

# Goet' Ic Impressions

*Occult and Ritual Supplies*



Goetic Impressions Custom Goetic Ritual

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## Fundamentals:

So a lot of people will skim over this part. Some people will hand wave it away because, surely, it doesn't apply to *them*. Others will skip it because it is boring, and really, we are here to summon a *demon*, not mess around with meditations and breathing and banishing.

Don't skip this stuff. *Please*.

Before you jump into Goetic work it is very important to have a grounding in some basic magick fundamentals. What form these fundamentals take is very individual, but I can give some recommendations if you are lacking in any of these areas and do not know where to start.

### 1. Meditation:

Meditation is extremely important to generally any magickal practice, but it takes on a heightened importance when dealing with the Goetia. The primary benefit of meditation is that it teaches us how to control our own minds. Now, generally when someone reads that they immediately think they already have sufficient control of their mind in order to use magick effectively. After all, you have been using your mind your entire life. *Of course* you know how to use it!

No. Stop. Before you just assume you know what you are doing here, let's try two simple tests. First, pick something to think about. It doesn't matter what, just pick anything. You got something? Good. Now set a timer on your phone for five minutes. For those five minutes just think about whatever it was you picked. *Only* the thing you picked. If your mind wandered, even once or twice, if you couldn't maintain your concentration, then you can benefit immensely from meditation.

Test #2. The next time you have a song stuck in your head, just stop thinking about it. Seriously. As soon as you consciously recognize that you have that song stuck in your brain on repeat, simply let the thought go and stop repeating the song. If you struggle to do that, then you need to work on your meditation.

Let's get real for a second. As this document goes on I am going to give instructions on how to summon a demon of the Goetia. These are some of the most powerful spirits in recorded human history, often standing just a step below gods in power. These are beings that have destroyed people's lives, or granted people immense power. They have their own wants, goals and desires, and what they want does not necessarily align with what you want.

You are going to attempt to call up one of these entities by manipulating the primal forces of creation, and ordering the fundamental nature of the universe to submit to your

will. If you don't have the mental discipline to stop humming a song, how far do you think you are going to get?

So, yeah. Meditation.

Do it.

## 2. Energy Manipulation:

At a bare minimum you should be able to manipulate the energy flows inside your own body prior to attempting any Goetic work. There are several ways to learn to do this, the most basic being breathing exercises and simple forms of yoga. Once you master the basics move on to more advanced operations. There are a number of resources for this sort of thing, and I am not going to go into them in too much detail, but you should at a minimum be able to perform the simply energy projections required for things like Banishing without any difficulties whatsoever.

## 3. Banishing:

Banishing is a basic practice most occult students learn before they are allowed to move on to more complicated work. It is fairly simple from a ritual perspective, and once it is internalized you can perform most banishings in the space of a few minutes.

For Goetic work most traditionalists recommend the Lesser Banishing Ritual of the Pentagram, or the Star Ruby. In my opinion you can't go wrong knowing either of those, but whatever banishing you feel most comfortable with should work fine, provided you don't stray from the ritual guidelines I lay out.

For people not familiar at all with Banishing, it is basically a means to purify or cleanse an area of unwanted spiritual or magickal energy. Obviously there are direct defensive applications for this, so I would recommend that whatever Banishing you prefer be completely memorized prior to starting any Goetic work. That being said you should not need to use a Banishing defensively if you are doing your preparation correctly and have put due diligence into all aspects of the ritual.

There will also be places prior to the ritual starting where you will need to perform a Banishing, as well as doing one at the end of the evocation itself to ensure there are no lingering energies left behind from your spiritual guest. Having a Banishing properly internalized is just generally good practice, but it is essential for this ritual, so make sure you do it.

## **Preliminaries (To Do Before The Ritual):**

## 1. The Invitation to the Spirit:

So you have decided you want to summon a Goetic demon. It is important to know specifically *why* you want to summon one, and then pick one that appropriately corresponds. Keep in mind that these spirits are not your friends (well, not unless you have managed to start and cultivate a relationship with one or more of them, but for the most part these spirits are *not* your *friends*.) They have things they are doing. Important things. In some cases cosmic scale things. Make sure you have a reason to call them up that actually *matters*. The reason does not have to matter to anyone but you, and it can be something that someone else would dismiss as trivial, but make sure that whatever the reason is, in your mind it feels important. If you call a demon up for a reason that you feel is silly or inconsequential the spirit is going to know. And likely, it won't be happy.

So you have a good reason, and you have gone through the list and found a spirit you feel will be appropriate to remedy your dilemma. The next thing to do is do a little research and find an ideal time and day in which to perform your magickal operation. You don't need to go crazy with this, while there are one or two specific hourly windows that come up only once or twice a year (or sometimes even less often) where Goetic workings will be particularly potent, often just picking the day and hour that correspond to the spirit you are working with is sufficient.

(If you do not know how to find the day and hour associations they are most often tied to the spirit's rank. Each rank directly corresponds to a planetary sphere, and often you can use that as a solid starting point. For instance the Kings are associated with the Sun, which rules Sunday, and etc.)

Now you know who you are working with, when you are doing the working, and what it is that you want from them. Before you go any further it is time to send out a preliminary call to the spirit. Think of this like an invitation to a wedding or a party. Springing a summoning on a spirit without the proper forewarning feels a bit rude to me, and I have always found better results by treating the spirits of the Goetia with as much respect as I can.

So how to send out an invitation?

Three days or more before the planned ritual take a little time somewhere you will not be disturbed or bothered. Turn off the phone, shut off the television, do your best to remove or limit distractions. Perform a Banishing of whatever flavor or style is your preference. This is to make certain that the area is free from any random spirits or energies that might interfere with or intercept your call. This is rare, however. The Banishing also serves the dual purpose of helping to remove any magickal or mental distractions and helps to put you in the proper state of mind to send out a clear mental call.

Take a blank sheet of paper and trace the seal and name of the spirit you intend to call. Focus on the name of the spirit while you do, and send out a mental call saying when you will be

calling on them and the nature of your need. You can repeat this as many times as you need to feel that the message has been received, though once should be sufficient.

Additionally, you can write out your need on the back of the paper as well, forging a stronger connection between the spirit and what it is you wish to accomplish.

Once you are finished you can destroy the paper, or keep it with you over the coming days as a sort of charm. Either choice is fine, ultimately its purpose has been served by letting the spirit know when and why you will be calling on it. Anything else you do with it should be based on your personal instinct for what 'feels' right.

## 2. Building the Spiritual Authority to Command the Spirit:

This is a bit of a tricky subject, and one that is not easily described. Many people who are not initiated struggle to get results when trying to call up or contact spirits. They say the words, they make the gestures, they visualize the desired result, and nothing happens. This is a frustrating experience, and one that many beginning practitioners of the occult experience in one form or another. A primary factor in these experiences is a lack of spiritual or magickal authority.

Now, what do I mean by that?

Imagine you are on your way to an important business meeting. You are walking, briefcase in hand, down the sidewalk in the city, your destination a few blocks away, when out of nowhere an elementary school child tells you to stop, and that you have to follow him.

Now, it is possible you might follow him, but unlikely. After all, you are on your way to an important meeting, and you cannot miss it. You might ask the kid where his parents are, and see if there is a responsible adult that should be looking after the child. It is also possible you will ignore the child entirely and continue on your way to your meeting.

When you lack spiritual authority you are like that child, trying to get the adult to stop and do what you want them to. Sometimes you might get some small measure of success, but more often than not you are going to get put into timeout or ignored entirely.

Now, imagine instead that instead of a child the person who is telling you to stop and follow them is a police officer, or a judge, or an armed soldier wearing a uniform. You are a lot more likely to stop and take notice, and probably will be more inclined to do as instructed.

So, how to build spiritual authority?

If you have been initiated in an order that deals with the supernatural, then likely by virtue of having been initiated you will have a degree of authority already. If you have obtained the Knowledge and Conversation of the HGA then you are pretty much good to go as is. (Also, if

you have the K&C of the HGA you should be pretty much golden to do this on your own, following the guidance of your own knowledge and Logos, and you probably have better things to do than read my instructions on it. Just go do it.) There are all sorts of other methods to establish your metaphysical street cred, but if you are not sure if you have sufficient magickal muscle built up, here is a good place to start.

Each day for the seven days prior to when you are planning to perform your Goetic evocation perform the following ritual.

Find a quiet place where you will not be disturbed. Face East and say the following. Words in bold should be vibrated when spoken, as deeply in the chest as you are able to. Picture monks singing words in a monastery, and try to make it sound a bit like that if you can.

*Thee I invoke, the Bornless One.*

*Thee that didst create the earth and the heavens.*

*Thee that didst create the night and the day.*

*Thee that didst create the darkness and the light.*

*Thou art Osiris whom no man has seen at any time.*

*Thou art **läbas***

*Thou art **läpôs***

*Thou hast distinguished between the just and the unjust.*

*Thou didst make the female and the male.*

*Thou didst produce the seed and the fruit.*

*Thou didst form men to love one another, and to hate one another.*

*I am Moses thy Prophet, unto whom thou didst commit thy mysteries, the ceremonies of Ishrael.*

*Thou didst produce the moist and the, dry, and that which nourisheth all created life.*

*Hear thou me, for I am the angel of Pharaoh Osiris: this is thy true name, handed down to the prophets of Ishrael.*

*Hear me.*

**Ar Thiao Rheibet Atheleberset**

**A Blatha Abeu Ebeu Phi**

**Thitasoe Ib Thiao**

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*I invoke thee, the terrible and invisible God, who dwellest in the void place of the spirit.*

**Arogogorobraô Sothou Modoriô Phalarthaô Döô Apé**

*The Bornless One*

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear me.*

**Roubriaô Mariôdam Balbnabaoth Assalonai Aphniaô I Thoteth Abrasar Aëöôü Ischure**

*Mighty and Bornless One!*

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*I invoke thee.*

***Ma Barraiô Jôêl Kotha Athorêbalô Abraoth***

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear me!*

***Aôth Abaôth Basum Isak Sabaoth lao***

*This is the Lord of the Gods.*

*This is the Lord of the universe.*

*This is he whom the winds fear.*

*This is he, who having made voice by his commandment, is Lord of all things; King, Ruler and Helper.*

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear Me.*

***leou Pûr Iou Pûr laôt laeô loou Abrasar Sabriam Do Uu Adonaie Ede Edu Angelos ton***

***Theon Aniaia Lai Gaia Ape Diathanna Thorun***

*I am He! the Bornless Spirit! having sight in the feet: strong, and the immortal fire!*

*I am He! the Truth!*

*I am He! Who hate that evil should be wrought in the world!*

*I am He, that lighteneth and thundereth.*

*I am He, from whom is the shower of the life of Earth:*

*I am He, whose mouth ever flameth:*

*I am He, the begetter and manifester unto the light:*

*I am He; the grace of the world:*

*The heart girt with a serpent is My name!*

*Come thou forth, and follow Me and make all spirits subject unto Me so that every spirit of the firmament, and of the ether, upon the earth and under the earth, on dry land, or in the water, of whirling air or of rushing fire, and every spell and scourge of God, may be obedient unto Me!*

***Iao Sabao***

In addition to the above repeat the following mantra a minimum of 100 times per day for those seven days.

***Aôth Abraôth Basum Isak Sabaoth lao***

You can exceed 100 times daily, if it feels correct to you to do so. You may also shorten the period of seven days to six days instead. If you do this I would strongly urge you to repeat this



mantra exactly 111 times per day, for a total of six hundred and sixty six repetitions prior to the day of the evocation.

(666 is a number strongly associated with the Sun, which is one of the strongest things you can link magickal authority to. If that number has overly negative connotations for you, personally, then stick to seven days and a minimum of 100 repetitions.)

The above ritual is a version of the Bornless One Ritual, which is used often and in many variations in this sort of work. If you have been a student of the occult for any length of time you likely recognize this ritual at least in some respects. If you feel the need to perform the Lesser Ritual of the Pentagram before, after, or during this Bornless One invocation, then do so. Ultimately follow the guidance you receive from your soul in terms of what is the right practice for you.

You might also feel the desire to face each of the cardinal directions in turn as you move through the invocation. Again, follow your guidance if this occurs. It is not necessary when performing the ritual in this way and for this purpose, however if it gives you a stronger sense of correctness to do so, then by all means follow what you believe to be the best path.

There are also other ways you can go about building magickal authority, but in my opinion this is the fastest way to build the correct type of energy you will need in order to successfully work with Goetic Spirits.

### **Preparation (Ritual Setup and Day-Of Preparation):**

As you might have gathered by now, 90% of this ritual involves the correct setup and preparation, and the day of the operation is no exception. As this ritual has been designed with the mat and sigil medallions produced by Goetic Impressions both will be present in the ritual itself, and in the preparation here. You can, of course, successfully perform this ritual without these tools, however since the ritual has been designed with them in mind you may get less substantial results than you might otherwise achieve. I would even go so far as to say that if you have decided to do this ritual without these two elements, there are other Goetic rituals that would likely work better for your purposes than this one.

Nevertheless this is the ritual that I use and have gotten excellent results with.

#### **1. Ritual Space Preparation;**

Either prior to the day of the ritual, or early in the morning of the day of the ritual you should set up your ritual space. This space should be set up with the Goetic Impressions ritual mat on a level and hard surface, free from any sharp edges or small objects such as pebbles or splinters. Personally I find a floor of hardwood or concrete to be ideal, but

tile and laminate flooring works as well. I would advise against using the mat on a carpeted floor, as it will distort when your weight is placed on it and will generally lead to a less than ideal ritual experience. It should also go without saying that wherever you are performing the ritual should be in a place free from distractions where you will not be distracted or interrupted.

The mat should be placed with the triangle pointing in the cardinal direction associated with the spirit you will be evoking. If you are unsure which direction is associated with the spirit in question, do some additional research prior to the day of the ritual. (Ideally you should have as much information as possible about the individual spirit you will be working with before you arrive at this point.)

It is not necessary to work with a black mirror or scrying mirror, though I personally prefer it. If you are working with a mirror place it appropriately in the triangle so that you can look into it from a comfortable position within the center of the circle and see the distorted features of your own reflection. You will likely need to use a stand of some sort for this, if you have such a mirror you likely have something appropriate.

Place a total of four candles around the outside of the circle in the stars marked for candles. Place incense and an incense burner nearby, within easy reach from where you will be inside the circle. You may choose to employ a wand or dagger. If so ensure that it has been properly consecrated for such a purpose. If you have no such implement your finger will suffice. Ensure a piece of paper or parchment is nearby and within easy reach, and also a pencil or pen that works (you don't want to discover partway through that your pen has dried up.) Finally, place a small bell nearby the circle where it can be easily reached.

## 2. Bath and Preliminary Cleansings;

Before you get started on the serious stuff you should go through a ritual bath and cleansing process. This ensures that you are not bringing any residual negative energy with you into the ritual space, and will help both to ensure a purity of result, and also will help to prevent any weird situations where a negative influence on you gets magnified as a result of the ritual.

To start lay out whatever clothes you will be wearing during the ritual, as well as the ritual medallion associate with the spirit you are working with. These should be freshly cleaned, and should be different than your normal everyday clothes. If you have a ritual robe or something similar that would be ideal. If not then clothes you only wear on special or formal occasions would be good as well. The idea here is to separate the events of the ritual as much as possible in your mind from everyday occurrences, and to also receive the spirit you are calling with an appropriate degree of respect.

Whether you choose to take a bath or a shower is up to you, ideally whatever will make you feel properly clean afterward. During the bath a basic banishing should be performed. The Lesser Banishing Ritual of the Pentagram is fine for this, but so are a number of other banishings, and like elsewhere in this ritual, use whatever feels most appropriate for yourself.

After the banishing, and the bath, but before you dress in your ritual clothes, you can apply any oils or ointments you feel would be beneficial for you during the evocation itself. This is not essential, but is a point of personal preference for many practitioners. Common oils that might be used prior to an evocation of this sort is King Solomon Oil, Magickal Power Oil, or a planetary oil associated with the spirit you are working with. Again, these are not essential, but they are worth trying at least once in my opinion to see if they resonate with you or not.

After drying yourself and applying any oils you choose to apply it is time to don your ritual robes, place the spirit medallion around your neck on a cord or necklace, and move into the ritual space you have set aside for your working.

### **Evocation:**

Now that you have moved into your ritual space and the preparations have been completed it is time to get started on the ritual itself.

To start take the pen and parchment you set aside before and inscribe the demon's sigil as best as you can. If you make any errors don't be concerned with them, and don't allow yourself to get caught up in any slight issues that might arise, just draw the demon's sigil out as best as you can.

Once you have done so, place it in the center of the triangle (if you are not working with a mirror) or just in front of the mirror (if you are working with a mirror). Then, afterward, put it out of your mind until later in the ritual when you will need to focus on it.

Calm your mind, and focus on your breathing and building up personal energy inside your body. You can visualise this as a white or golden light coming down from the sky (or space, or heaven, or etc.) into your head and gathering in the core of your being. As you do this imagine a corresponding beam of darkness coming from below and meeting the golden energy in your center. The two energies meet, swirling around each other in a mingling of positive and negative forces, each building toward the potential for action.

When you feel an appropriate amount of energy has been gathered face toward the white portion of the serpent on the ritual mat. Point at the middle of this piece of the serpent and say the following words, vibrating and singing them. (Imagine monks at prayer and make it sound like that.)

### **Ehyeh Kether Metatron Chaioth Ha-Qadehs Rashith Ha-Galgalim**

As you say each word imagine a luminous being of light stepping out of the mat and standing at the edges of the ritual space. You can imagine these beings as angels, or spirits, or whatever works best for you, but think of them as protectors and guardians who are lending you their power for the evocation to come. As each being steps out of the mat send some of the swirling energy in your center flowing out through you finger (or wand or dagger) into the being, infusing it with your energy and Will.

Once you have finished move to the next section of the serpent (the grey section). Say the following and repeat the same visualization:

### **Iah Chokmah Ratziel Auphanim Masloth**

Face the dark grey section next (the nearly black portion. Say the following while performing the same visualization:

### **Iehovah Elohim Binah Tzadquiel Aralim Shabbathai**

Next face the blue section and say this while repeating the visualization:

### **El Chesed Tzadquiel Chaschmalim Tzedeq**

Next face the red section and say the following while repeating the visualization:

### **Elohim Gibor Geburah Kamael Seraphim Madim**

Face the yellow section and say the following while repeating the visualization:

### **Iehovah Eloah Va-Daäth Tiphereth Raphaël Malakim Shemesh**

Next face the green section and say the following while repeating the visualization:

### **Iehovah Tzabaoth Netzach Haniel Elohim Nogah**

Face the orange section and say the following while repeating the visualization:

### **Elohim Tzabaoth Hod Michaël Beni Elohim Kokav**

Last, face the purple section and say the following while repeating the visualization:

### **Shaddaï El Chai Iesod Gabriel Cherubim Levanah**

As you finish with purple you should be surrounded by luminescent figures all around the outer edges of your ritual space. Take a moment to fix them in your mind, turn slowly in a circle and take them all in, what they look like, what they feel like, where they are standing. Make them all as real as you can in your mind.

Center yourself back in the middle of the circle and face the triangle. Repeat the Bornless One ritual that was used during the preparation steps. If you don't remember it, here it is again:

*Thee I invoke, the Bornless One.  
Thee that didst create the earth and the heavens.  
Thee that didst create the night and the day.  
Thee that didst create the darkness and the light.  
Thou art Osiris whom no man has seen at any time.*

*Thou art **lābas***

*Thou art **lāpôs***

*Thou hast distinguished between the just and the unjust.  
Thou didst make the female and the male.  
Thou didst produce the seed and the fruit.*

*Thou didst form men to love one another, and to hate one another.*

*I am Moses thy Prophet, unto whom thou didst commit thy mysteries, the ceremonies of Ishrael.*

*Thou didst produce the moist and the, dry, and that which nourisheth all created life.*

*Hear thou me, for I am the angel of Pharaoh Osiris: this is thy true name, handed down to the prophets of Ishrael.*

*Hear me.*

**Ar Thiao Rheibet Atheleberset**

**A Blatha Abeu Ebeu Phi**

**Thitasoe Ib Thiao**

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*I invoke thee, the terrible and invisible God, who dwellest in the void place of the spirit.*

**Arogorobraô Sothou Modoriô Phalarthaô Döö Apé**

*The Bornless One*

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear me.*

**Roubriaô Mariôdam Balbnabaoth Assalonai Aphniaô I Thoteth Abrasar Aëöôü Ischure**

**Mighty and Bornless One!**

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*I invoke thee.*

***Ma Barraiô Jôêl Kotha Athorêbalô Abraoth***

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear me!*

***Aôth Abaôth Basum Isak Sabaoth lao***

*This is the Lord of the Gods.*

*This is the Lord of the universe.*

*This is he whom the winds fear.*

*This is he, who having made voice by his commandment, is Lord of all things; King, Ruler and Helper.*

*Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and rushing fire and every spell and scourge of God may be obedient unto me.*

*Hear Me.*

***Ieou Pûr Iou Pûr Iaôt Iaeô Ioou Abrasar Sabriam Do Uu Adonaie Ede Edu Angelos ton Theon Aniaia Lai Gaia Ape Diathanna Thorun***

*I am He! the Bornless Spirit! having sight in the feet: strong, and the immortal fire!*

*I am He! the Truth!*

*I am He! Who hate that evil should be wrought in the world!*

*I am He, that lighteneth and thundereth.*

*I am He, from whom is the shower of the life of Earth:*

*I am He, whose mouth ever flameth:*

*I am He, the begetter and manifester unto the light:*

*I am He; the grace of the world:*

*The heart girt with a serpent is My name!*

*Come thou forth, and follow Me and make all spirits subject unto Me so that every spirit of the firmament, and of the ether, upon the earth and under the earth, on dry land, or in the water, of whirling air or of rushing fire, and every spell and scourge of God, may be obedient unto Me!*

***Iao Sabao***

As you finish this invocation visualize all of the luminescent figures around you raising their arms and directing an intense flow of power into you and the circle and the triangle. (If you are familiar with the Sign of the Enterer visualize the figures making that sign.) Everything you put into them is returned to you, magnified a thousandfold, and the ritual space is lit up by the energy flowing through it until each line and letter and symbol glows with its own light. Take a moment to just let the tempest of energy swirl around you until it calms into something you can direct and work with.

Face the triangle and let your eyes focus on the symbol of the spirit you are calling. Allow the energy swirling around you to follow your eyes, slowly pouring into the sigil of the spirit. Keep this flow small, for now, it will grow as you say the following incantation. After each line open up more energy to flow forward. Don't worry about running out or exhausting your supply, the

luminescent spirits around you are tapped into the power of the infinite, and no matter how much power you use, they are there directing more and more at you. (For the purpose of this incantation I am going to use the spirit Dantalion as an example, but substitute his name for the name of whatever spirit you are working with.)

*Dantalion! By the fourfold powers of Earth and Air and Fire and Water, I call you forth!*

*Dantalion! By those that sit atop the thrones in the East and the West, and those that rule over the North and the South, I call you forth!*

*Dantalion! By the assembled host of heaven that bears witness, I call you forth!*

*The way has been prepared, from the heights of Heaven to the depths of Hell!*

*By every name of God, and every power that dwells within the universe, I open the final gate and prepare the final path into the Kingdom!*

(At this point throw both your arms out in front of yourself, hands back to back, with the fingers curled into claws. Move your hands slowly apart, as though you are forcing open a pair of sliding doors or curtains. Visualize all barriers and obstacles parting before you, there is nothing separating you from the realms of the spiritual and divine.)

*Dantalion! Hear me!*

*Dantalion! I call you forth!*

*Dantalion! Lend your power to my cause!*

*Dantalion! Appear before me!*

(At this point the energy you are directing toward the sigil should be like the ocean tide, massive and titanic, and beyond the power of the mind to truly fathom. Allow the energy to flow beyond the sigil and into the triangle and the circle within. If you can feel a presence building there allow the energy to flow into it, allowing it to take shape. If not then repeat the spirit's name as a mantra until you can feel a sense of its presence. Once you feel a sense of presence or can physically see a manifestation move on to the next step.)

*Oh mighty spirit Dantalion, I thank you for appearing before me. Hear my petition, and accept my offerings. Look favorably upon me. Align your Will with mine.*

(At this point state the reason you are summoning the spirit, ask it any questions you need to ask, and give it any instructions you need to give. Once you have finished light the incense, let it burn for a moment before continuing.)

*By smoke and fire my request has been heard. Carry my words on this tendril of flame, carry them with you to the heights of Heaven and the depths of Hell.  
Tell every angel and every demon of my command, and bid them aid the accomplishment of my divine Will.  
Do this, great Dantalion, and reap the reward!*

(At this point pour as much energy as you can into visualizing a potent offering for the spirit. This can be anything that the spirit would enjoy, from incense, to offerings of energy, to just about anything. Personally I have had good success with incense, food/drink, and direct energy. I would advise against offering something too personal or that would provide too strong a link for the spirit into your personal life, i.e. blood. In your own words describe what you are offering the spirit, and let them know that they will receive this offering when the task you have set out for them has been completed.)

(Once you feel the offer of the reward has been accepted move on to the license to depart.)

*And now I say unto you, depart in peace unto your habitations and abodes, and may the blessing of the Highest be upon you in the name of **IAO**; and let there be peace between us; and be very ready to come, whenever you are invoked and called!*

(As you finish the license to depart ring the bell, and let the sound dissipate the energy you have gathered. If you do not feel the spirit depart, visualize the figures around you stepping forward. Not in an overtly threatening way, but as a reminder of the power you have available to enforce your Will. Then, repeat the license to depart and ring the bell once more. If the spirit still has not departed perform whatever banishing you are most comfortable with, and visualize the beam of energy turning into a laser of annihilation that will destroy the spirit utterly if it remains.)

(Once the spirit has departed turn to the figures around you, turn in a slow circle and take them all in. Visualize them placing a finger on their lips in the sign of silence.)

*In the name of **IAO** I thank you for your presence and your aid. Return now in peace to wherever you dwell, and be ready to return if I have need of you again.*

(Visualize the spirits stepping forward, back into the circle. As they do the energy fades, the circle and all of its symbols return to their inert state. Ring the bell once more once all of the energy has faded. Clean up your ritual elements and the circle, perform whatever banishings or cleansings you are familiar with. This operation will leave a great deal of latent energy in the room, you need to clean this up immediately to ensure that it does not interfere with your working or cause any negative energy or consequence to manifest. At a minimum I would suggest banishing and smudging the room. I would also reconsecrate any ritual implements before using them in any other operations.)



### **Follow Up:**

Immediately after the ritual write it down! Write down what you experienced, how you feel in the moment afterward, specifically what you requested from the spirit, what you offered, and every other detail of the operation. In the coming days and weeks keep a record of anything that occurs that is even tangentially connected to the operation, your request, and your offering. Once what you asked the spirit for has manifested be sure to follow up immediately with the offering you said you would reward the spirit with. **NOT GIVING THE OFFERING WILL INVITE VERY NEGATIVE CONSEQUENCES. DON'T DO THIS.**

### **Notes:**

To the experienced magickal practitioner there is a lot in this ritual that will be familiar, and a few things that may seem odd or even incorrect. If you feel you are of sufficient experience to modify this ritual to fit your own practice, obviously feel free to do so. Ultimately all rituals and practices should fit you and what you believe, if something does not plug well into your own sphere then change it or discard it.

Also, one more important note on the conjuration of the figures of light during the operation. Those familiar with the names will recognize that some of these names are not individual names of spirits or angels, some are names of God, some are multi part names, etc. For my own purposes treating each word as a separate figure has worked well, but if you are familiar enough with the entities that these names represent modify this as you see fit. I also think there is value in assigning a visualization of a figure of light to every syllable instead of every word, feel free to experiment with this technique as well.