Conjuring Spirits

A manual of Goetic and Enochian Sorcery

Michael Osiris Snuffin

Concrescent Press
Dedication

To three great seers…

Mary, Leo, and Sam

…and four magical uncles

Uncle Al, Uncle Izzy,
Uncle Anton, and Uncle Pete.

I couldn’t have done this without you.
Thank you.
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vi  Conjuring Spirits
Sorcery, defined here as the art of conjuring spirits, is one of the traditional, core disciplines of magickal practice. It shows up in all magick-using cultures and even in those that suppress most magick, like Christianity. But whether calling them up or putting them down, the one who can do this is viewed with awe and some romance. Perhaps the most famous images of magick from Faust to Fantasia are those of calling up spirits to do the bidding of the sorcerer. Because of this there should be no surprise that this branch of magick is one of the most admired and its practitioners accorded the highest prestige.

Yet, looked at another way, what is sorcery but an alternative and inefficient technology? Most tasks, like finding money or a lover, which are quite traditional commands in the grimoires and spirit lists, are best performed by getting a job and through good grooming and presentation. But when ordinary means are not enough, when another push for success is needed, or there is just no human way of finding the levers to make what we desire to happen, then indirect animistic magick like sorcery is a venerable and extremely powerful approach.

However useful for practical purposes, sorcery is even more important as the art of separating out the consciousnesses around us from the background of universal mind for spiritual development. Its practice gives personality and face to the phenomena of life, lets us talk to and negotiate with otherwise abstract and abstruse forces, lets us get a grip on the untouchable and experience the world around us as wholly alive. When practiced thus it is essential to the development of the magick-user. Its proper cultivation makes the practice of sorcery not mere thaumaturgy (wonder-working) but theurgy (divine action), and harnesses magickal technology for evolution.

Sorcery is but one term applied to this discipline, Conjuration and Evocation are also associated. The term ‘to conjure’ gives one of the most important clues to the method of Sorcery: ‘by law’ is the spirit ‘compelled’ to appear. Many critiques of compulsion fill the literature on magick in ancient, medieval and modern times, mostly inappropriately. The Greek Magical Papyri contain examples of threatening spirits and even Gods if they don’t do the sorcerer’s bidding. Medieval
texts threaten with the wrath of Yahweh or Christ. Today our ‘curses’ are more psychological; we promise to never speak the name or acknowledge the existence of the spirit ever again. While the lattermost of these might actually be effective by denying the lesser spirits what they desire most, our attention, the real power of the conjuration is not in the curse but in the bureaucracy.

The Enochian system makes this quite explicit and Goetic sorcery only somewhat less. By starting at the top of the Hierarchy and getting essentially ‘approvals’ all the way down, by the time we get to calling the spirit we are actually interested in, we present a signed, sealed, stamped and ‘approved’ form to the appropriate functionary who then goes and does what is asked. Not because of our own power or authority (more or less), but because we have received all the necessary approvals. It does raise the questions of whether the divine or human hierarchy came first . . .

Evocation as a term in sorcery points to location. Where is the phenomenon of interaction with the Called One occur? Within our own psyche or dualistically and externally? The most fundamental power and skill of the magick-user is to call or ‘invoke’. All other techniques we use can be said to derive from this one. When used, whatever we call comes and changes us. Evocation is none other than this, but the term is used to distinguish the expected result wherein the Called arrives as a Person or Force experienced as external to ourselves and available for conversation. The ‘appearance’ may be simply in the mind of the Evoker (or an assisting Seer) or with some physical manifestation in smoke, lights, or other phenomena. Ultimately it does not matter how as long a contact is made. However, in developing the skills of the Sorcerer, many find it worthwhile to go to the necessary lengths to ‘Evoke to Visible Appearance’ at least once. Once done and proven to your satisfaction, mental or ‘astral’ appearance is quite sufficient and usually more efficient and easier.

Another important distinction is sometimes made between invoking Higher or Divine beings and Lower, Infernal beings. This is predominantly an artifact of Christian dualism in which a vast proportion of Spirits have not pledged fealty to Yahweh and Son, and so this latter class are Demons that can and should only be compelled in the name of the Judean Tribal God (and Son). In the pre-Christian Classi-
cal tradition in general and in the Neoplatonic tradition of Iamblichus of Chalcis in specific, Demons are not infernal, damned creatures that can be forced into service. Demons are the dynamic Persons who manifest the fundamental divine powers that make the world work in the particular. For instance, the God Saturn may be the general power of momentum (amongst other things), but a very minor Demon of Saturn is the one who rolls the bolt you drop under the car while you are working on it. Of course, it is some minor Demon of Murphy that picks the location.

Angels in the Classical tradition are usually anagogic in nature, meaning that they function to teach and lead souls upward along the path of spiritual evolution. In the Enochian system they also have the nature of divine functionaries and so in the texts that follow the traditional distinction is not of central import. Also, in the Goetic, some of the spirits are Deities relegated by the original grimoire's compilers to infernal status. It remains for the practitioner however, to be aware of this aspect when dealing with the beings called.

Many of the old grimoires have baroque and elaborate procedures for conjuring spirits. They are so snarled that some have suggested that interpreting them literally is impossible due to the infinite regress of tasks necessary to prepare the tools, place, and practitioner for the rite. The author of the following works, Frater Osiris, cuts through the Gordian knot of complexity and obfuscation to present us with a much more direct approach to evoking Goetic and Enochian spirits. It is simple, clear, practical and without mystification. What follows highly accessible and is designed to enable the practitioner to assemble the few tools required, prepare themself, and begin work almost immediately reaping the practical and spiritual benefits of sorcerous practice. Naturally, it is an approach that some won't like, but many more will appropriate and tune to their own satisfaction. Anyone can get started here.

Sam Webster, Master of Divinity
Founder & Preamonstrator General of the Open Source Order of the Golden Dawn
By the City of the Western Gate, August 2010
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Practical Goetic Magick
Conjuring Spirits
Introduction

In our New Aeon of Magick there is a great deal of interest in the art of Goetic evocation. More books have been published on the subject in the last 20 years than probably any other period in history. In this golden age of information, the modern magician has access to everything from the original Sloane manuscripts that comprise the Lesser Key of Solomon to the Goetic journals of modern magicians.

But as is the case with many occult subjects, the proliferation of information on Goetic evocation has spawned some confusing, misleading, and sometimes even erroneous instructions on how such an operation is properly and effectively performed. Furthermore, the traditional methods of evocation described in the Lesser Key of Solomon are of little practical use to the modern magician, who cares neither for their unnecessary complexity nor for their archaic biases and symbolism.

Yet underneath the complicated preparations and wordy conjurations of the Lesser Key of Solomon are simple rules and formulae. When freed from the fetters of Old Aeon tradition and symbolism, Goetic evocation becomes a simple and effective method of magical working.

The focus of this work is to bring Goetia out of the dark ages and into a modern light. When the theory behind it is understood, Goetic evocation is truly a practical art.
Goetic Theory: A Brief Overview

One of the most frequently asked questions about the Goetia is “What exactly are Goetic spirits anyway?” There are two main schools of thought on this subject.

Those of the objective school of thought believe that the spirits exist external to the magician, living on the astral plane, or possibly even in Hell (wherever that is).

A more popular theory is that the 72 Goetic spirits are subjective elements of the individual consciousness residing in dormant parts of the human brain. Because these “spirits” of the brain are generally uncontrolled, they may be the source of our own personal demons. The magician, through the use of trance and ritual, activates, externalizes, and personifies these parts of his brain to control and utilize them.

Others believe that Goetic spirits are both objective and subjective entities, that they are not only parts of the individual consciousness, but are also elements of the Collective Unconscious, the images and experiences shared by the entire human race.

What is most important is that the magician believe that Goetic spirits do indeed exist, and that the art of evocation is a truly effective method of communicating with them. In the end, it doesn’t matter where the spirits originate from—if you call them, they come.

Before we move on, I’d like to mention that I have asked a few Goetic spirits where they were or what they were doing before I evoked them into my presence. If they could even answer these questions at all, they usually said that they were sleeping. In this sense, it seems they don’t exist (at least on a personal level) before you call them up.

* For a more in-depth discussion of this perspective, see “The Initiated Interpretation of Ceremonial Magick”, Aleister Crowley’s introduction to the MacGregor Mathers translation of The Goetia: The Lesser Key of Solomon the King (York Beach, ME: Samuel Weiser, 1995). See also Lon DuQuette’s essay “Demons are our Friends”, published in Angels, Demons, & Gods of the New Millennium (York Beach, ME: Samuel Weiser, 1997).
Goetic Evocation: Why?

That’s a good question. Why bother with Goetic evocation at all? If you want something like money or love or information, why not perform a simple ritual and let sleeping demons lie?

First, if you believe that Goetic spirits are parts of your individual consciousness (as do I), then bringing these unruly spirits under control results in greater control of your own consciousness. This purging and perfection of the mind is a key element of the Great Work.

Second, Goetic spirits are intelligent; they can work independently and can tackle complicated tasks that may be difficult to accomplish by other means. It is because of this that they are often used as sources for information, and as a result many of their services are information-oriented.

Third, the interactive elements of Goetic evocation are appealing to many magicians. For example, when other forms of magick fail to manifest the desired results, the magician has little recourse but to go back to the drawing board. But if a Goetic spirit fails to carry out his charge, then you can call him up again and find out what the problem was or even punish him for slacking!

Controlling and interacting with the unruly elements of your own head is well worth the energy and effort. Practice will prove that working with instead of against the spirits of the Goetia can be a very rewarding experience that can bring surprising results and great satisfaction.
Conjuring Spirits
The Watchtower System

Palace of Spirit
The First Key

Ol sonf vors g, goho iad balt, lansh calz von-pho; Sobra zol ror i ta nazpsad, graa ta mal-prg; Ds holq qaa nothoa zimz, od commah ta nobloh zien; Soba thil gnonp prge aldi; ds urbs oboleh g rsam; casarm ohorela taba Pir; Ds zonrensg cab erm iadnah. Pilah farzm znurza adna gono iadpil, ds homtoh; Soba ipam, lu ipamis; Ds loholo vep zomd poamal, od bog-pa aai ta piap piamol od vooan. Zacare, ca, od zamram; odo cicle qaa; zorge, lap zirdo noco mad, hoath iaida.
I reign over you, says the unity of justice, in power exalted above the firmaments of wrath; in whose hands the sun is as a sword, and the moon as a penetrating fire; Who measures your garments in the midst of my vestures, and trussed you together as the palms of my hands; Whose seats I garnished with the fire of gathering; Who beautified your garments with admiration; to Whom I made a law to govern the unity of all things; Who delivered you a rod with the ark of knowledge. Moreover, you lifted up your voices and swore obedience and faith to unity, and who triumphs; whose beginning is not, nor end cannot be; Who shines as a flame in the midst of your palace, and reigns amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves; open the mysteries of your creation; be friendly unto me; for I am the servant of truth, the true worshipper of the highest unity.
Conjuring Spirits
Watchtower of Air
Conjuring Spirits
The Grimoire
Herein are the foregoing conjurations in a manner suitable for practical use in Temple. They are matched with titled, but otherwise blank, pages for you to fill with your own conjurations. Please note that the Compulsion and the Curse are left blank. These, you must write yourself.
Charging the Sigil

Take the cup, make a cross over the sigil, and sprinkle the sigil with water while saying:

*I purify this sigil of the Spirit N with Water.*

Take the censer, and make a cross over the sigil with the censer. Place the censer back on the altar, hold the sigil in the smoke, saying:

*I consecrate this sigil of the Spirit N with Fire.*

Hold up the sigil with both hands and say:

*I do declare that this sigil of the Spirit N has been duly purified and consecrated and is now ready for use in evocation.*
About the Author

Michael Osiris Snuffin has studied and practiced various forms of occultism for over fifteen years, with particular interest in the Golden Dawn, Thelema, Chaos Magick and the Left-Hand Path. He founded the Temple of Light and Darkness (www.templeoflightanddarkness.org) in 2003, and served as Chief Adept of the Temple until 2010. He is the author of The Thoth Companion (Llewellyn Publications, 2007), which describes and defines the symbolism of Aleister Crowley’s Thoth tarot. He has lectured on a number of occult subjects in the last decade and has also worked as a professional tarot reader.

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About Concrescent Press

Concrescent Press is dedicated to publishing advanced magickal practice and Pagan scholarship. It takes advantage of the recent revolution in publishing technology and economics to bring forth works that, previously, might only have been circulated privately. Now, we are growing the future together.

Colophon

This book is made of Adobe Minion Pro using Adobe InDesign and Illustrator. The body was set and illustrated by Sam Webster, with line art and ornaments from Dover Clipart.

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