

GRIMOIRIUM VERUM

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CONTAINING THE MOST APPROVED KEYS
OF SOLOMON WHEREIN THE MOST HIDDEN
SECRETS BOTH NATURAL AND SUPERNATURAL
ARE IMMEDIATELY EXHIBITED

. *Modo operator per necessaria et contenta
facit scia tamen oportet Daemonum
potentia dum taxat per agantur.*

TRANSLATED FROM THE HEBREW

by

PLANGIERÈ
JESUITE DOMINICAINE

A treasure-trove of Lore in Diabolism, with reference to the Scriptures and the whole set into the English language for the first time with a curious collection of Magical Secrets. Taken from various manuscripts in the original tongues of the Ancients.

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CONTENTS

OF THE

FIRST PART

Demonologia

I. ¶ Concerning the Characters of the Demons
(This Chapter gives the Offices, Names, Powers and Sigils or Seals of the Demons which are convocated and invoked by the Operator in their work. These devils will accompany the Practitioner of this Art for all their days yet with deceit. The potentates which govern these quarters are Noble and command respect and must be satisfied in their own part else they will do no service to them that call them forth nor shew themselves when called.)

II. ¶ Of the Nature of Paëts *(Giveth an explanation of the types of Paëts which are made with the Devils and instructions concerning the attitude of the operator that is to be held when dealing with the Devils. These divers paëts may all be used with impunity.)*

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III. ¶The Kinds of Spirits (*Notes the Earthly dominions of the Devils and seems to divide the Devils into two different classes, viz., Superior and Inferior also imparts a secret regarding their Infernal Heirarchy.*)

IV. ¶The Visible Appearance of Spirits (*Explains the divers forms which the Devils can take in order to beguile the Magician; given also are the Characters of Lucifer, Béelezébuth and Ashtaroth for use in calling them forth as one would suppose.*)

V. ¶To Invoke the Spirits (*Reference to the manner of calling Forth the Devils [vide Bk. III, § 19.] and the method of invoking the Devils to give them human form and power.*)



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OF THE
SECOND PART

Natural and Supernatural Secrets

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II. ¶To Make Three Girls or Three Gentlemen Appear in Your Room, after Supper (*A scarce and surprising supernatural secret. The requisites for this rite require no additional word; the Lesser Conjuraton is given in its original Latin tongue and this is the language that it is given in else it will render Thee no service. Likewise it is suggested by Solomon that the comfort of the first woman's busom may be granted.*)

III. ¶To Make a Girl Come to You; However Modest She May Be (*A most excellent and efficacious Ritual of the Moon which produces wonderous effects for the operator. It is in no way wise to perform acts of purification antecedant to working this ritual: doing so bringeth no result to the operator.*)

IV. ¶The Conjunction (*This is to be given in the first nocturnal Quadrad of the Heavenly duration. The five Princes are called to service and it is them that thee wilt accept the allegiance to in this working. This conjunction is rightly performed without hesitation and may not be used more than once every twenty-eight days else the spirit אֲרִיֵּל visiteth (and beguileth) the operator of this Work.*)

V. ¶Divination by the Word of Uriel (*This work of divination is damnable practice which is not to be observed lightly by he who undertaketh it. The fat which is used for the candle-sticks must be that of an enemy or adversary without exception, for in their drunkenness and weaponry may be found the retribution of soul. This working was veritably performed by Dr. Iohanne Dee with acceptable results, as we are told by M. Caufaubon in his book on Spirits. In no wise should you be perceived by the vulgar whilst performing this work or in interring the corpse to its resting place.*)

VI. ¶The Conjunction (*This is the method of gaining the audible conversation with the spirit Uriel, who with its servitors can provide miraculous things for those whom*

demonstrate themselves worthy of receiving them. This is most difficult to be understood or to become clear that whosoever endeavors this may obtain the End sooner than the Beginning.)

VII. ¶Divination by the Egg (*Here we are given the true method of divining the purity of any one person, no matter to whom they arrive. This method is approved and verified to bring results and may be applied to any person as young as twelve, and for any age later shew no concern, as we are told.*)

VIII. ¶A Rare and Surprising Magical Secret (*Another method of divination, being approved and given by Solomon. The reward of this work, should not be questioned not refused for, by and by, it is given as and we are reminded by the Authorities.*)

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OF THE
THIRD PART

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V. ¶The Sacrificial Knife (*This is the description of the knife which is to be used in the killing of the kid and enemies for the completion of these workings. It should never have been used for any other act nor shewn to anyone whom is not a participant in this work.*)

VI. ¶The Manner of Asperion & Fumigation (*This holy orison is to be performed without delay when the need is present. It should be memorized by whoever taketh on this work.*)

VII. ¶Of the Virgin Parchment (*Here we are given the manner of construction of the parchment which you will use for the booke and also the solumn part which you will make with the devils in your workings. Also we are told likewise in the making of the magical staff which will be used in the ceremonies.*)

VIII. ¶Of The Lancet (*A brief instruction on the need for a Lancet; this is to be used in the bleeding of the animals and people which you must render unto God in these Holy Workings. This type of work can only be rightly performed by one whom hath no fear, as we are told.*)

IX. ¶ Making the Sacrifice of the Kid (*Instruction in the killing of the kid is here given but this instruction is not explicit but rather implicit. All of this is to be carried out without reservation on your part.*)

X. ¶ Invocation (*The holy names and prayer, with the manner of action for the conservation or preservation of the skin of the kid.*)

XI. ¶ Of Asperion (*This deals with the construction of the asperser, to be used in the aspersions and consecrations in the ceremonies.*)

XII. ¶ Of the Asperion of the Water (*Giveth the manner and words which are used in the asperion of the parchment, skin and water; after this is performed these items are to be kept in the temple of thy working and should not be removed.*)

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XIV. ¶ The Orison of the Aromatic Perfumes (*An ancient method of sanctifying the perfumes of these workings; this was taken directly from the Hebrew tongue, from the writings of the Rabbi Solomon and it is to be recited in the presence of these same perfumes.*)

XV. ¶ Of the Pen of the Art (*This is the manner of consecration of the Quill which you wilt use in the keeping of the records of your workings; it is to be dipped in your own blood and with this you will sign the solumn pact of alliance*

with the devils.)

XVI. ¶ Of the Ink Horn (*Here we are told of the method which is to be used to gain the favor of God in the use of the Ink Horn.*)

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XVIII. ¶ Dismissal of the Spirit (*This is the general dismissal of the spirits which you will convocate in these experiments; this must be comitted to memory and be ready for use at any time which you might need it. This was taken from the Latin Tongue and is said to have been originally used by our Church fathers.*)

XIX. ¶ The Invocation (*The invocation given here brings forth an intermediary spirit which will render you service, if you invoke him. It is this spirit, of the rank of Emperor, which brings forth any of the devils which you may wish the conversation of.*)

XX. ¶ Benediction of the Salt (*Additional information on the conservation of the skin of the kid is given, along with an orison which bringeth favorable results.*)

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FOURTH PART

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II. ¶Conjuration for LUCIFER (*These are the words which must be spoken by the practitioner to bring forth Lucifer in these experiments.*)

III. ¶Conjuration for BEELZEBUB (*These are the words which bring forth Beelzebub [or Béelzébuth] in these experiments. Béelzébuth was confronted by the Messiah while in the body of a beast, and fled. [cf. Nico. XVIII.14, "While the prince of Hell was speaking to Satan, the King of Glory said to Béelzébuth, the prince of hell, Satan, the prince shall be subject to thy dominion for ever, in the room of Adam and his righteous sons, who are mine."] Béelzébuth, it is said, was later dignified by the*

Savior for his obedience to depart upon the arrival of Christ.)

IV. ¶Conjuration for ASTAROTH (*These are the words which evoke the infernal king Astaroth [or Ashtaroth] in these experiments.*)

V. ¶Descending to the INFERIORS (*Here we are given the characters of the servitors of Lucifer, Béelzébuth with a Table containing the names of the infernal subjects of Syrach.*)

VI. ¶The Characters of the 15 INFERIOR SPIRITS (*Here given are exact renditions of the characters of the fifteen inferior spirits. When these spirits are brought forth they are to be brought to obedience. The method is to compel them to place their hand upon the character and swear obedience. The demon giveth the practitioner a single word to call forth the spirit having sworn the devil to obedience.*)

VII. ¶Conjuration for INFERIOR SPIRITS (*The thirty-two diabolic names of power are given in their complete form. [cf. Pnak. Mss., 5103; FOL. 7: "⚔ Ω ∇ | ביאל | δειλός | miser | IA-OEU | Nyghflæl..."] This must be inscribed in the booke of the workings in the letterforms given by Scirlin.*)

VIII. ¶Dismissal of the INFERIOR SPIRITS (*This is the manner of licensing the devils to depart unto their abodes.*)

IX. ¶Another Conjuration (*Efficacious and veritable conjuration. Take close notice to destroy the characters or seals after their use.*)

X. ¶Orison of the SALAMANDERS (*This orison hath been tested and approved and is said to come from the*

authority of Appolonius of Tyana. It is indeed a powerful conjuration, being given here for the first tyme in the English.)

XI. ¶ *To See Spirits of the Air (This practice is despised by God yet is required for the completion and requirement of these artes.)*

XII. ¶ *Dismissing Any Spirit (This is the manner of licensing the devils to depart unto their abodes. It is identical to the dismissal of the inferiors [vide Bk. IV, § 8.] except that it is to be given without burning the characters of the devils.)*

Ad Lectorem.

Reader,

IN the first part is contained various dispositions of characters, by which powers the spirits or, rather, the devils are invoked, to make them come when you will, each according to his power, and to bring whatever is asked: and that without any discomfort, providing also that they are content on their part; for this sort of creature does not give anything for nothing. In the first part is taught the means of calling forth the Elemental Spirits of the Air, Earth, Sea or of the Infernus, according to their affinities.

In the second part are expressed the secrets, both Natural and Supernatural which operate by the power of the Dæmons. You will find the manner to

make use of them, and all without deceit.

In the third part is the Key to the Work, with the manner of using it. But, before starting this, it will be necessary to be instructed in the following: There are three powers, which are Lucifer, Beelzebuth and Astaroth. You must engrave their Characters in the correct manner and at the appropriate hours. Believe me, all this is of consequence, nothing is to be forgotten.



Demonologia

THE FIRST BOOKE.

¶ Concerning the Characters of the Daemons



YOU MUST CARRY the aforefaid character with you; if you are male, in the right pocket, and it is to be written in your own blood or that of a sea-turtle. You must put at the two half-circles the first letter of your and surname. And if you wish more, you may draw the character on an emerald or ruby, for they have a sympathy for the spirits, especially those of the Sun, who are the most knowledgeable, and are better than the others. If you are a female, carry the character on the left side, between the breasts, like a Reliquary; and always observing, as much as the other sex, to write or have engraved the character on the day and in the hour of \odot . Obey the spirits in

this, that they may obey thee.

The spirits who are powerful and exalted, serve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of *Singambuth* or of his Secretary *Sabidandes*, of whom we will give you information, is the perfect acquaintance to call, conjure and constrain, as you will see in the Key, where you will be given a method of making a pact with the spirits.

¶ *Of the Nature of Pacts*

There are only two kinds of pacts; the tacit [or *implicit*] and the apparent [or *explicit*]. You will know the one from the other, if you read this little booke. Know, however, that there are many kinds of spirits, some attractive and others not attractive.

It is when you make a pact with a spirit, and have to give the spirit something which belongs to you, that you have to be on your guard.

¶ *The Kinds of Spirits*

In regard to spirits, there are the superior and the inferior. Names of the superiors are: *Lucifer*, *Beelzebuth*, *Astaroth*. The inferiors of *Lucifer* are in Europe and Asia, and obey him. *Beelzebuth* lives in Africa, and *Astaroth* inhabits America.

Of these, each of them has two who order their subjects all that which the Emperor has resolved to do in all the world, and *vice-versa*.

¶ *The Visible Appearance of Spirits*

Spirits do not always appear in the same shape. This is because they are not themselves of matter or form, and have to find a body to appear in, and one suitable to their intended manifestation and appearance.

Lucifer appears in the form and figure of a fair boy. When angry, he seems red. There is nothing monstrous about him.

Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire.

Astaroth appears black, in human shape.

Here follows the characters of *Lucifer*, *Beelzebuth* and *Astaroth*.



Lucifer



Beelzebuth



Natural & Supernatural Secrets

THE SECOND BOOKE.

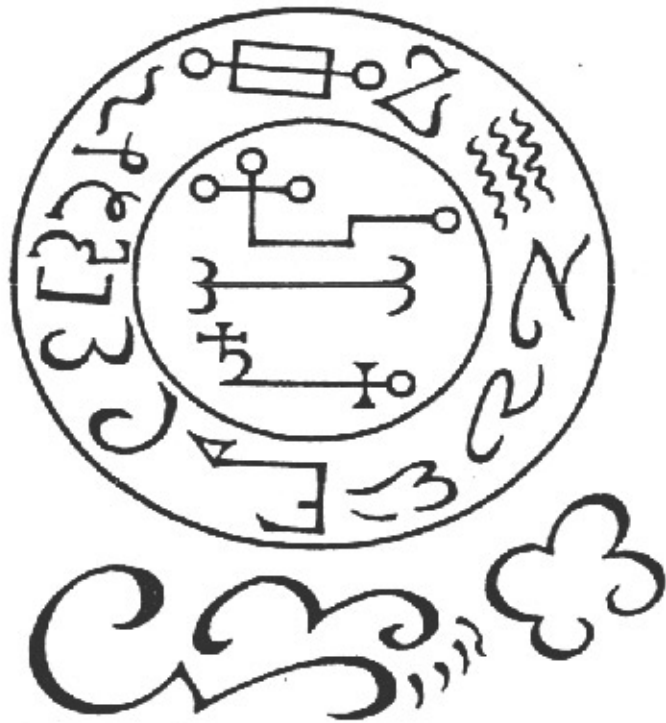
יהוה אדני אגלא

¶ Of Planetary Hours



PLANETARY HOURS can often be of great importance in performing various experiments. Failure to observe the proper day and hour may nullify your effort or be the efficient cause of an unwanted effect. The astrologic day is divided into 24 hours, and begins and ends at Sunrise with one of the Κοσμοκρατωρ (kosmokrators) ruling each hour. The week is seven days with a kosmokrator ruling each day.

The seven days with rulers are as follows: ¶Saturday; Shabbathi, ruler: ♄; ¶Thursday; Tzedek, ruler: ♃; ¶Tuesday; Madim, ruler: ♀; ¶Sunday; Shemesh, ruler: ☉; ¶Friday; Nogah, ruler: ♀; ¶Wednesday; Cohab, ruler: ♀; ¶Monday; Lebanch, ruler: ♄.



Ashtarotheum

HR	M	Tu	W	Th	F	Sa	Su
1	☉	☽	♂	♀	♄	♀	♃
2	♀	♃	☉	☽	♂	♀	♄
3	♀	♄	♀	♃	☉	☽	♂
4	☽	♂	♀	♄	♀	♃	☉
5	♃	☉	☽	♂	♀	♄	♀
6	♄	♀	♃	☉	☽	♂	♀
7	♂	♀	♄	♀	♃	☉	☽

Since hours 1, 8, 15, 22; 2, 9, 16, 23; 3, 10, 17, 24; 4, 11, 18; 5, 12, 19; 6, 13, 20; and 7, 14, 21 are identical, repetition is foolish.

¶ *To make Three Girls or Three Gentlemen appear in your Room, after Supper*

It is necessary to be three days chaste, and you will be elevated.

I. PREPARATION.

On the fourth day, as soon as it is morning, clean and prepare your room, as soon as you have dressed. You must be fasting at this time. Make sure that your room will not be disturbed for the whole of the ensuing day. Note that there shall be nothing hanging, neither anything crosswise to anything else, no tapestries or clothes hanging, and no hats or cages of birds, or curtains of the bed, and so on. Above all,

make sure that everything is clean in every way.

II. CEREMONY.

After you have supped, go secretly to your room, which has been cleansed as already described. Upon the table there is now to be set a white cloth, and three chairs at the table. In front of each place, set a wheaten roll and a glass of clear and fresh water. Now place a chair at the side of the bed, and retire, while saying this:

III. CONJURATION.

"Besticitum consolatio veni ad me vertat Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omvieftra principiem da montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus."

The three people, having arrived, will sit by the fire, eating and drinking, and will thank the person who has entertained them. If you are a gentleman, three girls will come; but if you are a lady, three young men will be involved.

Then the three will draw lots as to whom is to stay with you. If the operator is a man, the girl who wins will sit in the chair which you have placed by the bed, and she will stay and be with you until midnight. At this time she will taketh her leave, with her companions, all without having been dismissed. The two others will stay by the fire, while the first entertains you.

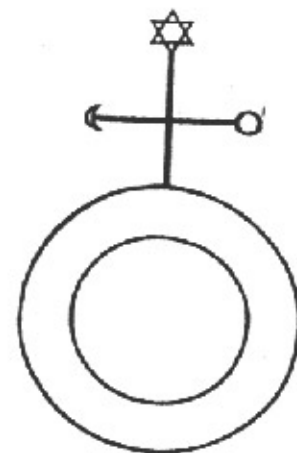
While she is with you, you may ask her any question, about any art or science, or upon any subject at all, and she will

at once give you a certain reply. You can ask the whereabouts of hidden treasure, and she will tell you where it is, and how and when to remove it. If the treasure is under the guardianship of infernal spirits, she will come herself, with her companions, and defend you against these fiends.

When she leaves, she will give you a ring. If you wear this on your finger, you will be fortunate at gambling. If you place it on the finger of any woman or girl, you will be able at once to obtain your will of her. NOTE: The window is to be left open. You can do this experiment as often as you please.

¶ *To Make a Girl come to You however Modest
she may Be*

Experiment of a marvelous power of the superior intelligences. Watch for the crescent or the waning moon, and when you see it, make sure that you see also a star, between the hours of eleven and midnight. Before beginning the process, do thus; take a virgin parchment, and write on it the name of the girl whom you desire to come. Thou must hold in thy mind the face of the woman of your desire. As with the rest of the the experiments in this booke you must only use the virgin parchment which you yourself have prepared in the hour and day which are prescribed. The shape which is to be written on the parchment is to be as you see in the figure following.



On the other side of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the person is written next to the ground. Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the highest star in the sky, while in this position. In your right hand hold a taper of white wax, sufficiently large to burn for one hour. Then say the following conjuration.

¶ *The Conjuration*

I salute thee and conjure thee, O beautiful Moon, O most beautiful Star, O brilliant light which I have in my hand. By

the light which I have in my hand. By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the spirit princes living in you. By the ineffable name ON, which created everything! By you, O resplendent angel GABRIEL, with the planet Mercury, Prince, MICHAEL and MELCHIDÆL.

I conjure you again, by all the Holy Names of God, so that you may send down power to oppress, torture and harass the body and soul and the five senses of N., the whose name is written here, so that she may come unto me. Let her then be tortured, made to suffer. Go, then, at once! Go, MELCHIDÆL, BARESCHE, ZAZEL, FIRIEL, MALCHA, and all those who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promise to satisfy you.

When this conjuration has been said three times, burn the parchment with the taper. Take great care to see that the parchment is entirely and wholly burnt. On the next day, take the parchment, put it in your left shoe, and let it stay there until the person whom you have called comes to seek you out. In the conjuration you must say the date that she is to come, and she will not be absent. All of this will come to be if you are careful in carrying out the steps and do not tarry in this work.

¶ *Divination by the Word of Uriel*

To succeed in this operation, he who makes the experiment must do all things which are told herein. He is to choose

a small room or place which for nine days or more has not been visited by women in an impure state.

This place must be well cleaned and consecrated, by means of consecrations and aspersions. In the middle of the room there is to be a table covered with a white cloth. On this is a new glass vial full of spring water, brought shortly before the operation, with three small tapers of virgin wax mixed with human fat; a piece of virgin parchment, and the quill of a raven suitable for writing with; an inkpot of chine full of fresh ink; a small container of metal with materials to make a fire. You must also find a boy of nine or ten years of age, who shall be well behaved and cleanly dressed. He should be intelligent and sensitive and in a state of purity. He should be [standing] near the table. A large new needle is taken, and one of the three tapers is mounted upon it, six inches behind the glass. The other two tapers should be positioned at the right and left of the glass, and an equal distance away.

While you are doing this, say: *Gabamiah, Adonay, Agla, O Lord of Powers, aid us!* Place the virgin parchment on the right of the glass and the pen and ink on the left. Before starting, close the door and windows. Now stir the fire, and light the wax tapers. Let the boy be on his knees, looking into the glass vial that he may behold the vision therein. He should be bareheaded and his hands joined in order to do this. Now the Master orders the boy to stare fixedly into the vial, and speaking softly into his right ear, he says the following conjuration.

§ *The Conjunction*

URIEL ☉ SERAPH ☉ JOSATA
 ABLATI ☉ AGLA ☉ CAILA

I beg and conjure thee by the four words that God spoke with His mouth to His servant Moses.

JOSTA ☉ AGLA ☉ CAILA ☉ ABLATI

And by the name of the Nine Heavens in which thou livest, and also by the virginity of this child who is before thee, to appear at once, and visibly, to reveal that truth which I desire to know. And when this is done, I shall discharge thee in peace and benevolence, in the Name of the Most Holy Adonay.

When this conjunction is finished, ask the child whether he espies anything in the vial. If he answers that he seeth an angel or any other materialization, the Master of the operation shall say in a friendly tone:

Blesséd spirit, welcome. I conjure thee again, in the Name of the Most Holy Adonay, to reveal to me immediately whatsoever I may ask of thee...

Then say to the spirit:

If, for any reason, thou dost not wish what thou sayest to be heard by others:

I conjure thee to write the answer upon this virgin parchment, between this time and the morrow. Otherwise thou mayst reveal it to me in my sleep.

If the spirit answers audibly, you must listen with respect. If he does not speak, after you have repeated the supplication

three times, snuff the tapers, and leave the room until the following day. Return the next morning, and you will find the answer written on the virgin parchment, if it has not been revealed to you in the night.

§ *Divination by the Egg*

The operation of the Egg is to know what will happen to anyone who is present at the experiment.

One takes an egg of a black hen, laid in the daytime, breaketh it, and removeth the germ.

You must have a large glass, very thin and clear. Fill this with clear water and into it put the egg-germ.

The glass is placed in the Sun at midday in summer, and the Director of the operation will recite the prayers and conjurations of the day.

These prayers and conjurations are such as are found in the *Key of Solomon*, in which we treat amply of airy spirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to rest a moment, and then look at it through the glass, not touching it. Then you will see the answer, and it should be tried on a working-day, because these are spirits that will come during the times of ordinary occupations.

If one wishes to see if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or she) is not, it will be as usual.

GRIMOIRIUM VERUM

A Rare & Surprising Magical Secret

The manner of making the *Mirror of Solomon*, useful for all divinations.

In the name of the Lord, Amen. Ye shall see in this mirror anything which you may desire. In the name of the Lord who is blessed, in the name of the Lord, Amen. Firstly, you shall abstain from all actions of the flesh, and also from any sin, whether in word or action, during the period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly, take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Æternal, O King Æternal! God Ineffable! Thou, who hast created all things for the love of men, and by a concealed decision for the well-being of man, deign Thou to look on me, N., who am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, *Anaël* upon this same mirror; he does command and order his companions—whom Thou hast formed, O Most Powerful Lord, who hast always been, who art, and who shall ever be, so that in Thy name they may work and act with equity, giving me knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessed, Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of the mirror, and say:

Come, *Anaël*, come: and let it be thy agreement to be with me willingly: in the name ☩ of the Father, the Most Puissant, in the name ☩ of the Son, Most Wise, in the name ☩ of the Holy Spirit, the Most Living!

Come, *Anaël*, in the terrific name of Jehova! Come, *Anaël*, by the power of the everliving Elohim! Come, thee, by the right arm of the mighty Metatron!

Come to me, N., and order thy subjects so that they may make known to me through their love, joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to my prayer, and may my intentions be agreeable to Thee! O Lord, if it be Thy will, deign to gaze upon this mirror and sanctify it, that Thy Servant *Anaël* may come thereto with his companions, and be agreeable to me, N., Thy poor and humble servant! O

God, blessed and raised above all the spirits of Heaven, Thou who livest and reignest for all time. ✠ Amen ✠

When this is done, make the Sign of the Cross over yourself, and also on the mirror on the first day, and also on the next forty and five days. At the end of this time, the angel *Anaël* will appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you.

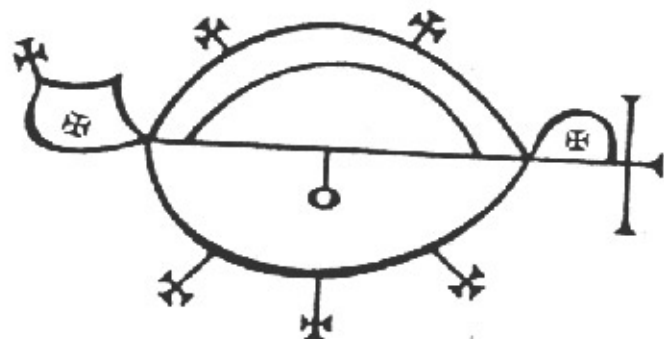
It does not always require as long as this to cause the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, ask him whatever you may desire, and also beg him to come and do your will whenever you shall call him.

When you want *Anaël* to come again, after the first time, all you have to do is to perfume the mirror, and say these words: Come, *Anaël*, come, and let it be thy agreement—and the rest of this prayer to *Anaël* as we have given you above, until the Amen.

¶ To Make Oneself Invisible

Collect seven black beans. Start the rite on a Wednesday, before sunrise. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of the spirit *Morail* which follows.



When you have done this, bury the head, with the face upwards, and for nine days, before sunrise, water it each morning with excellent brandy. On the eighth day you will find the spirit mentioned, who will say to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the spirit will say: "Give me the bottle, I desire to water it myself." In answer, refuse him this, even though he will ask you again.

Then he will reach out with his hand, and will display to you that same figure which you have drawn upon the head. Now you can be sure that it is the right spirit, the spirit of the head. There is a danger that another one might try to trick you, which would have evil consequences—and in that case your operation would not succeed.

Then you may give him the bottle, and he will water the head and leave. On the next day when you return, you will

find the beans that are germinating. Take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. Those which do not confer invisibility are to be reburied with the head.



The Key of The Work

THE THIRD BOOKE.

The Preparation of the Operator



WHEN THE IMPLEMENTS are ready, the operator must prepare himself. This is first done by performing this Preparatory Orison: Lord God Adonai, who hast formed man in Thine image, I, the unworthy and sinful, beseech thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

As he says this the operator is to wash his face and hands with the water that he is blessing.

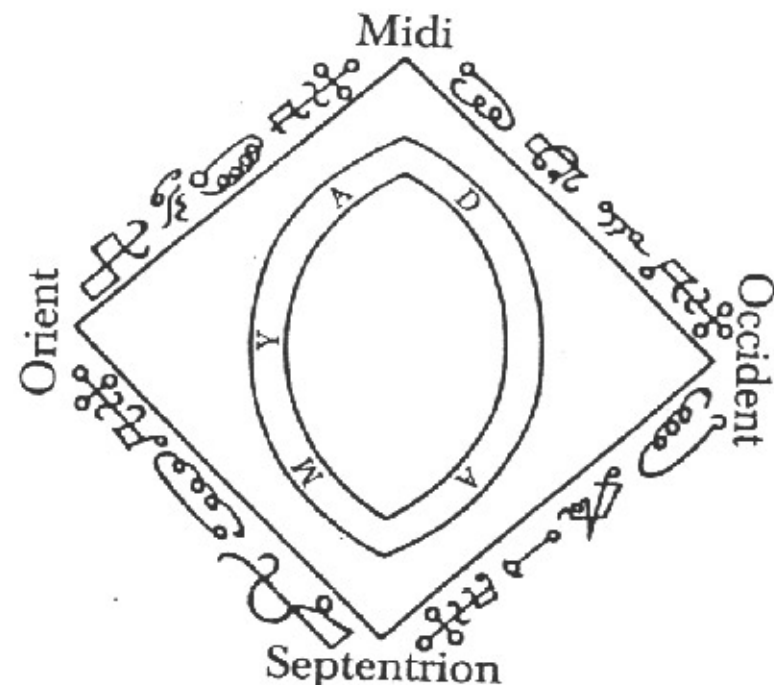
NOTE: This water is to be used for washing the hands and feet, and know also—and know and know again—that it is necessary and most necessary, to abstain three days from sin

and above all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and four times each night, with the following form:

Astrachios, Aach, Acala, Abedumabal, Silat, Anabotas, Fesubilin, Scingin, Geneon, Domol. O Lord my God, Thou who art seated higher than the Heavens, Thou who seest even unto the depths, I pray that Thou bestow unto me the things which I have in my mind and that I may be successful in them: through Thee, O Great God, the Æternal and who reigns for ever and ever. ✠ Amen ✠

All this having been done correctly, all that remains is to follow your invocations and draw your characters and you do which follows.



¶ Orison: Preparation

אני, who hast made man in Thine own image and resemblance out of nothing! I, poor sinner that I am, beg Thee to deign blefs and sanctify this water, so that it may be healthy for my body and my soul, and that all foolishness should depart from it.

Lord God, all-powerful and ineffable, and who led Thy people out of the land of Ægypt, and has enabled them to cross the Red Sea with dry feet! Accord me this, that I may

be purified by this water of all my sins, so that I may appear innocent before Thee! ☩ Amen ☩

When the operator has thus purified himself, he is to set about the making of the Instruments of the Art.

¶ *Of the Magical Knife*

It is necessary to have a knife or lancet, of new steel, made on the day and hour of Jupiter with the Moon crescent. If it cannot be made, it may be bought, but this must be done at the time, as above.

Having achieved this, you will say the Orison or Conjunction following, which will serve for the knife and lancet.

¶ *Conjunction of the Instrument*

I conjure thee, O form of the Instrument, by the authority of our Father God Almighty, by the virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the Elements, by the virtues of the stones and herbs, and of snow-storms, winds and thunder: that thou now obtain all the necessary power into thyself for the perfectioning of the achievement of those things in which we are at present concerned! And this without deception, untruth, or anything of that nature whatsoever, by God the Creator of the Sun of Angels! ☩ Amen ☩

Then we recite the Seven Psalms, and afterwards the following words:

Dalmaley lamekh cadat pancia velous merroé lamideck

caldurech aneretton mitraton. Most Pure Angels, be the guardians of these instruments, they are needed for many things.

¶ *The Sacrificial Knife*

On the day of ☽ [Tuesday] at the New Moon, make a knife of new steel which is strong enough to cut the neck of a kid with one blow, and make a wooden handle on the same day and in the same hour, and with it you set down on the handle these characters:

9233

Then asperge and fumigate it, and you have prepared an instrument for service when and where you wish.

¶ *The Manner of Asperging & Fumigation*

First, there is the Orison which is needful on asperging, and it is thus recited:

Asperges me, Domine, hyssopo, et mundabor: Lavabis me, et super nivem dealabor.

In the name of the immortal God. Asperge N. and clean you of all foolishness and deceit, and you will be whiter than snow. ☩ Amen ☩

Then pour as the asperision blessed water thereon, saying:

In the name of the Father ☩ and of the Son ☩ and of the Holy
☩ Ghost, ☩ Amen ☩

These aspersions are necessary for every item of equip-
ment; so also is the fumigation which follows.

To fumigate, it is necessary to have a cruse, in which you
place coal newly kindled with a new fire, and let it be well
ablaze. On this you place aromatics, and when perfuming the
article in question, say the following:

Angels of God, be our help, and may our work be
accomplished by you. *Zalay, Salmay, Dalmay, Angretton,*
Ledrion, Amisor, Euchey, Or. Great Angels: And do thou
also, O Adonay, come and give to this a virtue so that this
creature may gain a shape, and by this let our work be
accomplished. In the name of the Father ☩ and of the Son ☩
and of the Holy ☩ Ghost, ☩ Amen ☩

Then recite the Seven Psalms which come after *Judicum*
tuum Regida and *Laudate Dominum omnes gentes.*

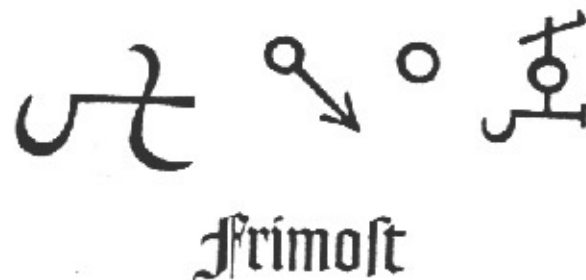
¶ Of the Virgin Parchment

Virgin parchment can be made in many ways. Generally
it is made of the skin of a goat or a lamb, or other animal,
which must be virgin.

After inscribing on the blade *AGLA* and having fumi-
gated it, the knife will serve you for all purposes.

Remember that when you make the Sacrifice in order to
obtain the virgin parchment from the kid, all the instruments
must be on the altar.

You make the magical staff of the Art from Hazel wood
that has never borne, and cut it with a single stroke on the day
and in the hour of ☿ [Wednesday], at the ☾ [Crescent
Moon]. And you engrave it with the needle, the pen or the
lancet, in the following characters:—the seal and character of
Frimost to be inscribed on the first Rod.



Frimost

Then you make another staff of Hazel wood, which has
never borne, and which is without seed, and cut it in the day
and hour of the ☉ [Sunday], and on this you engrave these
characters:



Kleppoth

The seal and character of *Kleppoth* [or *Qliphoth*] is to be
inscribed on the second Rod.

This having been done, you say over your baton the following Orison:

Most wise, most powerful Adonay, deign to bless, sanctify and conserve this staff so that it may have the necessary virtue, O most holy Adonay, to whom be honor and glory for all time. ✠ Amen ✠

¶ *Of The Lancet*

It is necessary to have a new lancet, conjured and prepared like the knife and sickle. Make it in the day and hour of Mercury, at the Crescent Moon. Now follows the method of Making the Sacrifice of the Kid.

¶ *Making the Sacrifice of the Kid*

Take your goat and place it on a flat surface, so that the throat is uppermost, the better to cut it. Take your knife and cut the throat with a single stroke, while pronouncing the name of the Spirit you wish to invoke.

For example, you say:

"I kill you in the name and in the honor of N."

This is to be well understood, and take care that you sever the throat at first, and do not take two strokes, but see that he dies at the first.

Then you skin him with the knife, and at the skinning make this Invocation which followeth.

¶ *Invocation*

Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come and be here, and deign to infuse into this skin the power that it may be correctly conserved, so that all that is written upon it may become perfected.

After the skinning, take well-ground salt, and strew this upon the skin, which has been stretched, and let the salt cover the skin well. Before you use the salt it must be consecrated using the Benediction of the Salt, which is given elsewhere in this Booke.

¶ *Of Asperion*

You take an asperger made with a bunch of mint, marjoram and rosemary which is secured by a thread which has been made by a virgin maiden.

The asperger is made in the day and hour of Mercury when the Moon is at its crescent.

¶ *Of the Asperion of the Water*

All water used in these experiments must be asperged, by saying this over it: Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you, God of Abraham, of Isaac, of Jacob, of the Archangels and Prophets, Creator of All. In humility, and, calling upon Thy holy Name, I supplicate that thou wilt agree to bless this water, so that it may sanctify our bodies and our souls, through Thee,

most holy Adonay, Everlasting Ruler. ✠ Amen ✠

The skin is allowed to dry after this, and before quitting the spot, say over the parchment:

Je, Agla, Jod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no spectra may take charge of it!

When the skin is dry it may be removed from its wooden frame, blessed and fumigated, and then it is ready for use.

It is important that this must not be seen by any women, and more especially during certain times of theirs, otherwise it will lose its power.

The operator is to say one Mass of the Nativity then, and all the instruments are to be on the altar.

¶ *Of the Perfumes*

These are to be wood of aloes, incense and mace. As for the mace, this is all that you need for the circle, and over the perfumes is to be said the following Orison.

¶ *The Orison of the Aromatic Perfumes*

Deign, O Lord, to sanctify the creature of this, in order that it may be a remedy for the human race, and that it may be a remedy for our souls and bodies, through the invoking of Thy holy Name! Agree that all creatures which may breathe in the vapor of this may have wealth of their bodies and souls: through the Lord who has fashioned the time æternal! ✠ Amen ✠

¶ *Of the Pen of the Art*

Take a new quill, and asperge and fumigate this in the same way as the other instruments, and when you are cutting its points, say:

Ababaloy, Samoy, Escavor, Adonay: I have from this quill driven out all illusions, so that it may hold within it with effectivencs the power needed for all those things which are used in the Art: for both the operations and the characters and conjurations. ✠ Amen ✠

¶ *Of the Ink-horn*

You buy a new Ink-horn on the day and in the hour of Mercury. At this time, also, these characters are [to be] inscribed upon it:

JOD HE VAU HE ✠ METATRON

JOD KADOS ✠ ELOHIM SABAOTH

Then newly-made ink is exorcized with this exorcism before being placed in the horn:

I exorcise you, Creature of this Ink, by the names *Aniston, Cerreton, Stimulator, Adonay*, and by the Name of He who created all by one word, and who can achieve all, so that you shall assist me in my work, and so this work may be accomplished by my desire, and brought to a successful end through the agreement of God, He who rules all things, and through all things, omnipresent and æternal. ✠ Amen ✠

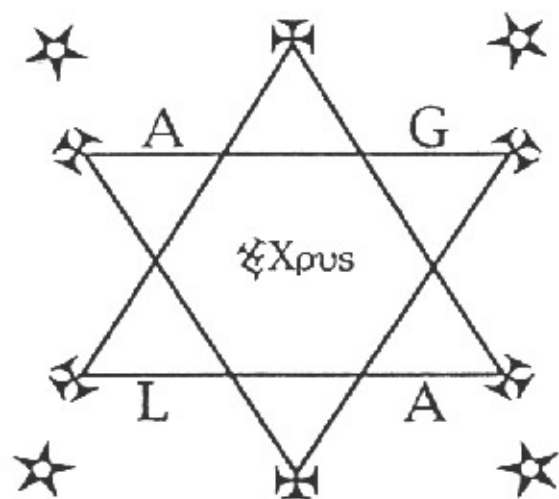
Then the ink is to be blessed with this Blessing:

Lord God, Almighty, ruler over all and forever, Thou

who dost cause to take place the greatest wonders in Thy creations, deign to grant the grace of Thy holy spirit through this ink. Bless it, and sanctify it, and impart to it a special power, that whatever we may say or do or desire may be accomplished: through Thee, Most Holy Prince, Adonay.
✠ Amen ✠

¶ Of the Pentacle and the Manner of Working

I have put here the form of the *Pentacle of Solomon* so that you may make the arrangements, they being of great importance.



Pentacle of Solomon

When you make your circle, before entering therein, it is to be perfumed with musk, amber, aloes, wood and incense. And for the perfume which you will need for the invocations, that is incense alone.

It is to be observed that you need to have always a fire during invocations, and when you perfume, this will be in the name of the spirit that you would invoke. When you are placing the perfume on the fire, say all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you must hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, stand inside the circle. If you have companions with you, they are to hold a hand one of the other. When inside, trace the form of the circle with the knife of the Art. Then pick up the wands, one after the other, reciting the fiftieth Psalm. When the circle is complete, perfume and sprinkle it with holy water. Characters are to be written at the four corners of the circle. There are generally four pentacles, one at each point of the compass; and the spirit is prohibited specifically from entering into the precincts of the circle.

Then the invocations are to be repeated seven times. When the spirit appears, make him sign the character which you are holding in your hand, which promises that he will come whenever you may call him. Ask for what you think needed and he will give it to you.

¶ *Dismissal of the Spirit*

Let him go away in these words:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris ☩ et filii ☩ et Spiritus Sancti ☩ Amen ☩

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are invoked; in the name of the Father ☩ and the Son ☩ and of the Holy Spirit ☩ Amen ☩"]

¶ *The Invocation*

HELOY ☩ TAU ☩ VARAF ☩ PANTHON HOMNORCUM ☩
ELEMIATH ☩ SERUGEATH ☩ AGLA ☩ ON
TETRAGRAMMATON ☩ CASILY

This Invocation is to be made on virgin parchment, with the characters of the dæmon upon it, which causes the intermediary *Scirlin* to come. It is *Scirlin* who bringeth all the others to your conversation. For from this depend all the others, and it can constrain them to appear in spite of themselves, as he has the power of the Emperor and is ready to serve him who who giveth a sacrifice; as it is said, that it is important that these creatures be content on thier own part else they will do you no service.

¶ *The Benediction of the Salt*

I exorcise you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord of all Lords, that all

fantasies may leave you, and that you may be fuitable for the virgin parchment.

When this is finished, let the skin with the salt upon it remain in the sun for a full day. Then obtain a glazed pottery jar, and write these characters around it with the Pen of the Art:



Get quicklime and flake this with exorcised water, and put these in the jar. When it is liquid place it in your goatskin, and leave it long enough for the hairs to peel off of themselves.

As soon as the hair is in such a condition as to come off with a touch, remove it from the jar and peel the hairs with a knife made from carved Hazel. The knife must have had these words said over it: O holiest Adonay, put into this wood the power to cleanse this skin, through the holy name *Agafon*. ☩ Amen ☩

The skin, when peeled, may be stretched over a piece of new wood, and stones are to be placed on the skin, so that they hold it down. These are to be stones from a river bank. Before thou placeth the stones it is important to recite the Orison of the Stones over them, which followeth.

¶ The Orison of the Stones

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin, and remove from them all wickedness, so that they may possess the required power.

⌘ Amen ⌘



Sanctum Regnum

THE FOURTH BOOKE.

¶ Introduction to the Sanctum Regnum

HERE BEGINNETH the Sanctum Regnum, called the Royalty of Spirits, or the Little Keys of Solomon, a most learned Hebrew nigromancer and Rabbin. This book containeth various combinations of characters whereby the powers can be invoked or brought forth whensoever you may determine, each one according to his faculty.

¶ Invocation to Scirlin

In the day and hour of \odot , Luna being at the crescent, and at the first hour of the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin parchment,

which shall contain all the characters and the invocations of the spirits which you wish to produce.

For example, in the said day and hour, you will attach to the small finger of the hand (which is the finger of ♀) a thread spun by a virgin girl, and pierce the finger with the lancet of the Art, to get blood from it, with which you form your *Scirlin* character, as is given at the commencement of this book. Then write your invocation, which is that which follows.

HELON ✽ TAUL ✽ VARF ✽ PAN ✽ HEON ✽
HOMONOREUM ✽ CLEMIALH SERUGEATH
AGLA ✽ TETRAGRAMMATON ✽ CASOLY

You must write the first letter of your name where is the letter A [in the sign & character of *Scirlin*], and that of your surname where is the letter D. The spirit *Aglassis*, whose character it is, is very potent to render you service, and will cause you to have power over the other spirits.

Make above the Character of the Spirit that you desire to come, and burn incense in his honor. Then make the conjuration which is addressed to the spirit that you want to cause to appear, and burn incense in his honor.

☩ *Conjuration for Lucifer*

Lucifer, Ouyar, Chameron, Alifeon, Mandoufin, Premy, Oriet, Naydrus, Esmony, Eparincfont, Estiot, Dumoffon, Danochar, Cafmiel, Hayras, Fabelleronhou, Soderino, Peatham, Come, Lucifer, ✽ Amen ✽

☩ *Conjuration for Béalzébuth*

Béalzébuth, Lucifer, Madilon, Solymo, Saroy, Theu, Ameclo, Sagrael, Praredun, Adricanorom, Martino, Timo, Cameron, Phorsy, Metofite, Prumofy, Dumaso, Elivisa, Alphrois, Fubentroty, Come, Béalzébuth, ✽ Amen ✽

☩ *Conjuration for Astaroth*

Astaroth, Ador, Camefo, Valuerituf, Marefo, Lodir, Cadomir, Aluiel, Calnifo, Tely, Florim, Viordy, Cureviorbas, Cameron, Vesturiel, Vulnavij, Benez meus Calmiron, Noard, Nifa Chenibrabo Calevodium, Brazo Tabrafol, Come, Astaroth, ✽ Amen ✽

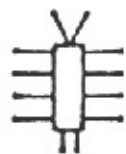
After having said seven times the conjuration addressed to superior spirits, you will see the spirit at once appear, to do whatever you desire.

☩ *Descending to the Inferiors*

Lucifer has two Dæmons under him: *Satanackia* and *Agassierap*. Those of *Béalzébuth* are *Tarchimache* and *Fleruty*. The characters of *Satanackia* and *Fleruty* are:

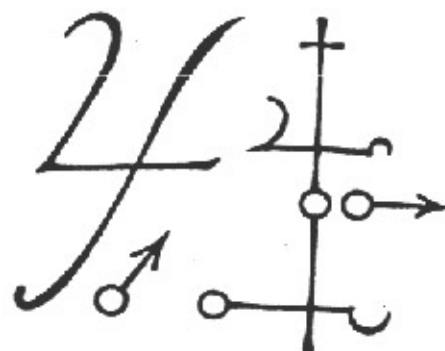


The two inferiors of *Astaroth* are *Sagatana* and *Nesbiros*, and their characters are:



There are yet other dæmons, apart from these, who are under Duke *Syrach*. There are eighteen of these, and their names are:

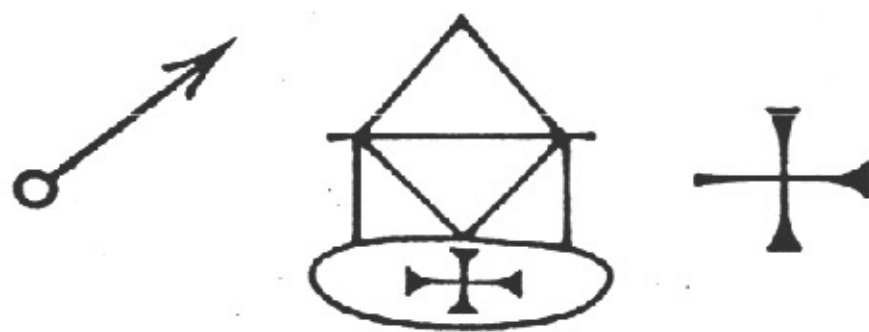
- | | |
|--------|---------------------|
| I. | <i>Clauneck</i> |
| II. | <i>Musifin</i> |
| III. | <i>Bechaud</i> |
| IV. | <i>Frimoft</i> |
| V. | <i>Klepoth</i> |
| VI. | <i>Khil</i> |
| VII. | <i>Merfilde</i> |
| VIII. | <i>Clisthert</i> |
| IX. | <i>Sirchade</i> |
| X. | <i>Segal</i> |
| XI. | <i>Hicpaeth</i> |
| XII. | <i>Humots</i> |
| XIII. | <i>Fruciffiere</i> |
| XIV. | <i>Guland</i> |
| XV. | <i>Surgat</i> |
| XVI. | <i>Morail</i> |
| XVII. | <i>Frutimiere</i> |
| XVIII. | <i>Huiçtiigaras</i> |



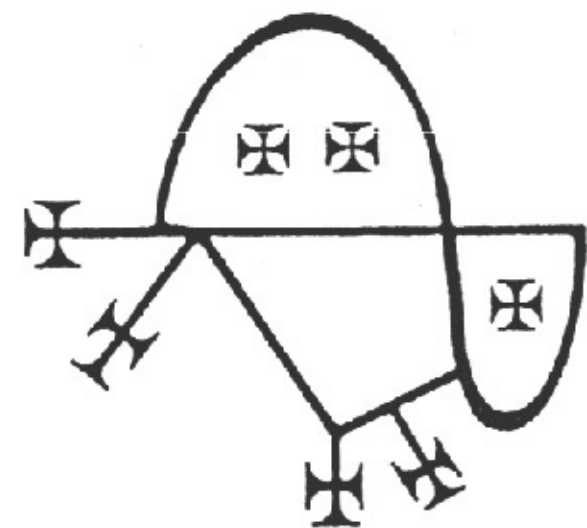
Bucon



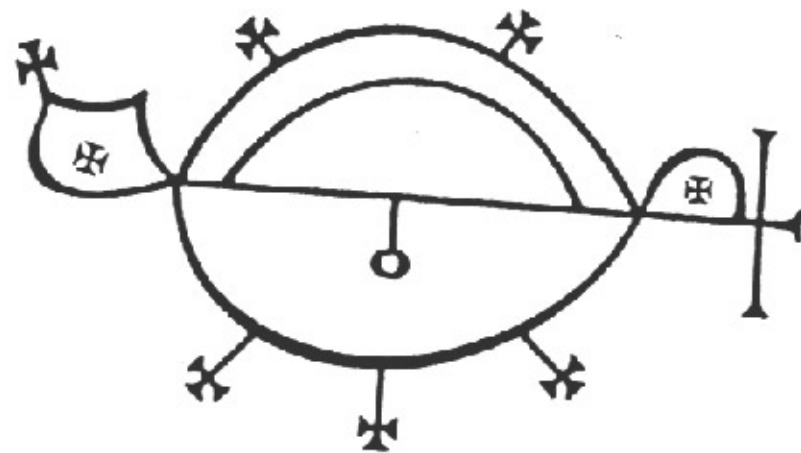
Elsther



Frucissiere



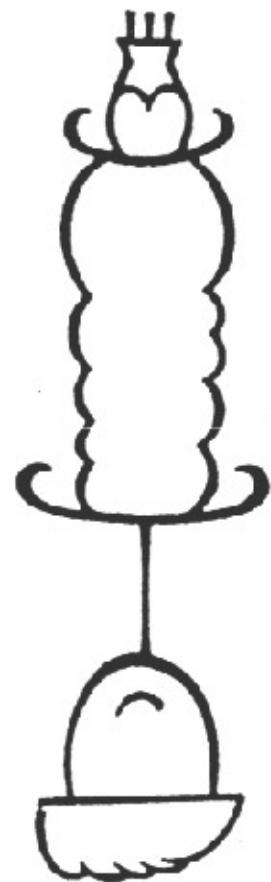
Guland



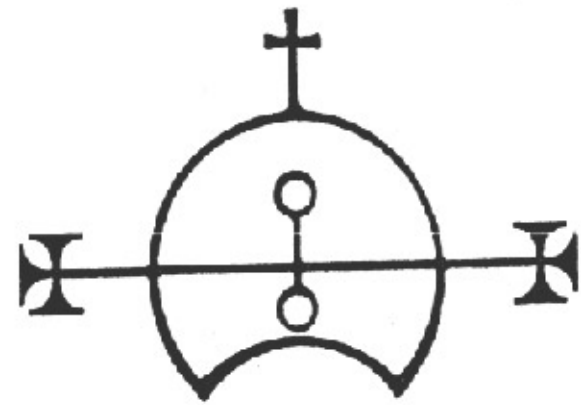
Morail



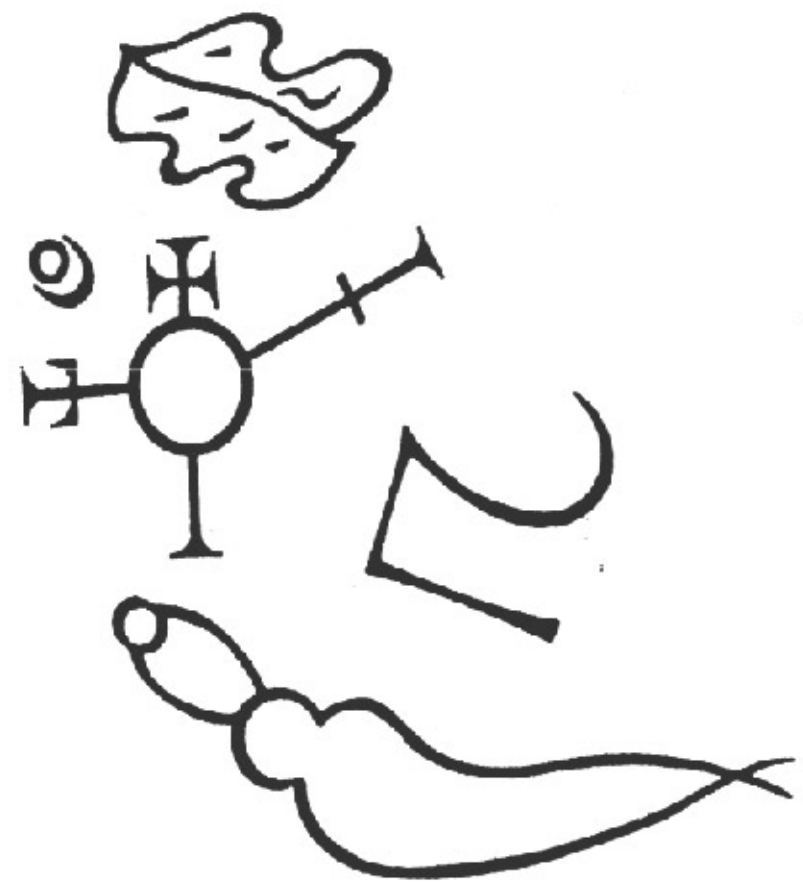
Hicpacth



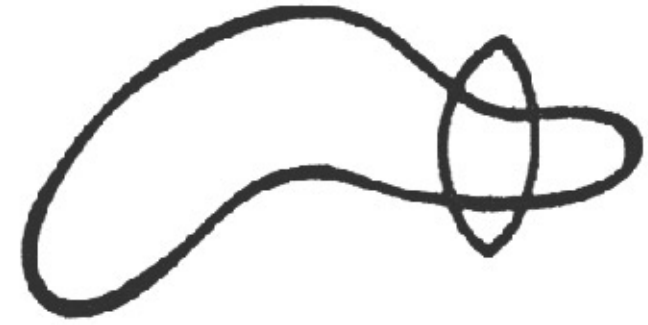
Frutimiere



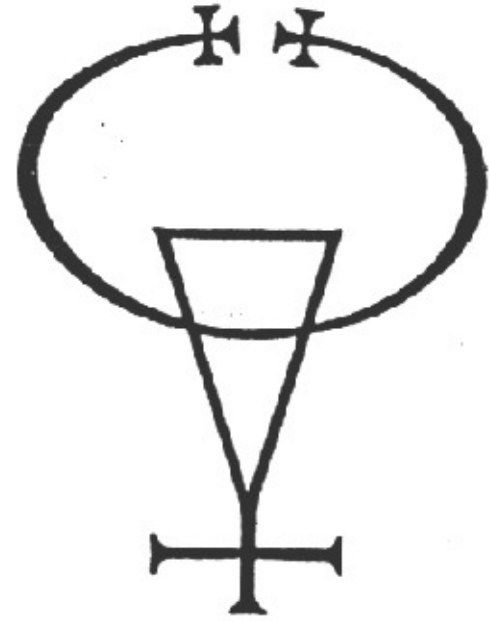
Huictiigaras



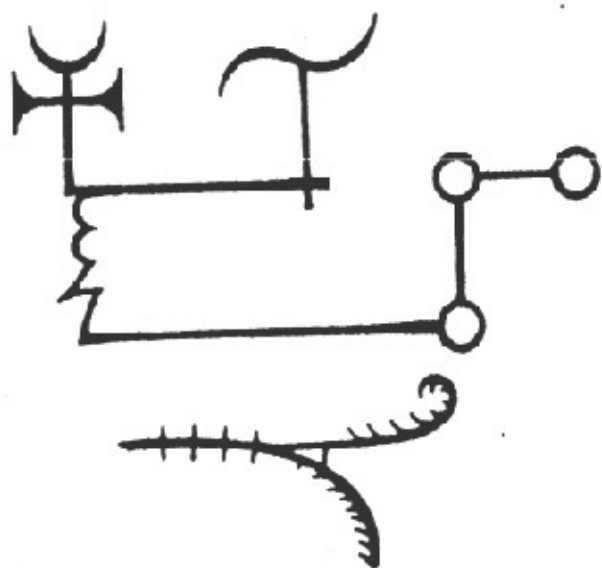
Humots



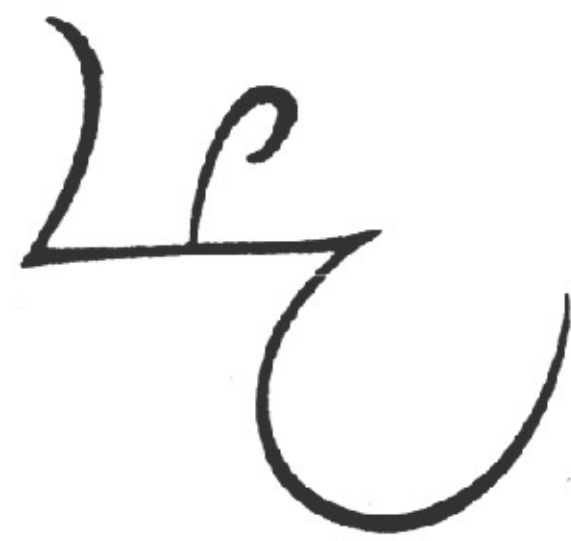
Bhil



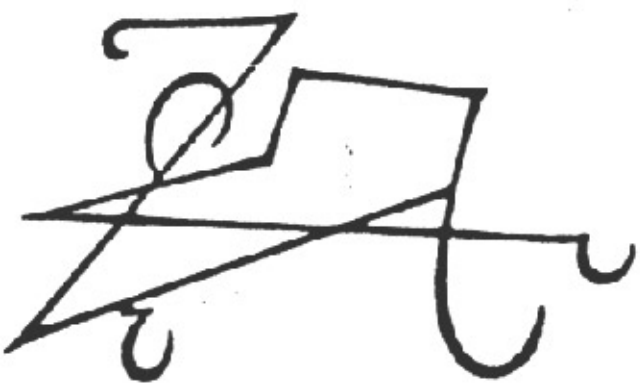
Mersilde



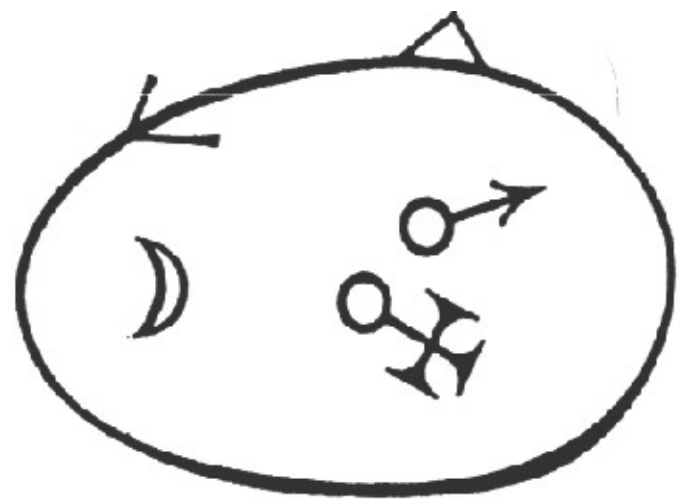
Minoson



Segal



Sirchade



Surgat

There are other Dæmons but as they have no power, we shall not speak of them. The powers of the eighteen above-mentioned ones are these:

CLAUNECK has power over riches, can cause treasures to be found. He can give great riches to he who makes a pact with him, for he is much loved by *Lucifer*. It is he who causes money to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and 'the affairs of the Allies.'

FRIMOST has power over women and girls, and will help you to obtain their use.

KLEPOTH makes you see all sorts of dreams and visions.

KHIL makes great earthquakes.

MERSILDE has the power to transport anyone in an instant, anywhere.

CLISTHERT allows you to have day or night, whichever you wish, when you desire either.

SIRCHADE makes you see all sorts of natural and supernatural animals.

HICPACTH will bring you a person in an instant, though he be far away.

HUMOTS can bring you any book you desire.

SEGAL will cause all sorts of prodigies to appear.

FRUCISSIÈRE revives the dead

GULAND causes all illnesses.

SURGAT opens every kind of lock.

MORAIL can make anything invisible.

FRUTIMIÈRE prepares all kinds of feasts for you.

HUICHTIGARAS causes sleep in the case of some, and insomnia in others.

Under *Satanachia* and *Sataniciae* are forty-five [or, according to other versions, fifty-four] dæmons. Four of these, the chiefs, are *Sergutthy*, *Heramael*, *Trimasael* and *Sustugriel*. The others are of no great consequence.

These spirits are of great advantage, and they work well and speedily, in the case that they are pleased with the operator.

Sergutthy has power over maidens and wives, when things are favorable.

Heramael teaches the art of healing, including the complete knowledge of any illness and its cure, He also makes known the virtues of plants, where they are to be found, when to pluck them, and their making into a complete cure.

Trimasael teaches chemistry and all means of conjuring of the nature of deceit or sleight-of-hand. He also teaches the secret of making the Powder of Projection, by means of which the base metals may be turned into gold or silver.

Sustugriel teaches the Art of Magick. He gives familiar spirits that can be used for all purposes, and he also gives mandragores.

Agalierept and *Taribimal* are the rulers of *Elelogap*, who in turn governs matters connected with water.

*Nebirot*s rules *Hael* and *Surgulath*. The former enables anyone to speak in any language he will, and also teaches the

means whereby any type of letter may be written. He is also able to teach those things which are most secret and completely hidden.

Sergulath gives every means of speculation. In addition, he instructs as to the methods of breaking the ranks and strategy of opponents. Subject to these are the eight most powerful subordinates:

PROCULO, who can cause a person to sleep for forty-eight hours, with the knowledge of the spheres of sleep.

HARISTUM, who can cause anyone to pass through fire without being touched by it.

BRULEFER, who causes a person to be beloved of women.

PENTAGNONY, who gives the two benefits of attaining invisibility and the love of great lords.

AGLASIS, who can carry anyone or anything anywhere in the world.

SIDRAGOSAM, causes any girl to dance in the nude.

MINOSON, is able to make anyone win at any game.

BUCON, can cause hate and spiteful jealousy between members of the opposite sexes.

¶ *Conjuration for Inferior Spirits*

OSURMY ✕ DELMUSAN ✕ ATALSLOYM ✕ CHARUSHIOA
MELANY ✕ LIAMINTHO ✕ COLEHON ✕ PARON
MADOIN ✕ MERLOY ✕ BULERATOR ✕ DONMEDO
HONE ✕ PELOYM ✕ IBASIL ✕ MEON ✕ ALYMDRICTELS
PERSON ✕ CRISOLSAY ✕ LEMON SESSLE NIDAR HORIEL

PEUNT ✕ HALMON ✕ ASOPHIEL ✕ ILNOSTREON
BANIEL ✕ VERMIAS ✕ SLEVOR ✕ NOELMA
DORSAMOT ✕ LHAVALA ✕ OMOR ✕ FRAMGAM
BELDOR ✕ DRAGIN ✕ *Come, N.*

¶ *Dismissal of the Inferior Spirits*

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris ✕ et filii ✕ et Spiritus Sancti.
✕ Amen ✕

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are invoked, in the name of the Father ✕ and the Son ✕ and of the Holy Spirit ✕ Amen ✕"]

Then you will burn the characters, because they will serve only once.

¶ *Another Conjuration*

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that thou appear in human form, fair and agreeable, without noise or inconvenience, to answer truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the Holy and Sacred Names.

¶ *Orison of the Salamanders*

Immortal, æternal, ineffable and Holy Father of all things, who is carried by the revolving chariot unceasingly, of

the worlds which continually revolve: dominator of the Etherian countries where there is raised the throne of Thy power: above which Thy redoubtable eyes see all, and Thy holy ears hear all—aid Thy children whom Thou hast loved since the birth of the centuries: for thy golden and great and æternal majesty shines above the world, the sky and the stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she bears, and which Thou hast filled at the start. From this spirit comes also the origin of those most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvellously like the Æternal Thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our continual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers! O Son, the flower of all sons! O Form of all forms! Soul, Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. ✠ Amen ✠

§ *Dismissing Any Spirit*

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, *Anaël*, for having appeared and having fulfilled my requests. Thou mayest therefore depart in peace, and shall return when I call unto thee.

§ *To See Spirits of the Air*

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin), walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on which is written the words:

GOMERT KALOETH, with the character of *Khil*.

Burn it all, and you will see prodigious things. But this experiment should be done only by those who fear nothing.

§ *Dismissal of the Spirit*

When you have written the conjuration on the virgin parchment, and have seen the spirit, being satisfied, you can dismiss him by saying this:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris ✠ et filii ✠ et Spiritus Sancti.

✠ Amen ✠

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father ✠ and the Son ✠ and of the Holy Spirit ✠ Amen ✠"]



The Booke of the Black Serpent

AN EARNEST PAPER IN THE INTEREST OF TRUTH
BY A FELLOW OF THE HERMETIC ORDER
OF THE GOLDEN DAWN

¶ *The Foundation of the Work*



THE OPERATOR of these rituals would do well to abstain from the companionship of the vulgar-minded during the time of the working and the three days preceding the actual experiments. It is not needful to remain pure [or chaste] in this work, for it is the end of this work that all should be satisfied and without want. Let it suffice that one who conducts this work spend a goodly time in thought cogent to the work. It is important that whoever does this work takes the time to remove all obstacles which may interfere with the completion of the work; this is very important—for, if you cannot do the work in its entirety it is better never to commence.

¶ *The Instruments of the Art*

The instruments of this Art are few, but must be acquired before you begin the convocations of the spirits. These appurtenances may be constructed by the hands of the operator, or bought before the initiation of the experiments. In either case, the instruments should be consecrated as to dedicate their use for the assistance in this operation. The instruments are as follows.

¶ *The Configuration of the Temple*

This temple is to measure fifteen feet square and may be constructed out of either stone or wood, as is preferred. There should be a window to allow light into the temple, as this is a work of the attainment of Light, and where there is no light there is only darkness, as we are told. The ceiling of the temple should not be less than six feet high; both it and the ceiling should be unadorned, unless there is a reason to do contrariwise.

¶ *The Magick Circle & Triangle of the Art*

The circle is to measure nine feet across. It may be inscribed for either permanent or for temporary use, and is to be adorned with these Names of God: EHIEH ✽ JAH ✽ YHVH ELOHIM ✽ AL ✽ ELOHIM GIBOR ✽ YHVH ELOAH VA-DAATH YHVH TZABAOth ✽ ELOHIM TZABAOth ✽ SHADDAI EL-CHAI ✽ ADONAI MELEKH.

The triangle is to measure nine feet in equal measure-

ment, thus nine feet in circumference. Each of the three angles should be beset with these angelic names:

ANAPHEXATON ✽ PRIMEUMATON ✽ TETRAGRAMMATON

It is to be set down for either permanent or temporary use, as we have said before.

¶ *The Magical Weapons & Tools of the Art*

THE BOOKE

It is agreeable to find a pen or quill which can be used for the time of working which you perform. The booke is to be used to keep a record of the magick Actions and the prayers, invocations, rituals or sigils you will use in this operation. The booke should be new, uninscribed by anyone else and should be consecrated for use as we have said.

THE WAND OR ROD

This should be crafted from rosewood or cedar and should measure half the length of your arm. It is to be used to trace the sigils of the Quarters which will be given in the second part of this monograph. It is to be marked with the Names of God which the angels will give you in the circle.

THE MAGICAL KNIFE

The knife must be new and sharp enough to cut easily, for this is to be its purpose. Its blade should be no more than nine inches long and may be inscribed with these names: AGLA ✽ YHVH ✽ ON ✽ ADONAI. The handle of the knife is to be

fashioned using the same wood as was used for the rod of the Art.

THE TALISMAN

It is necessary to construct talismans for the object of each of your experiments, one for each of the purposes. The nature of the talismans and their manner of consecration will be given to you by God's angels at the altar in temple. These talismans cannot become useful until they have become consecrated and dedicated to their purpose, as it is said.

THE CEREMONIAL ROBE

It must be constructed of Linen or some such material and is best when it is made by the operator of this work. The robe may be fashioned with a hood and should be no longer than your ankles and the sleeves of which should be no longer than your wrists. An emblem may be appropriate to some Actions and as with the holy names of the rod of the Art, these will be given to you by God through his ministering angels.

THE CENSUR AND SUFFUMIGATIONS

The types of perfumes and incenses and their qualities or purposes have been described in many other books on the *Royal Art of Magick*, some falsely so and others truly. Here follows a list of the incenses and perfumes which may be used and their practical associations in this work.

THE INCENSES

Myrrh	♄
Saffron	♃
Sulfur	♁
Olibanum	☉
Benzion	♀
Storax	♁
Jasmine	♃

THE ASPERSION BOWL

This is to be filled with clear water and blessed and is to be used in the consecration of the temple, weapons and tools of this work. It should never have been used for eating or any other purpose. As the operator of the aspersion exalts the water in prayers and blessings and then brings it low in aspersion, so does our Creator sanctify and bless the rain which begins by the Sun's days over the seas. So let it be that the aspersion brings a cleansing not of filth but of evil.

§ *The Types of Spirits*

- Ψ *Thamiel*
 THADEKIEL ✽ ABRAXSIEL ✽ MAHAZIEL ✽
 AZAZAEL ✽ LUFUGIEL
- ♀ *Chaigidel*
 CHEDEZIEL ✽ ITQUEZIEL ✽ GOLEBRIEL
 DUBRIEL ✽ ALHAZIEL ✽ LUFEXIEL
- ♁ *Sateriel*
 SATURNIEL ✽ AL ✽ TAGARIEL ✽ ASTERIEL
 REQRAZIEL ✽ ABHOLZIEL ✽ LAPHEZIEL
- ♃ *Gamehioth*
 GABEDRIEL ✽ AMDEBRIEL ✽ MALEXIEL
 CHÉDEBRIEL ✽ A'OTHIEL ✽ THERIEL
- ♂ *Galeb*
 GAMELIEL ✽ LEBREXIEL
 EBAIKIEL ✽ BARASHIEL
- ☉ *Tagaririm*
 TAUMESHRIEL ✽ GOBRAZIEL ✽ RAQUEZIEL
 REBREQUEL ✽ MEPHISOPHIEL
- ♀ *Harab-Serapel*
 HELE-RIAL ✽ BARUCHIEL ✽ SATORIEL
 REPTORIEL ✽ PAFIEL ✽ LABREZIEL
- ♀ *Samael*
 SHEOLIEL ✽ MOLEBRIEL ✽ AFLUXRIEL ✽ LIBRIDIEL
- ♃ *Gamaliel*
 GEDEBRIEL ✽ MATERIEL ✽ LAPREZIEL
 IDEXRIEL ✽ ALEPHRIEL ✽ LABRAEZIEL
- ✧ *Nahemoth*
 NOBREXIEL ✽ HETERIEL ✽ MOLIDIEL
 A'AINIEL ✽ THAUHEDRIEL

NOTICE AND WARNING:

These are the *Qliphothic* orders of the averse sephiroth and their orders of servitors which number six and fifty. They are to be called forth in the day and hour of their rule, or else they will not do the magician service. Some of these Spirits demand a sacrifice of the magician before they will honor the requests but it having been made they are amiable to the demands made. Each of these orders rule 490 leagues of Spirits except those ruled by *Tagaririm*, whose dominion is sevenfold that of the others.

§ *The Qliphoth*

These be they who be unclean and evil, even the distortion and perversion of the Sephiroth: the fallen Restriction of the universe, the rays of the coils of the stooping Dragon. Eleven are their classes, yet Ten are they called. Seven are the Heads, yet an Eighth ariseth. Seven are the Infernal Palaces, yet do they include Ten.

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the Serpent of the Paths; it is the Serpent in the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other: the Red coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with Green and Gold, the Color of Vegetation and of growth: banish thou therefore the Evil and seek

the Good. For as Moses lifted up the Serpent in the Wilderness, even so must the Son of Adam be lifted up, raised through the balance of strife and of trial, through the Pathway of Æternal Life. And when, like our Master, thou art extended on that Tree, through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained to the Pathways, even though they be thy tormentors.

Balanced between the Spiritual and the Material, the type of Reconciler, remember the symbol of the Brazen Serpent. Mark thou well the difference between the two serpents, for before the Serpent of Braze of Numbers, the Serpent of fire could not stand. But at the Fall, the Serpent of Evil arising in the Tree surrounded Malkuth, and linked her thus into the outer and the *Qliphoth*, for this is the Sin of the Fall, even the separation of the Material Plane from the Sephiroth through the interposition of the Coils of the Stooping Dragon. Thus, therefore, must Malkuth be cleansed, and this is the Redemption to come. For also Christ expiated not Sin till after he had overcome the Temptation. But surely all things in the Creation are necessary, seeing that one existeth not without the other, and the Evil also helpeth the Work, for thus the greater and more intense the Darkness, by so much more doth the Light become bright by Contrast and draweth, as it were, increased force from the Blackness.

§ *The Infernal Habitations*

In the Circle are the Waters of Tears, in the second Circle are the Waters of Creation, in the third Circle are the Waters of the Ocean, in the fourth Circle is the False Sea. Upon the right hand in the lesser circles are names of the Seven Earths:

Aretz	<i>Dry, crumbling earth</i>
Adamah	<i>Reddish mould</i>
Gia	<i>Undulating ground</i>
Neshiah	<i>Pasture, or meadow</i>
Tziah	<i>Sandy or desert land</i>
Areqa	<i>Earth</i>
Thebel or Cheled	<i>Mixed earth and water</i>

Upon the left hand are the Seven Infernal Habitations:

Abaddon	<i>Perdition</i>
Titahion	<i>The Clay of Death</i>
Ber Shacheth	<i>The It of Destruction</i>
Tzelmoth	<i>The Shadow of Death</i>
Shaari Moth	<i>The Gates of Death</i>
Gehinnom	<i>Hell</i>

§ *The Evil and Averse Powers
beneath the Feet of the Four Cherubim*

Lilith	<i>Babel</i>
Machaloth	<i>Jonia</i>
Samael	<i>Media</i>
Rehab	<i>Edom</i>

"Splendour on every side fire enfolding Whirlwind"

These are from Cherubic expressions of Force and the Evil and Averse Powers broken beneath their feet are: *Rahab*, whose symbol is a terrible demon leaping upon an Ox; *Machaloth*, a form compounded of a serpent and a woman, and she rideth upon a serpent scorpion; and *Lilith*, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast. To these four (*Babel*, *Jonia*, *Media*, *Edom*) are attributed four Kingdoms.

Bairiron; This spirit so called because they are derived from the Fourth Evil, namely *Samael*, the Black. Their colors are dull red and a black, and their form is that of a Dragon-Lion.

Adimiron; whose colors are like blood mixed with water, a dull yellow and gray. Their form is that of a Lion-lizard.

Tzelladimiron; whose colors are like limpid blood, bronze and crimson. They are like savage triangular-headed dogs.

Schechiron; whose colors are black, and their form blended of Reptile, Insect and Shell-fish, such as the crab and the lobster, yet demon-faced withal.

Tzephairon; whose colors are fiery and yellow, and their form like merciless wolves and jackals.

Obiriron; whose colors are like clouds, and their form like gray, bloated goblins.

Necheshethiron; whose color is like copper, and their form is like that of a most devilish and almost human-headed insect.

Nachashiron; whose colors are like serpents, and their form like dog-headed serpents.

Dagdagiron; whose colors are reddish and gleaming, and their form like vast and devouring flat-headed fishes.

Behemiron; whose name is derived of "Behemoth," and their colors are black and brown, and their forms those of awful beasts like a Hippopotamus, and an elephant, but crushed flat, or as if their skin was spread out flat over the body of a gigantic beetle or cockroach, crawling yet having vast strength.

Neshmiron; whose colors are of a stagnant gleaming, watery hue, and their forms like hideous women, almost skeletons, united to the bodies of serpents and fishes.

In the midst of the circle are placed *Samael* and *Asmodai*. The symbolic form of the former is somewhat like that of the Devil of the Tarot, but colossal and attenuated; that of *Asmodai* is as a bloated, bestial man, but in a crouching position. At the South-East Angle are placed the *Evil Adam*, a goat-headed skeleton-like giant; and a thousand-headed Hydra Serpent; ever-changing and distorted countenance. At the North-East Angle is *Aggerath*, the daughter of *Machalath*, a fiendish witch with serpent hair enthroned in a chariot drawn by an Ox and an Ass. At the North-West Angle is a gigantic Scorpion with a fearful countenance, but standing upright as it were, and formed of putrefying water. After him cometh the Un-nameable One and his appearance and symbol is that of a closely-veiled Black gigantic figure, covered with whirling wheels and in his hand is a vast wheel whence issue as it whirls, multitudes of cat-like demons. Behind cometh *Maamah* like a crouching woman with an animal's body, crawling along the ground and eating the earth. And at the South-East Angle are the winged lion and a winged horse drawing in a chariot the younger *Lilith*, the wife of *Asmodai*. She is dark, a woman to the waist and a man below it, and she appears as dragging down with her hands small figures of men into Hell.

¶ *Of the Three Evil Forces behind Samael*

The first is *Zematriel*, whose form is that of a vast black, man-headed Dragon-serpent, and he united under him the

force of Kether of the Infernal and averse Sephiroth. The second, a black, bloated Man-dragon, *Belial*, he denieth a God; and he uniteth the forces of the averse Chokmah. The third is *Osthsiesl* or *Gosthsiesl*, a black, bloated Man-insect, horrible of aspect, his breath greater than his length: and he uniteth the force of the Averse Binah. The fourth form is *Samael* the Black. All these are of gigantic nature and terrible aspect.

¶ *The Evil and Averse Sephiroth*

These be the Evil and Averse Sephiroth contained in the Seven Evil Palaces, and these Sephiroth have their place from behind the holiness of the World of Assiah. And *Samael* the Evil furroundeth the whole Evil Sephiroth who are thus Eleven instead of Ten. There are eleven letters in the word 'Lieutenant Governors': Esther ix.3; eleven days from Horeb, Deut. 1.2; the word 'where' in Deut. xxxi.37 is in value eleven; eleven were the curses of Ebal; eleven were the Dukes of Edom, etc. In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed *Kerethial*, which meaneth 'cut off from God' (Psalm xxxvii.34); 'When the wicked are cut off (from God)' and the symbolic form is that of black, evil Giants.

Also to Kether belong the *Thaumiel* [or *Thamiel*], the Bicephalous ones; and their forms are those of dual, giant heads, with bat-like wings; they have not bodies for they are those who seek continually to unite themselves unto the

bodies of other beings and forces.

Unto Chokmah are referred the Dukes of Esau and the *Ghogiel* (fr. *Og*, King of Bashan), or, as it is sometimes written, *Oghiel*, and they attach themselves unto living and material appearances, and their form is like that of the black, evil Giants with loathsome serpents twined around them.

Unto Binah are referred the *Satariel* or *Harafiel*, the Concealers and Destroyers whose forms and appearances are a gigantic, veiled Head with horns and hideous eyes seen through the veil, and they are followed by evil centaurs. These are also called *Seriel* from Esau, because of their hairiness.

The Second Palace containeth Chesed, unto which are attributed the *Gagh Shekelah*, the Disturbing Ones, and their symbolic forms are those of the black, cat-headed Giants. They are also called *Aziel*, *Chazariel* and *Agniel*.

The Third Palace containeth Geburah whereunto are attributed *Golabeb*, or Burners with fire, otherwise called *Zaphiel*, and their forms are those of enormous black heads like a volcano in eruption.

The Fourth Palace containeth Tiphereth whereunto are attributed *Zamiel*, and they are great black giants, ever working against each other.

The fifth Palace containeth Netzach, whereunto are attributed the *Ghoreb Zereq*, or Dispersing Ravens. Their form is that of the hideous Demon-headed Ravens issuing from a volcano, also called *Getzphiel*.

The Sixth Palace containeth Hod, whereunto are re-

ferred the *Samael* or Deceivers [Jugglers], whose form is that of a dull Demon-headed, dog-like monsters.

The Seventh Palace containeth Yesod and Malkuth. Unto Yesod are referred the *Gamaliel*, or Obscene Ones, whose form are those of corrupting, loathsome bull-men, linked together. Thereunto are also referred *Nachashiel*, Evil Serpents, and Obriel. Thereunto belongeth the Blind Dragon-force. Unto Malkuth is attributed *Lilith*, the Evil Woman, afterwards changing to a black, monkey-like demon. The name of the serpent, *Nachash*, hath the same number as that of the Messiah, who will root out the *Qliphoth* from the world.

¶ *These are the Evil Chiefs*

Kether	<i>Satan or Moloch</i>
Chokmah	<i>Beelzebub</i>
Binah	<i>Lucifuge</i>
Chesed	<i>Asharoth</i>
Geburah	<i>Asmodai</i>
Tiphereth	<i>Belphegor</i>
Netzach	<i>Baal</i>
Hod	<i>Adramalach</i>
Yesod	<i>Lilith</i>
Malkuth	<i>Nahemah</i>

Behemoth and *Leviathan* are two evil forms, of which the first is the synthesis of the *Qliphoth* already described under the head of *Behemiron* in the *Qliphoth of the Months of the Year* (the 11th). The *Leviathan* are, as it were, numberless

Dragon forms united together, so that each of his scales is, as it were, a separate evil serpent.

*Of the Descending Hierarchy
called the Decans of the
Signs of the Zodiac*

¶ *The Arch-Devils*

These are the dæmons which rule over the signs; they are presiding under the supreme rule of the Infernal Dignitaries *Paimon, Amaimon, Egym* and *Uriens*.

♈	0° - 4°	MARCH 21 - 25	IPOS
	5° - 9°	MARCH 26 - 29	GLASYA-LABOLAS
	10° - 14°	MARCH 30 - APRIL 3	FURFUR
	15° - 19°	APRIL 4 - 8	MARAX
	20° - 24°	APRIL 9 - 14	RENOVÉ
♉	25° - 29°	APRIL 15 - 19	BOTIS
	0° - 4°	APRIL 20 - 24	SALLEOS
	5° - 9°	APRIL 25 - 29	BATHIM
	19° - 14°	APRIL 30 - MAY 4	VALEFOR
	15° - 19°	MAY 5 - 9	AIM
♊	20° - 24°	MAY 10 - 14	BIMÉ
	25° - 29°	MAY 15 - 20	ASHTAROTH
	0° - 4°	MAY 21 - 25	BUER
	5° - 9°	MAY 26 - 31	FORAS
	10° - 14°	JUNE 1 - 5	GÄAP
♋	15° - 19°	JUNE 6 - 10	MARAX
	20° - 24°	JUNE 11 - 15	MARBAS
	25° - 29°	JUNE 16 - 21	BOTIS

♌	0° - 4°	JUNE 22 - 26	GAMIGIN
	5° - 9°	JUNE 27 - JULY 1	AMON
	10° - 14°	JULY 2 - 7	RENOVÉ
	15° - 19°	JULY 8 - 12	FORNEUS
	20° - 24°	JULY 13 - 17	LERAJÉ
♍	25° - 29°	JULY 18 - 22	MARCHOIAS
	0° - 4°	JULY 23 - 27	BÄAL
	5° - 9°	JULY 28 - AUG. 1	BELETH
	10° - 14°	AUGUST 2 - 7	PAIMON
	15° - 19°	AUGUST 8 - 12	BELIAL
♎	20° - 24°	AUGUST 13 - 17	ASMODAI
	25° - 29°	AUGUST 18 - 22	PURSON
	0° - 4°	AUGUST 23 - 27	BUER
	5° - 9°	AUGUST 28 - SEPT. 1	FORAS
	10° - 14°	SEPTEMBER 2 - 7	MARAX
♏	15° - 19°	SEPTEMBER 8 - 12	GÄAP
	20° - 24°	SEPTEMBER 13 - 17	MARBAS
	25° - 29°	SEPTEMBER 18 - 22	BOTIS
	0° - 4°	SEPTEMBER 23 - 27	ZEPAR
	5° - 9°	SEPTEMBER 28 - OCT. 2	SALLEOS
♐	10° - 14°	OCTOBER 3 - 7	BERITH
	15° - 19°	OCTOBER 8 - 12	ALLEGOS
	20° - 24°	OCTOBER 13 - 17	BATHIM
	25° - 29°	OCTOBER 18 - 22	AGARES
	0° - 4°	OCTOBER 23 - 27	IPOS
♑	5° - 9°	OCTOBER 28 - NOV. 1	GLASYA-LABOLAS
	10° - 14°	NOVEMBER 2 - 6	MARAX
	15° - 19°	NOVEMBER 7 - 12	RENOVÉ
	20° - 24°	NOVEMBER 13 - 17	BOTIS
	25° - 29°	NOVEMBER 18 - 22	BIFRONS
♒	0° - 4°	NOVEMBER 23 - 27	BARBATOS
	5° - 9°	NOVEMBER 28 - DEC. 2	BUER

	10° - 14°	DECEMBER 3 - 7	VASSAGO
	15° - 19°	DECEMBER 8 - 11	STOLAS
	20° - 24°	DECEMBER 12 - 16	SITRI
	25° - 29°	DECEMBER 17 - 21	SEERE
W	0° - 4°	DECEMBER 22 - 26	SABNOCK
	5° - 9°	DECEMBER 27 - 31	VINÉ
	10° - 14°	JANUARY 1 - 5	HAAGENTI
	15° - 19°	JANUARY 6 - 10	BALAAM
	20° - 24°	JANUARY 11 - 15	OROBAS
	25° - 29°	JANUARY 16 - 19	ANDRAS
W	0° - 4°	JANUARY 20 - 24	PHENIX
	5° - 9°	JANUARY 25 - 29	VEPAR
	10° - 14°	JANUARY 30 - FEB. 3	CROCELL
	15° - 19°	FEBRUARY 4 - 8	DANTALION
	20° - 24°	FEBRUARY 9 - 13	FOCALOR
	25° - 29°	FEBRUARY 14 - 18	ZEPAR
X	0° - 4°	FEBRUARY 19 - 23	BARBATOS
	5° - 9°	FEBRUARY 24 - 29	BUER
	10° - 14°	MARCH 1 - 5	VASSAGO
	15° - 19°	MARCH 6 - 10	STOLAS
	20° - 24°	MARCH 11 - 15	SITRI
	25° - 29°	MARCH 16 - 20	SEERE

¶ *The Manner of Calling the Spirits to Visible Appearance*

It is agreeable to first state that the Arch-dæmons must be called in their time of dominion, or else they will not render themselves servicable to the magician. It is necessary that the operator of these Actions prepare the place of working before attempting to call forth the Arch-dæmons, but this is not the case with the *Qliphoth*—they may be

invoked or called forth without a place which has been arranged for them.

The method of calling forth the Arch-dæmons requires a fourfold operation, and that is, the fundamental prayer, the banishing of all malignant spirits, the invocation of the Arch-angels, and lastly, the evocation of the Arch-dæmons. It is very important that no part of this be left out, for that would surely lead you to ruin. The Arch-dæmons may appear (at first) in an invisible form. To make them become visible to the your eyes all that is necessary is to shed blood, either that of an animal, or that of a woman, or your own, and by and by, they will appear in their true form, as the blood gives them the power to take shapes, such as they are.

Here follows the manner of invoking the Arch-angels, all the rest of this will be given unto you by them:

¶ *The Angelick Conjuraton.*

Begin this by reciting Ps LXII, CXLI, CXXX & LXXXVI. Then begin the following Oration.

O Most Illustrious Prince of the heavenly hosts, holy MICHÆL ✽ GABRIEL ✽ URIEL ✽ RAPHÆL; the Archangels, from thy celestial home defend me, a human being, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny.

O Holy and Almighty God who fashioned the earth and all things by a word! Who sent His only-begotten Son into the world to crush the spirit of evil with its bellowing; do

Thou speedily give heed and send Thine holy and effulgent ministering angels from their stations. Let them come that they might administer Thine virtue, strength and wisdom unto me, in these Actions, with whatever spirits I call forth. Let the Prince of Darkness have no power over me and his servitors no power to enslave me but assist me that I may act to the glory of God.

Bring strength, O Lord, by Thine holy angels RAPHAEL, GABRIEL, URIEL and MICHAEL; who resisted against *Lucifer* and his raving followers which fell from Heaven, and were consigned to Hell for a time and a time; who serve God in consistency and faith; who sing "Holy! Holy! Holy! Art the Lord of Hosts!" To thee O Lord; who has entrusted the service of leading the souls of the redeemed into heavenly blessedness. ✽ Amen ✽

Then finish by reciting Jn 1.1-18, Isa 8.19-22, Ps 69 & 90.

¶ *The Shekinah*

The four great princes ruling over the four camps of the Shekinah are MICHAEL, GABRIEL, URIEL and RAPHAEL. Michael is appointed over the water or seas, Gabriel rules over the fire, Uriel over the wind and Raphael over the dust of the earth. The list which followeth giveth the names of the Seven Great Princes which are appointed over the seven heavens.

MICHAEL rules over the seventh (and highest) heaven.
GABRIEL rules over the sixth heaven.
SHATAQIEL is appointed over the fifth heaven.
SHAHAQIEL is given dominion over the fourth heaven.
BADARIEL governs the third heaven.
BARAKIEL is appointed to the second heaven.
PAZRIEL is given the realm of the first heaven.

¶ *The Ministering Angels of the Throne of Judgement*

These are the angels of the Shekinah and are four in number, two IR and two QEDUSHA; they are the court officers who raise, argue and close every case that comes before the Holy One when He is seated on the Throne of Judgement. It is they who give effect to the decrees of the Most High over the kingdoms of men; these angels form the council of the Almighty. The eldest Servant of His house is METATRON NAAR, the angel which maintains the heavenly treasures.

¶ *The Watchers and the Holy Ones*

These are the Fallen High Angels and were known to the Greeks as Archons; their names are RADWERIEL; he is the celestial scribe; RAHATIEL is the angel ruling over the constellations. Unto him are the Angelick Decans which rule the 12 signs; SOPHERIEL is the angel set over the books of the Living and the Dead. The Chief of the Watchers is named AZAZEL, who governs with UZZA and UZZIEL.

¶ *The Merkabah*

In the Merkabah Vision of Ezekiel it is written: "And I looked and behold a Whirlwind came out of the North, a great Cloud, and a fire enfolding itself and a Splendour on every side, and Hashmal the Brilliance of the innermost flame in the midst of fire."

¶ *The Seraphim*

The Seraphim is four in number and is ruled by SERAPHIEL; he is a prince, wonderful, noble, great, honorable, mighty, terrible, a chief and leader and a swift scribe. His body is like that of an eagle and he wears a crown. He is accompanied by SATAN, SAMAEL and DUBBIEL. These are the accusers. It is through the spirit SAMAEL in which the absolution of the Seven Deadly Sins is accomplished, through the bidding of God.

¶ *The Ofannim*

The Ofannim is four in number and is ruled by OFFANNIEL; he is a prince and rules over the Moon. He is an ancient and great Prince. He has sixteen faces, four on each side and 8466 eyes. He is beset with two hundred wings, one hundred on each side.

¶ *The Cherubim*

CHERUBIEL is the Prince of the Cherubim and it is these angels who, by their wings, make the 'four winds' blow. The

wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and returneth again unto its circuits. And from the sphere of the Sun they return and descend upon the rivers and the seas and upon the hills, as it is written: "*For lo, he that formeth the mountains and createth the wind.*"

¶ *The Hyyoth*

There are four in number and are governed by the angel HYYLIEL. These four angels are the next above the Galallim. They have four faces, four wings and weareth crowns upon their heads. The angels of the Hyyoth act in service to the Ministering Angels of the Throne of Judgement.

¶ *The Galagallim*

These are eight in number and each has eleven angels which accompany them; they are ruled by GALGALLIEL, who rules over the globe of the Sun; and they rule under the dominion of the Seven Great Angelick Princes.

¶ *The Hosts and Choir of Angels*

The Host of Angels are eleven in number and these are their names: SALLISIM, PARASHIM, GIBBORIM, SEBATIM, GEDUTHIM, MEMUNNIM, SARIM, HAYLIM, MESARETHIM, MAL'AKIM & DEGALIM.

§ *The Angels of the Twelve Signs*

♄	MALCHIDÆL
♅	ASMODEL
♆	AMBRIEL
♇	MURIEL
♈	VERCHIEL
♉	HAMALIEL
♊	ZURIEL
♋	BARCHIEL
♌	ADVACHIEL
♍	HANAEL
♎	GAMBIEL
♏	BARCHYEL

These are the angels which assist the magician in all his experiments; all according to their offices. It is unlawful that you should call upon the Seraphim, but all the rest may be called upon for furtherance in matters divine.