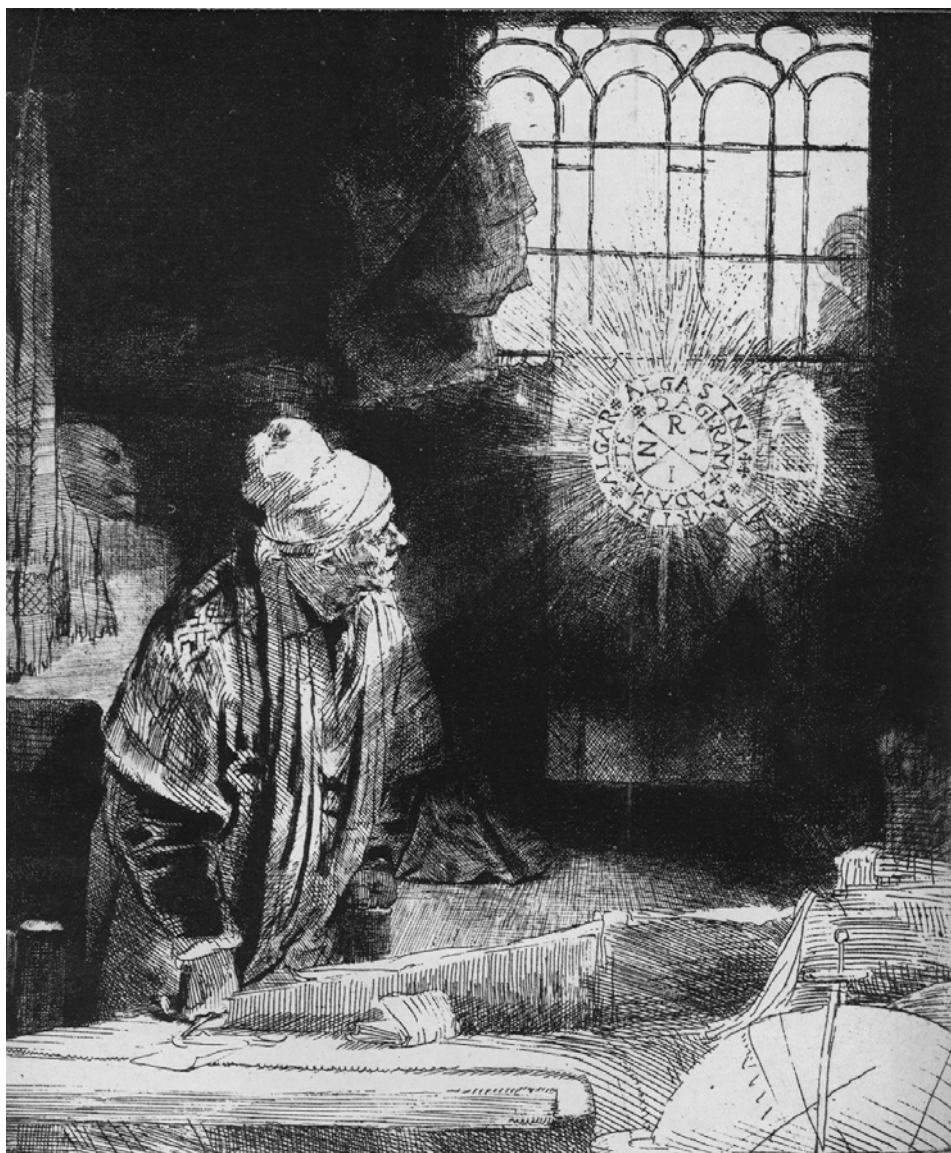


Doctor Johannes Faust's
Magical Art and Miracle Book
or The Black Raven
or also called
The Threefold Coercion of Hell



Translated into English by Karl Hans Welz

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**Translated into English Language
by
Karl Hans Welz
Grand Rune Master
The Knights of Runes**

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30188

Foreword

The book of Doctor Johannes Faust is one of the best known grimoires in the German realm. German magicians usually referred to it as “Doctor Faust’s Threefold Coercion of Hell.” They ascribe its origin to the Jesuits, perhaps a result of the style of the book.

Magicians used this grimoire in the main for its talismans. For the person who knows how to read between the lines, this grimoire offers a lot more. It opens up the access to magical powers of an enormous potential, especially when the student has also access to the Faustian Tarot. This deck of cards is not a tarot deck in the strictest sense, but rather a representation of the energies that slumber deep within ourselves, ready to serve the person who has the courage to awaken them.

I admonish the reader to read between the lines and thus gain access to the magical powers that are inherent in this fascinating book of German sorcery.

I have written a commentary to the Coercion of Hell. In this commentary, I give you some insights in the times of the writing of this book. This brief analysis will explain why the original author had to write the grimoire in this form. In addition, I am giving you some hints of how to read between the lines so you can draw the maximum benefit from this fascinating work of German sorcery.

Karl Hans Welz, January 1984

introduction

This is Doctor Johannes Faustus Miracul Art and Magic Book, or The Black Raven, or also named The Threefold Coercion of Hell. With this book I, Dr. Johannes Faust, have coerced all the spirits so that they had to bring to me whatever I desired: be it gold, silver, treasures large and small, also the spring-root, and whatever else is available on Earth. All that did I get with this book. I was also capable to dispel the spirits after they had done what I asked them for.

A Warning!

Never read me aloud without a circle
Otherwise I am of great danger to you!
The spirit whom you cannot make to obey
Will attach himself to your skin.
You cannot dispel him
And he works on you very hard
So that he can connect with you totally.
Therefore set up my circle first
And prepare everything very well.
Do not forget the exact sigils of the spirit
Before you begin with the works.
Be sure that you have the symbol
Of the spirit whom you desire most.
If you summon with power
You will achieve big results
This is the way for you
To coerce the spirits
As I have done myself.
They have to bring you
Everything that you demand.

I, Doctor Johann Faust, am skilled in the Free Arts. From an early age on, I have read many books. During my studies, I ran across a book that contained many of these things concerning the summoning of spirits. At first I had my doubts, but I liked the idea of testing the practices that I have read of in the book, for I enjoyed the thought of the results that such practices would bring.

However, as soon as I began to practice, things happened exactly as the book has told: a very powerful spirit (**ASDARDH**) stood in front of me. He demanded now from me to tell him why I had called him. Hurriedly I decided that he should be serviceable and helpful to me in many situations and desires that I had. As a condition, the spirit demanded that I had to make a treaty with him at first. In the beginning I had little inclination to do so. However, I had only a weak circle since my original thought was to only try things out a bit. For this reason I was in no position to resist and I had to follow that which the spirit asked from me. Soon we had drawn up an agreement that said that the spirit had to serve me for a set time and amount of years.

After this had happened, this spirit introduced Mochiel to me to him he commanded that he should serve me. I asked him (Mochiel) how fast he was, and he answered that he was as fast as the wind. My reply was that he will not serve me and that he should go back to the place where he had come from.

Soon after that, Uniquel came. He replied to my question that he was as fast as a bird in the air. "You are still too slow, go away!" I answered. Immediately after this the third spirit stood in front of me. His name was Aziel. I asked him how fast he was. He answered that he was as fast as human thought. "Good for you," I replied, "I want to have you!" With these words, I accepted him. This spirit has served me a long time as has been written about extensively.

caput primum

With this I want to instruct you how you should act and force the spirits with strongest power so that they have to appear and come in front of your circle and give you everything that you want from them. At the beginning they refuse. You should keep summoning them. In most cases do they come when you call them for the third time.

If a spirit now appears and he does so as you requested, i.e., in a beautiful human shape, then it is best to ask him two or three questions so that you will not annoy him. If however the spirit does not come in human appearance, then you should torture him and you should not receive him.

The practitioner and his helpers should have received the absolution before the summoning and they should also have received the Holy Communion. In addition, they should be very skilled in prayer, otherwise the spirits will not obey them. Your faith in the success of the operation needs to be as strong as if it (the success of your summoning) had already happened.

In addition to this, you should consider diligently the day and hour such as Monday at 8 and at 3, Tuesday at 9, at 6, and at 12 midnight. Always work on these two days, when the Moon is full, then the spirits will have to bring everything that you demand and want. You should do the summoning at a secret place. This ensures that you, the operator, will not be blocked or prevented in your work.

You need to make the circle and everything else with care. You need also to follow all instructions so that you will not make any mistakes. You should also have the pure truth of how you should behave and you should give to the poor and to your suffering neighbors.

Keep all that which you have read in this book a secret and do not give it for free to anybody, otherwise you will not be happy. The fees that you receive from what you are doing you should pass on to others and you should help the poor and the persons who are suffering and the humble ones out of their difficulties. If you refuse to do so, you will have no luck nor a good star. Let this be a constant warning to you, because never again will you receive those sciences of this world.

Use everything correctly and in secret. Use it the right way, and reveal it to nobody who is not worthy, otherwise your neck shall be broken, and if you tell it to a man of glory and you do not give the money that you received for it to a suffering and poor man, keep this a secret. Be careful not to make any agreement with the spirits so that you will not suffer and experience that which is going to happen to me.

General Citation of All Spirits

Osola mica rama lamani
Volase cala maja mira salame
Viemisa molasola Rama Afasala
Mirahel Zorabeli Assaja

caput secundum

This chapter describes the making of the circulum.

First: You should trace the **circulum** with a sword that has nobody yet hurt. On one side of the sword, you should inscribe the following characters.

✠ ▽ R A X I 9 h e ✠ A n a c l .

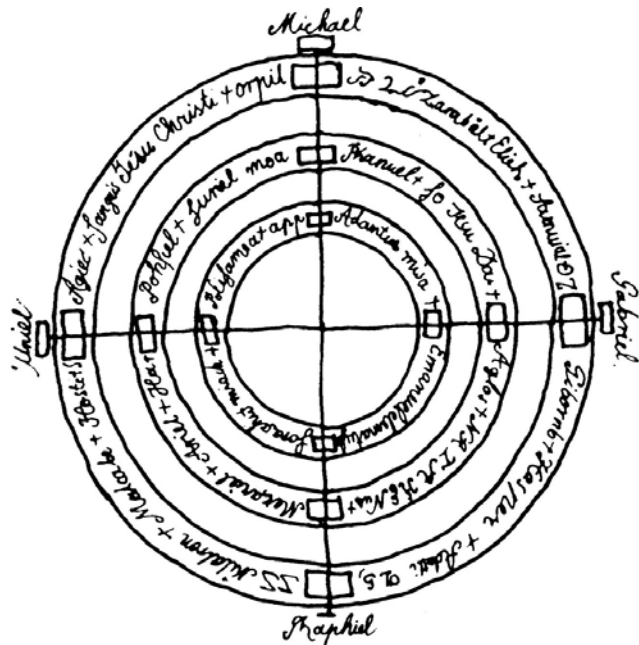
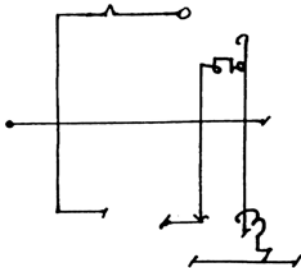
On the other side, you inscribe these characters below.



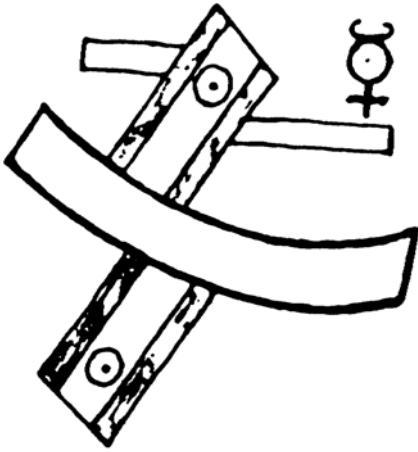
Second: You should trace the circle while you say the following words:
O Le Ja meni sete Mirari jael
la mese mihi Jasala Ale Jona
Masa criel Finamiel-Siona
O la sariel Assa Salimeni Arael
fasa, maja, Paja, Lalemisa Jerobeliel
Majasa faliei mica sariel olomisa
lale masa Hajariel

After you have done this, you make three crosses and you pray three Lord's prayers in the kneeling position.

Third: When you summon, you must put in front of you in the circle the following symbols that you should have traced in red color.

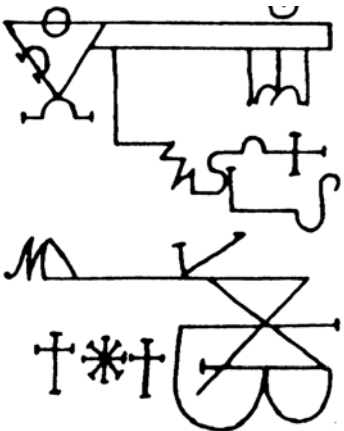


ARIEL'S SEAL



My name is **Ariel**, and I appear in the shape of a dog. I command everything above and below the Earth. Many legions are under my command, and I am a fast spirit: as fast as a roe deer. Some people will benefit from me. Others I will hurt.

I will always be acting in the manner in which you will have summoned me. I am an obstinate spirit who will not follow the call of any person. Therefore you have summon me with power before I will appear. Many millions of spirits are under my command, and I am a ruler over the treasures of all gods. I am as fast as the wind.



MARBUEL'S SEAL

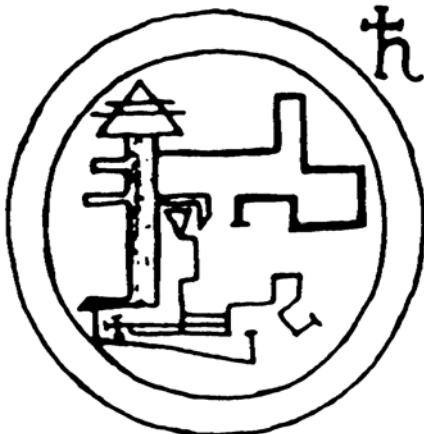
I am the spirit who is ready to serve. I appear in the shape of a ten year old boy. It is useful to summon me at any time, and I am as fast as an arrow.

MEPHISTOPHILIS'S SEAL



I am the grand master of many arts and of luck in general. You can learn things in an instant. You need to summon me four times. I have quite a selection of spirits under my command who are serving me. Whenever I command them to serve they do so fast.

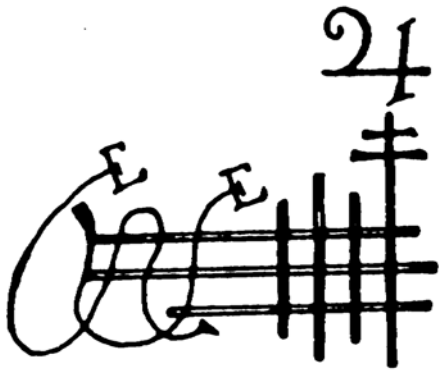
BARBUEL'S SEAL



I am a water Lord over the seas and over all waters. I rule over everything that lives in water. I am fast and I may give everything provided that you summon me right. Then I shall appear and I may also please you.

AZIABEL'S SEAL

I am a great spirit who appears as a little child. I serve anybody provided that he or she summons me right. I am ruler over the affairs of law. Many spirits have to obey me. I also like to please everybody, and I can make honor, riches, status, and a lot of luck.



ANIFEL'S SEAL

I, Faust, asked once my Grand Duke Aziel how I could tie and coerce humans. He replied to me that he could not tell me that, so I told him to write it down for me rather than to tell me in words. "Oh!" Said the spirit, "my Faust, I truly should not have made an agreement with you, my Faust!"

However, I am going to write it down right here so that you will know the answer:

My Faust!

1.

I this is my coercion, when I have to say Jesus Christ is in

2.3.

W the flesh comes

4. with the omnipotence

of god, this is not to discover

5.

and when I should keep my promise to someone, then he needs to have me swear by the cross,

6. until I will give my sign

This is the sign as it stands here.



imperium magnum infernalis

The Infernal Empire is as follows:

- 1. LUCIFER, the emperor**
- 2. BELIAL, Viceroy**
- 3. SATAN, Governor**
- 4. BEELZEBUB, Governor**
- 5. ASTAROTH, Governor**
- 6. PLUTO, Governor**

The following are the seven Grand Dukes of the Infernal Empire:

- 1. AZIEL**
- 2. MEPHISTOPHILIS**
- 3. MARBUEL**
- 4. ARIEL**
- 5. ANIGUEL**
- 6. ANISEL**
- 7. BARFAEL**

These are the Grand Ministers and secret Infernal Counsels

- 1. ABBADON**
- 2. CHAMUS**
- 3. MILEA**
- 4. LAPASIS**
- 5. MERAPIS**

These are the Spiritus Familiares of the Infernal Empire

- 1. CHINICHAM**
- 2. PIMPAM**
- 3. MASA**
- 4. LISSA**
- 5. DROMDROM**
- 6. LOMHA**
- 7. PALASA**
- 8. NAUFA**
- 9. LIMA**
- 10. PORA**
- 11. SAYA**
- 12. WUNSOLAY**

caput quartum

This chapter contains the summoning and conjurations of the spirits.

Summoning of Aziel

I, (say your name here), command thee, spirit (here you have to say the name of the spirit), that thou appearst instantly by the power of the word **ADBDA** and also by the power of the angel **AMASALE**, and by the power of the star **GADALA** which rises in the last degree of Capricorn, which I (your name) set up as a symbol of this. I call thee, spirit (name of the spirit) by **Durashain, Maim, Lulim** + (make a cross whenever the symbol + appears in the text) **Menim + Senim + Zaim + Sulim** +. I conjure thee spirit (name of spirit) by **Hipim + Repim + Sepim + Gulum + Locsant + Dropep + Schamot** +. I (your name), I (your name), I (your name) command, command, command, thee spirit (spirit name) by the power of the heavenly lord + who created heaven and earth and all which is on it, who commands the four winds, who rules over all beings, and whom everything which is alive and created has to obey, that thou, spirit (name of spirit) doest everything for me which I command thee to do, by the power of the following words

Alaja + Rasamule + Moliel + Zynagamim + lo + affrisi + Misaniel +, that thou bringst me everything, that thou, spirit (name of spirit) do so now, in speed, your symbol with you in front of my circle. I (your name) call thee by the power of the four winds, by the power of the air, and by all beings created, that thou appearst before my circle right now and that thou doest that without trying to instill fear, in visible shape. I (your name) conjure thee by everything that is alive that thou comest, comest, comest, by the strength of all strengths, which had you overpowered and who commands everything. I conjure thee, air, that thou doest not keep the (name of spirit) from me, but that thou sendest him very soon. **Oh la Valasaja + Salajami + Masei** +, but that he gives me speech and answer in English language. Amen.

General Summoning of the Spirit AZIEL

Calemi + Cadem + O spirit (name of spirit) Poramase la hemise + Coelum + et Firmamentum + Casami + Misarajaet + Xamara + Sadalachamim + Dusama + Popiniet + Lemisisaraet + Amen

If he does not come, speak this three times.

Particular Summon of the Grand Duke ARIEL

I, (your name) summon thee, spirit (name) + come, come, very speedily +. Firmament, earth, air, and everything, that you will not hold back the spirit I command this to you by the great words and names **Dala + Makasaim + Rusaloja + Munot + Phalaniet** + I coerce you spirit (name) by the strongest coercion **Roma + Sa + Ra + Familia + Rominase** + come, come, come, immediately, come, come, come, **Anasai + fa + falu + monitase + fata + Amen**

Main Conjunction of the Grand Duke ARIEL

Vota + misa + Lasafe + ma + Homina + Sara + Pada + Chagiel + Matachia + Mecha + Enazarael + O hevilame Ga + Hiebani + that thou sendest him before my circle, or else thine punishment shall be seven times as much on thee spirit (name of spirit) in hell, **I Roma + sa + fu + Amiel + mien + suisa + Amen**

Particular Summon of the Grand Duke Marbuel

I (your name) conjure thee Grand Duke (name) by the great ruler in the heaven and on earth, in the water and in the air, in the fire, on earth, in the hell, outside the hell, and by the word which there was at the beginning of the world, who has overwhelmed you, Great Duke (name) during his victorious descent to hell, and who has stepped on you with his feet. I (your name) conjure thee Grand Duke (name) by all the leaves and grass and by everything that is called world, that you open for me all foundations of the earth and that you bring it in the name and power of the one who has no end + all stones, spirits, and earth spirits, and bring them in front of my circle, and that you immediately do so as I command you according to my will, by **+ Amala Saim + fara + lamim + Saumi + ma + Amen**. Come, come, come.

General Summon of the Grand Duke Marbuel

Ma + Schaffot + Etanahoim + Masalami + Fasta + Apiramus + Misa + ETANOGANASA + Padaschia + I, (your name) call thee (spirit name) by **Masa + Hipa + Sapa + Rama + Laja + Meffi + Amen**

Main Summon of all spirits when they make noise

O Ma + Raieschia + Nisanatos + Mopsi + Laminasi + Coporasch + Monasha + Alolia + Mygyssa + Pompana + Nosis + Firmamenta + Samasa + Jameschia + Fonascha + Molami + Amen

Poraschalia +++

Minischa +++

Semisa +++

Speak this three times

Conjunction if the spirit refuses to transform himself

Mosa + O Naschi + Gajala + Pressi + Fafa + Hisca + Allismicos + Felschima + Potmas + Saal + Amesda + Proceses + Terra + Festus + Spica + Munisa + Soila + Desca + Elesiamini + Amen +++

Qui venit in nomine Domini

O Kyrios + O Kyrie Eleison +

Amen +++

Speak this three times

The greeting to all spirits

Palifasta + Firmis + Demecha + Haim +

caput quintum

This chapter has to do with the binding, loosing, flogging, and dismissing of the spirits.

The following is for binding, when the spirit does not want to stay. Speak it three times.

**Deus + Pata + binde + Jesus + Behalte + Deus + Spiritum + binde + durch + Kraft + Christi + Knuepfe + schliesse + the spirit (spirit name) Amen
+++**

Threefold loosening when the spirit refuses to answer

O Sa miha + Aseffonila + Ja + La + Mifflahi + Mehahinesi + Milonahireil

Flogging, to be spoken three times

When the spirit does not want to obey hit into the air with the switch, and hit also the spirit's seal. The switches that you use for the flogging of the spirits should be of the wood of juniper. Cut them on a Thursday in the new of the Moon early in the morning before sunrise in the hours of Mars and Venus. Cut the following words into the switches: "The seed of the woman should stomp the head of the serpent"

Defi + Ministrachel + Jasa + Mifana + Hisanam

Conjuration to the flogging

**Prescio + Mipot + Domisiac + Tufi + Maha + Huschia + Laemelisete + Hedera + Cade + Veleadis + Locisomnibus + Amesiamin + ARIROSH + Laedemische + Jehonale + Hisipo + Amen +++
Podarasche + Podarasche**

Dismissal of all spirits

O spirit (name of spirit) + Portam Benedictam + Sic tecum quasias horas siece mila + Amen

When the spirit does not want to leave, then speak:

Benedictus + est qui omnia regnat + per omnia secula seculorum + in nomine domini +++ Amen +++

You can also summon the Grand Dukes and all other spirits with the **citatio** that you find in my last will.

Fumigation to summon an evil spirit

Take garlic, sulfur, pitch, Christ herb, Wurzel herb (?), put this on coal, and when the smoke rises be careful that the spirit does not press you, and speak the following words:

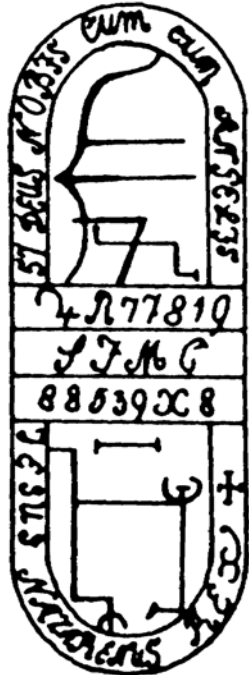
O Lama + Basulai + Monai + Mempis + Lorrante + Pacem +

Doctor Johannes Faust's Noble Secrets

These are Doctor Johannes Faust's noble secrets and sigils that serve to protect every operator and practitioner of the **TRCQ** **ARTS** against the spirits, and which may also be carried with oneself for other purposes for which they are useful. This everyone should keep well and with respect. You should keep such secrets well hidden so that you will not suffer great damage, bad luck, or death. This keep well in mind.



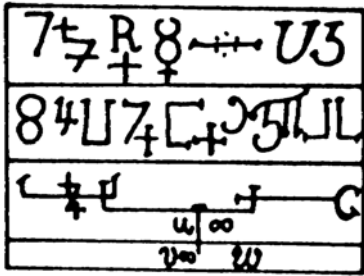
Make this seal on a Sunday morning before Sunrise in the hour of Mars. You have to engrave it in gold. If you carry it on you, it protects you against all spirits so that they cannot hurt you. It also protects you against all your enemies when the seal is in a pouch of red velvet and when you carry it on the right side of the clothing.



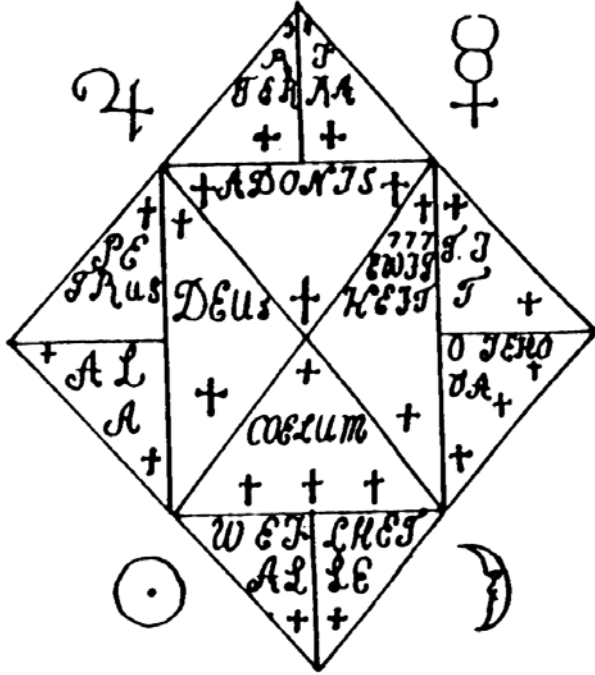
You need to make this symbol on a Friday in the hour of Venus and you have to wear it in front of your chest. When you have dealings with the spirits, then you are secure and free from all danger. You have to draw the symbol on Virgin parchment with the blood of a bat.



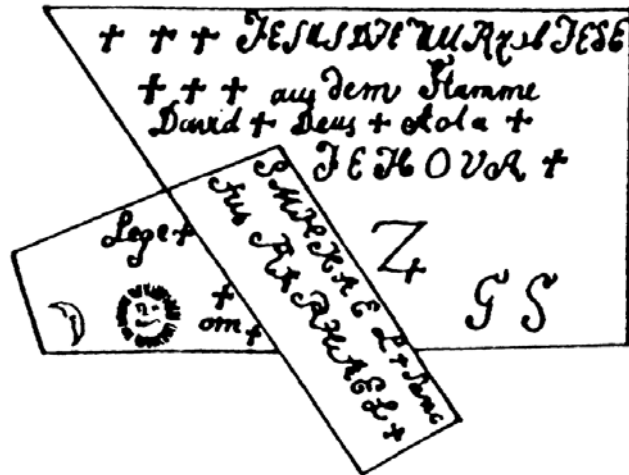
Make this seal on a Monday during the hour of Jupiter. It will free you from all evil spirits.



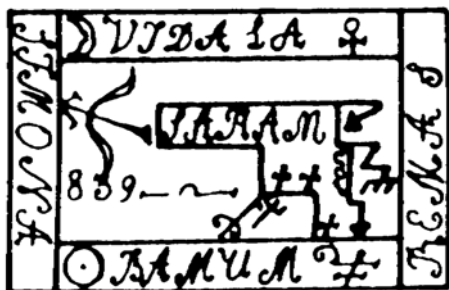
Make this seal in the Right of St. John at midnight and on gold. If you bury this seal at a place where spirits are dwelling, they will leave rapidly and they will leave behind all their treasures.



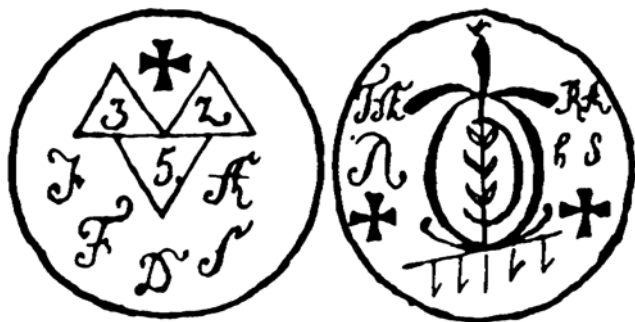
This (left) is a seal with which you can bind and coerce all infernal spirits when you show it to them during citations. When you engrave this seal on silver and put it on a treasure, it will cause the treasure to rise and the treasure will be yours for certain and all spirits will leave the treasure. This is the most powerful seal that you will ever find.



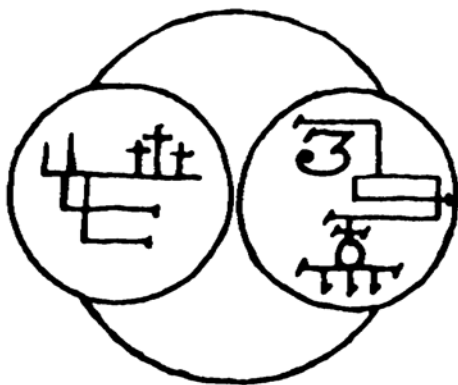
This seal helps your emotions and also your body. If you carry it on you, nobody can harm your body. You will also win in everything that you begin. Everyone will be afraid of you. Engrave the seal in gold in the hour of the Sun on Sunday before Sunrise. With this seal, you can also make yourself invisible when you put it onto yourself in the hour of the Sun.



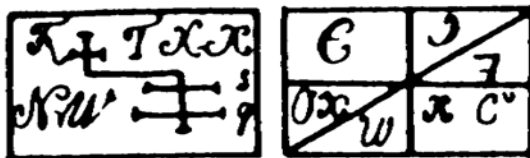
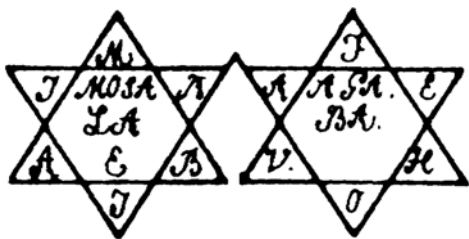
This seal (left) is of use in all operations and it should never be left out, because it is the operator's defense and wall.



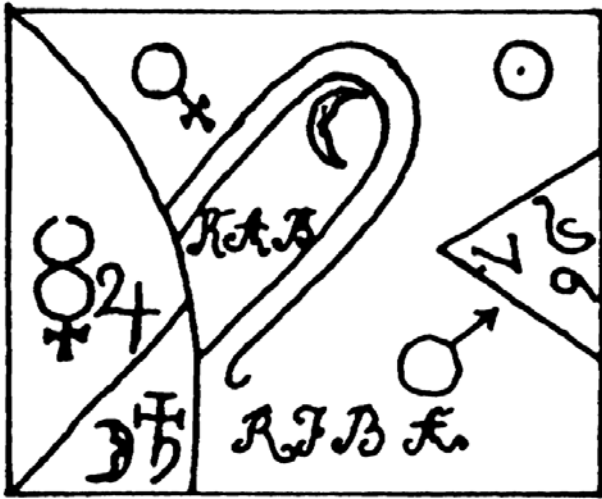
This (above) serves against all spirits and evil beings. When you put it on a place they have to leave it. Engrave it on lead in the hour of Jupiter.



Make this seal in the hour of Mars and Venus on iron and copper, put it for nine days on a place where a treasure is buried, and all spirits will leave this place and you will find the metal covered with blood.



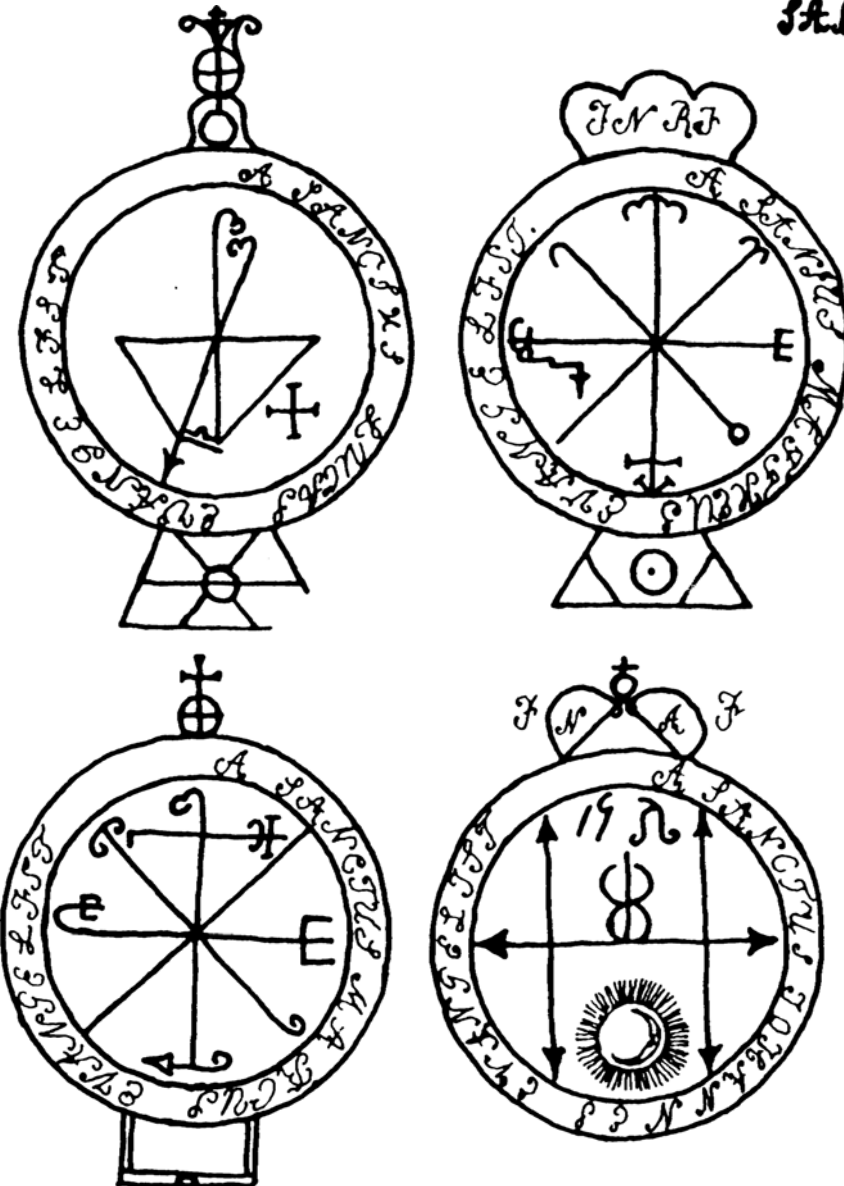
With these seals (above) you can perform miracles. You are secure from all your enemies and nobody can harm you in any way. Fire and water are afraid of you and evil spirits have to leave. It is a powerful remedy against all diseases and you need no medicine. Nobody will deny you any request. Whatever you begin will come to a good outcome. All people have to love you and to fear you. You are fortunate in dealings with the clergy and in court. This is the most powerful seal that you possibly could find. You should engrave this seal on gold in the hour of the Sun.



This seal is to be engraved on an alloy that is composed of all seven metals. If you put it on a treasure that has been transformed, this seal will bring the treasure back into its true shape. You should make this seal in the hour of Mercury on a Wednesday



This seal (right) should never be left out in any operation. It should be worn on the chest. It has to be drawn on virgin parchment



I have bought these last four seals (left) in Holland for the enormous price of 8000 Ducats. I found these seals to be good for any situation. They helped me especially in the digging of treasures. I have been able to do with them anything that I wanted.

Doctor Faust's Last Testament

The following describes the most powerful main summoning and conjuration. With it you can bind all spirits, you can torture them, and you can make them to bring to you everything that you demand of them.

When it happened that my time and hour were soon to come, I decided to leave my testament to every operator, so that he would be able to coerce all spirits under his will and to bind them as well. I have done so with the coercions that follow in this book.

caput primum...

. . . has to do with my agreement.

1. Should you, Lucifer, bring me two tons of gold.
2. Should this gold be valid everywhere, and all those to whom I give it should benefit from it.
3. Should this gold not be counterfeit nor should it be of material that may be rejected, nor should it disappear or turn into coal or into similar such things, but it should be of such metal which has been used by human beings and which is valid in all places and in all countries.
4. Should all treasures be open to me and it should never be necessary that I have to dig them up with my own hands, but you should bring them to where I want to have them without any effort from my part.
5. Should you hurt me neither on body nor on limbs. You should not attack my health. I should keep body and health in good health without any weakness until I will have finished my set time of life.
6. Should you not only carry me from one place to another with the speed of human thought, no matter how far the places are apart, but you should also give me knowledge of every local language so that I can speak it easily. After I have had my fun at such a place, you should me bring back to my previous place. You should do all this without any harm to me.
7. Should you provide me with a ring which I can use to be invisible and invincible whenever I put it onto my finger.
8. Should you teach me how to prepare the universal medicine, as well as you should show me and tell me the correct use of it, the powers, and the weights and potencies that I have to use when I give it to any person.
9. Should you promise and affirm to me that you will follow all the above points without fail. Should you, however, fail or delay in this, then you should have no peace from this book at any day, and you should not be left in peace any more and in all eternity.

caput secundum..

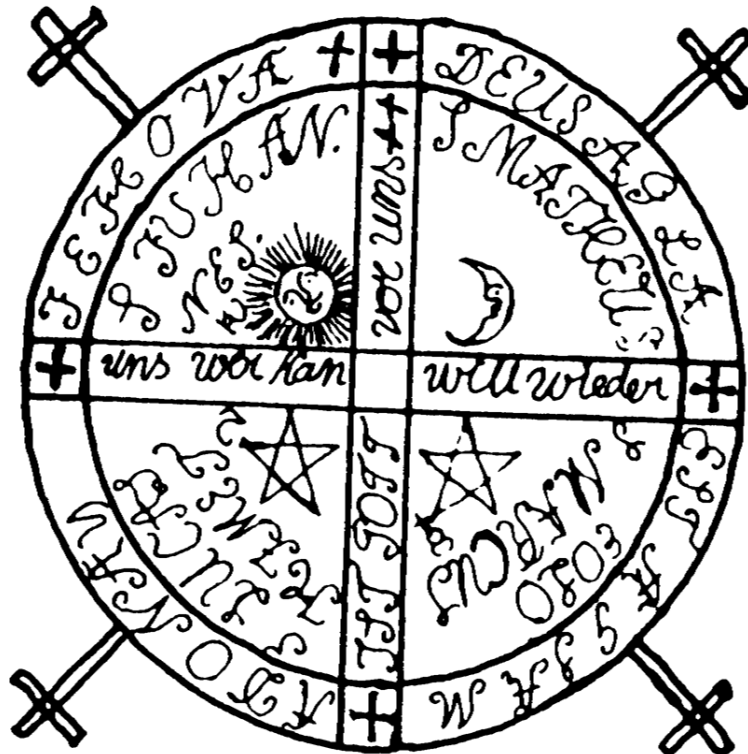
. . . has to do with the setting up of the circle

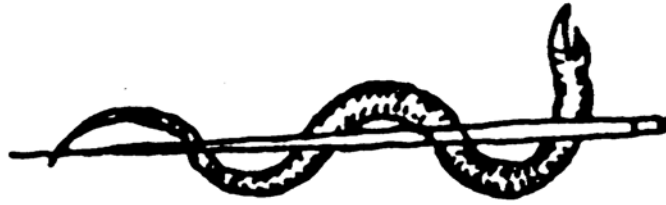
This main circle is much needed for all citations. With it, you are capable to bind the whole infernal army and to coerce and overpower it as well. This is so because this circle is so powerful that no spirit is capable to withstand it no matter how strong the spirit may be. The other three circles have already been described in previous chapters. On the place where you intend to erect the circle, you need to trace it with a sword with which no human being has been hurt. In the hour of Saturn, you trace a cross through it. Then you make the circle with a narrow piece of paper that you lay around the circle. After you have made the circle in such a way, you go into it walking backwards, and you stand on the star. Be sure to make everything in the right size so that you do not miss. Remember well that you need to speak loudly and clearly when you do the summoning.

caput tertium

Before you summon, it is good to read the gospel of St. John that begins with the words "In the beginning was the word . . ." and you read it up to the words ". . . full of grace and truth." Then you go on to the works. Be sure that you have the prescribed pentacles #20 and #21 with you as well as the four last ones (from the last chapter of the previous book). If you summon a treasure you need to have written in front of your cap the letters: **I.N.R.I.**

Here is the circle.





This Hazel Serpent is very useful in many of the free arts. You may find it beneath the filbert nut bush. When you find it, do not touch it with your hands. As you see the snake, take a stick of hazel wood and hit it. This is the way to kill the snake. Carry the head and skin with you. This way you will be safe from all enemies and you will always be victorious. You will also receive favors from persons in high positions.

Doctor Johann Faustis Coat Ride



At first, lay a large red coat on the ground. In the middle of it you trace the following seal (below left).



In the hand you hold the seal shown above.

Then go onto the coat, walking backwards. You need to be sure to stand in the middle of the symbol, and do not step your feet outside this symbol, otherwise the trip will not be a happy one. When you are standing firmly, you begin with the summoning below and you tell where you want to ride. If you want to leave a room, be sure that the windows are open. If they are not, the spirit will not get out and pass through the walls. The consequence may be great disaster! Be sure that you hold the seal always tightly in your hand.

citatio

I call thee, spirit **Aziel memomui** and go with me to (name of the place), I am going to do with you what I want to have. Say this summon three times. After this, the coat will lift off, with you on it, and it will go where you asked it to go.

General Coercion of All Spirits

+ + +

Romubabal + Sualabob + Schobal + Samitasa + Mabul + Absumaba + Bethael + Culiel + Daniel + Faniel + Gabriel + Humigiel + Israel + Kafariel + Musiala + Musia + Sinaelienae linerasiel farami. I coerce you by the power of the mighty one who is everything in everything, I bind you with the power of the majesty of all majesties, with whom **Hiob, Salomo**, has forced the spirits into water, I bind and coerce also with the power of the depth of wisdom of all wisdoms, that you fulfill my will right now without resistance. **Anami + Misalemi + + +**

I conjure thee spirit (name of spirit) by the creator of the heaven and earth and the judge of the living and the dead, that thou, spirit (spirit name) appears to me hurriedly and that thou fulfilllest what I want. Therefore I coerce thee and bind thee spirit (name of spirit) the strong lion from the tribe of **Juda** who destroys hell and who has taken the power and strength from the devils. I (your name) conjure thee spirit (spirit name) with the words of power **Musim, Oseth, Sobsles, Saclagis, Mybulle**, come, come, come, that from this hour on thou bringst me that treasure of 1000 ducats, money of valid denomination and which does not change, the way I like to have it. This I command thee spirit (name of spirit) by all the words of power in totality **Ebelias, Lauthor, Iditasita, Hechiomelle, Alpha et Omega.**

+ + +

This I command thee spirit again by the words of power: **Jesus Christus** has become flesh, with this I coerce you and bind you spirit (name of spirit) and I conjure you with the **Lucifer** and **Beelzebub** and all the leaders of the infernal army, and with whatever names you all might have.

+ + +

I, (your name) coerce thee spirit (name of spirit) and I conjure all you devils with the whole of the infernal army, in hell, on earth, in the airs, in the waters, in the ravines, beneath the heaven, in the fire, wherever you may be in all places on the earth, and none is exempt, that you command immediately the spirit (name of spirit) that he comes and brings me several thousand ducats and as much as I demand and that he brings this immediately, or else fire should fall on all of you, pain, pain, pain, shall lie on you until you send this spirit (name of spirit) to me so that he fulfills my demands.

+ + +

The great infernal empire, as many millions of spirits as it has, I conjure you by the blood that has been shed for the human race and with which we are redeemed, and I conjure all the way into the farthest darkness, I will continue to do so until you fulfill my will exactly and immediately now. **O Lamisamaia, Herimicala, Masamimema, limarascha, Jupirachiel, Minefira, Hopi Alali Maialiel misa + fige + Riga.**

caput quartum

After this the spirit will appear. Then speak to the spirit:

+++ As thou hast appeared in a friendly manner after my summoning and as thou hast come without delay, so I tell thee spirit (name of spirit) thanks and praise for such faithful and willing service.

Dismissal

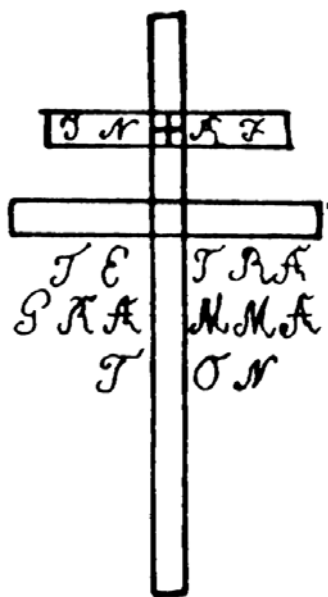
Now go on in peace. Go wherfrom you have come. Do so without any rumbling or noise, without hurting the circle and without hurting anybody. Go on in peace from this place, enjoy your right to freedom from now on. Go in peace by the power of Jesus Christ who alone gets praise and honor forever in all eternity, Amen.

Now bless your circle again and thank God. Do not misuse that which you have achieved.

My and our circle, we will open it again in the name of God so that no evil spirit could hurt us. This shall be so in the name of God.



You make this seal on a Good Friday in the hour of Midnight on lead and copper. If you put it on a treasure, then the treasure gives itself so that you can get it. I have



used this in Cologne with a large treasure, and I have done many other things with it.

This is the pillar that terrifies all spirits. Ommentum Hyschakos, Sehehalamis, Gabrieles, audi Michaelis, Hyschacos Colimny Kyrie Dehea Jandemi, Malamim Oparasat, Nemnomy, Omminy, Messaca, Aschariel, Mipasata, Owa, Tajiair, Kai, iam.

As Christ has descended to hell, holy words of opening, and no spirit could answer him to this.

With these words you can coerce the spirits, you can bind them and bring them to obedience.

Commentaries to the Black Raven

The invention of the printing press with movable letters some five hundred years ago caused a significant expansion of knowledge as well as communication on a large scale. No longer was the copying of a single book a task that required a lot of effort. With the help of the printing press books were reproduced by the hundreds, not just one by one as was the case before.

This development, of course, made books more accessible to a broader public as well as books were a lot cheaper. The reading of books and access to knowledge, therefore, was no longer the privilege of a very few people who usually belonged to the ruling classes.

This development no doubt was a first step away from a minority society, i.e., a society where only a minority of people are capable of creativity while the large majority's purpose was solely to make life easy the ruling classes, i.e., the aristocracy and the clergy.

No doubt there was considerable opposition to such a development that is still reaching into our century. Methods of socio-economic repression had to be changed in the light of the new developments. Printed materials had a dual function: one to make knowledge more accessible and the other to maintain the status quo.

For centuries a catholic clergy that knew all to well how much their teachings deviated even from the book that they claimed to the source of their religious doctrines had forbidden common people the reading of the "good book".

Yet, the Bible was the first book to be printed on a large scale. At first this was certainly not for the common public. Later it turned out that this material could well

be used to maintain the status quo. This is not unlike the Internet in our days, which can serve as a tremendous source of information, but develops increasingly into a tool to extract money from your average consumer-idiot of all strata of the population.

After the first printings of the Bible the unavoidable happened: The Bible was translated.

Other books followed soon.

Besides the Bible, magical textbooks were certainly in great demand! The times abounded with legends of successful magicians who, usually emerging from the toiling classes, were capable of enjoying the fine food and sex that were the sole privilege of the aristocracy and clergy.

One of the most famous group of such stories evolved around the person of Doctor Johannes Faust. Faust was a German magician who, like many of his kind, apparently promoted himself in a way that ensured notoriety and consequently commissions.

According to legend Faust had entered a pact with the devil.

Publishing and selling magical textbooks was a bit problematic in those good old times. In many countries such activity and even the possession of magickal books by people other than the aristocracy and clergy was interpreted as heresy, punishable by death. These church-imposed restrictions led naturally to two developments.

The first one was that most grimoires abound in religious gobbledigook. The writer pointed out in no unmissable terms how deeply religious he was and that he admonished the reader to be likewise religious. Only the good Christian was capable of practicing this magic, if we believe those books. These literary exploits

compare too well to disclaimers that alternative health practitioners of our times who have to deal with an establishment equally corrupt and repressive as the church some five hundred years ago, namely the drug manufacturers who successfully set up a monopoly for their patent medicines.

The second development had likewise an economic background. Selling grimoires certainly was a very lucrative underground business. People did thrive on the fact that magical works were outlawed, not unlike the drug dealers of our times. Too many people were desperate enough to risk a lot in order to have a chance of getting that which was the privilege of the aristocracy and clergy: good food, money, and any woman that they desired.

For a grimoire to be marketable, it had to fulfill a few criteria in order to be acceptable to as large a clientele as possible. It needed to take into account the expectations and general characteristics of the potential clientele. These characteristics were, of course, the result of the socio-economic mechanisms to which the clients were subjected: mechanisms that shaped their collective metaphysics to ensure their functionality within the system. There is an interrelation between a prevailing religious system and the socio-economic mechanisms within which such a system functions. For one, the religious system that best reflects the socio-economic situation will carry the victory as main stream religion. New religions make it to the top as a result of socio-economic upheaval, change, or invasion, which to some extent is the same. Conversely, religion lends itself to perpetuate the mechanisms of socio-economic suppression and domination, which then become part of religious structure, religious belief, and religious law. As a consequence, established religion was always the most conservative force in a society, hostile to any change.

The grimoire of the middle ages, the re-

naissance, and later did not advocate or offer a general change towards justice at all. In fact, in its structure it helped perpetuate the status quo, which, in the case of Faust, is clearly visible in the infernal hierarchy. The grimoire was designed to offer a glimmer of hope for escape to the individual who then felt that he had a chance to beat the "god given" slavery into which he or she was subjected. The individual did not dare to dream of general change, but of escaping slavery on an individual basis. In the grimoire all of the suppression remained "spiritualized" and "god given". It was the devil who offered some escape, but he too jealously maintained the structure of his infernal empire, offering the unwary traitor's treats. The "clever person", i.e., the person who stayed faithful to the "god given" enslavement, had a chance to cheat while staying within the same system that suppressed him. In this respect the mentality of the grimoire compares well to a whole lot of "spiritual" movements of our times. It did offer physical rewards, though, while most spiritual movements offer the same thing religions offer: real estate in neverland. The grimoire-like exceptions are few, approaches like that of Reverend Ike are very refreshing!

In the times of the grimoire, the socio-economic structures of the then prevailing feudalism were projected into the assumed empires of heaven and hell. Seen under this aspects, many of the strange seeming things in grimoires become understandable.

Toward this background, most grimoires contain very valid information that is veiled not only by a single disclaimer, but by a whole body of disclaimers. Everything was adapted to the simple mind set of the average buyer who acted according to decades long religious brainwashing, but who was also desperate enough to risk a lot, even his life, to get a few of the good things that life can offer.

The times when the classical grimoire emerged abounded with tales of successful practitioners of the "free arts", as magic was often referred to. Like so many others, Faust was not careful, so he was forced into a pact with the devil. Perhaps this assumption was a logical consequence of the thinking of the times. Only total removal from the system, i.e., selling the soul, will make a person worthy of the "goodies" life can offer. After all, what they did was renouncing a god that made it obvious that he was only here for the clergy and for the aristocracy who controlled all the wealth. How little serious the folks soul took real estate in neverland on a gut level may become clear when looking at a historic event. When the Moslems took North Africa, which then was almost 100% Christian, they imposed a minimal extra tax upon their Christian subjects. It took not much more than a generation to convert the whole area. Had the threat of hell been taken more seriously by the average person, such a conversion may have been much more lengthy, if not impossible.

Of course, not to fall out of the official line and inviting the wrath of the powers that be, legends as well as grimoires abound with tales of horror that describe the fate of those who entered pacts. The description of the last hours of Faust are a good example. Even the inquisition could not have thought out a more horrific death. This also was a last ditch warning against gaining that which was the privilege of a few.

In all, it was a situation that helped sell grimoires, provided that they contained safeguards against being forced into a pact with a demon, or, if the unwary got tricked into one, ways to get out of it.

The typical grimoire contained techniques to summon the spirits of hell, while practices in more comprehensive magical textbooks focus more on constructive energies. A closer reading between the lines, though, reveals soon that most of those

grimoires do not necessarily describe the dark, or hellish, beings that they portray. Again we have to see the grimoire in the light of the time in which it was written. We know that practically all buyers of a grimoire have undergone some serious religious brainwashing. To make an angelic being provide you with the goodies that were the privilege of a few may have been blasphemy as well as ineffective. Deep down those folks knew that the Christian god with his armies was very partial to the ruling classes, especially the clergy. Approaching an angelic being differently than approaching one of their living reps, namely with humbleness and prayer, was blasphemy. Calling on ancient gods was heresy, punishable by death. Enslaving, tricking, and torturing demonic beings was a bit more acceptable. Therefore many folk grimoires describe the planetary gods as demonic beings from hell, but leaving them their specific functions. This is well demonstrated in the Faust book, where the planetary gods get demonic names, but are useful for the same things as the planetary energies.

Demons on the one hand and pious prayer on the other, none of the powers in the Christian pantheon was left out. The approach was totally logical in the light of the socio-economic and religious background of the time when the grimoire originated. This was the approach that ensured sales.

We certainly do see similar trends in modern day literature of alternative knowledge that is prepared for the broad masses. The appearances have changed a bit. No longer need magicians fear being burned, hanged and tortured. Many fundamentalists, though, would love for this to be practiced again. Not only would such practices permit them to live according to the letter of the good book which abounds with barbaric laws of this type, but watching people, especially women, burn alive may also be a thrill to their stale sexual organs.

Well the barbaric killings cannot be performed anymore, but the results of early age religious indoctrination are still rampant in the masses, including many who choose an alternative path. In addition to that, the laws of commercialism dictate the pop-science for the masses.

When presented with magickal literature, quite often the question arises whether such practices are "of the light" or "not of the light". Therefore most magickal literature is loaded with gobbledigook of a religious in nature rather than just being presented as what it is: a technology that involves life force, structural links, and energies of a higher order. As a consequence, many of the modern magicians never could get shed of their indoctrination, just like their forerunners of a few centuries ago.

Looking at all this backdrop, the legitimate question arises: Can we take these grimoires seriously, especially considering that more than 95% of today's metaphysical and magickal literature is unbelievable junk? Well, junk many of the grimoires may have been. However, the fact that tens of thousands of people believed in them and used them created powerful thought forms that certainly gave them a power they may not have had to this extent at the time of their origin.

To sum it up, you should read between the lines and use the grimoires as you see fit. Approach the magickal work with the methods and tools of a modern magician. This protection is needed, because there are few people who have the religious fervor of people a few hundred years ago. Such fervor was a protection, of course, that we do not have any more.

If you learn to read between the lines, you will understand better the meaning of some practices, spirits, talismans, etc. The "finding of hidden treasures and chasing away of their guards" has meanings on many levels, not just the physical one.

Commentaries: Specifics

The Black Raven

Page 2:

The introduction serves mainly as an advertising tool. Dr. Faust is briefly telling the contents of the book and what he was capable of performing with its help. Apparently he received this book. Then, later again, he is writing it, talking about what "happened to him", even though this was in the future at the time when he supposedly wrote the book. Interesting contradictions! Sexual favors seem not the theme of the book, yet there are some excellent talismans in it for exactly that purpose.

The advertising adjusts very well to the desires of potential purchasers.

The introduction is followed by a poem that describes in no unmistakable terms how dangerous (speak: powerful) this magic can be, especially when practiced without a circle. Being on the first page that a potential vendor shows the would-be magician, the purpose of the poem is clear. It is a powerful attention getting tool that supports the claim of "Doctor Faust" that he could get anything he wanted with this book, because of the power contained in it. In the poem there is talk about grave dangers of spirit possession if the unwary student makes the mistake of just reading the book aloud. Wow! What a power! Then of course it continues to give some basic instruction for summoning spirits.

Protective measures when reading a magical book are not too far-fetched. We know that the reader has strong innate powers of active visualization sometimes helps manifest that of which he/she reads. Add to that the sheer expectation and fear of the average religiously conditioned person of a few hundred years ago and the warning should be taken seriously. It also sets the stage to make the incantations that are read aloud, of course, more effective.

I experienced myself that reading a grimoire loud attracts the entities.

The "recipe" given to call spirits seems somewhat simplistic to the modern magician. Most people who purchased such a grimoire did have little or no idea of the functioning of psychic energies, or entities, let alone effective methods of protection. What little they knew was quite often distorted by religious bias. This situation is similar to what happens in our days to most "channelers" when they dabble with energies that they never learned to understand. Often they enter pact situations with "high spiritual beings" not unlike the situation that is described in the various tales of black magicians.

The poem is followed by a brief introduction where Faust gives us an account of how he started his magical work. Of course it is a warning against "just trying it out" and at the same time it gives the reader again a good idea of just how strong the system is that he/she has purchased with this book. It seems that Faust made the mistake of just dabbling and therefore was forced into a pact. That he was doomed seemed to pacify the righteous soul, should he/she read this book. However, Faust seemed to have had a great amount of control. The spirit seemed not to have been in a position to hurt Faust and the only excuse Faust gave was that he "had a bad circle". After all the spirit did not have him and with all supposed evil going on in hell, he also had to honor the contract to the smallest detail. That Faust was in control is quite clear in his choices.

Entities like pacts, because that's one of their opportunities to manifest. Naïve channelers of our days are as easy as targets as have been the would be magicians of olden times! The magician, on the other hand, never gives up control even at the beginning of the career, because he/she knows that entities are here the their service. That was a reality in the past as it is in our days. In the episode where Dr.

Faust selects his servant it becomes quite clear that the basic motor for magical work is the human imagination and the power to relate one's thinking to the magical universe.

Very neat is the obvious anachronism in the last sentence of the chapter: "This spirit has served me a long time as has been written about extensively." Obviously Dr. Faust must have dies and read the extensive material before he went to write his book that, as he mentioned before, "served him well ..."

Commentaries to Chapter 1 (pages 3 and 4)

The author's intention was obviously to write saleable instructions for success with magical means. These instructions were for persons who had no prior knowledge and usually no idea of what magic really is. As a substitute they had a bunch of misconceptions about it that resulted from their conditioning. Consequently the author had to adjust if he wanted the book to be sold.

To counteract conditioning and keep the person seeking results out of trouble the author introduced some basic and easy to follow safeguards:

1. To ask the spirit to come in an agreeable shape, without infernal stench, etc.
2. He told the operator to be persistent.
3. He admonished the operator to keep practicing his or her religion, even excel in it. Let's not forget that the book was written in a time where people labeled to be heretics or lacking religion were executed in public. Practicing religion was certainly an excellent method to avoid being a suspect of practicing magic should the practitioner get unexpectedly a lot of wealth and power. In the eyes of the observer such fortune would then be interpreted as god's work and the local priest certainly would not want to execute a source of money

for the clergy. Building on the existing religious bias also helped the aspiring magician mentally and to prevent a backlash into the prior religious fervor.

4. He tells that the practitioner's faith has to be such as if the result already happened. A nice way to describe that which we call active imagining in our times.
5. Being observant of day and hour adds to the belief that things would work. This also taps into common belief structures that add to the power of the work.
6. The selective secrecy concerning the operation is demanded for obvious reasons, above all survival.

Commentaries to Chapter 2

(pages 4 and 5)

1. The magical instruments should be new, of course. The requirement to use a sword with which nobody has been hurt yet seems strange in our days. Perhaps we should use a pistol with which nobody was hurt yet instead of the old fashioned sword.
2. The magical words have to be recited while the circle is traced with the sword that you point at the ground. You may have pre-traced the circle with chalk or the like. The sword has connection with the mental planes and it commands the astral. This is usually enough to keep typical astral energies at bay, and sufficient for work with the energies (spirits) described in this book.
3. The inscription on the sword may be made with a waterproof marker.
4. While pointing the sword down to the circle and tracing it, you should project energy through it with your strongest imagination.
5. The modern magician has a more powerful personal protection available than three crosses and the Lord's prayer in a kneeling position. It is the consciousness of Oneness with the Divine. Once you are One with the Divine, all spirits have to obey you.

Commentaries to Chapter 3

(pages 5 to 8)

This chapter shows that the system is an astrological one and an introduction to the planetary spheres in a system of spheric magic. The Greco-Roman names of the planetary gods are not used, but the name of most spirits ends with the Hebrew "el", which stands for god. The only exception is Mephistophilis, spirit of the Moon. The nature of these spirits is neither good nor bad, but neutral. This is implied in the set up of this book. The author has to conform to the expectations and primitive imagination of people of his times that is almost exclusively shaped by religious beliefs. Consequently he has to refer to the system of cabalistic and astrological energies as "the great infernal army".

The description of the action of the planetary spirits is cryptic in itself. Access to the full meaning can be achieved by evocative means.

Commentaries to Chapter 4

(pages 9 to 10)

The "+" of course, means that a cross has to be made every time it appears in the text. A habit when referring to negative things that is still found in many areas of Southern Europe.

Commentaries to Chapter 5

(pages 16 to 17)

Here you find methods of "trouble shooting" and dismissal. I could not find the modern herbal name for "Burzelkraut" and "Christkraut". Garlic is for protection, of course, while sulfur attracts. The troubleshooting methods are followed by an array of very good talismans, the effects of which are again described mostly in cryptic language. The sphere of effect of these talismans can be accessed by evocative means. Hour and materials give some additional indications.

Commentaries to Doctor Faust's Last Testa- ment

(pages 16ff)

The last testament is actually a second part of the book. It seems that two original similar texts have been combined into one book. For the modern magician it is useful to have protection that is more powerful than what is described in this book. The spoken words certainly are good triggers. There are less crosses to be made and a lot more references to religion, calling on God and Jesus, etc.

The Last Testament is presented as a revenge of Doctor Faust: Since he was forced into a pact (so says the legend), he retaliates by telling the world how to coerce spirits without getting into a pact situation.

Commentaries to Chapter I

(Page 16)

While in the first account (beginning of the first book) the spirit who demanded from Faust to enter an agreement was Astaroth, in this section it's Lucifer. This clearly corroborates the assumption that we have here two books that have been combined into one, probably because both contain valuable practices.

It is rather amusing to read the conditions of the pact. I suggest strongly that you read between the lines. Treasures and gold have a different meaning to an alchemistically trained person. On a first, superficial view Dr. Faust wants so much gold that his life would no longer be safe. In fact, none of the many legends that were woven around Doctor Faust and which were widely known at the time when this book was printed described the doctor as being extremely wealthy. He is described as having sufficient funds and enjoying his life, boasting and showing off his magical capabilities wherever he could do so. Usually he helped people whom he liked and scared the hell out of those who were

a bit on the crooked side or too curious about his "free arts".

Needless to say, the "conditions" of the contract are filled with loopholes that any average mediocre lawyer, of Faust's times and modern, would easily discover. The devil certainly would have avoided such pitfalls and prevented Faust from publishing his booklets. The author (or authors) of the manuscripts have certainly not been in a pact agreement with any spirit. The reference to the universal medicine is a call on checking for hidden language. Much of the alchemistic documentation of Faust's times was in allegorical and cryptic language.

In point 9, the contract refers to a book that at the time of the contract could not have been written. This is another neat anachronism which, too, seems to be the author's means of telling you to read in between the lines.

Commentaries to Chapters II and III

(Pages 17 to 19)

This tells more about the circle than has been written in the first part of the book. The circle is filled with religious references. It does not quite have as much of the cabbalistic background, which is found in the books by Agrippa which were written at the same time. But it does contain names of God that are generally used by cabbalists. The AGLA appears, a banishing formula which is an anagram to "ATTEH GIBOR LEOLAM ADONAY", or "you are powerful in eternity, O God". Instead of the archangels which are found on the circle in the first book (Michael, Gabriel, Raphael, and Uriel), this circle contains the four evangelists, who are seen in correlation with the fixed signs of the zodiac.

For banishing, there are crosses rather than pentagrams.

With the Hazel Serpent, we have to do with a folkloristic talisman.

The "coat ride" is a reference to one of the many Faust legends, in which the Doc-

tor traveled through the air on his coat together with an entourage of some of his frightened students. People wanted to read how that had been done, therefore inclusion in the Faust book was a must. You can perform the experiment if you want to get into some interesting astral traveling experiences. Very thoughtful indeed to remind the reader that he "open the windows". I would like to point out here that, in old German texts, the eyes are often described as the "windows of the face". That should be sufficient of a hint.

Commentaries to Chapter IV

(Page20)

The talisman on page 45 that is made of "lead and copper" (love and concentration) will lift a treasure. The cross at the end, with the name "TETRAGRAMMATON", points to the cabalistic background of the book.

The book contains a lot more than it tells at the beginning. It is written in a way that makes it very salable to a broader public, but it is obvious that it contains valuable material for the Few who know.