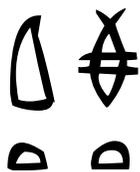
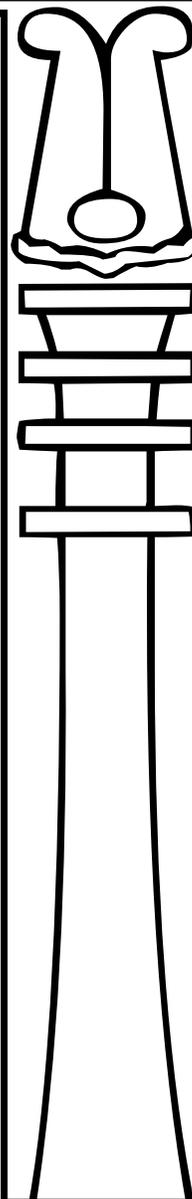


LIBER
EVOCARE
ET
ANIMARE
FAMILIARIS

sub figura

CXLIV

For obtaining a
Familiar Spirit





Interior Order
Publication

Imprimatur:

93	10°=1 [□]
666	9°=2 [□]
L.U.C.I.F.T.I.A.S.	8°=3 [□]
I.N.R.I.	7°=4 [□]
L.C.H.S.	6°=5 [□]
E.I.A.E.	5°=6 [□]

LIBER EVOCARE ET ANIMARE FAMILIARIS

sub figura

CXLIV

1. To obtain a familiar elementary, let the adept first decide of what nature this spirit should be and collect some material suitable to the constitution of the spirit, placing this on the altar at the center of the temple.¹ If this elemental spirit will serve the adept over time, it may also be well to obtain a suitable image to house it, whether a statue or picture, it matters not. Of such spirits, it is lawful to possess four. This image of the spirit should be placed within the vicinity of the natural elemental substance, that the latter may give its force in due time to the former.
2. If this spirit have a name, name it.² If it have a function, assign it. If it will return to its raw element after a time, name this also.
3. Then let the adept invoke those forces harmonious to the elemental with the rituals of the pentagram or the hexagram at each quarter³, directing the forces by the sign of Horus into the center and the altar, where the power will swell in an harmonious aura of astral light. Let the sign of Harpocrates be omitted, for no part of this force need return to the adept, rather some of the force of the adept will now indwell this spirit. In this let the movements of the adept be congruent with the force invoked.⁴
4. Taking wand or cup, let the adept invoke ardently this elemental spirit for an aeon even unto an aeon, figuring the image of this being, in a manner suitable for the rite⁵. This invocation should continue until every fiber of being has awakened into frenzy

¹ For a fire elemental, a candle or some other flame, for water, a dish of the same etc. For planetary beings this could be something harmonious by either color or nature. Gold for the sun, silver for mercury, a red stone for Mars, a green or any other girdle or piece of lingerie for Venus, preferably one that has been worn in a sexual situation and so on. This is really a subjective matter for each magician. It is only necessary that it be something in which "the spirit" of the desired energy resides. It need not be any large quantity of substance, but it should not be so small as to be negligible either.

² This might be a name constructed qabalistically, or the name of a spirit from a grimoire of some sort. Enochian lesser angels could be called into service by this rite. The spirits of Liber CCXXXI are particularly useful. In this the squares of Abramelin are also harmonious. One could also name the spirit according to function, as is so often done by modern adepts.

³ This could probably be conducted in the body of light, but because of the highly manifestation oriented nature of the rite, a physical ceremony and temple setting might be generally more suitable.

⁴ If fire, frenzied, if water, reflective etc.

⁵ In some cases it may be appropriate to use images from the Tarot, but this must be done judiciously, otherwise some more saliently inspiring image might also be invoked.

of force, and every wheel of inner fire has turned a thousand times and a thousand times again. In this, let the adept also draw up the pure elemental force from its natural abode in the substance on the altar to take residence in the growing life of the spirit. When all is truly prepared for the incarnation of this elementary, the adept will have exalted consciousness to something resembling samadhi, and the adept may seem to lose all sense of the rite, fully uniting the higher with the lower, in bliss of union.

5. Then and no sooner let the magician release this force in a final F.I.A.T. of flaming passion, utterly losing every awareness of ought else but this spirit. If the adept have at hand both wand and cup it were even better. For the force of the wand directs the L.V.X. admirably, and the force of the cup gathers much power from the Æthyr, but in their harmonious co-operation is a true spirit of power born.
6. When consciousness returns to the adept, and if all is well it will take quite a long time for the senses to return from the effort, a certain pearlescent dew may be discovered on or about the wand or the cup. This is as it were the residue of the power raised, and its essence. This should be fed immediately to the young elementary, letting it eat or drink its fill and then some, for therein will it find its real life.
7. Also the adept must instruct the spirit in its role and function, and where it is appropriate the elemental may instruct the adept in some areas pertaining to its particular nature. This is mostly reserved for those advanced cases when the adept calls forth a being of power from the high places.
8. The natural substance, utterly drained of its force by the rite, must be returned to its source, thereby to absorb new spiritual substance from its brother and sister elementaries.
9. Let the image, if such exists, be wrapped in linen or else silk, by no means any unnatural substance for this could cause dismay to the elemental spirit, especially when it is as yet so young.
10. From time to time this same rite may be conducted to feed and care for the continuity of the spirit's life, and to increase its power. This may increase geometrically, though not in all cases.
11. Now this elementary is no slave, but a servant of no small intelligence in its own sphere, capable of many wiles and much trickery. The adept must ever be on guard against treachery, never allowing over-fondness to obscure good sense to the point where it is the elementary instead of the adept who is in command. This could cause calamity, and would almost certainly drain all life and power swiftly from the adept. But if there is ever harmony and kind but firm control, there is almost no limit to the accomplishments to be made by such a spirit.