angel holding the planet. There is also a blue altar cloth with constellations and a Solomonic star.

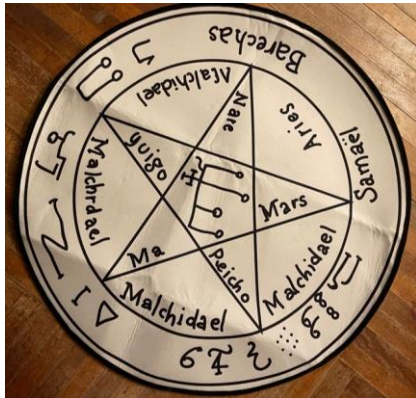
More Altar Pictures



Here is an altar for charging the First Pentacle of the Sun. We have the yellow or gold candle on the right, the incense on the left, and numerous objects representing the angel Michael and the Sun, there is a figure of Michael and a Sun tarot card added to items similar to what we have already seen.



Note the medal placed on top of the seal. Objects can be placed on top of the seal during the ceremony and charged with the function or purpose of the seal. In this case we are using a medallion of the same pentacle. But it can be any object like a ring or piece of jewelry, a lucky coin, or other object that you may wish to have charged.



Here is an altar for the Fifth Pentacle of Mars. On the altar are the seal, an amulet for the seal placed on the seal, the red candle to the right, incense to the left on a unique holder. There is a statue of the angel Uriel, and angel card of Uriel, a picture card of mars, and a Mars figure. This is on a table, covered with a Solomonic cloth which also shows the astrological signs. The table sits on the Seal of Mars circle.



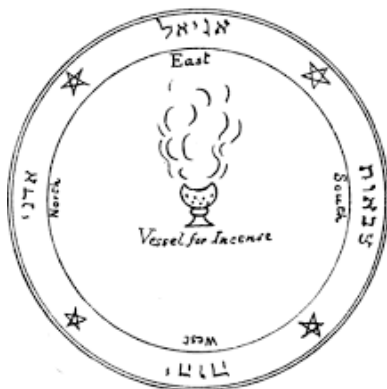
Magic Circle

[From Wiki](#)

A **magic circle** is a circle of space marked out by practitioners of some branches of ritual magic, which they generally believe will contain energy and form a sacred space, or will provide them a form of magical protection, or both. It may be marked physically, drawn in a material like salt or chalk, or merely visualized.

That is as good a description as any.

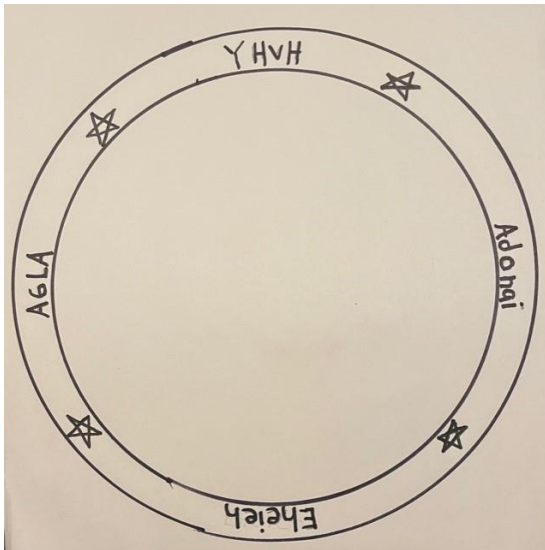
In Solomon's book, he describes making a 9-foot circle with another circle 1 foot outside it. In the space between the 2 circles to write "four terrible names of God" and to put a pentagram between each. This is the circle for consecrating pentacles and tools. The casting circles are much more elaborate.



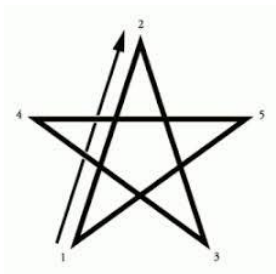
For our work, this is not necessary. A circle large enough to contain the seal, incense, and a candle is large enough. I have routinely used a dinner plate for my circle, it is 10 inches.

I draw my two circles, one inside the other, with enough space between the two to write the names of God. For this example, we will use YHVH (or IHVH), Adonai, Eheieh, and AGLA. These names are used on the seals and also the names chosen for the ritual known as The Lesser Banishing Ritual of the Pentagram (LBRP). This is a ritual created by The Golden Dawn, taken from Solomon's book. This circle casting is similar, but not the same.

Between each name, draw a pentagram, as in the Mathers example above. Unlike the example above, you do not have to write the names in Hebrew, English is fine. (See the illustration on the next page.)



For drawing the circles and writing, I use chalk or a marker that I have exorcised. The top of the circle faces east (towards the rising sun and the birth of the new day), this is where YHVH is written; one quarter turn clockwise is 3:00 (south) here is written Adonai; at 6:00 (west) is written Eheieh; and at 9:00 (north) is written AGLA.



How to draw the banishing pentagram. Start at the bottom left indicated as 1, go up to 2, down to 3, then up to 4, across to 5, then return to 1, completing the pentagram.

First, using your fingers, wand, knife, or other implement, in the air above your circle trace the circle going clockwise. Starting and finishing where the name IHVH is located.

Draw the banishing pentagram in the air above the first name of God, IHVH while saying Yod-Hay-Vev-Hey, then stab the center of the pentagram you just drew, turn 1/4 turn clockwise to the Adonai name and draw a banishing pentagram in the air above it while saying Ah-Doh-Nay, then stab the center of the pentagram you just drew. Continue to the next name and repeat the pentagram while saying Eh-Heh-Ye and stab the pentagram, now to the last name, draw the pentagram while intoning Aye-Geh-Lah and stab this pentagram.

Now return to the East, first (IHVH) and say "*Before me Raphael, Guardian of the East and air.*" visualize an angel in yellow

Say, "*Behind me Gabriel, guardian of the West and water*", visualize an angel in blue (at the Eheieh spot, West)

"*At my right hand Michael, guardian of the South and fire*", visualize an angel in red (at the Adonai spot, South)

"*And at my left hand Uriel, guardian of the North and Earth*", visualize an angel in green (at the AGLA spot, North)

You have now have your circle, banished anything that may have been there, secured it with the 4 names of God, and called the 4 Archangels, the guardians of the watch towers to protect it and you and contain anything that is done there.

Calling the Angels and Celestial Spirits

This is used for calling the angels to control the demons or spirits used in certain seals. An example could be the 6th Pentacle of Saturn where you direct demons to torment your enemy. You may want to call the angels of that day and hour to ensure that the demons do as directed and remain under control. You would also want to use the departure rite to ensure nothing stays behind.

I only work with this when I have a circle. I want to make sure that is contained.

Below are the rites from Mathers followed by the Conjure rite from the Hygromanteia.

From Mathers **THE GREATER KEY**

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye angels of God, and ye Celestial spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen spirits who were at one time your companions.

THE LICENSE TO DEPART

In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

From the Hygromanteia

I conjure you, angels who rule at this hour and who are appointed to the service of mankind: help me subdue the demons of this hour, eagerly, indefatigably, bravely and strongly. Let them come to my service, and to serve me eagerly in whatever or action I am going to do, in order to be effective, true, and guileless; to the glory of the powerful and almighty God, to whom perpetual honor and praise is due, forever and ever. Amen.

Or (there were 2 versions)

I conjure you, angel who rules this hour and is appointed for the provision and service to mankind, eager at all times, strong, brave, and sharp, I conjure you by God, who ordered you to guard this hour, to be my collaborator, together with your submissive demon who is appointed to be servant at this hour. Cooperate with me and make my work effective, good and true.

Personally, I think “conjuring” angels is a bit harsh, these are emissaries of God here to assist us, but they are also the ones God sends to punish us. Evidently Solomon and Mathers recognized this as they included a rite to send them away after they were summoned.

I prefer to use a different term, “Calling” rather than “Conjuring” or “Invoking”.

What follows are my modified versions of these rites, you can use whatever feels best for you.

ADDRESS TO THE ANGELS.

I call to you angels of God, and Celestial spirits who rule at this hour and are appointed to the service of mankind: please help me subdue the demons of this hour. Let them come to my service, and to serve me eagerly in whatever I am going to do, have them be effective, true, and honest; Please cooperate with me and make my work effective, good and true.

THE LICENSE TO DEPART

In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ready to come when you are called.

Here is an example using the 6th Pentacle of Saturn.

This seal shows the planetary symbol of the Saturn and its verse says, “Set thou a wicked one to be ruler over him and let Satan stand at his right hand.” Psalm 109:6 This is for having your enemy possessed by demons and spirits..

Done at Dawn on a Saturday, using

On the back of the seal I would write, “Make Ron suffer.”

On my altar would be my incense on the left and black candle on the right. In the center would be my pentacle.

I would light the candle and incense then recite the following:

“I call to you angels of God, and Celestial spirits who rule at this hour and are appointed to the service of mankind: please help me subdue the demons of this hour. Let them come to my service, and to serve me eagerly in whatever I am going to do, have them be effective, true, and honest; Please cooperate with me and make my work effective, good and true.”

Ron,

Set thou a wicked one to be ruler over him and let Satan stand at his right hand.

Ron,

Set thou a wicked one to be ruler over him and let Satan stand at his right hand.

Ron,

Set thou a wicked one to be ruler over him and let Satan stand at his right hand.

Wait until the candles and incense have gone out then recite:

"In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ready to come when you are called."

The area is now clean of spirits and the seal is active.

The Planets

Instead of using prayer to God, you could use a prayer to the Angels and spirits of the planet directly, they all are prayers that call them through the power of God. I would replace the word "conjure" with "Call" as we are really dealing with angels, emissaries of God, and saying, "I conjure you" seems a bit overbearing and presumptuous as they are beings above us and are aspects of God himself/herself. You are also calling the "spirits" of that planet, some good, some not. I only work with this when I have a circle. I want to make sure that is contained.

Here is an example using the 2nd Pentacle of the Sun.

This seal shows the planetary symbol of the Sun and lists 4 angels but contains no verse. It is for suppressing pride and arrogance in your enemies or others.

Done at Dawn on a Sunday, using THE PRAYER OF THE SUN from the HYGROMANTEIA, found on the page concerning the Sun.

On the back of the seal I would write, "Make Donald humble."

On my altar would be my incense on the left and Gold candle on the right. In the center would be my pentacle.

I would light the candle and incense then recite the following:

"In the name of the Almighty and supreme God, I conjure you Lord Sun, the illuminator, the King of all the stars, the begetter of vision. O Sun, who nurtures and causes the herbs and the trees to bear fruit, who adorns the whole world with Majesty, who banishes adversities in the darkness, who divides the beautiful things from the ugly ones; O Sun, the embellishment of priceless things, the beauty and the majesty of pearls, gold and precious stones, the glory of the Kings and the thought of the judges; I conjure you, Sun, lord Sun, inconceivable, incomprehensible, who sees the powers of heaven and understands the splendors of the supreme God. I conjure you, Lord Sun, candle that burns before the dreadful God Sabaoth, do not disobey me. I conjure you in your following names: Pithankouz, Doriel, Sinae, Madoel, Lytrophar, Phryktouel, Pelkadon, Andrapphor, lymedon, Alianos, Gararouel. In your above names, grant your grace, power, and virtue in the present work I want to attempt."

(My follow up petition would be:)

"Please empower this seal and have Donald see what it is like for the rest of us and live like the rest of us. Let him face the same setbacks the rest of us face and make him humbler, or at least move him from the front page of our lives."

I would leave the seal on the altar until the candle and incense went out.

Then the seal is ready.

**The Ceremony
for the
Pentacles**

from

Mathers

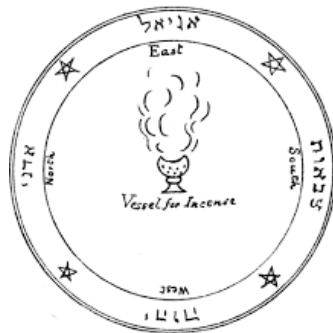
**THE GREATER KEY OF
SOLOMON**

The Mathers Ceremony

What follow is the version of activating the pentacles from Mathers GREATER KEY.

It starts with the making of the circle, perfume the pentacles in the incense, say the 8 Psalms listed, say the orientation, then perfume the pentacles again.

You must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldst have the craft knife or knife of the art, with the which thou shalt make a circle, and trace within it an inner circle, and in the space between the two thou shalt write the names of God, which thou shalt think fit and proper.



It is necessary after this that thou shouldst have within the circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid pentacles; and, having turned thy face towards the East, thou shalt hold the said pentacles over the smoke of the incense, and shalt repeat devoutly the following Psalms of David my father.

(Mathers List (King James Version), Psalms 8, 21, 27, 29, 32, 51, 72, 134)

Psalm 8

8 O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

⁹ O LORD our Lord, how excellent is thy name in all the earth!

Psalm 21

21 The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

² Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

³ For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

⁴ He asked life of thee, and thou gavest it him, even length of days for ever and ever.

⁵ His glory is great in thy salvation: honour and majesty hast thou laid upon him.

⁶ For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

⁷ For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

⁸ Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

⁹ Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

¹⁰ Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

¹¹ For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

¹² Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

¹³ Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Psalm 27

27 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

² When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

⁴ One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

⁵ For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

⁶ And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

⁷ Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

⁸ When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

⁹ Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

¹⁰ When my father and my mother forsake me, then the LORD will take me up.

¹¹ Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

¹² Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

¹³ I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

¹⁴ Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Psalm 29

29 Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

² Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

³ The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

⁴The voice of the LORD is powerful; the voice of the LORD is full of majesty.

⁵The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

⁶He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

⁷The voice of the LORD divideth the flames of fire.

⁸The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

⁹The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

¹⁰The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

¹¹The LORD will give strength unto his people; the LORD will bless his people with peace.

Psalm 32

32 Blessed is he whose transgression is forgiven, whose sin is covered.

²Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

³When I kept silence, my bones waxed old through my roaring all the day long.

⁴For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

⁵I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

⁶For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

⁷Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

⁸I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

⁹Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

¹⁰Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

¹¹Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalm 51

51 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Psalm 72

72 Give the king thy judgments, O God, and thy righteousness unto the king's son.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.

Psalm 134

134 Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

² Lift up your hands in the sanctuary, and bless the LORD.

³ The LORD that made heaven and earth bless thee out of Zion.

THE ORATION. O ADONAI most powerful:

“EL most strong, AGLA most holy, ON most righteous, the ALPHA and the OMEGA10, the Beginning and the End; thou who hast established all things in thy Wisdom; thou who has chosen Abraham thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed thou hast multiplied as the stars of Heaven; thou who hast appeared unto thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; thou who gavest the Law to him upon Mount Sinai; thou who hast granted unto Solomon thy Servant these pentacles by thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate thy Holy Majesty, that these pentacles may be consecrated by thy power, and prepared in such manner that they may obtain virtue and strength against all spirits, through thee, O Most Holy ADONAI, whose Kingdom, Empire, and principality, remaineth and endureth without end.”

These words being said, thou shalt perfume the pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will.