

Summoning 101

Elemental Summoning

The [elementals](#) are the spirits inhabiting the physical world. They are generally not very bright and quite specialised, but often quite useful to a mage. Using just level 1 of the required sphere (Matter for Earth, Forces for Fire, Life for Water and Mind for Air), the mage can contact the spirits inside an object (like a stone or a ocean). With level 3 they can manifest physically. They can be regarded as minions. The number of successes in the summoning will show how powerful or how many elementals the mage has summoned. With 5 or more successes, the mage may summon the elemental kings (Paralda of Air, Djin of Fire, Niksa of Water and Ghob of Earth). They have considerable power, but are also quite good at bargaining with the mage.

Summon Gnome (Spirit 2 Matter 3)

This ritual is used to summon one or more of the elementals of Earth, the gnomes. The mage fills the Triangle with sand, mud and stones and chants one of the elemental prayers in addition to the normal rituals. Unlike most summonings, they prefer to manifest physically, often as small men and women made out of clay and earth (not too unlike Terra Firma, which some Goetic mages claim is their king Ghob). They are stubborn, practical and somewhat lazy creatures, who has full knowledge of anything pertaining to the earth, like ores, gems, hidden treasures and caves. They are masters of shaping tools, jewellery or other artefacts.

Summon Salamander (Spirit 2 Forces 3)

The mage places source of fire inside the triangle, like a brazier, and chants the prayer of the Salamanders. The spirit will manifest half physically inside the flames, as odd movements and suggestions of a lizard like shape. Salamanders tend to be aggressive, passionate beings with absolutely no patience. They are knowledgeable in everything involving fire, forces and destruction, but also purity and transformation.

Summon Sylph (Spirit 2 Mind 3)

The Sylphs usually manifests as scented winds or changing, suggestive shapes barely seen. They are very fond of illusions, playing games with people and fooling the mage (and due to their intelligence they are good at it). It is not easy to make them behave seriously, but if the mage manages to make them behave, they are quite good at

everything pertaining to air, illusions, music, language etc. They are also excellent, if somewhat unreliable, spreaders of magickal gossip and crafters of illusions, not to mention their spying abilities.

Summon Undine (Spirit 2 Life 3)

To summon the undines, the mage places water inside the Triangle and chants the prayer to the Undines. They tend to manifest as ripples in the water, a dampness in the air and if the mage forces them to manifest more clearly, as beautiful, seductive women made of water or ugly fishlike things. They are a bit treacherous, but also very emotional beings. They have a strong affinity for life and growth, and knows much about the living world not to mention everything in water. They can influence the emotions of others, cause fertility or infertility and control water in its different forms.

Demon Summonings (Spirit 2)

This is the classic type of Goetic magick, the ritual summoning of demons to do the mages bidding. In its classic form, as described in *Clavicula Salomonis* and other grimoires, all the instruments and clothes used must be carefully consecrated and the ritual performed at an astrologically suitable moment. The seal of the spirit the mage wants to summon must be inscribed in the Triangle or a parchment, suitable incenses lighted and incantations read. The mage invokes the powers of the Almighty to force the spirit to emerge and obey the mage. Below are some typical demons (their seals have been omitted, see "The Book of Black Magic" by Waite). When the being first appear, it will appear in its "true" form as required by the ritual, but the mage can command it to appear in a more pleasing form (and often the spirits change voluntarily to avoid paradox).

[The more powerful the summoned being, the harder it is to summon. The base difficulty is 5, but this is increased by the power and rank of the demon (see below). As a rule, weak or rather powerless beings increase the difficulty with about 0-1, presidents and marquises 2-3, princes and dukes 4-5 and more powerful beings 6+. To decrease the difficulty, goetic mages use quintessence, sacrifices and often try to do their summonings at astrologically favourable times and at places which fit the summoned being (see below).

The number of successes needed to force a being to appear varies, but are normally about the same number as the difficulty increase. To summon a duke 4 or five successes are needed, while a lesser spirit will appear after just one. If the being doesn't appear, all is not lost. It will probably have noticed the summoning attempt, and will often either come itself or send a subordinate being (if its powerful and/or

busy). As a rule of thumb, if the mage manages to get half as much successes as needed, the being will contact him. However, the general disposition can vary, especially if the being felt that the summoning was sloppy or impolite.]

Belial is one of the most powerful demons, a mighty king. He looks like a beautiful angel with a pleasant voice and seated in a chariot of fire. He is very powerful, especially in areas of politics, friends and favours. He also controls lots of other spirits. To summon him, the mage has to perform sacrifices. [+7]

Khil are involved with great earthquakes. He can predict when they will happen, and maybe cause them, if the mage is prepared to pay the price. The being has no visible form other than a great rumble in the ground. [+6]

Azazel, the Demon of the Scapegoat, will appear as a bearded man with horns and leading a black crowned goat. He can take all things away and dispose of them so that nobody will ever find them. He has great powers over entropy and corruption, and want a goat to be given him in his honour to obey. Mages who have crossed him have disappeared. [+6]

Focalor, a strong Duke, appears as a man with the wings of a griffin. He has power over the dangers of the sea, and can control the winds and the sea, sink ships or make people drown (or save them). [+5]

Seere, a mighty prince directly under Amaymon, King of the East looks like a beautiful man on a strong winged horse. He have total control over Time and Correspondence (he is very good at finding lost things, teleportation and changing the flow of time). [+4]

Belphegor will manifest today as an hoary old man in a wheelchair. He is very knowledgeable in technological matters, and in the activities of the Technocracy (which he seems to support for some unknown reason). [+4]

Shax, a great marquis, comes in the form of a stockdove, speaking with a hoarse voice. He can destroy the sight, hearing or understanding of anybody. He can also "borrow" money from the king (not as useful as it once was). He is quite fond of deceiving the mage as long as he is outside the Triangle. [+3]

Lerajie, a powerful marquis, looks like an archer clad in green and bearing a bow and quiver. He can cause fights and can make arrow-wounds putrefy. [+3]

Zagan, a great king and president, appears first as a bull with griffin wings, and then in human shape. He can turn things around, turning fools wise, slow persons witty, water into wine, blood into oil, oil into water and turn metal into coins. [+3]

Amy, a great President, will appear first as a roaring fire and then as a man. He is a good teacher of astrology, the liberal sciences. He can also provide the mage with familiars and treasures. [+2]

Fruccisiere can animate dead bodies, turning them into quite lifelike zombies. [+2]

Valac, a great president, looks like a little boy with angel wings riding on a two headed dragon. He knows everything about snakes, and can provide the mage with as much snakes he wants. [+1]

Guland can perform all kind of mundane services for the mage, as long he is given burnt bread. [+0]

Segal will show the mage amazing sights from both the physical world and the Umbra. [+0]

Angelic Summonings

These work almost exactly as demonic summonings; the evocations and seals are different but the normal procedure with circle, triangle and seal is identical. Angels are generally more easy to deal with, but have often much more specified and "good" powers. Among goetic mages angels are preferred as teachers and demons and spirits for practical works. However, not all angels are peaceful or truthful, and the mage better watch himself when summoning one of these beings.

Making summoning easier

Sacrifices have always been useful, and by sacrificing something (or someone) the summoned being likes, the mage can get some extra goodwill. Blood is a traditional sacrifice for summoning ghosts, and many demons like sacrifices of snakes, cats and other living beings. Angels generally prefer aetheric essences, flowers or expensive balsams. Elementals love substances fitting to their own element (like sacrificing ambra or fish to undines or gasoline to salamanders). Tass is always a hit.

Another way to ensure success is to perform the summoning at a place which fit the summoned beings. For summoning ghosts, crossroads, graveyards and haunted buildings have proven useful. Sylphs can be found at hilltops or any other place where the wind is strong. Undines

are naturally summoned by lakes, rivers or the sea. Gnomes in caves or woods, and Salamanders at great fires, volcanoes or in deserts. Angels are of course attracted to holy places, while demons to unholy or pagan places. Nodes are of course very useful, especially if they fit any of the above types. Certain beings have their own preferences, like Astaroth who is more present in America than in Europe, or Hazthoragoth who only will appear if summoned inside a stone circle.

Finally, astrological means to determine time can be very useful. Each day in the week corresponds to one planet, and magick compatible with that planet will become easier (Love magick is for example easier on Fridays, while death magick on Saturday). The same is true to a lesser extent about the hours of the planets (each day and night is divided into twelve planetary hours). Other times, like full or new moon, eclipses, conjunctions and the equinoxes are also powerful. Some beings are easier to summon on certain days, like ghosts at Halloween and angels at Good Friday.

Talismans

Mirror of Shades (Spirit 1)

This is a blackish-grey mirror made of old glass. Its rather unreflective, and things reflected in it will appear as indistinct shadows. But spirits will appear clearly. It is both a window out in the near Umbra, and into, so the spirits can see the real world in the mirror (but not spirits).

Sceptre of Command (Spirit 2 Mind 1,2)

This golden sceptre will give the mage a nimbus of regal power and dread to most lesser spirits, who will obey orders out of fear. The wielder can generally scare away most minions, or order them to do his tasks. It will also protect him from mental attacks from spirits and other beings.

Protective seals (Spirit 3)

These five seals are small disks of bronze with a symbol inscribed. When placed in a pentagram around a place, they will make it much harder for spirits to enter, both through the gauntlet and through the material world. They will also counteract any Spirit magick inside, and make all spirits inside feel very uncomfortable.

The Ring of Solomon (Spirit 1,2,3,4)

This ring was according to the legend given to Solomon by the Archangel Raphael himself, and gives the wearer power over all demons and spirits. It is a golden ring, set with a blazing ruby in the shape of a pentagram. It is extremely powerful, but also dangerous since it is easy for the wearer to summon far to powerful and devious spirits to him. The devil Asmodeus fooled (according to the legend) Solomon to take it off, and then the spirit stole it, took the king's shape and throne and threw him out in the desert. It took the king over 13 years to retake his throne and imprison Asmodeus.

- Spirit 4: Imprisonment. The wearer can imprison a spirit in a material object, like a flask or a stone.
- Spirit 3: Command. The wearer can give a command to a spirit present, and it will be forced to obey it (at least to the letter) as long as the wearer wears the ring.
- Spirit 2: Summon. The wearer can summon any spirit to his presence by naming it and ordering it to appear.
- Spirit 1: Spirit Sight. The wearer will always see any spirits in the vicinity in their true form, regardless of how they try to hide.