

Semiphoras and Schemhamphoras
King Solomon
Published by Andrew Luppius, licensed bookseller
Wesal, Duispburg, and Frankford
1686

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An Humble Prayer for the Attainment of Wisdow and Understanding

"For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding." --Proverbs ii. 6.

"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not." --Epistle of James i. 5.

Oh, God my Father and Lord of all goodness, who didst create all things by Thy word, and who didst prepare man in thy wisdom to rule over all creatures that were made by Thee, that he should rule over the world with holiness and righteousness, and judge with an upright heart. Give unto me that wisdom that is constantly around Thy throne, and cast me not out from among Thy children. For I am Thy servant and the son of Thy hand-maiden, a weak creature of a short existence, and too weak in understanding, in right, and in the law. Send it down from Thy high heaven and from the throne of Thy glory; that it may abide with me and labor with me, that I may know and do the things that are pleasing unto Thee. For Thy wisdom knoweth and understandeth all things, and let it lead me in my works and protect me in its glory, and my labors will be acceptable unto Thee. When I was yet in my youth I sought wisdom without fear in my prayer. I prayed for it in the temple, and will seek it to my end. My heart rejoiceth over it as when the young grapes ripen. Thou art my Father, my God, and my Shepherd, who helpst me. Thy hand created and prepared me; teach me that I may learn Thy commandments; open my eyes that I may behold the wonders of Thy law. Remember, Lord, Thy covenant, and teach me what to say and think. Instruct me and so shall I live. Lord, show me Thy ways, lead me in Thy truth, and teach me. I am Thy servant, teach me that I may understand Thy evidence. Console me again with Thy help and let the happy spirit sustain me. Thou lover of life, Thy immortal spirit is in all things. Teach me to work in a manner that is well pleasing unto Thee, for Thou art my God. Let Thy good spirit lead me in pleasant paths. With Thee is the living fountain and in Thy light we see the light. Let my goings be established, and let no unrighteousness rule over me. Teach me wholesome manners and enlighten me, for I believe Thy commandments. Lead me in Thy truth and teach me, for Thou art the God who helps me, and I wait daily before Thee. Let Thy countenance shine upon Thy servant and teach me to know Thy justice. Let me behold Thy glory, for Thou, Lord, art my light, and Thou wilt turn my darkness into day. Wilt Thou join Thyself with me in eternity, and trust me in righteousness and in judgment, in grace and mercy, yea, wilt Thou loine me in faith that I

may know Thee, the Lord. Lord let my complaints come before Thee. Instruct me according to Thy word. Let my prayers come before Thee, rescue me according to Thy word: Show me Thy ways, oh, Lord, that I may walk in Thy truth. Keep my heart in singleness that I may fear Thy name. I will remember Thy name from childhood, therefore, all people will thank Thee forever and ever. Amen.

The Name of the 72 Letters

In the name of the highest, almighty Creator, I, King Solomon, hold to the interpretation of the name of (God) Semiphoras, in other words, the First and the Greatest, the oldest and hidden mystery of great power and virtue, to obtain all that which is asked of God, for God must be worshipped in spirit and in truth, which consists not in many and vain words, because each word and name of God is self-existent, and therefore the name and prayer must agree, and no strange name must be used unnecessarily if anything fearful or wonderful is intended to be accomplished, in order that the divine quality may pour into our soul and spirit His grace and gifts--that is the consciousness of God in His name through which he comes near and abides with those who know His name. Therefore, this name must be held in the highest honor and should be hidden from all frivolous and unworthy persons, since God says himself in Exodus: "Out of all places will I come unto thee and bless thee, because thou rememberest my name." Therefore have the Hebrew Maccabees seventy-two names for God, and named and wrote Schemhamphora, the name of seventy-two letters.

First, it must be known that the names of God cannot be taught and understood except only in the Hebrew language, neither can we pronounce them in any other dialect, as they were revealed to us through the grace of God. For they are the sacrament and emanation of divine omnipotence, not of man, nor of angels, but they are instituted and consecrated through the (generent) of God, to instill divine harmony in a certain manner according to the characters of his immovable number and figure, and of which those that are appointed over the heavens are afraid. The angels and all creatures honor them and use them to praise their Creator, and to bless Him with the greatest reverence in His divine works, and whosoever will apply them properly, with fear and trembling and with prayer, will be powerfully enlightened by the spirit of God--will be joined with a divine unity--will be mighty according to the will of God--that he can perform supernatural things--that he can command angels and devils--that he can bind and unbind the things of the elements, over which he may elevate himself through the power of God. Therefore, he, who has purified and improved his understanding and morals, and who, through faith, has purified his ears, so that he may without spurious alterations call upon the divine name of God, will become a house and a dwelling-place of God, and will be a partaker of divine influences, etc., etc.

On the other hand, the order of God should be known, that God makes use of other words among angels and also others among men, but the true name of God is known neither to men nor to angels, for He has reserved it and will not reveal it until His order and exhibition are fulfilled and perfected. After that the angels will have their own tongues and speech, about which we need not concern ourselves, because it is not necessary for us to examine them. In the third place, all the names of God are taken by us from His works, as indicating a communication with God, or are extracted out of the divine scriptures through the art of Cabalisticam, Calculatoriam, Notariacam, and Geometriam.

The Elements of Semiphoras

The beginning of the name and word Semiphoras, which God the Creator, Jehovah, gave in Paradise, embraces three Hebrew letters, Jehovah the inscrutable Creator of the world, almighty Providence, and all-powerful strong Deity. After this there are four parts of the earth which are the most subtle light of the spiritual world: 4. Hierarchus, Cherubim et Seraphim, Potestates et Virtutes, Archangelos et Angeles, Spiritus et Animus Hominum, which come before God. This part of the world has also four angels that stand ripen the four corners of heaven; they are Michael, Raphael, Gabriel, Uriel; four angels stand for the elements, namely, Seraph, Cherub, Tharsis, Ariel; four highly enlightened men full of the light of God.

For the other light or part of the world is the heaven of all the stars; has four Triplicitates of the twelve signs, under which the sun revolves yearly, making the change of seasons, the Spring, Summer, Fall, and Winter of birth and corruption, and changes the fourth element.

In the third part of the work are the elements and everything that is subordinate to them, in which is the small world, man. He again has four elements within him. *Anima* is in the head, *per nemos*; *Spiritus* is in the heart, and operates through the arteries; *Corpus* is the whole body with the veins; *Genius*, a spark of fire, is in the kidneys and governs birth. He has four spiritual and strong working faculties, as facultates actiones, or spiritus, as his Animalis, Vitalis, Naturalis, Genitions. The soul has inward senses, as *sensum communene*; in which faith takes hold as *fides* and other senses Intellectus in the brain:

2. *Imaginatix*, the imagination is another soul-operation or phantasie, which draws a picture of power and accomplishes all things;

3. *Rativtanatio* repeats the Species on the mind on all causes and judgments. *Scientia*, if the soul will now turn to real reason, it will obtain a knowledge of all worldly wisdom;

4. *Memoratrix*, the memory, retains all things which pertains to the faculties and operations of the spirit, to bring an experimentum et Sensus, through agitation of the nerves the increase of the human race is effected by God. The living spirit of the heart embraces within itself four virtues: *Justitia, Temperantia, Prudentia, Fortitudo* and these lie in the arterial blood and connect the soul with the body. *Appetitus Sensitivus*, the natural spiritual action and power lies in the liver and arteries, and effect motion and attraction, support and subsistence; the proper spirit of strength and sap lies in the kidneys ... to multiply through divine perfection. The body has four elements, namely, spirit, fruit, flesh and bone--four complexions or temperaments, warm, wet, dry. Attraction is produced by warmth; dryness, dampness; *rel retentio* is produced by coldness and dryness; *Lien Cactio* by warmth and wet; *id est rtomachus*, four wet: gall, blood, mucus, and melancholia. In the fourth quarter of the world there is darkness, instituted for condemnation in wrath and for punishment. Four princes of devils are injurious in the four elements: Samael, Azazel, Azael, Mehazaer; four princes of devils over the four quarters of the earth: Oriens, Pagmon, Egyn, Amayon.

The Seven Semiphoras

The first Semiphoras is that of Adam, because he spoke with the Creator in Paradise;

The second Semiphoras, because he spoke with angels and spirits;

The third, because he spoke with devils;

The fourth, because he spoke with the creatures of the four elements: the birds, the fishes, the animals, and the creeping things of the earth;

The fifth, because he spoke with inanimate objects, as herbs, seeds, trees, and all vegetation;

The sixth, because he spoke with the winds;

The seventh, because he spoke with the sun, moon, and stars.

By the power of the seven Semiphoras he could create and destroy all he desired.

The first Semiphoras was acknowledged by Adam, since God created him and placed him in Paradise, where he was allowed to remain only seven hours. The name is love, which name must be pronounced only in the greatest need, and then only with the most devout feelings toward the Creator. In this case you will find grace and sure help.

The second Semiphoras, in which Adam spoke with angels, and which gave him the expression, *yese raye*, that is, God without Beginning and without End, must be pronounced when speaking with angels, and then your questions will be answered and your wishes fulfilled.

The third Semiphoras, in which Adam spoke with the spirits of the departed, and inquired of them, who gave him satisfactory answers upon the word, *Adonay Sabaoth, cadas adonay amara*. These words must be uttered when you wish to collect winds, spirits, or demons: Aly, Adoy, Sabaoth, amara.

The fourth Semiphoras: *Layamen, lava, firin, lavagellayn, tavaquiri, Lavagola, Lavatasorin, Layfialafin, Lyafaran*. With this name he bound and unbound all animals and spirits.

The fifth Semiphoras: *Lyacham, Lyalgema, Lyafarau, Lialfarah, Lebara, Lebarosin, Layararalus*. If you wish to bind equals, as trees and seeds, you must pronounce the above words.

The sixth Semiphoras is great in might and virtue: *Letaminin, Letaylogo, Lestasyinin, Lebaganaritin, Letarminin, Letagelogin, Lotafalosin*. Use these when you desire the elements or winds to fulfil your wishes.

The seventh Semiphoras is great and mighty. They are the names of the Creator, which must be pronounced in the beginning of each undertaking: *Eliaon yoena adonay cadas ebreel, eloy ela agiel, ayoni, Sachado, essuselas eloym, delion iau elynla, delia, yazi, Zazael, paliel man, umiel, onela dilatan saday alma paneim alym, canal deus Usami yaras calipix calfas sasna saffasaday aylata panteomel auriel arion phaneton secare panerionys emanual Joth Jalaph amphia, than demisrael mu all le Leazyns ala phonar aglacyei qyol paeriteron theferoym barimel, jael haryon ya apiolell echet*.

These holy names pronounce at each time in reverence toward God, when you desire to accomplish something through the elements or something connected therewith, and your wishes will be fulfilled, and what is to be destroyed will be destroyed, for God will be with you because you know his name.

The following is another name of Semiphoras which God gave to Moses in seven parts.

The first is, when Moses concealed himself and spoke with God, when the fire burned in the forest without consuming it;

The second, as he spoke with the Creator on the mountain;

The third, when he divided the Red Sea and passed through with the whole people of Israel, etc.;

The fourth, when his staff was turned into a serpent which devoured the other serpents;
 The fifth, are the names which were written on the forehead of Aaron;
 The sixth, when he made a brazen serpent and burned the golden calf to divert pestilence from the Israelites;
 The seventh, when manna fell in the wilderness and when water gushed from the rock.
 In the first are the words which Moses spake as he went on the mountain, when he spoke to the flames of fire: *Maya, Affaby, Zien, Jaramye, yne Latebni damaa yrsano, noy lyloo Lhay yly yre Eylvi Zya Lyelee, Loate, lideloy eyloy, mecha ramethy rybifassa fu aziry scihuu rite Zelohabe vete hebe ede neyo ramy rahabe (conoc anuhec)*. If you pray this word to God devoutly, your undertaking will be fulfilled without a doubt.
 In the second are the words which God spake to Moses as he went on the mountain: *Abtan, Abynistan, Zoratan Juran nondieras, potarte faijs alapeina pognij podaij sacroficium*. In these words the prophet spoke to the angels with whom the four quarters of the earth are sealed, through which the temple was founded Bosale. If you wish to pronounce these you should fast three days, be chaste and pure, and then you can perform many wonders.
 In the third are words which Moses spake in order to divide the Red Sea: *Oua claiie saijec holomomaatl; bekahn aijclo inare asnia haene hieha iffale malieha arnija aremeholona queleij. Lineno feijano, ijoije malac habona nethee hijcere*. If you have lost favor of your master, or if you wish to gain the goodwill of some one, speak these words with fervor and humility, etc.
 In the fourth are words which Moses spake when he changed his staff into a serpent: *Micrato, raepijsathonich petanith pistan ijtn ijer hijgarin ijgnition temayron aijcon dunsnas castes Lacias astas ijecon cijna caihera natu facas*. Pronounce these names when you wish to have your desires fulfilled.
 In the fifth are the written names of the forehead of Aaron as he spake with the Creator: *Sadaij haijlyes Lucas elacijus jaconi hasihaia ijein ino, sep, actitas barne lud doncnij eija iehhu reu, vaha, vialia, eije. Vie haija hoij asaija salna hahai, cuci ijaija. Elenehel, na vena, setna*. The names are powerful in satisfying each request.
 In the sixth are names which were written upon the staff of Moses when he made the brazen serpent and broke the golden calf: *Tane mare syam, abijl ala, nuno, hija actenal tijogas ijano, eloim ija nehn ijane haij ijanehn, ahijaco mea*. With this name destroy all sorcery and evil. You must not pronounce it with levity in your works.
 In the seventh are words which Moses employed in leading the Israelites out of Egypt, with which he brought manna from heaven, and caused the water to flow from the rock: *Sadaij amara elon pheneton eloij eneiij ebeoel messias ijahe vehu hejiane, ijanancl elijon*. Pronounce these words when you desire to do something wonderful, or when you are in great need, and call earnestly on God, etc.

Prayer

Oh, thou living God; thou great, strong, mighty, holy, and pure Creator full of mercy--a blessed Lord of all things; praised be thy name. I implore Thee, fulfil my desire. Thou canst work. Permit us to accomplish this work. Grant us thy grace and give us thy divine blessing, that we may happily fulfil this work. Thou holy, merciful, and gracious God, have mercy upon us. Thy name, Jeseraire, be adored forever and ever. Amen.
 In the name of the Almighty Creator, I, Solomon, hold to the declaration of the divine names: Agla. Thou art a mighty God to all eternity. He who bears upon his person this name, written upon a gold plate, will never die a sudden death. Ararita--a beginning of all Unity. Ahen--thou solid rock, united with the Son. Amen. Thou Lord, a true king, perfect it.

The Names of Semiphoras

The names consist of the beginning of the chapters Adonay, which the Hebrews made use of instead of the unutterable name, Asser Eserie.
 The seven mighty names may be obtained at a favorable hour and place: *Comiteijon, sede aij, throtomas, sasmagata, bij ijl ijcos*.
 The four names of the Creator: *Jva, Jona, eloij, Jeva*. He who calls often upon God in faith and with fear, and carries with him the golden letters, will never want for an honorable subsistence and good clothing. The name which Adam uttered at the entrance to hell is *mephenaij phaton*. He who bears this name with him is unconquerable.
 The name which God communicated to Moses on Mount Sanai, *Hacedion*, will put away all causes for sorrow.
 The name which Joshua prayed when the sun stood still, *baahando heltsloir, dealzhat*, brings vengeance upon enemies.
 The ten names of [the] Sephiroth, I, Salomon, spoke in my prayer to God, and he gave me wisdom: *Ethor, Hoehmal, binach, baesed. Geburah, thipheret, nezath, hod Jehod malchut*.
 Now follow the ten names of God: *Eseie, Jod teragrammaton, Tetragrammaton Saboth, elohim Sabaoth, Sadaij Adonaij nulech*, all with ten letters. *Tetragrammaton Vedath* have eight letters. *Ehoie*, the self-existence of God, Arerite Aser, ehele, the names of God of seven letters.

Eseh, used by Moses as the fire of God, Elion has five letters and they are all Hebrew characters.

Emeth, the true God, is God's seal. The explanation of the ten names of God and the ten Sephiroth, is given in Agrippa *De occultis Philosophia*, Lib. 3, Cap. 10.

- **Hacaba**, the holy and adored God;
- **Hu**, himself the power of the Deity;
- **Hod, Jod**, a divine being;
- **Iah**, a just God, comparing himself with man;
- **Inon**;
- **Jesuba**, the Messiah will come in the golden age;
- **Jaua**, he who created the light;
- **Isaia**, with the name **EL**, resembles the changed era (each made up of 31);
- **Mettatron** for **Sadai**, each name composed of 314;
- **Icuru Maapaz**, both names are derived from a transposition of the name **Jehova**;
- **Messiah** is derived from a transposition of the letters in **Jisma Macom**;
- **Na**, the name of God, should be used in tribulation and oppression;
- **Oromasim, Mitrim, Araminem**, signify God and the Spirit; these are three princes of the world;
- **Pele**, he who worketh wonders.

These names must be selected out of each letter constituting the work, for the accomplishment of which the help of God should be implored. Similar to a certain text, in Exodus xiv, consisting of three verses which are always written with seventy-two letters, beginning with the three words *Vaijsa, Vaiduo, Vaiot*, which, when placed in a line, one and three, from left to right, the middle one transposed from the right to the left, as in a reverse order, constitutes one name, the seventy-two letters of which are named *Schemhamphoras*.

If now the divine names, *El* or *Jod*, are added, there will be seventy-two names Of God, each of them syllables, for it is written: My angel goeth before me, behold him, for my name is in him. These are seventy-two deacons of the five departments of heaven, there are so many nations and tongues, so many bodily functions, working with the seventy-two disciples of Christ. And this is one method which Cabalists use in making up these names.

Another method to make the *Schemhamphoras* is when the three verses are written in regular order from right to left subalternatim, without selecting this method from the tables of Zimph, or as it is selected from the Table Commutationem:

Vehuah, Jeliel, Sitacl, Elemiah, Mahasia, Lehahel, Achuah, Cahetel, Haziel, Aladiah, Laviah, Caliel, Leuniah, Pahaliah, Nelchael, Leiaiel, Melahel, Hahuiah, Mittaiah, Haayah, Jerathel, Scehia, Raul, Omael, Lecabel Vasarias, Jehujah Labahiah Chauakiah Mahadel Aniel Haamiah, Richael, ieiazcl hahael Michael, Vehuel, Daniel, Hahasias Imamahs, Nanael, Nitacl, Behahia, Poicl Nemamah, Selalel, Harael, Mizrael, Sahhel, Annanuel Mehael damabiah menkiel Eliapel, Habuah, Rochel Jabamah Haianel, Maniah.

In the first period of nature God was addressed by the name of *Sadai Trigrammaton*. In the second period of the law he bore the unutterable name of *Tetragrammaton*, which is spoken *Adonaij*. In the period of grace he was called upon as *Pentagrammaton effabile Jesu*, which is also written *Jusu*, with four letters, and *JHS* with three letters. The Father gave all power to the Son, the angels received heaven, but in the name of God and Jesus, which is the first power in God. Afterward it spreads into the twelve and seven angels through which it was communicated to the twelve signs and seven planets, and consequently into all the servants and instruments of God, even to the humblest. Therefore, said Jesus: "Everything which ye ask of the Father in my name, that will he give unto you, if ye pray unto him with a pure heart and a fervent spirit, for there is no other name given to man whereby he can be saved but the name of Jesus." Amen.

Of the Benefit and Use of the Semiphoras

That man, who lays hold in strong faith and trust in the first Creator, must first implore the divine help and blessing, not only with the lips, but also with holy gestures and humble heart, praying fervently and continually, that he may enlighten the mind and take away from the soul all darkness of the body. For, precisely as when our souls are moved by some ordinary cause, so the soul moves all the members of the body to contribute something toward the accomplishment of a contemplated work. Therefore, the great Creator, when he is worshipped in spirit and in truth, and when no unnecessary things are asked of Him, when the prayer is devoutly preferred, will cause the lower order of creatures to yield obedience to the wishes of man, according to their state, order, and calling, for man was made

in the image and likeness of God and endowed with reason. And working under the favor of God, he will obtain his desire through faith and wisdom: first, from the stars and from the heavens by the rational reflections of His spirit; second, by the animal kingdom, through his senses; third, by the elements, through his four-fold body.

Therefore, man binds all creatures through comparison, by calling upon the higher power, through the name and power which governs one thing, and thereafter through the lower things themselves, etc.

And now, he who desires to become master of the workings of the soul, must become familiar with the order of all things, just as they are obtained by God in their proper state, from the highest to the lowest, through natural connections, that he may descend as if from a ladder. On this account the Heathens committed the error of worshipping the planets and fixed stars, not because they heard but because they were moved by the powers which governed them and were, at the same time, impelled thereto by the influence of their founder and creator. And in this manner, likewise, Christian nations have committed the error of paying homage to departed saints and giving honor to the creature which belongs only to the Creator, and God is a jealous God and will not permit the worship of idols. The prayer of faith, therefore, in proper language, and for proper objects, is intimately related to the name of God, from which we descend by words, from one to the other, following each other out of a natural relationship. in order to accomplish something.

The son, therefore, prevails upon the father that he may support him, although the father may not do so willingly. Still, since he is his offspring, he must calculate to maintain him. How much greater care our heavenly Father must feel for us, if we serve him in a proper manner!

He who desires the influence of the sun must not only direct his eyes toward it, but he must elevate his soul-power to the soul-power of the sun, which is God himself, having previously made himself equal to God by fasting, purification, and good works, but he must also pray in the name of the Mediator, with fervent love to God and his fellow man, that he may come to the sunspirit, so that he may be filled with its light and lustre, which he may draw to himself from heaven, and that he may become gifted with heavenly gifts and obtain all the desires of his heart. And as soon as he grasps the higher light and arrives at a state of perfection, being gifted with supernatural intelligence, he will also obtain supernatural might and power. For this reason, without godliness, man will deny his faith in Christ and will become unacceptable to God, therewith often falling prey to the evil spirits against whom there is no better protection than the fear of the Lord and fervent love to God and man.

Most people who are skilled in divine works and who possess the right to command spirits, must be worthy by nature or become worthy by education and discipline for their calling -- must keep all their works secret, but may not conceal it from a true and pious person. Dignity of birth comes from station, but it is due to Saturnum, Sol, Mercurium, or Martem that he is made prosperous -- that he is learned in Physics, Metaphysics, and Theology.

The Ten Sephiroth

If a man has a knowledge of God as the first great cause, he must also acknowledge other causes or cooperative spirits and determine what official station of dignity and honor to accord to them, and without which knowledge their presence and help cannot be enjoyed. Such honor and dignity must not be shown for the sake of the spirits but for the sake of their Lord, whose servants they are. In this manner the angels of God will encamp around those who fear and love the Lord, and, as Augustinus says, "Everything possesses a predestined angel-power." For this reason the Hebrew theologians -- Meeubae and Cabalists -- named ten principle divine names as members of God and ten Numerations or Sephiroth as raiment and instruments of the Creator, through which he is infused into all his creatures according to the order of the ten Angelic and ten princely spirit-choirs from which all things derive their power and quality.

1. The name EHEIE (*aser Eheie*), its number *Cether elion* (one Lord), is the simplest Deity, which no eye has seen, is ascribed to God the Father, gives influence through the order *Seraphin haiath heidosch* (gate of holiness or of life), that transmits life to everything through Elieic. From this he flows in through *preum mohele* so that all things must exist -- that the heavens must revolve every twenty-four hours. This wonderful being is called *Intelligentia, Metatron*, a prince of faces. His office is to lead others into the presence of the Sovereign, and through him God spake to Moses.
2. JEHOVAH (*Jod, vel Jah*), his number *Chochma* (wisdom): The Deity full of spirit. The firstborn son through whom the Father redeemed man from his curse, is infused through the order of Cherubim, Hebrew Orphanim, of the form of Council. From these he flows into the star-bedecked heavens and produces there many figures. Chavs or creatures, Jod, Tetragrammaton, through the peculiar *Intelligentia, Razielem*, who was a representative of Adam, etc.
3. TETRAGRAMMATON ELOHIM, his number is called *Binah* (caution or sense), and signifies pardon and rest, cheerfulness, repentance and conversion -- the great trumpet, the redemption of the world and life in time to come, is adopted to the Holy Spirit and flows in his might through the order of *Thronorum*, which is

called Arabim in Hebrew -- that is, the great, strong, and mighty angels, from thence through the *Saturui Sphaeram* it gives to liquid matter the form Stopsie, which was an Intelligentia, *Zaphekiel*, [who] was Noah's representative, and another Intelligentia, *Jophiel*, Shem's representative, and these are the three highest and greatest Numerations, as a throne of the divine persons, through whose commands everything takes place, and which is completed by the other seven, which, in this account, are called *Numeratione fabrice*, etc.

4. EL, his number *Haesed* (grace or goodness) and is called mercy, pity, great power, sceptre, and right hand, and flows in through order *Dominationum*, Hebrew Hasmalin -- confers peaceable justice through *Spaeram Jovis* and bestows in a general manner special Intelligentia; Zadkiel, Abraham's representative.
5. ELOHIM (*cuhor*), a strong God who punishes the guilt of the wicked. His number is *Geburah*, that is, might, gravity, strength, security, judgment. He inflicts punishment through the sword and through wars. To this is added the judgment-seat of God, the girdle of the Lord, a sword and left arm; also *Pached* (fear before God) flows in through the order of *Potestatum Hebrai Seraphin*, so named, and from thence through the *Sphaeram Martis*, which has great wars and tribulation -- moves the elements accordingly. His peculiar Intelligentia, *Gamael*, [was] Samson's representative.
6. ELOHA, the God of Alchemy. His number is *Tipheret*: grace, beauty, adornment, happiness, and pleasure. [He] signifies the word of life and flows in through the order *Virtuhim*, which in Hebrew is Malachien: This angel, through *Sphaeram Solis*, gives perspicuity and life, and reveals metals. His particular Intelligentia, *Raphael*, was the representative of Isaac and of the youthful Tobias, and *Pehel* was the representative of Jacob.
7. TETRAGRAMMATON SABAOTH, or *Adonaj Sabaoth*, the God of Hosts. His number is *Nezaeh* (triumph and victory). To him is accorded the right pillar and signifies eternity, the justice of God, and avenger. He flows in through the order of *Principatum* or through the Hebrew Elohem, that is, God in *Sphaeram Veneris* (love and justice). He produces all Vegetable growth and his peculiar Intelligentia, *Hamel*, and the angel *Cernaiul*, David's representative.
8. ELOHIM SABAOTHI, God of Hosts, not of war or wrath, but of pity, for he has both names and goes before his hosts. His number is called *Had*, that is, honorable confession, ornament, and renown. To him is accorded the left pillar and he flows in through the order of *Archangelorum*, before the gods in *Sphaeram Mercuri* (adornment, safety, and unanimity), and brings forth animals. His peculiar Intelligentia, *Michael*, [was] the representative of Solomon.
9. SADAI, the Almighty, who does all things abundantly, and Elhay, that is, the living God. His number is called *Jesod* (a foundation) and is denominated good sense, redemption, and rest. He flows in through the order of *Angelorum*, in Hebrew Cherubin, in *Sphaeram Lunae* to increase and decrease all things, supports and contributes [to] the genius of man. His Intelligentia, *Gabriel*, a representative of Joseph, Joshua, and Daniel.
10. ADONAY MELECH (Lord and King). His number is called *Malchat* (kingdom and dominion), and is termed the Church and House of God, and the door flows in through the order of *Animasticum* of the believing soul -- in Hebrew the life of princes -- and they are inferibr to the hierarchy. They afford information to the children of men, of the wonderful things of knowledge, and guard them against prophesies. For their *Anima Messiah Meshia*, or, according to others, the Intelligentia, *Metratron*, which is called the first creature -- the soul of the world, [who is] the representative of Moses, the fountain of all life.

Therefore, all the names of God and the ten Sephiroth are embraced in the Archetypum.

In *mundo intelligibili* are included the nine choirs of the angels or, according to Dionysius, the ten blessed orders:

1. Seraphim
2. Cherubim
3. Throni
4. Deminationis
5. Potestates
6. Virtutes
7. Principatus
8. Archangeli
9. Angeli
10. Animae Beatae

The Hebrews, therefore, call them:

1. Haiioth
2. Hacades

3. Ophanim
4. Aralim
5. Hasmalim
6. Seraphim
7. Malachim Elohim
8. ben Elohim
9. Cherubim
10. Issim

The ten representative angels are:

1. Matatron
2. Jophiel
3. Zaphkiel
4. Camael
5. Raphael
6. Haniel
7. Michael
8. Gabriel
9. Anima
10. Messiae

See also the Formation of the Sephiroth and the Order of Angels.

The Nine Choirs of Angels

Divide Theology into Three Hierarchies

In the first hierarchy are the Seraphim, Cherubim, and Throni. These, more than celestial spirits, are called gods or the sons of the gods because they continually behold the order of divine providence. Being foremost in the goodness of God, they praise Him unceasingly and pray for us; the second, in the being of God, according to form; and the third, in the wisdom of God, stand continually before God.

In the middle hierarchy are the Dominationes, Potestates, [and] Virtutes as spirits of intelligence to rule the whole world. The first command what the others perform. The second steer that which interfere with the laws of God. The third oversee the heavens and occasionally perform great wonders. These six orders of spirits are never sent upon the earth.

In the lower hierarchy are the Principatus, Archangeli et angeli, which are ministering spirits to oversee earthly affairs.

The first, in general, provide for princes and magistrates, and care for kingdoms and countries, each in his own especial sphere, as Moses declares in his song (Deut. xxxii, 8): "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." And Daniel says (x. 13): "But the prince of the kingdom of Persia withstood me twenty-one days. And Jesus Sirach bears witness, that each nation has its angel as a director." Therefore did the Romans at all times invite the angel of their country.

The second are engaged in divine affairs, institute and regulate the worship of God among all men, and present the prayers, offerings, and piety of men to God.

The third order all things of minor importance, and each one is appointed as a protector to every man.

For this reason the fourth hierarchy are added to the former as the souls of heavenly bodies -- *Animae Corporum Coelestium*, the souls of *Hervos*, vel *Heroas*, and of the *Martyrum*. They first control the light and the influence of the strong so that their power may proceed from God to the lower regions. The second are the chosen souls of the redeemed. The third are the souls of the innocent martyrs and followers of God who offered up their lives, amid pain and suffering, out of love to God.

Since God the Father gave to the Son -- our Mediator, Savior, and Redeemer -- all power in heaven and on earth, and the angels of the great name of God and Jesus, which is the firstmight in God, it flows accordingly into the twelve angels and twelve signs, through which it spreads into the seven planets and, as a natural consequence, into all other servants and instruments of God, until it penetrates into the lower regions, so that even an insignificant herb may develop a peculiar power, even if it is decayed, and so the angel of man appears before God at all times, bearing his prayers into his presence.

Without the name of Jesus the old Hebrew cabalists can accomplish nothing in the present day, with [the] old arts as they were used by the[ir] Fathers. Therefore it is that all creatures fear and honor him. All men who believe in him

are enlightenid through his brightness, our souls are united with him, and the divine power emanating from him is communicated to us.

Of the Movement of the Heavenly Powers

The first course in Mundo Ceolesti watches day and night -- *Primum Mobile Rechet Hagallalim* -- it continues from morning until night. From these the Heathens divided the angels into thirty-three orders. The first great light communicates light, life, and station out of the first course, and opposes others in the Saphaera Zodiaci, causes summer and winter, [and] the spring of all the things of the elements. Hebrew *Masloth* goes from evening to morning according to the twelve signs of the heavens.

But even if all things have their existence from God, the great First Cause, we should not despise other causes, according to changes in time, in the year, in the month, day, and hour. Neither should we regard these causes exclusively and forget God, for in this manner heathen idoltry was instituted. For this reason God does not regard time because it robs him of his honor. For the heathens experienced that the heavenly spirits were not united with their bodies, as our souls are united with our bodies, but they could rejoice in the presence of God and prepare their bodies without much labor to work with the lower creatures of God. They regarded the celestial spirits as gods and conferred divine honors upon them. Very often [certain] Jews turned away from God and worshipped the host of heaven and, therefore, the wrath of God was kindled against them. But on account of the order of all things, God has set them before us as his instruments and which we, on account of their honorable office, are to regard as the nobler creation of God and that we should honor them, next to God. according to their station, not as gods but as creatures, which he has appointed as twelves princes over the twelve gates of heaven, that they may admit what they received from the divine name, transposed twelve times.

Ezekiel writes: "The laws of the twelve tribes of Israel were thus written, and God Tetragrammaton rules over them." Thus it is written in Revelations that the stones in our heavenly city are planted in the ground, or that the Church of Christ is represented by the twelve names of the Apostles, including twelve angels and of them the name of Jesus, who received all the power of the Father so that the heavens will receive what the angels give to them, according to the will of God.

If, then, an *Intelligentia* is ascribed to each heaven, each Star and department of heaven must have a distinct and separate power and influence and, therefore, must also have a distinct *Intelligentiam*. Therefore, there are twelve princes of angels, who represent the twelve signs of the Zodiac; thirty-six, who represent so many *Decuriis*; and seventy-two angels, who represent so many *Quinariis* of heaven, of the seventy-two nations and languages of man. Likewise, seven angels of the hosts for the seven heavens of the seven planets to rule the world, etc. Also, four angels who represent the *Triplicitatibus* of the twelve signs of the Zodiac and the four elements.¹

All of these have their names and signs which the philosophers used in their works, signs, images, clothes, mirrors, rings, cards, [and] wax-figures, as if they had a sun-work before them, and they called them the names of the sun and his angels, and likewise of others, etc.

In the third place they designated the lowest angels as servants. These they distributed over the world and named them after the seven planets, and these have their special course after the four elements and after the four parts of the air and earth -- of the daytime several *Diurnos*, several *Nocturnos*, [and] several *Merialianos*, not that they are subordinate to the influence of the stars as the body which they represent, but that they are more nearly related to the star-body-kind-time than others, otherwise they might be everywhere, as each human being has three angels, for God has ordained that each human being shall have his good angel as a protector, who also strengthens the spirit and urges and exhorts us to what is good and commendable, that we may fly from what is *fati malignitatem*. And so every man has also an evil spirit, who controls the desires of the flesh and awakens the lusts of the heart. Between these two angels there is a constant struggle for supremacy, and to whichever man gives the preference, he will receive the victory. If the evil angel triumphs, then man becomes his servant; should the good angel prove the stronger, then he will cleanse the soul and save man from destruction. The angel and his impulses come from the stars.

In the third place are the *Genii* of man who govern birth and are joined to each perfection in man. These are recognized from the star, which is the Lord of the births. The Chaldeans seek this *Genium* in the sun and moon. Astronomers would have the good *Genium* out of the eleventh house which, on this account, they call *bonum Genium* (the evil one [comes] out of the sixth house), but each one will learn to know him through natural inclination, to which everyone was inclined from his youth. On this account he is called the birth-angel, who is sent into the world by God. Of this the Psalmist says, "Thou hast made the spirit of man as a flame of fire," for experience teaches us that the flame of fire and the spirit of birth may be separated without injury to man, that we can learn hidden things from him if he is good and true. But he is powerless over the members of birth if, however, a virgin or a companion becomes marriageable, he may be liberated from the glass and our time of life will be extended.

¹See also Precession as it Relates to the Sophia of Jesus.

Man's Divine Character

God has endowed man with a divine character, through the number *Phahad*, the left-hand sword of God, through which man becomes a curse to all creatures. And then again he has another character in the number of God, *Hesed*, the right-hand sceptre of God, through which he finds favor in the sight of God and all his creatures. An evil conscience is the judge of men, but a good conscience is his happiness. Therefore, through the other divine numbers, and through the angels and stars, a man becomes impressed with signs and characters of conscience which cause him to be happy at one time and unhappy at another.

On this account, if a man has committed murder, theft, or any other act which his conscience condemns, he can be brought to a confession of his guilt through persistent calling upon the name of God, for his Conscience will then give him no rest until he returns what he has stolen or until he has suffered the punishment due to his crime.

Therefore, in the name of the Father, Son, and Holy Spirit, take three small pieces of wood from the door-sill over which the thief passed in leaving the place where he committed the theft, place them within a wagonwheel, and then through the hub of the wheel say the following words: "I pray thee, thou Holy Trinity, that thou mayest cause A, who stole from me, B, a C, to have no rest or peace until he again restores [to] me that which he has stolen." Turn the wheel round three times and replace it again on the wagon.

Nevertheless, all pious Christians, who have any regard for their future happiness, should carefully avoid all superstitious matters and should beware of using the holy name of God unworthily, holding it in the greatest reverence lest they bring upon themselves eternal punishment. If a man knows himself and realizes that he is created in the Image and likeness of God, he will acknowledge God the Creator before all things, and afterward the world and all its creatures. From the high spirits, angels, and the heavens, he has his portion, and from the elements, animals, vegetation, and stones, he has within himself everything that he desires to obtain.

If a man knows how to appropriate the particular place, time, order, bulk, proportion, and mental organization of anyone, he can attract and draw them, just as a magnet attracts iron, but he must first be prepared, just as the magnet must be fashioned by the file and charged with electricity. To this end, the soul must first be purified and dedicated to God through faith -- a pure heart and constant joy in the spirit are requisites. He must possess love to God and his fellow-man, and then he may arrive at a perfect state and become like unto the Son of God. He will become united with God and will once more be like him. It is not given to angels nor to any creature to unite with God, but only to man, and he may become his son; and when this takes place, so that he overcomes himself, he overcomes and can draw to him all other creatures and command their obedience.

But our spirit, word, and act have no power in magic and knowledge if they are not everywhere strengthened by the word of God, which we should hear often. We must pray to God without ceasing [and] live a sober, temperate, and unstained life. We must live in a continual state of repentance, give alms, and help the poor, for Christ has not said in vain, "Make unto you friends with the unrighteous Mammon, so that he will receive you into eternal habitations" - that is, apply your wealth and abundance to the support of the poor, that they may receive their daily bread from you and be satisfied. Christ says, "What ye have done unto the least of mine, that have ye also done unto me." These are the friends that will lead us to a divine abode in heaven, where we shall receive a thousandfold and life eternal. On the other hand, there are others who will be rejected, for Christ also says, "I was hungry and thirsty and ye gave me no meat and drink -- depart from me, ye workers of iniquity, into outer darkness."

Therefore, by fasting, praying, giving alms, [and] preparing the souls of the believing for the temple, we may become co-heirs of heavenly gifts, which the Most High will confer upon us in this life if we know how to use them properly.

Since all things have their life and being from God, so the proper name of everything was taken from the being of that thing, and all things derive an influence from the Creator, if they have been appropriately named, for as God brings forth all things through the influence of heaven and the operation of the planets, even so the names of all things have been given in accordance with some quality of the thing named by him who counts the stars. And thus God led all creatures to Adam in order to have them named, and their names indicated some peculiar quality or part possessed by each. Therefore, each name that has a meaning shows, by comparison with the heavenly influence, an inherent qualification of the object, although it is frequently changed. When, however, both meanings of the name harmonize, then the willpower and natural power become identical. Moreover, the celestial office to which man is ordained by God endows him with [the] power to ponder life, and tells him what to encourage, what to elevate, what to suppress in his cause Sphaera, and to perform wonderful works with full devotion toward God, etc.

What Man Receives from the Order of Angels

Man becomes strengthened with wonderful power through the order of angels, so that he declares the divine will:

- From the Seraphim, that we cling with fervent love;
- from the Cherubim, enlightenment of the mind, and power and wisdom over the exalted figures and images, through which we can gaze upon divine things, etc.;
- from the Thronis, a knowledge of how we are made and constituted. that we may direct our thoughts upon eternal things;
- from Dominationibus, assistance to bring into subjection our daily enemies, whom we carry with us constantly, and enabling us to attain salvation;
- from Potestatibus, protection against human enemies of life;
- from Virtutibus, God infuses strength into us, enabling us to contend against the enemies of truth, and reward that we may finish the course of our natural life;
- from Principatibus, that all things become subject to man, that he may grasp all power and draw unto himself all secret and supernatural knowledge;
- from Archangelis, that he may rule over all things that God has made subject to him -- over the animals of the field, over the fishes of the sea, and over the birds of the air;
- from the Angelis he receives the power to be the messenger of the Divine will.

See also the Ten Sephiroth.

What Man May Obtain from the Twelve Signs

As each creature receives its spirit, number, and measure from God, so also each creature has its time:

- In the Ram, the vegetables of Earth obtain new vigor, the trees sap, and females become better adapted to propagate the human species. In this sign the fecundity of all creatures is limited and regulated. It has Sunday for its peculiar time and end.
- In the Bull, all transactions and enterprises are prospered and fostered, so that they may go forward according to the will of God, but to this end constant prayers are necessary, and particularly on Sunday.
- In the Twins, the angels have power over bodily changes, and travel from one place to another over the heavens and through the course of the stars; have power over the motion of the waters in rivers and in the sea; cause love between brethren, friends, and neighbors; and give warning against dangers, persons, and objects.
- In the [Crab], the angels rule over legacies and riches, over treasure and treasure-seekers, are calculated by nature to confer power, the art of speaking, and to enlighten the mind in holy, in like manner as did the apostles in their unceasing prayers to God at Pentecost.
- In the Lion, the angels have power to move every living thing, to multiply their species, to watch, and, in certain manners, to judge. And through the gift of God they confer Physicam, Medicinam, and Alchymiam.
- In the Virgin, the spirits have power to subvert kingdoms, to regulate all conditions, to discriminate between master and servant, to command evil spirits, to confer perpetual health, and give to man Musicum, Logicam, and Ethicam.
- In the Balance, the angels derive from God great power, inasmuch as the sun and moon stand under this sign. Their power controls the friendship and enmity of all creatures. They have power over danger, warfare, quarrels, and slander; lead armies in all quarters of the earth; cause rain; and give to man Arithmetiam, Astronomiam, [and] Geometriam.
- In the Scorpion, the angels have power over suffering and terror, over which man makes against God, over common privileges. They compel the conscience to obedience and also force devils to keep their agreements with men, and vice versa. They govern the life and death of all creatures, have power over departed souls, and give to man Theologiam, Metaphysicam, and Geomantiam.
- In the Archer, they have power over the four elements, lead the people from one far country to another, regulate the changes of the elements, and [regulate] the propagation of animals.
- In the Goat, the angels give high worldly honors, worthiness, and virtue, such as Adam enjoyed in Paradise in his innocence. They also enlighten the understanding and confer human reason.
- In the Aquarius, angels keep man in good health and teach him what is injurious to him, make him contented, and teach him -- through the command of God -- the mysteries of heaven and of nature.
- In the Fish, the angels compel the evil spirits to become subject to man [and] protect the pious so that the great enemy cannot harm him.

See also the Ophiucan Zodiac.

The Twelve Signs are Divided into Four Triplicities

The twelve angels which represent the twelve signs are called [an] Apoc: Malchidael, Asmodel, Ambriel, Muriel, Verchiel, Hamaliel, Zuriel, Barbiel, Aduachiel, Hanaeb, Gambiel, [and] Barehiel.

Over this the angels also receive names from the stars over which they rule, as the twelve signs: Teletial, Zariel, Tomimil, Sartimel, Ariel, Bataliel, Masuiel, Aerahiel, Ehesatiel, Gediet, Doliel, [and] Dagymel.

The same as if expressed in Latin: Ariel, Tawnel, Geminiel, Cancriel, Leonial, Virginiel, Libriel, Scorpiel, Sagitariel, Capriel, Aquariel, [and] Pisciel.

This method of obtaining all kinds of things with peculiar power, in the twelve signs, is described in many kinds of books. The seal of Hermetis teaches how the powers of the heavenly influence may be obtained under each sign in a crystal or gem, that they are constellated, and then at each period of the twelve signs the appropriate character of each is divided into four parts, each of which is represented by an angel. Therefore, each of the twelve stories in the badge office of Aaron (Solomonis) was constellated, and the Amorites possessed a constellated stone for each idol, and to this end they consecrated the book.

Further, King Solomon teaches a hidden Almadel or a Geometrical figure bearing upon the twelve signs of heaven, which he calls heights, and gives to each height seven or eight names of princes. There are also many other methods for seeking after the powers of heaven in the twelve signs, which, for good reasons, must not be made known, because they are not mentioned in the Holy Scriptures and were kept secret.

The Planets Have Seven Heights and Seven Angels

The heights are named as follows:

11. Samaym
12. Raaquin
13. Saaquin
14. Machonon
15. Mathey
16. Zebul
17. Arabath

Of the operations of these and their angels -- office, order, number, and measure -- an account may be found in a work by Rasiel, which constitutes the *Sixth Book Physicum Solomonis and Elementia Magica Petri de Alano*, page 524. From this book, the *Book of the Angel Tractatu* takes its source.

There are seven exalted Throne Angels which execute the commands of Potestates, viz:

11. Ophaniel
12. Tychagara
13. Barael
14. Quelamia
15. Anazimur
16. Paschar
17. Boel

These are named with the name of God, through which they were created, belong to the first heaven, Samaym, [and are governed by] Gabriel.

The second heaven, Raaquin, has twelve lords, or twelve heights of angels, who are placed over all [and are governed by] Zachariel [and] Raphael.

The third heaven, Saaquin, has three princes, Jabniel, Rabacyel, [and] Dalquiel. They rule over fire and each has his subordinate angel. The principal prince of angels in this height are called Anahel [and] Avahel.

The fourth heaven, Machonon, by his angels leads the sun by day, and through other angels by night. The chief angel is called Michael.

The fifth heaven, Mathey aly Machon, has the prince Samael who is served by two millions of angels. These are divided among the four quarters of the world, in each quarter three who control the twelve months, and over these are twelve chief angels.

The sixth heaven, Zebul, has for its prince Zachiel, with two millions of angels. The angel Zebul is placed over these during the day, and another angel, Sabath, during the night. They rule over kings, create fear, and give protection from enemies.

Arabath, the seventh heaven, has for its prince the angel Cassiel.

The names of the angels of the seven planets are as follows: Zaphiel (Saturn), Zadkiel (Jupiter), Camael (Mars), Raphael (Sun), Haniel (Venus), Michael (Mercury), [and] Gabriel (Moon).

There are seven princes who stand continually before God, to whom are given the spirit-names of the planets. They are called Sabathiel, Zedekiel, Madimiel, Semiel (or Semishia), Nogahel, Coahabiath (or Cochabel), [and] Jareahel (or Jevanael).

For the planets are called for themselves:

- Sabachay, through which God sends hunger and tribulation upon the earth;
- Sodeck, through him come honor and favor, right, and holiness of man;
- Modym, through him wrath, hate, lies, and war;
- Hamnia, from him comes light and the power of distinguishing between time and life;
- Noga, from him food and drink, love, and consolation;
- Cochab, from him proceeds all trade and commerce;
- Lavahan causes all things to increase and decrease.

I, Solomon, acknowledge that in the hours Sabachay [and] Modym it is burdensome to labor, but in the hours Sodeck and Noga, labor is light. During other hours labor is middling, sometimes good and occasionally bad. Some writers (as, for example, Cornelius Agrippa) call the seven regents of the world by other names, which are distributed among the powers of other stars, as Orphiel, Zechariel, Samael, Michael, Anael, Raphael, [and] Gabriel, and each of these rules the world three hundred and fifty-four years and four months. A few give the Angel-year at three hundred and sixty-five years -- as many years as there are days in our year. Others, one hundred and forty-five years; [an] Apoc, twenty-one Spiritu, *Septem in Conspectu Dei Throni sunt quos reperi etima presidere Planetis*. The names of the seven angels over the seven heavens must be uttered first, and afterward the names of those over the seven planets, [then those] over the seven days of the week, [then] over the seven metals, [and finally] over the seven colors. These must be uttered in the morning of each day of the week.

Invocation of Angels

Oh ye aforesaid angels, ye that execute the commands of the Creator, be willing to be present with me in the work which I have undertaken at this time, and help me to finish it, and be ye my attentive hearers and assistants, that the honor of God and my own welfare may be promoted. [Amen.]

Over this there are twenty-eight angels who rule over the twenty-eight houses of the moon, viz: Asariel, Cabel, Dirachiel, Schiel, Amnodiel, Amixiel, Ardesiel, Neriell, Abdizriel, Jazeriel, Cogediel, Ataliel, Azerniel, Adriel, Amutiel, Iciriel, Bethuael, Geliel, Requiell, Abrunael, Ariel, Tagried, Abheiel, [and] Amnixiel. And each moon has her own guardian and ruler, and these are described in Rasiel [*Sixth Book Physicum Solomonis and Elementia Magica Petri de Alano*].

A man must also know how to divide the months, days, and hours into four parts, for God has ordained that all things can best be perfected on suitable days and at proper hours.

The angels placed over the four parts of heaven are Scamijm, Gabriel, Cabrael, Adrael, Madiel, Boamiel, Alscius, Loquel, Zaniel, Hubaiel, Baccanael, Janael, Carpatiel, Elael, Unael, Wallum, Vasans, Hiaijiel, Usera, Staijel, Ducaniel, Baabiel, Barquiel, Hannu, Anael, [and] Nahijmel.

In the second heaven, Raaquin, the following angels serve: Nathan, Catroijs, Betaabat, Yeseraijs, Yuacon, Thiel, Jareael, Yanael, Venctal, Vebol, Abuionij, Vetameil, Milliel, Nelepa, Baliel, Calliel, Holij, Batij, [and] Jeli.

There are also, over the four quarters of the globe, four high angels:

- Over the morning winds, Michael rules;
- over the evening winds, Raphael rules;
- over the midnight winds, Gabriel rules;
- over the noonday winds, Nariel (or Uriel) rules.

The angels of the elements are:

- Of the air, Cherub;
- of the earth, Ariel;
- of the water, Tharsis;
- of the fire, Seruph (or Nathaniel).

These are all great princes and each has many legions of angels under him. They have great power in governing their planets, times, signs of the year, months, days, and hours, and in their part of the world and wind.

In the third heaven, Saaquin, the angels are Sarquiel, Qnadissu, Caraniel, Tariescorat, Amael, Husael, Turiel, Coniel, Babel, Kadie, Maltiel, Hufaltiel, Faniel, Pencal, Penac, Raphael, Carniel, Deramiel, Porna, Saditel, Kyniel, Samuel, Vascaniel, [and] Famiel.

In the fourth heaven, Machonon, the Angel of the Divisions serves Capiel, Beatiel, Baciell, Raguel, Altel, Fabriell, Vionatraba, Anahel, Papiell, Usael, Burcat, Suceratos, [and] Cababili.

In the fifth heaven, Mathey aly Machon, the following Angels serve in the four divisions: Friagne, Cnael, Damoel, Calzas, Arragon, Lacana, Astrgna, Lobquin, Sonitas, Jael, Jasiael, Naei, Rahumiel, Jahijnuel, Baijel, Seraphiel, Mathiel, Serael, Sacriell, Maianiel, Gadiel, Hosael, Vianiel, [and] Erastiel.

In the sixth heaven, Zebul, and seventh, Arabath, over the fifth heaven.

Should no Spiritus Aeris or divisions be found, then pronounce, in the direction of the four quarters of the world, the following words:

Oh great exalted and adored God, from all eternity. Oh wise God, day and night I pray unto Thee, oh most merciful God, that I may complete my work today and that I may understand it perfectly. Through our Lord Jesus Christ, Thou that livest and reignest, true God from eternity to eternity. Oh strong God, mighty and without end. Oh powerful and merciful God.

On Saturday, call upon God in the words which he gave in Paradise, in which is the name of God:

Oh holy and merciful God of Israel, the highest terror and fear of Paradise, the Creator of Heaven and Earth . . . (etc., as before)

Quere hoc signum.