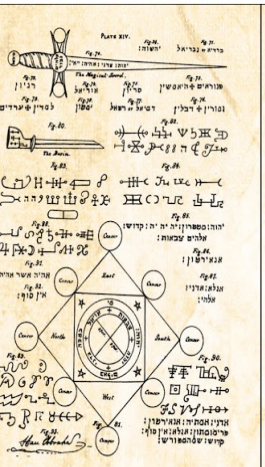
Incense

Blue Berry: Burn to keep unnatural influence away from your home and property.
Blue Roses: Especially evolved to honor the Goddess in all her aspects.
Carnations: A dream friend never traditionally used for healing.
Cherry: Burned in Venus, this blend will attract and stimulate love.
Cinnamon: Use to gain health and success.
Coconut: Use to gain health and purification.
Copal: Burned in Mercury, this blend is suitable for honouring the Gods.
Frangipani: Burn to brighten your home with friendship and love.
Frankincense: Burn to increase the energy of the home to ensure a smooth space, concentrate silence, and stimulate positive vibrations.
Honeysuckle: Burn for good health, luck, and popular prayer.
Jasmine: For luck in general, especially in matters relating to love.
Lotus: For inner peace and inner harmony, to aid in meditation and open the mind's eye.
Musk: Burn for courage and ideality, or to heighten sensual passion.
Myrrh: To anoint increase for protection, healing, purification and exploration.
Passionflower: For peace of mind, this dream nerve will soothe troubles and aid in sleep.
Patchouli: To energy success and to connect with attraction spells.
Pine: Burn for strength, aids in relieve negative energies.
Rose: For love magic, aids in return allies energies to the home.
Sandalwood: A beloved all purpose aroma used to heal and protect, also for purification.
Spice: A busy scent to be charged for any magic.
Spirit: Raises your personal vibration, attract spirit guides and boost your personal luck.
Strawberry: For love, luck and friendship.
Tangerine: A solar aroma such to attract prosperity.
Temple: A harmonised incense for the ritual healing ritual.
Vanilla: Stimulates awareness appetizes and enhance memory.



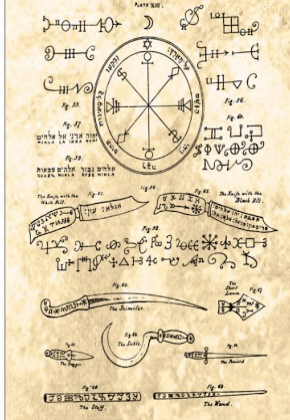
The Formation of the Circle

Having drawn a place for preparing and consecrating the Circle, and all things necessary being prepared for the performance of the Operations, take then the Sickle or Bolline of Art and with it trace the course of the place where the Circle is to be made; then take a rod of wax five in length, fasten one end thereof unto the Sickle and with the other rub trace out the circumference of the Circle, which may be marked either with the Wand or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Perfumes and between the limits of the Circle towards both the Consecrated Knife or Wand another Circle, but leaving an open space therein towards the North wherein then manner enter and depart beneath the Circle of Art. Beyond this again then shalt describe another Circle as a fine turnover both the aforesaid Instruments, one enter making therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another four distances, and beyond these two Circles, which are betwixt the Circle of Art are again the same Circle, then shalt describe Pentagrams both the Pentacle and Flames of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and between this another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may extend towards the four quarters of the Universe, East, West, South, and North; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers both lighted charcoal and sweet odour.

These things being done, let the Magus of Art assemble his Disciples, others, confess one there then; look there into the Circle of Art and station them therein towards the four Quarters of the Universe, others then to their working, each to abide in their assigned places. Furthermore, let each of the Companions bear a Wand besides the Swords of the Art, which he must hold naked in his hand. Then let the Magus open the Circle, and Recite the Conjure, and place thereon everylasch Incense, as he saith in the Chapter of Fumigations; and let him bear the Censer in his hand and kindle it, and then place it in the part prepared. Let him next enter within the Circle and carefully close the openings left in the same, and let him again bear his Bolline, and take the Censer of Art prepared as is said in the Chapter concerning the same, and let him instruct the Circle towards the Four Quarters of the Universe.

After that let the Magus commence his Incantations, having placed the Sickle, Wand, or other Implement of Art upright in the ground at his feet. Holding ensemble the censer as before taught let him invoke the Spirits, and if need be assistit them, as he saith in the Form Book, and having assisted his hardest effort, let him instruct them to depart.

Here beforesaid the Form of the Circle (Fig 81), wherein whosoever essayeth he shall be as safety as within a fortified Castle, and nothing shall be able to harm him.



Instruments of Magical Arts

The Knife with the white hilt (Fig. 61) should be make in the hour and hour of Mercury, when Mars is in the Signs of the Ram or of the Scorpion. It should be forged in the blood of a goat/dog with in the joice of the pungwort, the Moon being at her full or increasing in light. Buy therein also the white hilt, upon the which then shalt have engraven the Characters above. Thereafter perfume it with the perfume of the Art.

With this Knife then mayest perform all the secondary Operations of the Art, except the Circles. But if it severely seem that one consideration or make a similar Knife, bone also make in the same fashion; and then shalt place it three in the fire until it becometh red-hot, and cool three times shalt immerse it in the aforesaid blood and joice, fumes thereunto the white hilt having engraven thereon the aforesaid characters, and upon the hilt then shalt write with the pen of Art, consecrating them the pains and going consecrate the hilt, these Names Agla, On, as above in Fig 6. Moreover then shalt perfume and aspirate it, and shalt temp it in a piece of silken cloth.

You or for the Knife with the black hilt (Fig 62) for making the Circle, inherebeth in stroke server and hour ione the Sepulcre, it should be make in the same manner, except that it should be done in the hour and hour of Heaven, and legged in the blood of a black cat and in the joice of hemlock, the Characters and Names shalten in Fig 62 being written thereon, from the pains consecrate the hilt. Which being completed, then shalt temp it in a black silk cloth.

The Pentacle (Fig 63) and the Sickle (Fig 64), are made in the same way, or also the Dagger (Fig 65) the Pentacle (Fig 66) and the sixteen Knife (Fig 67) in the hour and hour of Mercury, and they should be legged in the blood of a magpie and the joice of the herb Mercury. They must make for them handles of white boxwood cut at a straight stroke from the tree at the rising of the Sun, until a note knife, or until any other convenient instrument. The characters shalten should be black thereon. Then shalt perfume them according to the rules of Art, and temp them in silk cloth like the others.

The Wand (Fig 68) should be of chestnut, or cane, or rosewood, and the Wand (Fig 69) of hazel or wax tree, in all cases the wand being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the hour of Mercury, or sweeter. The characters shalten should be written or engraven thereon in the hour and hour of Mercury.

Proctor are also frequently necessary for use in Magical Arts. Thus what therefore take a new Proctor which thou shalt clean and polish on the hour of Mercury, and on the first or the fifteenth hour, and after that thou shalt write on one side thereof Kether in Hebrew, כתר (Fig 70) and on the other side ברית יהוה אלהים (Fig 71) as in the Proctor of the Covenant (Fig 72). Upon another Proctor thou shalt write on one side thereof Chokmah in Hebrew, חכמה (Fig 73) and on the other side יהוה (Fig 74) as in the Proctor of the Name (Fig 75). Upon another Proctor thou shalt write on one side thereof Binah in Hebrew, בינה (Fig 76) and on the other side אלהים (Fig 77) as in the Proctor of the Great Mother (Fig 78). Upon another Proctor thou shalt write on one side thereof Chesed in Hebrew, חסד (Fig 79) and on the other side אל (Fig 80) as in the Proctor of Mercy (Fig 81). Upon another Proctor thou shalt write on one side thereof Geburah in Hebrew, גבורה (Fig 82) and on the other side אלהים גבור (Fig 83) as in the Proctor of Strength (Fig 84). Upon another Proctor thou shalt write on one side thereof Tiphareth in Hebrew, תפארת (Fig 85) and on the other side יהוה אלוה ודעת (Fig 86) as in the Proctor of Beauty (Fig 87). Upon another Proctor thou shalt write on one side thereof Netzach in Hebrew, נצח (Fig 88) and on the other side יהוה צבאות (Fig 89) as in the Proctor of Victory (Fig 90). Upon another Proctor thou shalt write on one side thereof Hod in Hebrew, הוד (Fig 91) and on the other side אלהים צבאות (Fig 92) as in the Proctor of Splendour (Fig 93). Upon another Proctor thou shalt write on one side thereof Yesod in Hebrew, יסוד (Fig 94) and on the other side שדי אל חי (Fig 95) as in the Proctor of the Foundation (Fig 96). Upon another Proctor thou shalt write on one side thereof Malkuth in Hebrew, מלכות (Fig 97) and on the other side אדני הארץ (Fig 98) as in the Proctor of the Earth (Fig 99).

Proctor are also frequently necessary for use in Magical Arts. Thus what therefore take a new Proctor which thou shalt clean and polish on the hour of Mercury, and on the first or the fifteenth hour, and after that thou shalt write on one side thereof Kether in Hebrew, כתר (Fig 70) and on the other side ברית יהוה אלהים (Fig 71) as in the Proctor of the Covenant (Fig 72). Upon another Proctor thou shalt write on one side thereof Chokmah in Hebrew, חכמה (Fig 73) and on the other side יהוה (Fig 74) as in the Proctor of the Name (Fig 75). Upon another Proctor thou shalt write on one side thereof Binah in Hebrew, בינה (Fig 76) and on the other side אלהים (Fig 77) as in the Proctor of the Great Mother (Fig 78). Upon another Proctor thou shalt write on one side thereof Chesed in Hebrew, חסד (Fig 79) and on the other side אל (Fig 80) as in the Proctor of Mercy (Fig 81). Upon another Proctor thou shalt write on one side thereof Geburah in Hebrew, גבורה (Fig 82) and on the other side אלהים גבור (Fig 83) as in the Proctor of Strength (Fig 84). Upon another Proctor thou shalt write on one side thereof Tiphareth in Hebrew, תפארת (Fig 85) and on the other side יהוה אלוה ודעת (Fig 86) as in the Proctor of Beauty (Fig 87). Upon another Proctor thou shalt write on one side thereof Netzach in Hebrew, נצח (Fig 88) and on the other side יהוה צבאות (Fig 89) as in the Proctor of Victory (Fig 90). Upon another Proctor thou shalt write on one side thereof Hod in Hebrew, הוד (Fig 91) and on the other side אלהים צבאות (Fig 92) as in the Proctor of Splendour (Fig 93). Upon another Proctor thou shalt write on one side thereof Yesod in Hebrew, יסוד (Fig 94) and on the other side שדי אל חי (Fig 95) as in the Proctor of the Foundation (Fig 96). Upon another Proctor thou shalt write on one side thereof Malkuth in Hebrew, מלכות (Fig 97) and on the other side אדני הארץ (Fig 98) as in the Proctor of the Earth (Fig 99).

The Rosin (Fig 50) or Censer is useful for engraining or incensing characters. In the hour and hour either of Mars or of Venus thou shalt engrave thereon the characters whereof, and burning eyebright add rosmarin it. The Perfume must be consecrated in the same hour.