A Simple Ritual Framework for Cthonic/Goetic Spellcraft

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This model is designed specifically and only for low-level evocation and the making of offerings, essentially in the way that you might behave if you were to create an altar to a god or spirit, and is NOT for more advanced evocation (ie. spirit’s manifesting and communicating – though it might happen, never say never) which could be considered polite before asking those spirits to consecrate and empower the magical items you may wish to create. If you’re interested in more interactive spirit experience, and in the building of deeper relationships, more advanced methodology is not only appropriate but highly advisable.

Ritual tools & regalia

I’m trying to make this as simple as responsibly possible, so we’re looking at a minimal set up as far as tools and regalia go, but there are certain things I’d strongly suggest as being advisable. Firstly, dress well. You don’t need a robe, but at least wear smart clothes that are clean. That’s just good manners when dealing with spirits. Any spirit named in the catalogues has a long history and high degree of authority, so treat it like a meeting with someone powerful, on whom you would like to make a good impression. I like to wear suits, or at least smart trousers and an ironed shirt. Personally, I tend to work barefoot. If you have a robe and feel good in it, by all means wear it. Regarding tools, you don’t need much. At the very least a candle or oil lamp, a censer (and coals) and very very importantly a knife made from iron or steel. You’ll also need spring water and a cup or bowl in which to keep it. In the next section I’ll give examples of consecrations for these items. It can be very useful to have a piece of rope, chalk or salt, any of which can be used to mark out a circle within which to perform your magical operations. Equally handy is a small table or cupboard you can use as an altar, ideally with a cloth that is only used for rituals to place on top when working.

Preparing the self, preparing the tools

Wash. Meditate. Calm your body and mind and prepare yourself for an encounter with things which are beyond the normal scope of human experience. The more you prepare yourself for this encounter, the more likely it is to work. I also recommend fasting for AT LEAST four hours prior to any magical procedure, if not overnight or indeed one of the longer three or nine-day purifications outlined in various grimoires and traditions. Make sure your regalia is clean and presentable. Make sure the space in which you are to work is orderly. Do whatever you can to create an environment suitable for visitation by a god.
Consecrations for the tools

Before any of these consecrations, perform the Headless Rite (my version of which is given further down in this post)

The water – Get hold of some spring water, ideally directly from a spring or source for the obvious underworld connections. I will, on occasion, use bottled spring water if I have to. Bottle it and keep it covered so it has minimal exposure to sunlight. When you want to consecrate it, pour some into a bowl, cup or chalice that is used only for ritual purposes. You could use one of the processes for making Holy Water found in any number of traditions, or indeed obtain Holy Water from a church, Christian shop or magic shop, but I’m going to provide you with a simple process for ritually purifying water, in order that you can use it to ritually purify spaces and equipment. We’ll be using Orphic Hymns and the formula of consecration found in the grimoires.

Prepare yourself as usual by washing, meditating and dressing appropriately and set up your altar table with the cloth, placing your cup or bowl of water on top. If you like you can sit in front of the altar on a chair. Begin by closing your eyes and regulating your breath to center yourself. When you feel calm and aware of your body, open your eyes and focus on the bowl of water. Start with the following Orphic hymns (taken from the translations by Timothy Taylor, with Greek god names replacing his use of the Roman equivalents and some light adaptation) first to Zeus, then to Hades and lastly to Poseidon, being the three sons of Kronos who rule the created realms. We’ll end with Poseidon precisely because he rules the water, and follow these basic invocations with a consecration

Orphic Hymn to Zeus
(if you choose you can burn the appropriate incense while reciting the hymn, which in this case is storax)

O Zeus much-honor’d, Zeus supremely great, to thee our holy rites we consecrate,
Our prayers and expiations, king divine, for all things round thy head exalted shine.
The earth is thine, and mountains swelling high, the sea profound, and all within the sky.
Kronion king, descending from above, magnanimous, commanding, sceptered Zeus;
All-parent, principle and end of all, whose pow’r almighty, shakes this earthly ball;
Even Nature trembles at thy mighty nod, loud-sounding, armed with lightning, thundering God.
Source of abundance, purifying king, O various-form’d from whom all natures spring;
Propitious hear my pray’r; give blameless health, with peace divine, and necessary wealth.

Orphic Hymn to Hades (adapted from the hymn to Plouton)
(no incense is given but storax or frankincense might either or both serve well)

Hades, magnanimous, whose realms profound are fixed beneath the firm and solid ground,
In the Tartarian plains remote from fight, and wrapped forever in the depths of night;
Zeus Khthonios, thy sacred ear incline, and, pleased, accept thy mystic’s hymn divine.
Earth’s keys to thee, illustrious king belong, its secret gates unlocking, deep and strong.
’Tis thine, abundant annual fruits to bear, for needy mortals are thy constant care.
To thee, great king, Avernus is assign’d, the seat of Gods, and basis of mankind.
Thy throne is fixed in Asphodel’s dismal plains, distant, unknown to rest, where darkness reigns;
Where, destitute of breath, pale spectres dwell, in endless, dire, inexorable hell;
And in dread Acheron, whose depths obscure, earth’s stable roots eternally secure.
O mighty demon, whose decision dread, the future fate determines of the dead,
With captive Persephone, through grassy plains, drawn in a four-yoked car with loosened reins,
Rapt over the deep, impelled by love, you flew ‘till Eleusina’s city rose to view;
There, in a wonderous cave obscure and deep, the sacred maid secure from search you keep,
The cave of Atthis, whose wide gates display an entrance to the kingdoms void of day.
Of unapparent works, thou art alone the dispensator; visible and known.
O power all-ruling, holy, honored light, thee sacred poets and their hymns delight:
Propitious to thy mystic’s works incline, rejoicing come, for holy rites are thine.

Orphic Hymn to Poseidon
(the incense is myrrh)
Hear, Poseidon, ruler of the sea profound, whose liquid grasp begirts the solid ground;
Who, at the bottom of the stormy main, dark and deep-bosomed, holds thy watery reign;
Thy awful hand the brazen trident bears, and ocean’s utmost bound, thy will reveres:
Thee I invoke, whose steeds the foam divide, from whose dark locks the briny waters glide;
Whose voice loud founding through the roaring deep, drives all its billows, in a raging heap;
When fiercely riding through the boiling sea, thy hoarse command the trembling waves obey.
Earth shaking, dark-haired God, the liquid realm Fate to thee ordains,
’Tis thine, cærulian daemon, to survey well pleased the monsters of the ocean play,
Confirm earth’s basis, and with prosperous gales waft ships along, and swell the spacious sails;
Add gentle Peace, and fair-haired Health beside, and pour abundance in a blameless tide.

Follow this with the consecration

Oh Lords of the three realms of creation, in your sight and under your authority, I entreat you now to purify this water of all impurities and make it clean for use in this temple. Zeus, king of the gods, strike this water with your mighty lightning and make it pure, as the heavens purify all waters. Hades, king of the lands beneath the earth, imbue this water with your mineral essence that it might carry the wisdom of the underworld within it. Poseidon, master of the seas, grant this water the force of your will that as you command the seas to crush the rock, it might destroy all impurity it touches. In your most Holy names, so mote it be.

Gazing at the water meditate on the words you’ve spoken in the hymns and consecration, feeling the power of the gods you have summoned seep into it, forcing out any worldly impurities and making it a powerful sacrament.

The lamp and censer, coals and incense – You should have a lamp (ie. a candle or oil lamp) and censer which are only used for ritual purposes. Having prepared your sacramental water, place the lamp or candle on the altar, prepare yourself as above, and recite the following hymn

Orphic Hymn to Helios
(the incense is frankincense)
Hear golden Titan, whose eternal eye with broad survey, illumines all the sky.
Self-born, unwearied in diffusing light, and to all eyes the mirror of delight:
Lord of the seasons, with thy fiery car and leaping coursers, beaming light from far:
With thy right hand the source of morning light, and with thy left the father of the night.
Agile and vigorous, venerable Sun, fiery and bright around the heavens you run.
Foe to the wicked, but the good man’s guide, over all his steps propitious you preside:
With various founding, golden lyre, ’tis mine to fill the world with harmony divine.
Father of ages, guide of prosperous deeds, the world’s commander, borne by lucid steeds,
Immortal Zeus, all-searching, bearing light, source of existence, pure and fiery bright
Bearer of fruit, almighty lord of years, agile and warm, whom every power reveres.
Great eye of Nature and the starry skies, doomed with immortal flames to set and rise
Dispensing justice, lover of the stream, the world’s great despot, and over all supreme.
Faithful defender, and the eye of right, of steeds the ruler, and of life the light:
With founding whip four fiery steeds you guide, when in the car of day you glorious ride. 
Propitious on these mystic labours shine, and bless thy suppliants with a life divine.

Sprinkle the lamp/candle with some of the water and say the following consecration

By this water, empowered by the authority of the kings of creation, I purify this [candle/lamp] for use within this temple. Zeus, Hades and Poseidon, rulers of all worlds, in your names let this [candle/lamp] be cleansed.
Oh mighty Helios, source of all light, imbue this [candle/lamp] with your fierce and piercing rays that it might enlighten this temple in your sight, casting a reflection of your light which gives life to all things above the earth. In these most Holy names, so mote it be.

Meditate, as for water, on the words of the hymn and consecration allowing yourself to become the medium by which these gods can purify and empower your lamp.

In all cases of spirit contact, frankincense is a very appropriate choice of incense. When offering to ethonic spirits later in this process, you may choose to use an incense which your own research suggests is appropriate, otherwise kyphi is a good choice, or indeed the incense given in the Lemegeton. Self-lighting shisha coals are the most convenient for use in a censer.

The knife – its true in a great many traditions that iron implements can be used to compel spirits. There’s a wonderful example in the Odyssey Book XI where, upon visiting the entrance of the underworld with several of his companions, Odyssey draws his sword to keep the swarming ghost back from his offerings until he has met with the spirits he wishes to contact. Get hold of a knife made from iron or steel. Ideally it would have a black handle. Place it on the altar and prepare yourself as in the example for water. When you’re ready, recite the following hymn, this time to Hephaestus, blacksmith of the gods

Orphic Hymn to Hephaestus
(frankincense again)

Strong, mighty Hephaestus, bearing splendid light, unwearied fire, with flaming torrents bright:
Strong-handed, deathless, and of art divine, pure element, a portion of the world is thine:
All-taming artist, all-diffusive power, 'tis thine supreme, all substance to devour:
Æther, Sun, Moon, and Stars, light pure and clear; for these thy lucid parts to men appear.
To thee, all dwellings, cities, tribes belong, diffused through mortal bodies bright and strong.
Hear; blessed power, to holy rites incline, and all propitious on the incense shine:
Suppress the rage of fires unwearied frame, and still preserve our nature’s vital flame.

After which, sprinkle the knife with the water and say this consecration

By this water, empowered by the authority of the kings of creation, I purify this knife for use within this temple. Zeus, Hades and Poseidon, rulers of all worlds, in your names let this knife be cleansed.
Oh mighty Hephaestus, blacksmith of the gods, pass this knife through the fire of your forge, empowering it with the sacred authority of the weapons you yourself have created. May its point and blade strike fear into the hearts of spirit or man, that I, in wielding it, can stand safe behind its protection. In the most Holy names of the triumvirate rulers of all worlds, and of the keeper of Olympus’ forge, so mote it be.
When not in use, keep your tools wrapped in black or white silk, cotton or linen. You may wish to reconsecrate them before each use. Quite aside from ensuring that they remain as magical as we intend, these processes aid greatly in preparing the self for the experiences we’ll be getting into in the next sections.
Creating the space

Clear a portion of the floor large enough to accommodate at least a 5” (1.5m) circle. Sprinkle the area with the water you have prepared above, saying

*By this water, empowered by the authority of the kings of creation, I purify this ground for the establishment of a magical temple. Zeus, Hades and Poseidon, rulers of all worlds, in your names let this space be cleansed.*

Place your altar in the center with everything you will need on it (the lamp, the censer, the water, the headband for the Headless rite, an offering bowl for the spirits and any items you need for your spellcraft) and using the rope, chalk or salt mark out the circle around it. Stand outside the eastern-most point of the circle, facing east. Center yourself as for the consecrations. Once you feel calm and are aware of your body, open your eyes and speak loudly the words “*Hekas Hekas Este Bebeloi*” (Begone, begone, unclean spirits). Walk round the outside of the circle, anti-clockwise to the northern-most point. Again center yourself and when ready, repeat the banishing phrase. Move next to the west and then to the south, stopping in each point to perform the banishing, and return to the east. Next take your knife and place it with the tip touching the floor just at the edge of your circle. Walk round the circle, again anti-clockwise, nine times, using your knife to symbolically cut the circle free of the normal world. Once you have done this, and returned to the eastern-most point, turn and face the circle. Say

*By the authority of the gods of creation, I consecrate this circle for the establishment of a magical temple. Zeus, Hades and Poseidon, rulers of all worlds, in your names let this temple be built.*

With the knife, cut a line straight down in front of you, at the perimeter of the circle, starting just above head-height, and ending up at the floor. Straighten up and push your hands into the cut, attempting to feel the gap in reality that you have made, and draw them apart as if opening curtains. Holding the entrance open, step into the circle and allow the entrance to close. Go to stand on the western side of your altar, facing east, light the lamp and get a coal burning in your censer. Welcome to your magical temple.
The Headless Rite and preliminary evocations

Now we move into the business of operating the properly cleansed and opened temple in order to contact the spirits with whom you wish to work, to make offerings for them, and to invite them to empower the ritual artifacts you will create in your spellcraft.

Firstly we’ll perform the Headless Rite, to call forth an intermediary spirit and grant us the authority to compel the spirits to arrive, both to partake in the offerings and to empower the items we’ll construct in their names.

Much has been written about this rite, which originates in a collection of Greco-Egyptian spells known as the Papyri Graecae Magicae (PGM) and I encourage you to read widely, and to look at different versions of the rite. Below is a version I put together for a working group in which I am involved which focuses on specifically Goetic magic.

To perform this invocation you will need a headband made of paper which will stretch from one temple to the other. Write upon it the following words in Greek script as shown:

ΑΩΘ ΑΒΑΩΘ ΒΑΣΥΜ ΙΣΑΚ ΣΑΒΑΩΘ ΙΑΩ

Followed by this beneficial symbol:

In the morning wash yourself, at least your hands, face and feet. Wear black clothing. Keep the headband with you and stand facing East. Speak the script loudly and clearly. When you see <N> speak your name or magical motto. When you see <direction> turn to face that direction. When you see <instruction> perform the instruction as written. Round brackets () indicate phonetic English pronunciation of the barbarous names used in this ritual (many thanks to Alison Chicosky), speak them as written. You can find the Greek spelling of these names in other sources.

<face North and stretch the headband from temple to temple across your forehead>
(ah-oat ah-bah-oat ba-soom ee-sahk sa-ba-oat ee-ah-oh)

Make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

I summon You, Headless One, who created Earth and Heaven,
You who created Night and Day, you the creator of light and darkness;
You are Osoronophris, whom none has ever seen, you are Iabas, You are Iapos;
You have distinguished the just and the unjust, you have made female and male,
you have revealed the seeds and fruits, you have made men love each other and hate each other;
I am <N>, your prophet, to whom you have transmitted your mysteries, celebrated by the Kingdom of Man;
You have revealed the moist and dry and all nourishment;
Hear me, I am the messenger of King Osoronophris;
This is your true name which has been transmitted to the prophets of Mankind;
<East>
Hear me
Hear me and make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

You I call, awesome and invisible god living in the empty wind

Hear me holy headless one, and make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

Hear me mighty headless one, and make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

Hear me
(transportation of the words from the original)

Hear me and make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

This is the lord of the gods, this is the lord of the world,
this is the one whom the winds fear,
this is he who made all things by the command of his voice,
king, ruler, helper, save this soul
and make subject to me all spirits, so that every spirit of heaven and of air, on the earth or under the earth, on land and in the water, and every enchantment or scourge which is from god may be obedient to me

Hear me
(transportation of the words from the original)

Immediately, immediately good messenger of god
(ahn-la-la lie guy-ah ah-pah dei-kahn-na koor-oon)

I am the headless spirit with sight in my feet
I am the mighty one who possesses the immortal fire,
I am the truth
I am he who hates that unjust deeds are done in the world
I am he that makes the lightning flash and thunder roll
I am he whose sweat is the shower that falls upon the earth and makes it fertile
I am he whose mouth burns in eternity
I am he who begets and destroys
I am the mover of the world
My name is a heart encircled with a serpent
Come forth and follow

<Store your headband wrapped in black fabric>

At this point we switch gears from Greek Goetia to relatively modern Goetia. In this regard, it's worth getting hold of Jake Stratton Kent’s phenomenal Pandemonium, in which he covers pretty
much everything you need to know about the demons of the grimoires. We’ll start with an invocation of the Four Demon Kings of the directions, which follows a format suggested by Gordon White in his book Chaos Protocols, but using the invocations given in AE Waite’s True Black Magic, with adaptations of names and order where necessary or helpful, and to replace the appeals to the authority of the Christian God with that of the Headless god invoked above. Start by facing east to invoke Oriens, then south for Amaymon, west for Paymon and finally north for Egyn. Stay facing north for the final section invoking the Headless one.

O Eastern Oriens, most shining, most excellent King, who reigns and hath command in Eastern Regions, whose Kingdom hath had commencement at the beginning of the World and which will endure until the end of the Ages.

O Thou Amaymon, King most noble, who holds sway over the regions of the South.

O Thou Paymon, King most glorious, who holds powerful dominion in the Western Regions of the Heavens.

O Thou Egyn, King most strong, whose Kingdom and Empire reaches into the cold regions of the North.

I invoke you all with the power and authority of the Headless one, king Osoronophris, who spoke and who hath made all, and who, with one sole word gave birth to the world and whom all Creatures obey.

Our final preliminary invocations will be to the Three Demon Emperors who hold the final authority over those we might wish to summon in the next section. There are, as you’ll see in Jake’s book mentioned above, a few different arrangements of these names (and at least one example of four Emperors) but here I’ll use the standard arrangement of Lucifer, Beelzebuth and Astaroth, with the invocations given in the Grimorium Verum, which are essentially lists of barbarous words like those in the Headless rite. As ever in this post, I’ve lightly adapted these invocations to remove Christian influence. Turn back to face the east and say the names underneath each header, repeating each section seven times.

Conjuration for Lucifer
LUCIFER, OUYAR, CHAMERON, ALISEON, MANDOUSIN, PREMY, ORIET, NAYDRUS, ESMONY, EPARINESONT, ESTIOT, DUMOSSON, DANOCHAR, CASMIEL, HAYRAS, FABELLERONTHON, SODIRNO, PEATHAM, Come, LUCIFER. So mote it be.

Conjuration for Beelzebuth
BEELZEBUTH, LUCIFER, MADILON, SOLYMO, SAROY, THEU, AMECLO, SEGRAEL, PRAEDUN, ADRICANOROM, MARTIRO, TIMO, CAMERON, PHORSY, METOSITE, PRUMOSY, DUMASO, ELIVISA, ALPHROIS, FUBENTRONTY, Come, BEELZEBUTH. So mote it be.

Conjuration for Astaroth
ASTAROTH, ADOR, CAMESO, VALUERITUF, MARESO, LODIR, CADOMIR, ALUIEL, CALNISO, TELY, PLEORIM, VIORDY, CUREVIORBAS, CAMERON, VESTURIEL, VULNAVII, BENEZ, MEUS CALMIRON, NOARD, NISA CHENIBRANBO CALEVODIUM, BRAZO, TABRASOL, Come, ASTAROTH. So mote it be.

The preliminary invocations are now complete.
Evocation and offerings

Now, the nitty gritty. You’ve prepared yourself, consecrated your tools, built your temple, invoked your authority and that of the Demon Kings and Emperors who rule the hierarchies. Presumably at some point you decided which spirit you’d like to work with and why? As mentioned above, Jake Stratton Kent’s Pandemonium is your go-to resource for the spirit hierarchies, but I’m going to give an example here of how you might put together an evocation for one of the more popular spirits of grimoire Goetia, Bune.

The first thing we need to do is look at the traditional description of the spirit. In the Lemegeton (Goetia of Solomon) the passage for Bune reads:

The 26th spirit is called Bune [or Bime], he is a strong, great & mighty duke, & appeareth in ye forme of a Dragon wth three heads, one like a dog, The other like a griffin; The 3d like a man, he speaketh with a high & comely voice, he changeth ye places of ye dead, & causeth those spirits that are under him, to gather together upon their sepulcheres, he giveth Riches to a man & maketh him wise & eloquent, he giveth true Answards to yr demands, & governeth 30 Legions of spirits, his seal is this wch he owneth [oweth] obedience to. first

& Nota he hath another seal or Character wch is made Thus. Yu may use wch ye will, but ye first is best as Salomon saith.

So, plenty of information to go on, and two seals we can choose between (or of course we could use both) when making our magical artifact. Working from what’s above, a suitable invocation might read something like

Oh great and mighty Bune, duke of the manifest world, you who comes in the form of the three-headed dragon, with one head of a dog, one of a griffin and the third of a man, come before me in this temple to receive my offerings and to empower my spell for riches. I call you with the power and authority of the mighty Headless one, king Osoronophris, and in sight of your Emperors, Lucifer, Beelzebuth and Astaroth. Bring forth your legions of spirits to aid me in this magic, I entreat you. Come, Bune, so mote it be.

You can hopefully see from this how to produce invocations of your own for whichever spirit you might wish to call. I might suggest repeating the invocation until you have a sense of the presence of the spirit in question, and when you do moving on to the next section, the dedication of the offerings, which is again adaptable for whichever spirit you’ve called

Oh great and mighty Bune, duke of the manifest world, thankyou for coming to my temple, and for bringing with you your legions of spirits. Accept please, along with all the gods and spirits here present, these offerings of fire, smoke (put incense on the censer) food and libations in your honour and deign to empower me in the creation of (the magical artifact) that it may serve me to increase my riches in this world.
Regarding offerings, here are safe bets in case you’re unsure what to give – bread, fruit, vegetables, beer, wine, water, olive oil. If you’re comfortable with it you can offer meat. Disposal of offerings will be covered in the final section. As mentioned, if you’re unsure of the appropriate incense to use, go for frankincense. Spirits just love frankincense.
Folk magical artefacts

I’m going to share an example of a Bune spell jar my friend Deillumine Ra shared recently in a forum I moderate. His instructions are as follows (for the purposes of the system outlined in this post we’re not taking planetary or lunar considerations into account, but I’ve left his instructions for timing in the interests of leaving it complete)

BUNE MONEY DRAWING JAR SPELL
Carryout this spell on the day of Venus and hour of Jupiter during the waxing moon.

Materials Needed:
A Jar with Tin Cover
One empowered seal of Bune.
Seven Cupper coins.
One High John Root.
Rose petals powder.
Cinnamon powder.
Thyme Powder.
Brown powered sugar.
One Green or Gold Jumbo candle.
Money drawing oil.

Write your petition for money at the back of the Seal. Anoint it with Money drawing oil, then place it at the base of the jar facing up with the seven Cupper coins on top of it.
Mix the powders together, Empower it and sprinkle it all over the coins and seal to cover it completely then charge and place the High John Root on top of the powder.
Hold the jar in your hands cupped close to your chest and for awhile Imagine your petition granted then slowly breath three times into the jar to release your imagination into the jar.
Cover the jar and place it on your altar.

Anoint the candle with money drawing oil and dedicate it to Bune and burn it right on top of the jar while invoking the aid of Bune to manifest your petition.
Meditate for awhile and allow the candle to burn down completely on it’s own.
Burn this candle (EDIT- a candle like this?) every Friday for seven Fridays to Bune as an offering. You may burn cinnamon incense alongside the candle.

I might suggest that in the context of this ritual the candle doesn’t need to burn down completely during the ritual, you could finish up and just leave it burning afterwards.
**Finishing up**

Once you have completed your ritual artifact, you can spend some time enjoying the company of the spirits you’ve summoned. When you feel its time to draw things to a close, give the following license to depart, adapting it to the spirit you’ve called

*Oh great and mighty Bune, duke of the manifest worlds, and Lucifer, Beelzebuth and Astaroth, thankyou for your attention, consideration and assistance in this rite. May there ever be peace between us. Depart this temple now and return to the worlds from whence you came with the blessings of king Osoronophris. As it was before, let it be again, so mote it be.*

Sit in quiet meditation for a moment, letting your mind recover from the ritual, before extinguishing the lamp. Walk back to the eastern-most edge of your circle, taking the water with you, find the cut into reality you made with your knife, place your hands into it and open up the entrance again, stepping through to the world you left behind. Repeat the banishing in the four quarters (*Hekas hekas este bebeloi*) before sprinkling the circle with the water all around to disperse it. Clean up or remove the salt, chalk or rope, and put your tools into their covers. Eat something. That’s very important. Eat something substantial and go outside.