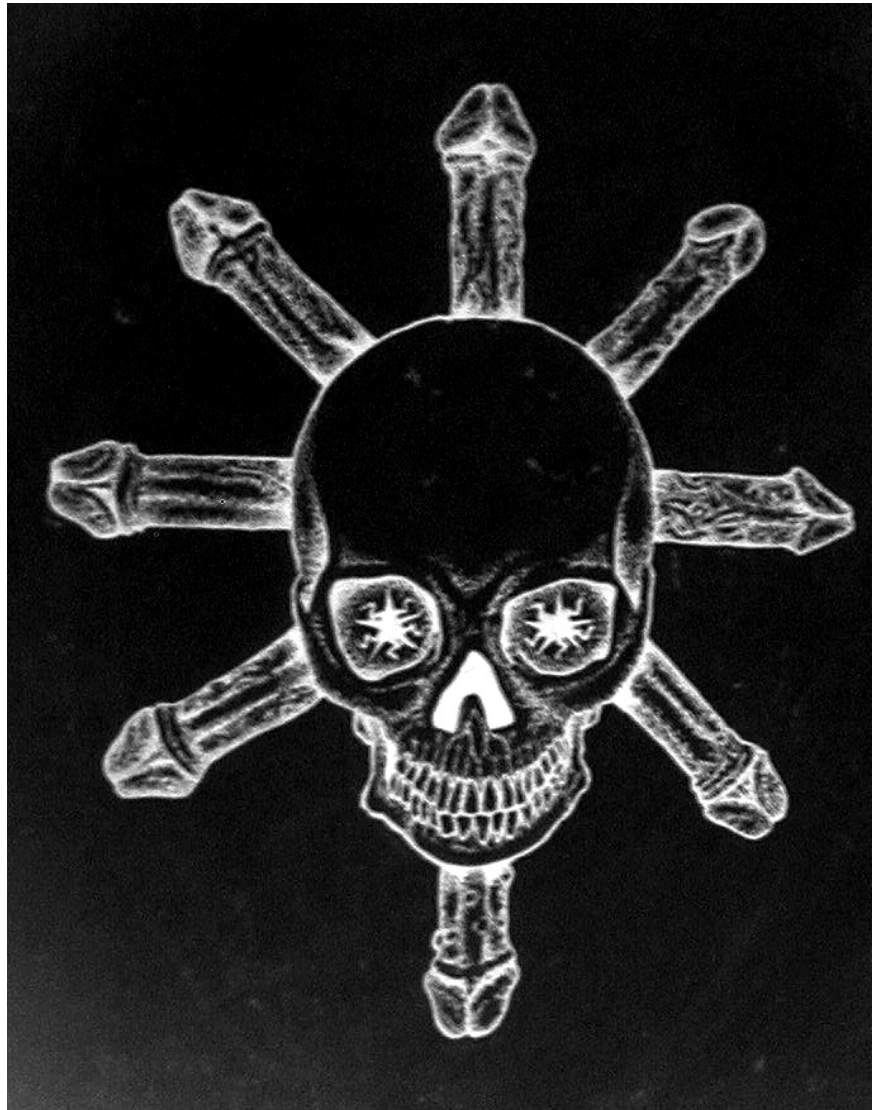


LIBER
SATANGELICA



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Introduction;

THE

GRIMOIRE

The importance of the classical grimoire, and the more personal books of spells attributed to various witches and cunning folk, has been greatly

undervalued in more recent studies of the craft. Nevertheless, the knowledge of the black arts and the important place of the grimoire has been well documented since before the middle ages and we have a great storehouse of records at our disposal, both from the sorcerer's themselves and those who prosecuted them.

This is not limited to East Anglia or even England. Consider the confession of Jubertus of Bavaria, tried in 1437. Apart from the more or less typical flights to nocturnal assemblies and the killing of infants the aforesaid Jobertus said and confessed, under 'freely given oath'..

“.. that for ten years and more he served a certain powerful man in Bavaria who was called Johannes Cunalis, who is a priest and *plebanus*, in a city called Munich.. Likewise he said and confessed that this Johannes Cunalis had in his possession a *librum de nigromancia*, and that when he who spoke opened this book at once there appeared to him three Demons, one named Luxuriosus, another Superbus, and a third Avarus, all of them Devils...

Likewise, he said and confessed that he had proposed to blind Johanneta, the widow of Johannes Paganus of the present place, because she displeased him. With two keys he had traced her image, in a manner and form which he explained in the examination; he did this on a Sunday, depicting her image beneath the names of Devils, using implements, materials and techniques described in the examination...

Likewise, he said and confessed that poisons were made by the aid of Devils, by which men could be killed, through their working or by the aid of Demons... and taken from a basilisk, toad, serpent, spider or scorpion...

... and that on the feast of Saint John the Baptist he gathered certain herbs for medicine, as specified in the proceedings, and on bended knee he first adored them, then extracting them in the name of his Devils, and in despite of almighty God, the creator of all...”

In these terms the classical grimoire may be seen as presenting a comprehensive and generally consistent pantheon of magical belief; masks beneath which the service of the Old Ones has been hidden. Since the Christian Church has demonised the deity of the witches and magicians, so it is only natural that the witches' response should be the deification of the Church's demons. The result is an organic syncretism

quite in keeping with the survival and evolution of witchcraft and sorcery throughout the ages and civilisations of mankind. When strangers ask me my religion, I often throw them off track by telling them I am Catholic. Someone told me that the etymology of this word traces back through the Greek *katholicus*; meaning to believe in a little of everything, or more precisely as ‘universal belief’. I am given to understand that this approach might also be described or likened to Neo-Platonism, and is pre-Christian in origin. Of course, I do not always explain that.

Yet this is more than just me trying to be clever. This fluidity of expression is a central part of spiritist witchcraft. The gods and goddesses that are the mysteries couple and breed incestuously, and our familiars copulate with everything all the time. Many of the genuinely old spells of English witchcraft call as readily on the power of Odin as they do upon the saints, apostles and martyrs. Hell, some even call on devils and demons as well. People are sometimes a little baffled by this.

Whatever our interests and spirituality as adults, most of us have been subjected to Christian brainwashing of one sort or another since early childhood. As such, its iconography and mystery are imprinted quite thoroughly in our deeper minds. Hence our asylums have more patients who believe themselves to be Christ, or speaking to Mary, or receiving transmissions from the Antichrist, than they have Pan, or daughters of Hecate. I’m sure they do pop up in such places occasionally.

Living as I do in Norwich city, Norfolk, England, I cannot help but be aware of the extent and majesty of power that the Church once held over England’s populace. Yet also, I cannot avoid awareness of the pagan mysteries and their survival under Christian masks. In the cathedrals here there are some of England’s most famous Green Men, often identified as Cain, who hide amongst the cloisters and grin at us from beneath the misericord. All around are the gargoyles, fear inspiring and atavistic.

East Anglia generally is often referred to as the ‘Witchcraft Country’. The memory of Mathew Hopkins has helped to keep witchcraft alive, and provided those that possess such tendency with more determination in its passing. The events that took place there, with especial reference to the trials of Bury St. Edmunds, Essex, were a direct inspiration to the trials of Salem, Essex, New England. And so the trail leads onwards..

The merging of Catholic and pagan beliefs in witchcraft and magick generally may also be observed in Vodou, Macumba, the sorceries of Malysia, in the secrets of the Princes of Little Egypt, in the observances of

the Bonesmen, Horse Whisperers and Blacksmiths, the Toad Witches, in the Satanic cults of Russia and Teutonia, the Luciferian traditions, Brujeria, Stregeria, Rosicrucianism, The Golden Dawn, Thelema, and (according to some) in the rites and observances of Freemasonry, as it may be seen in what might be patronisingly called ‘folk magic’ across Europe.

This same syncretism is evident in the classical grimoire in the rites, signs, seals; even in the names of the angels and devils themselves. Here we find numerous survivals of Assyrian, Babylonian, Hebrew, Greek, Roman, Egyptian, Norse and Celtic gods, yet given new existence and identities as the denizens of Pandemonium. That these Arts have their roots in pre-Christian magick is a fact alluded to again and again as this work progresses, for it cannot be overstressed. In the words of Arthur E. Waite, “it is Croquetemaine explained by Diabolus, the Runes of Elf-land read with the interpretation of Infernus..” (*The Book of Ceremonial Magick*, 1911).

The classical grimoire have also shown their influence in more recent times. It is told that the magician Allan Bennet, upon meeting the student Aleister Crowley for the first time, greeted him with the words “Little brother, you have been meddling with the Goetia.” Crowley, who later went on to publish his own version of this text, denied the charge. Bennet’s reply was to state simply, “Then, little brother, the Goetia has been meddling with you!” Note that Crowley later identified himself as The Beast 666. Although he may have insisted that his transcendental philosophy was essential White Magick, his Holy Guardian Angel nevertheless turned out to be the Devil Himself.

Others who have been known to practice this Goetic witchcraft have included W.B. Yeats and MacGregor Mathers, Cecil Williams, Charles Pace. The influence of the classical grimoire may even be seen in the ritual tools and circles as described in the Wiccan *Book of Shadows*. Chiefly it is the practice of evocation, of summoning and binding spirits by means of their names, signatures, by words of power, by magical glyphs and talisman.

The powers and knowledge these devils grant is that of herbs and stones, the giving of imps and familiars, the location of riches, the healing of illness, of slaying at a distance, reconciling broken friendships, and bringing back strayed lovers. The classical grimoire of tradition may be composed and copied by cultured and educated hands, yet they give form and expression to desires and beliefs that might otherwise be described

not merely as primitive, but even *atavistic*. Its seemingly anti-Christian theological and ceremonial expressions may be sophisticated and obscure, yet in essence it is the same as those ante-Christian pagan practices of witchcraft as have condemned the souls of many an assumed illiterate and simple peasant. The 'evils' are entirely and in every sense identical.

What must also be understood is the reputation of the books *themselves* as objects of the arte; consecrated and imbued with a spiritual power in their own right. Their mere presence in a place could thus bring good or bad luck. In the circle it is just as much an integral part of the Summonings and Dominations that follow as are any other ingredient listed within their pages. Its place is on the altar itself, like that most profound and famous yet much bastardised of all grimoire in the West, the *Bible*.

Like the wand or sword, the powers of the grimoire were applied with conviction. Consider that in the above confession of Jubertus of Bavaria, three devils appeared "...when he who spoke opened this book.." It is not merely the formulae, names, signs and prayers, or the astrological charts and recipes for spells and potions that provide the value of such a work. In the rites of black magick, the grimoire were understood to be inhabited in *themselves* by devils.

The actual grimoire were often considered to be teachers; spirits capable of creating change or imparting knowledge like any of the devils described in the binding rituals they contain, or any Mentor a student might otherwise learn from. If a grimoire let a sorcerer down, they would not simply blame the author or otherwise assume inauthenticity of the text itself. Instead, they would take it to a priest to be 'blessed'. (Indeed, there are many grimoire existent that have actually been copied and composed by the hands of clergymen, or written with the assumption that the diabolist has been ordained).

These grimoire were as essential to the passing on of the black art as any initiatory lineage, and were not easy to come by. The quest to obtain such would often involve long journeys to foreign lands, the exchange of quite vast amounts of money, and occasionally the loss of life. Hence the devils and angels summoned by them, like the sorcerers that used them, had great respect for the mere *obtainment* of such a volume. This in itself would be enough to create a powerfully charged object.

Yet even more literally, there were grimoire that actually stated their own sentience, giving instruction as to its awakening, binding to the

summoner's will, and required sacrifices and prayers for the spirit's 'care and keeping'. This is a portion of glamour sadly missing in the modern age. It is the *spirit* within which the original hand *bound* edition of 'Witcha' was originally offered, with each edition being ritually consecrated by myself.

We may celebrate that many of these classical grimoire, along with more recently authored texts such as this one, have become so freely available. However this also means that such texts contain no secrets that our neighbours might not also easily acquire. Speaking personally, I have found great inspiration in studying these texts, and have gone as far as perform various of the experiments and rites detailed within them. However, it is far more my usual practice to create my own unique formulae of sorcery. These draw heavily on the traditional grimoire, but are also entirely modern and unique to myself. These personal rituals and procedure combine what I believe to be the most powerful elements from almost every 'school' I have had contact with. Like all the most successful witches and magicians that have gone before me, I have developed my own system. I have no name for what I do other than 'witchcraft', which might cause some confusion with the more modern pagan religion, but is otherwise a fair description that will be understood anywhere in the world.

Indeed, the belief that the average rural cunning men and witches of old were unable to read or write is now considered to be largely error. That these operations of black magick are otherwise known as *goetia*, meaning 'witchcraft' or 'the howling of the witches', *goety* being an obsolete English word derived from the above Latin employed to mean the performing of magick by summoning spirits, should be clue enough to their origins. Indeed, before 'conversion' a huge portion of pagan gods could easily have been described as devils anyway- however benevolent they were to those who appeased them.

It matters not if the spirits employed be in truth forces beyond the nature and rule of either God or science, or flights of imagination and the product of the deeper strata of subconscious mind. The ancient kabalists and magicians were not unaware of these ideas we now call the science of psychology, which we like to believe to be modern and progressive. The texts and systems of such practitioners speak freely of such concepts as 'male mind' (active, rational, consciousness aware of consciousness) and 'female mind' (passive, intuitive, dreaming awareness), and the concept of Heaven and Hell itself have direct parallels with the metaphoric

language of Superego and Subconscious. As it says in the *Kybalion*, “The All is Mind; The Universe is Mental”.

Indeed any of these ‘systems’ might provide alternative explanations for the products and manifestations of the others. Both the medieval mystic and the modern Jungian psychologist might both agree on this; that the symbolism of the black magicians, like that of their close relatives the al-khem-ists¹, may be likened to a code describing ideas more profound than their absurd and laborious rituals seem to describe. Many illuminating comparisons may be made with the classical works of the hermeticists, texts which are commonly accepted to be metaphorical. We might like to think, for example, that modern chemistry is progressive, and that alchemy was in some way ‘primitive’, or that modern astronomy is an improvement upon the astrology of the ancients. Yet this is not really so; the ancient Egyptians possessed knowledge of chemistry that is only now being verified by modern science. Their astrologers were aware of the dog star Sirius before modern astronomers were.

The difference is that these schools also possessed the esoteric wisdom, of which modern science recognises only the outer forms. So it is with the hermeticists, who were well aware of much that we now call psychology, yet also recognised that the human mind is not the limited faculty that modern man supposes. The cracking of this code, through the performance of rituals of incantation, might be self hypnotic psychodrama or actual gateways through which travellers between the dimensions may pass. It matters little. The procedures and *results* are the same.

Through the study of the angelic and demonic forms, we can begin to see the traces of a strange evolution of belief. What began on the whole as spirits of nature grew to become the gods of the pagan age. These in turn were reinterpreted and demonised as one culture dominated another. The most ancient gods become the giants and Titans, whilst younger conquering religions build new temples. These in turn became subjugated to monothiesm, and their nature is reinterpreted yet again. In our modern day we no longer like to speak of God or the Devil, and perhaps even feel a slight embarrassment at the superstitions of our forebears. Instead we are more comfortable to reduce such ideas to psychological concepts. Modern magicians and witches, even those who consider belief to be a

¹ Alchemy being translated to mean the ‘Black Science’, and having its origins in Egypt. No moral implications are intended by the word; indeed it was several thousand years before anyone saw the need to invent a ‘White Magick’ to balance the ‘Black’.

working tool rather than an end in itself, find no less difficulty than our cowan (uninitiated) contemporaries.

I have already stated my belief that the modern language of psychology is no less advanced than the ancient systems of sorcery. In his work *Pacts With the Devil*, Dr. Christopher S. Hyatt quotes from the personal correspondence of Carl Jung, the psychologist whose concept of 'archetypes' forms the basis of most commonly acceptable modern interpretations of 'spirit'. It seems that whilst in his published works he stated his belief that such experiences are all in the mind, he privately believed in their objective existence. It is simply that to publicly admit such a thing would have brought him ridicule, as such a belief would be unacceptable to the wider scientific community. There is a great irony here. Those witches who have accepted these 'progressive' ideas have robbed themselves of a great storehouse of power and mystery that was not, in fact, closed to Mr. Jung at all.

It may seem a little unfashionable and unacceptable to state such a thing, but this author has concluded that if spirits are not actually real, whatever phenomena it is that we have mistaken for them in previous aeons in fact behave *exactly as if they are*. As a child this did not seem particularly strange to me, especially since I had witchcraft in my family.

There is very little that I can say to convince any reader that has never been smacked across the room by an errant spirit that such things might actually happen. All I can say is that if the 'psychological paradigm' is the only approach you feel comfortable with, then you are welcome to reinterpret all I have to say according to your limited and stunted belief system. For my own part, however, I have absorbed the language of rational psychology and employ it readily to describe various process and phenomena wholly unacceptable to modern 'rationality'. I apologise if this seems patronising, but as far as I am concerned... you started it!

It is this author's opinion, as I have stated, that spirits do indeed exist externally and independently of the human psyche. However it is also my experience that such phenomena, when encountered, to some extent create their forms through the raw material of the imagination and cultural expectations of those they interact with. Hence they are less stable and more transmutative than humans or animals. Existing as they do without the precepts of the material plane they most often remain beyond our perception. Those who are able to sense or commune with them tend to be themselves of a more aetherial nature. The 'gift' of second sight is strongest in many children, who are less likely to banish them through

what I call *active disbelief*. Amongst adults we find those who continue with even the vaguest sense of other worlds tend to become magicians, witches, artists, poets, and/or madmen.

That spirit takes its form through a syncretic relationship with the human psyche does not mean that they are any less real than we are. The effect may be likened to our concept of what we more comfortably think of as objective reality. Our visual perception results through a complex relationship between a physical object, light, the lenses of the eyes, and a series of electrical signals sent to the brain. It is arguable that the resulting impression is no less objective or subjective than the subtle impression of a passing ghost, or even dream itself. Indeed all of reality, whether we practice witchcraft or not, seems to comply to some extent with what we expect from it. What we experience in turn reinforces those things we believe and expect. This is something that even our modern rationalist, with all their *active disbelief*, might agree with.

The words on this page also gain their meaning through a similar process of interpretation in the mind of the reader (i.e. you). In this sense they are a form of enchantment. Indeed the written word has always been considered as magical.

For the sake of context I shall say a little about those works which have had the greatest influence on the traditions of witchcraft and magick generally. Where possible the student is advised to seek out copies of these works, although such are usually only available to academics of high standing. An extremely valuable and easily available published text to aid in the study of the traditional grimoire is Arthur Edward Waite's monumental text currently available as *The Wordsworth Book of Spells* (ISBN 1-85326-355-9).

The Picatrix

This book was originally of Arabic origin, being translated into European languages around the thirteenth century. It was amongst the most commonly owned by the cunning men and witches of the United Kingdom. It deals less with devils and demons, and more with astrology and the making of talisman. The general attitude of the work is one of piety, and the secrets it contains are far more sacred than diabolist. Much of its information, however, later becomes reproduced in those works that might more properly be described as works of necromancy. It had considerable influence upon the traditions of witchcraft and magick transmitted through the classical grimoire.

The Bible

Although some readers may be a little surprised and possibly even upset to see the 'Good Book' included in a list of grimoire, its use as a source of witchcraft has a long tradition. In particular the Psalms, hand copied, torn out, or recited aloud, have been used in many spells throughout the ages. Various other passages are also considered to possess their own power.

In those traditions where the worship of the Goddess has continued, often under the guise of the three Marys, the *Song of Solomon* has particular importance.

Whilst modern witches are lucky enough to have all the theological history books at their disposal, and may thus consider themselves to have 'rediscovered' their pagan heritage, the witches of the Middle Ages had only those few snippets that were preserved in their lineage. Much of their theology was thus Christian and drawn from the *Bible*, even if interpreted in ways that the Church would strongly have disapproved of. Many modern practitioners have not even read this work, whilst in the past we were all made to listen to vast passages of it recited by their priests, once a week and by law.

Various spells actually use the *Bible* as a ritual object in its own right. 'Bibliomancy' is a form of divination through which a pin is stuck at random into a page of the *Bible*, and the result interpreted as the answer to whatever question is being asked. An alternative is to tie the *Bible* up in a garter, which is held at the top by the ring. This is then used like a

pendulum, with answers being interpreted from the direction that the *Bible* begins to turn.

The Book of Enoch

The greatest single source of angelology as recognised in orthodox Christianity and the tradition of goetic magick are the three *Chronicles of Enoch*. Although declared apocryphal and thus destroyed by the Church these were most influential from around the 13th Century onwards. A full version only appeared around the 18th Century when an original copy was discovered which had been preserved by the Ethiopic-Church. According to this text Enoch had been chosen by the Lord as a writer of Truth. In an early passage of the *Chronicles*, he is transmuted into angelic form and allowed to visit Heaven, receiving his information first hand.

“Then the Lord said to Micha-el: ‘Go and strip Enoch of his own clothes; anoint him with oil, and dress him like ourselves’ and Micha-el did as he was told. He stripped me of my clothes, and rubbed me over with a wonderful oil like dew; with the scent of myrrh; which shone like a sunbeam. And I looked at myself, and I was like one of the others; there was no difference and all my fear and trembling left me.”

Dr. John Dee was obsessed by the idea of the *Book of Enoch*, and yet was unable to obtain a copy. His system of Enochian Magick was created when he and Edward Kelly were attempting to divine its contents.

Clavicula Salomonis

Otherwise known as the *Key of Solomon the King*. The first English translation of this theurgic text was made in 1889, although the British Museum possess a Greek version dated 1100-1200 e.v. It is known to have existed since the first century, and is an important text in the study of Kaballa. In 1310 the Pope Innocent VI ordered all copies destroyed, and a similar commandment was given in 1559. In the 17th century, thanks to the new technology of the printing press, this work and its companion *The Lesser Key* became best sellers.

Lesser Key of Solomon (The Goetia)

This work is also attributed to the legendary King Solomon, and gives details of the seventy two devils that were bound to his command, as well as the details as to how the reader may summon and command them. It forms the blueprint upon which most other grimoire are copied from.

It is mentioned by the Venetian Inquisition, who found a witch to be in possession of it.

Grimoire of Honorius

Widely circulated in the 17th century, first published some time between 1629 and 1670. Attributed to Pope Honorius, the text is highly Christianised and contains aspects of kabalist lore. It was described by Eliphas Levi, in *Key of the Great Mysteries*, as 'a veritable monument of human perversity'. This is usually of the classical Catholic variety, requiring that the sorcerer is either also an ordained priest, or has the aid of one. Levi further claims that the instruction to 'sacrifice a live kid' is an instruction to sacrifice a human child, as opposed to a male goat as most have presumed. It is just possible that Levi was continuing, with this claim, the symbolic tradition that obscures the sexual elements of goetic sorceries. Instructions to 'sacrifice children' may in fact be instruction to the magical use of non-procreative sex, classically either masturbatory, homosexual, or during the menstrual cycle of the sorceress.

Although these are perversions of Catholic iconography, they are not inversions in the sense of Satanism. The power of God, Jesus, the Virgin Mary, the Archangels, Thrones, Dominations, Powers, Patriarchs, Prophets, Apostles and Evangelists are called upon to bully the demonic forces into submission to the will of the summoner. The danger of the heresy here is that it is not seen as at all incongruous that a holy man might also be conversing with the powers of darkness, even if it is to subordinate them.

The Book of Abra-Melin

Sometimes called the *Sacred Magick of Abra-Melin the Mage*, the text claims to have been written by a Jewish magician in Wursburg for his son in 1458. It is considered more likely to date from the 18th century, the oldest known version being in French and preserved in the Arsenal Library in Paris. The art described within is called the *Attainment of the Knowledge and Conversation of the Holy Guardian Angel*, which later became the principal goal of the Thelemic current, as inspired by the magician, psychonaut, and publicity freak Aliester Crowley.

True Black Magick

This 18th century grimoire follows the basic formula of the *Key of Solomon*. It deals primarily with acts of malice and spite.

The Fourth Book of Agrippa

This text has for centuries remained a favourite amongst country wizards. However, the claim that its author is none other than Cornelius Agrippa is generally accepted as spurious. Agrippa did write and publish, however, and his works include *On the Vanity of the Sciences*, 1530. In this he attacked the wisdom of the sciences exoteric and occult, expounding the view that these schools simply served to show how little about the world we really know. For this he was jailed for one year on a charge of heresy. Upon his release, he produced another book *On Occult Philosophy*, completely contradicting the opinions he wrote of previously.

Grand Grimoire

French, dated perhaps from around the 17th century, with many spurious forgeries bearing the same name. It is in two parts, the first dealing with the evocation of Lucifuge Rofocale by means of the *blasting*

rod (wand), the second dealing exclusively in the making of Pacts. It is the most classical of all grimoire, and that most likely to have inspired the story of Faust.

The Black Pullet

Rome, probably late 18th century. Also called the *Screech Owl*, or *Treasure of the Old Man of the Pyramids*. Places particular emphasis on talismanic magick, and includes some great designs for occult jewellery.

The Heptameron

Known otherwise as *Magical Elements*, attributed to Peter de Abano, dates probably from around the fifteenth century. It is thus not the work of the author claimed, who died in 1250. The work contains detailed and straight forward instructions by which spirits may be summoned and drawn into communication, and detailed discourse upon the subjects of geomancy and astrology. Its two major parts are firstly concerned with summoning the Angels of Air, who are bullied and treated as the demons in any other classical grimoire, and a sequence of daily meditations clearly based upon the observances of the Essenes. The second deals purely with the summoning of various spirits, each with their own 'specialities' not unlike the *Goetia*.

Reginald Scot's 'Discoverie of Witchcraft'

The first edition of this work was published in 1584. According to historians, it was amongst those most commonly found upon the bookshelves of practising witches and cunning folk. It is particularly ironic that the author's intent was a debunking of magick and witchcraft generally, revealing the secrets of stage conjuring employed by charlatans, and the absurdity of those rituals employed by the serious practitioners. In doing so, Scot provided the first English translations of the contents of classical grimoire, which had to this point largely been delivered in Latin. As such, he published the only readily accessible collection of ritual

formulae available in its day. These primarily originated, according to Scot, from the works of John Cokars and 'T.S.'

These rituals were augmented and expanded upon in a third edition, 1665. What remains specifically interesting is that these rites combined diabolist formula with folkloric content, so that the practitioner was provided with classically Christianised goetic style sorcery, with its planetary tables and circles of evocation, combined with phairie lore. It is thus unsurprising that it should have become such an influential text to the practitioners of its day.

The Necronomicon

*"La mayyitan ma qadirun yatabaqa sarmadi
Fa itha yaji ash-shuthath al-mautu qad yantahi"*

*That is not dead which can eternal lie,
And in strange aeons even death may come to die.*

This grimoire has its origins in the fictional horror stories of H.P. Lovecraft, published in the 1920s. Strangely, various claims have been made that the book has been discovered. It has been published in various editions, and modern practitioners of the arts of delusion and illumination have performed successful sorceries based on these fictional ideas. It has thus become an issue of some controversy. Yet, from another perspective, we know little of the true histories of any of the classical Grimoire.

What is significant is that the magick works... even if the rituals are based on complete fraud. Their formula has been copied from the goetic, 'merely the names have been changed'. The symbol system of the Cthulhu mythos, spliced with these basic techniques of sorcery, yields results. Something very strange has happened here, illustrating a basic principal of the cunning; just because a belief brings results in the objective world, does not necessitate the objectivity of that belief.

The Key to this Mystery may lie in the sorcerer's arte of dreaming. Aside from theories as to the source of the Necronomicon in a document of esoteric Freemasonry owned by his father, Lovecraft was himself a very strange man. The ideas he expressed as fiction originated in the nightmares he was plagued with.

Through dreaming, fiction, speculation, and magick, this infamous grimoire has earthed itself. This is purely in keeping with the goetic tradition, and many sorcerers strive to manifest material by similar means.

The spirits speak to us through our dreaming minds, this they have done from the beginning. Such have been the origins of the deepest, most profound initiations.

Chapter One;

SHINING ONES

The Hierarchy of Heaven

In comprehending the nature of the devils and demons that are traditionally the source of the black witchcraft power, it is necessary to consider and meditate upon the forms and names of those angelic mysteries from which they are understood – wilful or not – to have descended.

From Moses onwards kabalists, esotericists and occultists attributed angels governing the powers of the planets, the four seasons, the days of the week, the hours of the day, to places, plants and principles of every kind. They also expanded greatly upon their numbers and names. Spells and incantations calling upon such forces were in abundance as late as the 13th century, as are recorded in the classical grimoire. Paradoxically, many angels appear in the grimoire also as devils and demons; without transformation or change of name, merely of 'alignment'. It is almost as if the citizenship of Heaven and Hell are in constant flux, and the divisions between 'good' and 'evil' are not as succinct and unchanging as orthodox theologians would have us believe. Compare almost any description of spirits from the *Lesser Key* to the description of the Angelic manifestation in *Ezekiel 1:6-13*.

As we shall observe, the angels, saints, devils and demons may be traced back largely to the spirits of the previous aeon of 'pagan' magick. The Hebrew term for angel is *Mal'akh*, meaning 'messenger'. The word angel itself comes through the Sanskrit *Angeres*, Persian *Angeres*, to the Greek *Angelos*. Such pre-Christian roots are apparent even in their names, which commonly end with the singular 'EL', meaning 'Shining One'. The word is of Sumerian origin, and is related to the Akkadian ILU, Babylonian ELLU, Old Welsh ELLU, Old Irish 'AILLIL', Anglo-Saxon AELF, and English ELF.

Even our classical image of the angel, a beautiful human with bird wings, has its origin in pagan imagery. In the 8th century, when the foundations of Church doctrine were being laid, the visual artists were no less influenced by their heritage than the writers were. Two of the common inspirational sources of their works include the Hellenic Greek god of sexuality, Eros, and 'The Winged Victory', Nike. Similar reference is made in images of the Virgin and child Christ and Venus with Cupid upon her own lap. Such continued to provide models for the Renaissance artists of the 12th-15th century. A more eastern influence may also be recognised in the 'Peacock Angels' of Fra. Fillipo Lippi. Although the power of the Church extended its control of the arts, as the governments do with the media in modern times, painters such as Leonardo da Vinci explored philosophies of heresy and mysticism, sciences liberal and otherwise. To keen and unconditioned eyes there are numerous signs of profound magical humour in their works, hidden in plain view.

The archangels named in the *Bible* (Gabriel, Michael, Raphael) were mentioned in the seventh century onwards in the *Litany of the Saints*,

although it was only as late as the last century that Benedict XV made the feast of the last two obligatory. The names of the other angels were deemed apocryphal. *The Book of Enoch* adds Uriel, Raguel, Saraqael and Haniel to the list of archangels. In the mid-eighth century a Frankish priest named Adalbert was condemned for praying to Uriel, Raguel, Tubuel, Adin, Tubuas, Sabaok, and Sariel, all of whom the Roman synod had declared to be actually devils. By the 14th century Enoch's relatively modest count of a few hundred angels had been expanded by the Cardinal Bishop of Tusculum to precisely 301,655,722. Of these 133,306,668 were amongst the Fallen. Others insisted that the nine choirs each had 6,666 legions of 6,666 angels.

Although such theological absurdities may seem irrelevant to us now, at the time they were considered crucial to our common perception of ourselves in relation to Cosmos. What can hardly be disputed is that the angels, and their relatives the devils, have been wholly accepted and imprinted into the collective imagination of our culture over hundreds of thousands of years. Thus, although we may now be wholly immersed in an aeon of atheist and nihilist world views, the angels and devils themselves still provoke a powerful response from our deeper minds.

Angelology, like the pantheistic cosmologies that precede it, reflects our human psychology. That is, the various spheres of angelic influence, Love, Protection, Vengeance, even Death and Disease, are human concerns. Approaching as rationalist, artist or mystic we may seek to fathom in the study of angels some insight into ourselves.

THE FIRST CIRCLE

Highest Triad

The Hierarchy of Heaven may be seen as a series of 'circles' surrounding the singularity of God, an emanation of pure thought of the

highest vibration whose frequency steadily decreases as it travels away from the core. These transmissions first become an orbiting region of Limitless Light (Ain Soph), and as it condenses further it begins to manifest as matter. The world we commonly perceive and experience is merely that which vibrates at those frequencies to which our senses are attuned. Beyond this, vibrating at an even lower level than base humanity, are the coarser spirits we call the devils and demons. Thus all things may be seen as degrees of vibration emanating from one single source. It is as with light and darkness; which we call opposites, but are in fact the varying vibrations of the same things. "*The All is Mind; The Universe is Mental*". Such may be seen in the various diagrams of the Tree of Life as developed by most of our world's spiritual traditions. All paradoxes are resolved by this knowledge.

The first triad vibrate at the highest frequency, through the first three choirs. Thus the *Seraphim* are the 'purest', whilst the *Thrones* are the point at which matter first appears.

1st Choir: Seraphim

The 'fiery flying serpents of lightning', from the Hebrew *ser* meaning 'higher being' and *rapha* meaning 'healer'. The name thus suggests the image of the caduceus, the serpent or dragon as a symbol of healing sacred to Aesculapius, and the Ourobouros of the Gnostic Ophites. Their appearance before humankind is as six winged and four headed beings. The prophet Isiah saw flaming angels above the Throne of God; "Each had six wings: two covered the face, two covered the feet and two were used for flying."

It is they who endlessly circle the throne of God, chanting the Hebrew Trisagion- *Kadosh, Kadosh, Kadosh*, commonly translated as "Holy, Holy, Holy is the Lord God of Hosts, the whole Earth is full of His Glory". Such is the Song of Creation, and the First and Highest Emanation of Love.

According to the *Book of Enoch* there are four Seraphim, corresponding to the four winds. Later commentators have amended this to mean that there are four 'Princes' who rule over them. They are; Metatron or Satan, Kemu-el, Nathana-el, and Gabri-el.

2nd Choir: Cherubim

The Hebrew 'Kerub' is commonly translated as 'knowledge', or 'one who intercedes'. They are the first angels mentioned in the *Bible*, stationed by God "East of Eden the Cherubim and the Ever Turning Sword to guard the way to the Tree of Life". They are described by Theodorus, Bishop of Heraclea, as "Beasts which might terrify Adam from the entrance of Paradise". In the Hebrew tradition they are described as having four faces and four wings, or alternatively by John of Patmos in *Revelations* as having six wings and six eyes. They are considered the Bearers of God's Throne and His charioteers. See *Psalms 18*. They also appear as golden sculptures covering the *Ark of the Covenant*.

The origins of the term lie in Babylon, where they are monstrous winged entities guarding the entrances to temples; the 'Ka-ri-bu'. Similar creatures guarded the Assyrian Tree of Everlasting Life.

3rd Choir: Thrones- Ophanim or Galgallin

In Hebrew Merkabah lore, they are the 'Great Wheels' or 'Many Eyed Ones'. 'Galgal' meaning 'pupil of the eye'. Whilst the Cherubim are God's charioteers, the Ophanim are the actual chariots. In more modern terms, they are the archetypal U.F.O. or 'flying saucer'.

They are variously said to reside in the third and fourth Heavens, and thus exist as the first emanations that may be considered as possessing the elemental developments of form and substance. It is here that Heaven meets Earth, and thus becomes exposed to potential corruption. The most powerful of mystics and magicians have been known to summon the Angels of the Throne and bind them as 'magical machines'; thus gaining the perfect astral form and the abilities to travel to Heaven, Hell, through time, space, and the dimensions of para-reality.

According to Rabbinic scripture, all the Hebrew patriarchs joined this order upon their arrival in Heaven, although Christian theologians obviously disagree on this point.

Their ruling Prince is Raphael. See *Ezekiel 1:13-19*.

THE SECOND CIRCLE

Middle Triad

The Second Triad are concerned with the dualistic nature of humanity in seeking the Ultimate Unity with God. As such they are closer to humanity, and more prone to corruption. In occult lore many are

considered to be ‘Double Agents’, appearing both as Angels and as Devils. To the black magician or witch they are thus powerful allies.

4th Choir: Dominions

Also called Dominations, Lords, Kuriotetes, and in Hebrew lore Hamshallim. Considered as channels of Mercy residing in the Second Heaven, and according to Dionysus regulate the Angel’s duties. Its ruling Lords are Zadkiel, Hashmal (Hasmal/Chasmal, the ‘fire speaking Angel’), Yahriel and Muriel.

5th Choir: Virtues

Known also as Malakim, the Dunamis, Tarshishim, ‘Brilliant Ones’ or ‘Shining Ones’. They are said to bestow miracles and blessings, and are most often associated with heroes and those who fight for what is right. According to the *Book of Adam and Eve*, two virtues acted as midwives at the birth of Cain. Their ruling princes are Michael, Raphael, Bariel, Tashish, and before the Fall, Satan-el.

6th Choir: Powers

The Dynamis, Potentates and Authorities, the first angels created by God. They inhabit the border between the First and Second Heavens. Saint Paul warns that the Powers may be both good and evil. They act as guides to the soul, and their task is to transform the duality of mundane consciousness into a unity with Divinity; see *Romans 13:1*. In occult lore they act as guides upon the astral plane, coming to the aid of those deceased who might otherwise be unbalanced by the experience and drawn into insanity.

Their chief is Cama-el, ‘He who sees God’, who exemplifies the nature of the powers in that he may be considered as benign and malign,

and yet gains the favour of God. As Kemu-el, he acts as mediator between the prayers of Israel and the Hierarchs of the Seventh Heaven. As Chamuel, he wrestled with Jacob and appeared to Jesus in the Garden of Gethsemane. It was also Cama-el who was blasted by Moses when he attempted to prevent Moses from receiving the *Torah* from God. He is said to command 144,000 angels of destruction, punishment, vengeance and death.

Cama-el is also identified in the *Goetia* as a Duke of Hell.

THE THIRD CIRCLE

Lowest Triad

The third triad of principalities is rooted in the First Heaven and its border with the material dimension. They are thus the most like humans,

and amongst the best known to us. As with the Second Triad, they are vulnerable to corruption.

7th Choir: Principalities

Originally seen as an order in charge of the nations, and later of the religions. There is some disagreement as to who is the chief amongst them. Contenders include Hami-el, who transported Enoch to Heaven and is identified with the Chaldean deity Ishtar, Cervill the Prince of Strength who is said to have come to David's aid in defeating Goliath. Also Ana-el who is named as one of the Seven Angels of Creation and is associated with human sexuality. He is also named as governor of the Second Heaven, with control of the world's leaders and whose Dominion encompasses the moon. The final and strangest contender is Nisrock, originally an Assyrian deity and is also identified as a Prince of Hell.

8th Choir: Archangels

According to Dionysos these are the "Messengers which carry the Divine Decrees". They are considered the most important intercessionaries between God and humankind and lead the forces of Heaven in their constant struggle with the Infernal Legions. They are the seven Angels that stand before God in Revelations. The Koran of Islam recognises four but names only two- Jibril (Gabri-el), and Micha-el. These two also appear in Masonic and psuedo-Masonic occult lore, accompanied by Rapha-el and Uri-el, as are summoned in the *Lesser Rite of the Pentagram*. These are the four Guardian Angels. The other three are traditionally chosen from Remi-el, Sari-el, Ana-el, Ragu-el, Razi-el and Metatron.

Metatron According to rabbinical texts he is really the greatest Angel of all. In Christian texts he is variously called Prince of the Divine Face, Angel of the Covenant, King of Angels, and the Lesser Tetragrammaton (YHVH), and is charged with the sustenance of the world. In the Talmud and Targum he is the direct link between humankind and God.

He appears in the *Yakult Hadash*, where the two Egyptian magicians Jannes and Jambre manage to gain unqualified admission to Heaven and

refuse to leave. Micha-el and Gabri-el are sent to expel them but are defeated. After Metatron defeats the magicians he is set above Micha-el and Gabri-el.

According to one version of his myth he was once none other than Enoch himself, transformed in reward for his recording of the angelic lore for humankind into a fiery angel with six times six wings and countless eyes. In this form he is the angelic scribe who records all in the Aetheric Archives.

In Gnostic scripture, Metatron is identified as the Demiurge, the Prince of Darkness who is the creator of the material Universe. Thus he is identified as Satan, or *ha-satan*, and as ABRAXAS.

The holiness or unholiness of the Metatron is undecided, thrown backwards and forwards by the argumenets of theologians, priests, magicians and rabbi. As such it is a most paradoxical name to conjure with.

Shekinah According to the *Zohar* the creation of the world was the work of the Shekinah, who is the female aspect of the Metatron. The Shekinah was exiled after the Fall of Adam and Eve, and according to rabbinical lore the entire purpose of the Torah is to lead the Shekinah back to God and unite Her with Him.

Micha-el Originally a Chaldean deity, the name Micha-el translates as 'who is as God'. Along with Gabriel he is one of the only two angels actually named in the Old Testament. It was he who vanquished Satan from Heaven in single combat. It is also he who will descend from Heaven with "the key to the abyss and a great chain in his hand" and will bind the Beast for 1000 years (*Revelations: 20:1*).

According to Jewish lore it is Micha-el who appeared to Moses in the midst of the burning bush. He appears again in the burial scene where he disputes with Satan the possession of the old patriarch's corpse. In one account Micha-el is said to have single handedly annihilated a hundred and eighty-five thousand men from the army of Sennercherib, the Assyrian king who threatened Jerusalem in 701 B.C.

In *The War of the Sons of Light Against the Sons of Darkness*, which is one of the *Dead Sea Scrolls*, he is named as the 'Prince of Light', who leads a host against Belial. In this role he is the viceroy of Heaven, which was also the title of Lucifer before the Fall. There are Muslim traditions which describe Micha-el as possessing "Wings the colour of green emerald... covered with saffron hairs, each of them containing a million faces and mouths and as many tongues which, in a million dialects, implore the pardon of Allah."

He is the Angel of the Last Judgement and ‘weigher of souls’. In the Middle Ages he was considered the ‘psychopomp’, conducting souls to the other world. Such a pedigree dates from when the tribes of Israel were in captivity in Egypt. Thus he may be equated here with Anubis, the Dog Star, whose name in Persian is *Tistar*, ‘Chief’, and in Akkadian *Kasista*, ‘Prince’. The equation of Micha-el and the god of the underworld also continues after the arrival of Roman Catholicism. The Church, anxious to attract and convert the pagans of Roman Gaul, endowed Micha-el with many of the attributes of the god Mercury, and thus also of the Greek Hermes. Chapels dedicated to Micha-el thus sprang up throughout Europe and Britain over earlier temples which had been built on hills and mounds, ‘Michael’s Mounts’. These were previously the focal points in earlier times of the Dragon Power running through the earth.

Gabri-el Jibril, an alternative version of the name, dictated the Koran to Mohammed and is considered the Angel of Truth. Gabri-el is described as possessing 140 pairs of wings and in Judeo-Christian lore is the Angel of Annunciation, Resurrection, Mercy, Revelation and Death.

The root of the name Gabri-el lies in the Sumerian word *GBR*, meaning gubernator or governor. The name may also be translated as ‘divine husband’, and in *Luke 1:26* it is Gabriel who places the child within the womb of Mary. The ruler of the Cherubim and the Governor of Eden, said to sit on the left side of God, some theologians have made a case for Gabri-el being female. If such is so she is the only female angel of the higher echelons known by name.

In occult lore she is often associated with childbirth, and with escorting the invariably complaining soul from paradise to its reincarnation in the womb of an earthly mother. She/he appears to Zacharias to announce the coming of John the Baptist, and again in Daniel to tell him of the coming of a messiah, a message she repeats to Mary in the Annunciation.

Gabri-el lead the *Second War in Heaven* and was thus expelled like Lucifer, but later forgiven and reinstated. During this time Gabriel was replaced by the angel Dobi-el.

Rapha-el Originally known in Chaldea as Labbi-el, the name Rapha-el means ‘the shining one who heals’. In the *Zohar* it is said that he is “charged to heal the earth.. the earth which furnishes a place for man, whom he also heals of his illnesses”. In *Enoch I* he is declared to be “one of the four presences set over all the diseases and all the wounds in the children of men”. He heals Abraham of the pain of his (belated)

circumcision, and in the *Prayer of Joseph* heals Jacob of his wounded knee, sustained whilst fighting with Uri-el.

As with the Seraphim, Rapha-el is commonly associated with the serpent. He is a chief ruling over the Second Heaven, and the Order of Virtues, Regent of the Sun, and the angel of science and knowledge. Guardian of the Tree of Life in Eden, and according to his own admission in the *Book of Tobit*, one of the seven angels of the Throne. Although officially a Virtue he has the six wings of a seraph, yet at the same time is of the Cherubim, Dominions and Powers.

He presented Noah with the knowledge he required to build the Ark, and with a medical book / grimoire that is sometimes identified as the *Book of Raziel*.

He is also identified in Hebrew tradition as a guide of Sheol, 'the Pit' or womb of the underworld.

Uri-el 'Fire of God', identified in later scriptures with Phanuel, 'Face of God'. The angel who gave mankind the *Kaballah*. Presides over Tartarus (Hell), being both Seraphim and Cherubim. Identified as the Cherub who "stands at the Garden of Eden with a fiery sword", and who "watches over thunder and terror". Appears as the Angel of Repentance in the *Apocalypse of St. Peter*; "Uri-el, the angel of God, will bring forth an order, according to their transgression, the souls of those sinners.. They will burn them in their dwelling places in everlasting fire. And after all of them are destroyed with their dwelling places, they will be punished eternally.. Those who have blasphemed the way out of righteousness will be hung up by their tongues. Spread under them is unquenchable fire so they cannot escape it."

According to the *Sibylline Oracles* Uri-el is the Angel who on the Day of Judgement will "break the monstrous bars framed of unyielding and unbroken adamant of the brazen gates of Hades, and cast them down straightaway."

In *The Prayer of Joseph* Jacob wrestles with a 'dark angel' usually identified as Uri-el, and the two merge to become one entity. In the *Midrash Aggada Exodus* Uri-el manifests in the form of a fiery serpent and attacks Moses for failing to uphold tradition in the circumcision of his son.

Uri-el was officially 'de-Sainted' in 745 A.D. when a Church council, Pope Zachary, condemned both Uri-el and Ragu-el as demons in a kind of Inquisition of the celestial beings. He was later reinstated.

Sari-el Also known as Suri-el, Suriy-el, Zerachi-el and Sarqu-el, his name translates as 'God's Command'. According to *Enoch*, Sariel is "responsible for the fate of those angels who transgress the Laws." With

the self contradiction typical of all theologians he also lists him as one of the Fallen Angels, whilst in *The Wars of the Sons of Light Against the Sons of Darkness* his name appears on the shields of a unit of the forces of Light.

He is often identified as one of the Angels of Death, and as the angel who gave knowledge to Moses.

Ragu-el ‘Friend of God’, also called Rasu-il, Rufa-el, Akra-si-el. According to *Enoch* this is the Angel who ‘takes vengeance upon the world of the luminaries’, i.e. who watches over and polices the behaviour of the Angels, and punishes their transgressions. He also appears in the apocryphal ‘*Revelation of John*’ ; “Then shall He send the angel Raguel saying: go sound the trumpet for the angels of cold and snow and ice and bring together every kind of wrath upon them that stand on the left.” So watch out!

Razi-el Also known as Ratzi-el, Saraqu-el, Akra-si-el, or Gallizur, “Angel of the Secret Regions of the Supreme Mysteries.” Author of the *Book of the Angel Raziel*, “wherein all celestial and earthly knowledge is set down” revealing the 1,500 keys to the mysteries in a code unknown to any living mortal. This ‘grimoire’ he presented to Adam, and it was then passed to Enoch who incorporated much of it into the *Book of Enoch*. It was then passed to Noah, who used information within it to design and build the Ark.

Moses Maimonides identifies him as the chief of the Erelim (Thrones), describing him as a brilliant white fire.

According to Targum Ecclesiastes, each day Razi-el “stands upon the peak of Mount Horeb, proclaims the secrets to all mankind.”

9th Choir: Angels

These are the last in the Heavenly hierarchy and the closest to mankind. Many early Hebrew sources recognise the existence of Angels before creation, as did the early Catholic Church. In the *Talmud*, however, we

are informed that having been created they sing a Hymn of praise to God and promptly expire, only to be recreated again the following day.

The officially recognised doctrine of modern Catholicism states that Angels are purely immaterial spiritual beings.

THE GRIGORI, THE WATCHERS

The 10th Choir

According to the Bishop of Paris in the 13th century, there was once a tenth order of Angels who succumbed to the flesh. Such was a convenient way of explaining the events of *Genesis 6*, where the Grigori or 'Watchers' descend. Since, according to official doctrine of the time,

Angels are sexless and unable to reproduce, such an explanation was required. Early commentators claim that nine tenths of the Watchers descended, although later these numbers were reversed when it was realised that such a claim gave considerably more force to the Sons of Darkness than to the Sons of Light.

“..And the Angels, the children of Heaven, saw and lusted after them and said to one another: “Come let us choose wives from amongst the children of men and beget us children”.. And all the others together took unto themselves wives, and each chose for himself one, and they began to go in unto them and defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants..”

According to Hebraic lore the Fall was precipitated by a group of angels known as the *bene ha Elohim* or Grigori, ‘Sons of God’ known also as ‘The Watchers’, who succumbed to the corruptions of the Earthly plane. If they were truly angels, their form was nevertheless monstrous.

Generally they are described as serpents and dragons with seven heads, each with two faces, and as twelve wings. As in the above passage they were seduced by the potentials of the flesh and descended onto Mount Hermon 12,000 years ago. They cohabited with human females of the lowlands below Eden to father the Nephilim, giants who later went on to build the Tower of Babel and brought an end to the Aeon of Enoch..

Rabbi Elkiezer of the 8th century puts the blame squarely on the women. “The Angels who fell from Heaven saw the daughters of Cain perambulating and displaying their private parts, their eyes painted with antimony in the manner of harlots, and, being seduced, took wives from amongst them.”

The Watchers and their brood devolved through their carnal obsessions and became tainted by the powers they sought to master. As it says in the *Book of Enoch*; “..And they began to sin against the birds, the beasts, and reptiles, and fish, and to devour one another’s flesh.” It seems they were unable to divest themselves of their mortal forms and instead descended further and further into carnality.

Naturally, God stepped in to try and sort out the mess. The Watchers and their foul offspring were either thrown into the Abyss, or were destroyed in the Great Flood. However, there are many black magicians

and witches who believe it is possible to contact and learn from these entities even in the modern day. Their names appear with regularity in the grimoires, and they are considered to be the first of 'the Blood'. Those who are moved to take up the heathen sorceries do so because we are carrying forward the genetic anomaly of the children of Cain, whose blood was 'tainted' with that of the Grigori.

Thus these arts are not mere low sorcery, but the profound veneration of our ancestry. It is our embracing of the Infernal nature that is within all humankind, and its deliberate awakening within the current of witchcraft. This myth itself is reflected in the earlier Babylonian tale where humankind are created from the blood of Kingu, first of her brood leader of the dragon Tiamat's army of Chaos.

Through us, they walk upon the earth. According to the *Book of Enoch*, their identities are as follows;

Agni-el: Who taught of enchantments of roots and the secrets of conjure.

Anma-el: Made a sexual pact with a mortal woman to reveal the Secret Names of God.

Araqi-el/Saraqael: Taught the signs and secrets of the earth (geography and/or geomancy).

Araziel/Arazyael: 'God is my noon.'

Asael: 'Made by God'.

Asbeel: 'God's deserter'. It is he who sowed the first seeds of dissention and lead the others astray.

Azael/Azazel: Possibly from the Babylonian Arsiel, who was the demon of the bottomless pit and whose name meant 'Black Sun', although usually translated to mean 'Whom God strengthens'. He was supposedly the first to descend, and later becomes Ibliss. According to rabbinical texts, he is also Satan, who refused to bow before the Son of Clay. With Naamah, sister of Cain, he fathered Azza 'the strong one', who later revealed the Heavenly Arcana to Solomon..

Baraqijal: Who taught men astrology.

Exael: Who, according to Enoch, “taught men how to fabricate engines of war, works in silver and gold, the uses of gems and perfumes.”

Ezeqeel: Taught the science of meteorology.

Gadreel: ‘God is my helper’. Identified by Enoch as the one who lead Eve astray, although Eve protested strongly that she had “..copulated with no false beguiling serpent.” Also taught men how to make tools and weapons.

Kasdaye: Taught women how to abort.

Kashdejan: Taught the curing of diseases including those of the mind.

Kokabel: Taught astronomy and the science of the constellations.

Penemue/Penemuel: Who taught the art of writing “although through this many went astray until this day, for Men were not created for such a purpose to confirm their good intentions with pen and ink.” Is also able to cure stupidity.

Pharmaros: Who brought us pharmacy, herb lore, and diagnosis.

Satanail/Salamiel: Great Prince amongst Grigori. According to Enoch he and his crew were already being punished by God even before the Fall Through Lust, although for what crime Enoch is not informed, although it is inferred that he had lead a small rebellion.

Talmi-el: A descendant of the Grigori who escaped the Flood and the Avenging Angels.

Tamiel: ‘Perfection of God’.

Turel: ‘Rock of God’.

Usiel: ‘Strength of God’.

Chapter Two; THE FALL OF LUCIFER The Sin of Pride

The concept of the Devil was a fairly late development in the monotheistic legacy. The early Hebrews attributed all events, whether good or bad, to the One God. He encapsulated both Darkness and Light,

destruction and creation, corruption and purity. Such is clearly stated in *Isaiah 45:7*;

‘I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.’

In the *Old Testament* it is God Himself who slays the first born of Egypt, sends plagues and famine, strikes down with lightning, and demands of Abraham that he sacrifice his first born son. The idea of a separate evil only gradually arrives from the 2nd century B.C.

The dilemma of evil created a paradoxical tension between the essentially monist concept of a single divinity underlying existence and the dualistic principle of a Lord of Light and a Lord of Darkness. Whilst the rabbis have extricated Judaism from these early conflicts, the modern Christian Church remains befuddled by the confusion arising from these two essentially contradictory concepts. Standing in the centre of the ensuing maelstrom is none other than the Dark One Himself.

The idea of a Devil does not appear in the *Old Testament*. Rather, we find *ha-satan*, ‘the Opposer’. Yet this title was a common term for an opponent of any kind, and this was most probably a title of office as in a modern prosecution. It is thus morally neither good nor evil, but rather an agent of neutrality. In *Enoch I* the scribe describes his first meeting with the Lord (En XL:6) where he also witnesses Uriel “arguing against the satans and refusing them permission to come before the Lord to accuse those from the Earth.”

The myth of the Fall originates in *The Book of Enoch*, and is outside of the Canon. Yet by the time the *New Testament* was compiled the influence of Enoch had been absorbed, along with elements of the Persian Zoroastrian religion, Judea being under Persian rule from the 6th to 4th centuries B.C. In their cosmology there are two principles of *Ahura Mazda*, being creative, and *Ahriman*, being destructive. So evenly matched are they that the slightest flux can topple the balance, and mortal-kind are constantly being drawn to one side or the other.

Originally the Devil was the shadow side of God, His dark aspect. *Mal’ak* was the term employed for that aspect of God that was able to communicate with mortal kind. It was this concept that was translated into the concept of the angel. Only the shadow was able to communicate because the Light is too great for a human to bear, as with Zeus.

As the Hebrew religion evolved, so did this 'shadow', until it broke away from God and became a separate power having its own free Will. However, with this separation came the natural dualistic attribution of God's other characteristics, so that the Shadow also becomes His destructive and malign aspect, whilst the Light becomes everything good. In the *Book of Jubilee*, compiled approximately a hundred years after the *Old Testament*, this shadow has acquired the title of *Mastema*, a Hebrew word meaning 'adversity'. From this moment it is this Accusing Angel that becomes responsible for all the darker things previously imputed to God. It was the Mastema who hardened the Pharaoh's heart and assisted the Egyptian sorcerers against Israel.

This is reflected in the *Book of Job*. Satan has been speaking ill of Job, and God gives him permission to afflict Job as a way of testing him. Satan destroys not only Job's property, but takes away his health and slays his numerous sons and daughters.

Origen of Alexandria, an influential early Greek Christian theologian, stipulates a spiritual evolutionary theory concerning the nature of angels, mortals, and devils. He maintained that God created a number of angels who were equal and of free will. A number of these gradually drifted away, whilst others remained in the ethereal regions close to their Source. Those who drifted further out fell into the lower dimensions. Those who fell further still took on human form, whilst those who drifted the furthest became demonic. He further speculates that men can thus become as angels or devils through their own doing, as angels may become human or demonic and *visa versa*;

“When intended for the more imperfect spirits, it becomes solidified, thickens, and forms the bodies of this visible world. If it is serving higher intelligences, it shines with the brightness of the celestial bodies, and serves as a garb for the Angels of God.”

The concept of the Evil One is essential in any religion that preaches redemption, for there must be something to be overcome. It is an old truth that the Devil is the Church's greatest ally, keeping it in business. During the next two millennia the Dark One inevitably gathered followers of His own, as well as many new names and titles.

Amongst them is the Father of Lies, and it is said that the greatest trick He ever played was convincing us that He does not exist. Not even His servants seem to actually believe in Him anymore- such is as He has

commanded. As with all liars his story is inconsistent, and there are many conflicting versions of how He and His fellows came to exist.

Later Christianity adopted the legend of the Fall, a theme most popular throughout the Middle East. The following Canaanite scripture was recorded five centuries before the Hebrew scribes produced the *Old Testament*, and concerns the legend of Shaher, who was born of 'the Pit', Helel, which is the womb of the Mother Goddess. Compare with *Isaiah 14:12-14* as we know it now;

“How hast thou fallen from heaven, Helel’s son Shaher!
Thou didst say in thy heart, I will ascend to Heaven. Above
the circumpolar stars I will raise my throne and I will dwell
on the Mount of Council in the back of the north. I will
mount the back of a cloud. I will be like unto Elyon.”

According to some versions of this myth, the Devil has set Himself up in competition to God, and has created His own dark counterpart of Heaven within the Abyss.

According to St. Augustine the War in Heaven was brought about when God created an order of angels and strengthened them with an act of grace that gave them a profound understanding of the cosmos and their place within it. He then created a second order, but withheld His grace, so giving them the opportunity to sin. This they did, and with enthusiasm. Amongst the first order was Micha-el, who managed to expel the sinners from Heaven.

In an alternative version of this doctrine, the cause of the Fall is disobedience and pride. Lucifer was originally the greatest of the Seraphim and refused to bow before Adam, as God demanded. For how can a Son of Fire bow to a Son of Clay? As punishment Lucifer was flung into the Abyss, followed by one third of the angels.

A Sufic version of this tale exists in which Lucifer is seen as the angel who loved God the most. His refusal to bow before Adam was not out of pride, but through obedience to a previous ruling that God had given to bow before none but Him. In this version the Devil suffers terribly from God’s inability to forgive him, and is most jealous and bitter towards humankind as the new object of God’s love.

A further interpretation exists that the Fall was a result of jealousy when God appointed Lucifer’s brother, Jesual, to be the Son. In

response Lucifer gives birth from his head to Sin, and copulating with her He goes on to father Death.

Most versions agree that the Devil was once viceroy of God, and in his original form he is said to have had twelve wings. Gregory of Nazianus states that before the Fall he had worn the other Angels as a “garment, transcending all in glory..” In the *Gospel of Bartholomew* the Devil states ;

“At first I was called Satan-el, Messenger of God, but when I rejected the image of God my name was called Satan, that is an angel that keepeth Hell.. I was formed the first angel.”

Even St. Jerome agrees that the Devil will eventually be reinstated at God’s side as a power of Heaven. Lucifer is seen as the dying and reborn Son of the Morning, the balancing counterpart and Mastema of Christ.

Chapter Three;

LIBER NOMINI INFERNUS

**The Book of
Infernal Names**

“We have entered into a league with death:
We have made a covenant with Hell.”
Isaiah 28:15

The knowledge of the names of the various spirits of Magick and Witchcraft offers some degree of power over them. The Circle of the Art is traditionally empowered through their inscription and intonation, as are a great number of talisman and spells. Such is an ancient and universal belief, and may be found throughout all traditions that deal with spirits and sorcery.

In Witchcraft, the names of those entities whose powers and natures are aligned to the desired outcome may be used to tap into their power. For example, a rite to attract material wealth might call upon the names of Mammon and Astaroth for 'added power'. Such might be inscribed upon a talisman, or intoned as a mantra to aid the trance during some other form of ritual. This is quite apart from the more extreme forms of sorcery, where the spirits might be more actively evoked to 'manifestation'.

Having considered first the Hierarchy of Heaven, here follows a brief 'roll call' of those who have Fallen, their descendants, and also in some sense their ancestors. The primary sources of these names are the classical Grimoire. These as a whole imitate the work of one book; this being the Goetia itself, otherwise called the Lesser Key of Solomon. Yet the traditions of Black Witchcraft are none of them frozen in time, and there may be found Below various other names that have been added to the Infernal Census in days previous to and since those in which the classical Grimoire were composed. Many pagan sources have contributed to the pantheon of Goetic Magick and Black Witchcraft generally; the Assyrian, Babylonian, Greek and Roman especially. The greatest influence with regard to the classical Grimoire is Hebrew, itself having incorporated various Names and Mysteries from these same sources in its history.

Details are given, where possible, as to the Grimoire within which the spirits may be found. The reader is directed to these sources, where they will find the traditional rites and prayers of Evocation, and the signs and seals by which they may be summoned. Yet it should be known that these rituals are far from the only way in which such spirits may be called upon. For example Paul Huson's controversial and influential work 'Mastering Witchcraft' include a formula by which the demon Agares is called upon.

This author has come across and worked many other formulae that deviate from those of the classical Grimoire and yet call upon the same spirits detailed within them, and affirms that such is not unusual in the practice of Black Witchcraft.

This list is extensive, yet by no means exhaustive. There are also many strange and unusual spirits that are known locally to various districts of England, or whose names have been passed as 'secrets'

amongst certain lineages of Witchcraft. One or two of the better known of these are also included below, for the convenience of the reader. On the whole such spirits are also Christianised and Demonised forms of old pagan powers.

Abalim (Hebrew, *mourning*). Demon attendant upon **Paimon**.

Abbadon (Hebrew, *downfall, ruin*, probably from Greek, *Apollyon*, meaning *Destroyer*). Fallen Angel, who is the destroyer, the place of destruction, the Abyss (Job 26:2;28:2). Lord of the Locust Plague, Angel of Hell (Revelation 9:7-11). Whose name Milton uses to describe the pit of Hell. Chief of the demonic locusts, whose faces are human and whose tails are scorpion. The name of the sixth Hell, corresponding to Chesed. The Hebrews borrowed their seven layered Gehenna from the Babylonians, whose dark prince is also called **Arsi-el** (Black Sun). Within the central pit of the bottom layer lives the serpent angel Apollyon, the fallen Apollo, King of Locusts. Again, we see the incorporation and demonisation of Pagan deities of the previous age.

Abraxas, Abrasax, Abraxis (Greco-Oriental, Gnostic) Whose name means 'King', adds to 365, and the hebdomad of letters is associated with the seven planets. Who has the head of a cockrel and snakes for legs. (Abrasax, Abraxis, and in Scientific literature, Angnipede, meaning 'snake feet). Abraxas is recognised as a Devil of Black Witchcraft, and the name appears in various evocatory formulae. It is also applied as a title sometimes given to Lucifer/Satan.

Adramelech, Adramelek (Hebrew 'King of Fire'). An Angel of the Throne, now a Fallen Angel, arch-demon Chancellor of the Order of the Fly, patron of hypocrites. Manifests as a peacock or a mule, or as bearded, Eagle winged, lion bodied. Charged with the Devil's livery. Corresponds to the Quabbalistic sphere of Yod. Identified with sacrifices by fire.

Agares (Goetic, from Greek *agreus* meaning *hunter*, also the name of an avatar of Dionysos). A Duke ruling in the East. Formerly of the Angelic Order of Virtues. Appears as an old man riding a crocodile, with a goshawk on his fist. Causes earthquakes, destroys dignities, teaches languages, brings back runaways, makes those who run stand still.

Agrath bath Mahalath, Aggerath, Igrath, Igerath, Agrat (Hebrew, *daughter of Mahalath*). One of Samael's three wives, Queen of

Demons. 'Angel' of prostitution. Equated with Lilith. The Bible mentions two women named 'Mahalath', one is the daughter of Ishmael and wife of Esau, the other is wife to Rehoboam and grand-daughter of David.

Ahriman (Middle Persian, modern Farsi, from *Angru Mainyu*). Whose name was given by Zarathustra, and to whom the Mithraics offered sacrifice. Who counters every act of creation with an act of anti-creation. The embodiment of all evil, who inhabits the cthonian darkness, from where he delivers us the gifts of sickness, death, blackness and smoke. Whose symbol is the serpent. Invoked as Arimanius.

Ahrimanes (Middle Persian). Angels that followed Ahriman in the revolt against Ormazd. Expelled, they lived upon the Earth but were rejected. Thus, they hate humankind. Now they reside in the space between the stars and Earth.

Aim (Goetia). 23rd spirit, Duke commanding twenty-six legions. A man with three heads, being a serpent, a calf, and a handsome man with two stars on his forehead, who rides upon a viper, and carries a torch with which he sets aflame to great places. May answer truly about private matters, or make one witty.

Akephalos (Hellenistic Egyptian) The Headless One. Perhaps originally a manifestation of Osiris, the Akephalos appears in ancient Hellenistic and Egyptian papyri dealing in Magick. The word also appears as a designation for a demon created from the spirit of a beheaded criminal. The Rite of the Bornless One is employed in Goetic evocation, chiefly through the innovation of Aleister Crowley.

Alloes (Goetia, 52nd spirit). Duke commanding 36 Legions. A soldier with a red face and flaming eyes, with a huge and course voice, riding a horse. Teaches astronomy and liberal arts, gives good familiars. The name possibly has its roots in the Greek 'Allecto', meaning *she who is unremitting*, a cthonian goddess who arose from the spilt blood of Kronos' father.

Amaimon (Goetia). Demon King of the element of Earth, and of the North. Possibly traceable to 'Ammonium', the oracle site of the Egyptian god Amun. Alternatively, the Celts had an agricultural god named Amaethon.

Amdukias, Amdusias (Goetia). Duke commanding 29 legions. Appears as a unicorn. Bends trees and gives good familiars.

Amon (Goetia, 7th spirit). Marquis commanding 40 legions. Appears as a wolf with a serpent tail, vomiting flames. Upon command, assumes human form, but with a raven's head and dog's teeth. Tells fortunes, causes feuds, reconciles controversies between friends. The name is traceable to the Egyptian god Amun, who was usually represented as a ram

Andras (Goetia, 63rd spirit). Marquis commanding 30 legions. Angel with a black raven, riding a strong black wolf, with a shining sword. Sower of discord.

Andrealphus (Goetia, 65th spirit). Marquis commanding 30 legions, who appears as a peacock accompanied by loud noises. Teaches geometry, mensuration and astronomy. Turns men into birds.

Andromalius (Goetia, 72nd spirit). Earl commanding 36 legions, who appears as a man holding a large serpent. Retrieves stolen goods, punishes miscreants, finds out all underhand dealings, and locates hidden treasure.

Aniquiel One of the nine great Dukes of Hell, specifically named as being the serpent in the Garden.

Ariton (Goetia). Demon King of Water, and the West.

Ashmedai, Asmodaios, Asmodeus, Asmoday (Goetia, 32nd spirit, Latin *Asmodeus*, Talmudic *Asmeddai*, meaning '*Being of Judgement*'). Ex-Cherubim, more of a philosopher than a fiend. Originally a Persian deity, it is supposedly he who killed the seven bridegrooms of Sarah and fought Rapha-el, before being banished to Upper Egypt. Classically, the patron demon of passion, lechery, luxury, sensuality, who wreaks havoc seducing nuns and monks. May appear with three heads, a bull, a ram and a man, and the feet of a rooster or goose, and a serpent's tail. Shoots flames from his mouth, and rides an infernal dragon with a lance and banner. Lures happily married couples into adultery, and enjoys arranging unsuitable marriages. A beautiful well dressed young man, sometimes a woman, he runs the casinos in Hell. On Earth, he tempts humans to squander their wealth, following meaningless fads of fashion. The child of Lilith and an Angel. Inventor of carousels, music, dancing and drama. Archdemon corresponding to Geburah (Mathers, Waite) or

to Netzach (Crowley). 32nd spirit of the Goetia, a King commanding 72 legions. Gives the Ring of Virtues, teaches arithmetic, astronomy, geometry, handiCrafts. Answers demands fully and truthfully, makes one invincible, finds and guards hidden treasures.

Originally an Old Iranian spirit 'inherited' by the post exile Jews (Tobias 3: 8, 17). In some ways reminiscent of the Assyrian demon Pazuzu.

Astaroth, Ashtaroth. (Persian *Ashtoreth*, the Biblical place name *Ashtoreth-Karnaim* means '*Ashtoreth of the twin horns*'. *Goetia*, 29th spirit) In the Goetia, a Duke commanding 40 legions. Who manifests as a beautiful or foul angel carrying a viper in his hand whilst riding backwards on a dragon. Tells fortunes, teaches liberal sciences. Inspires sloth and idleness. The *Grimorium Verum* and *Grand Grimoire* make him the Great Duke of Hell. Also understood to be the treasurer of Hell. Also serves as a 'Mentor' who inspires new demons on to greater actions of evil. Inspires sloth and idleness amongst humans. His adversary in Heaven is St. Bartholomew.

Archdemon corresponding to Chesed (Mathers, Waite). Astarte-Ashtoreth was originally the Creating and Destroying Goddess of the Phonicians and Zidonians, associated closely with the Cult of Baal. Known to the Egyptians as Athtar, 'Venus in the Morning', in Aramaic she is 'The Morning Star', as Astroarche she is 'Queen of the Stars'.

Avnas, Amy (58th spirit, Goetia). President commanding 36 legions, who appears as a flame. Teaches astrology and the liberal arts, bewrays treasure kept by spirits. Gives good familiars.

Az (Hebrew, from Aleph-Zain, meaning *then, therefore*). The Dark Goddess.

Azael (Hebrew). Demon prince of Water. Also, amongst the Watchers (see above).

Azarak (?) A name employed to designate the Horned One of the Witches, together with its counterpart Zomelak. It made its way through Major Fuller's article 'The Black Arts' (Form), where it is given as a name for the Devil, to become included in the Gardnerian Charge of Wicca.

Azazel (Hebrew). Demon prince of air. Also, amongst the Watchers (see above).

Azi Dahaki (Avestan *azi*, meaning *snake*, Modern Farsi *azidaha*, meaning *dragon*). From earliest Indo-Aryan, three headed serpent, embodiment of falsehood, usurper of Iran. Accomplice of Ahriman at the end of the world.

Baal, Bael (Goetia, 1st spirit, West Semite, *Lord, owner*) Who wears a conical cap with a long band of bull's horns, and is identified with Seth. Also manifests as the patron devil of idleness, with the arms of a spider and three heads; a toad, a cat, and a man. Second in command of Hell, residing in its eastern region, commanding sixty or seventy legions of demons. Archdemon of Netzach (Waite). King commanding 66 legions. Speaks hoarsely. Gives the power of invisibility. (Goetia). The title of Baal is Syrian and means god or lord.

Baal-Berith (Syrian). Patron devil of disobedience, who tempts humans into blasphemy, quarrels, contention, and murder. Ex-Prince of Cherubim, now Grand Pontiff and Master of Infernal Ceremonies, chief secretary of Hell, minister of foreign affairs, and infernal archivist. His name appears as a counter-signatory in the Infernal Pacts.

Baal-Chanan, Baal-Hanan Archdemon corresponding to Netzach (Waite).

Balam (Goetia, 51st spirit). Once of the Order of Dominations, now a demonic King ruling 40 legions, with the heads of a man, a bull, and a ram, with the tail of a serpent. Rides a bear, carries a goshawk, speaks hoarsely. Tells fortunes, gives invisibility, makes men witty.

Baphomet This character has long been identified with the Devil and the Goat of Mendes, and as purely male. Such has played its part in the continuation of that myth which states that the Templars were the agents of Darkness. The name 'Baphomet' is also that of the Goddess of the Gnostics, Sophia. It is hidden through the Cabbalist codes of Temurah. In this, the letters of words are substituted, transposed and altered, so that any word may yield a hidden meaning. In writing the twenty two letters of the Hebrew alphabet in a special order and in two lines, the letters above and below are substituted for each other. In the most direct form of this code the alphabet is written in its entirety on one line, and then related to itself running backwards in the line below. Employing this code, the sacred name of *Baphomet* translates to that of *Sophia*. Perhaps this was known to Eliphas Levi, whose depiction of this Mystery is commonly reproduced in modern texts. His picture is that of a

hermaphrodite, displaying both male genitalia symbolised as the two caduceus serpents, and female breasts.

Barbatos (Goetia, 8th spirit). Duke commanding 30 legions, formerly of the Angelic Order of Virtues. Teaches the speech of animals, breaks enchantments on hidden treasures, knows past and future, reconciles friends and those in power.

Barbelo (Gnostic). According to the Gnostic sect called the Sethians, the daughter of Pistis-Sophia. Was so great in her glory that it is said that she outshone God.

Bathin (Goetia, 18th spirit). Duke commanding 30 legions. Appears as a strong man with a serpent tail, riding a pale horse. Knows herb-lore, precious stones, teleportation.

Beast 666 (Hebrew). Scarlet hued monster with ten horns and seven heads, the body of a leopard, the feet of a bear, the jaws of a lion, who rises from the sea ridden by the Whore of Babylon to herald the coming of the Apocalypse. It will have power over Earth for forty-two months, during which time all will marvel because it was and is not and is to come (Revelations 17:8). The Beast shall lay waste with plague and destruction, defeating the power of the Saints. The AntiChrist tricks mortals into believing it is the Messiah, commanding them to worship its brazen image. At Armageddon, the Beast 666 and his legions battle against the true Christ.

Beelzebub (Rabbinical, from Baal-Zebub, *lord of the opening*). Chief of all devils (Mathew 12:24-27). Tutelary god of the Philistines (II Kings 1:2). Lucifer's closest companion in Heaven, now his second in command. Tempts men into envy and pride. Patron devil of heresy. Originally a Canaanite deity, whose name may also mean 'Lord of the House'. As Lord of the Flies, his role was perhaps originally that of psychopomp to the dead souls. No less than three of the Apostles identify him as incarnate evil and 'Lord of Chaos'. Johann Weyer in *Pseudographica Demonica* makes him Supreme overlord of the Underworld and founder of the Great Order of the Fly. The *Grand Grimoire* and *Grimorium Verum* have him as the Prince of Hell. Corresponds to Chokmah.

Behemoth (Hebrew *behema*, meaning *animal*). Apocalyptic beast of Jewish eschatology. Identified in the Middle Ages with Satan. A designation of the hippopotamus (Job 40). May also appear as an

elephant, crocodile or whale, and was created with Leviathan on the fifth day. The Devil's cup bearer, patron devil of gluttony and despair, who presides over the feasts of Hell, entertaining its denizens with songs and plays. Creates chaos and discord amongst mortals.

Beleth (Goetia, 13th spirit). King commanding 85 legions. Formerly of the Angelic Order of Powers. Rides a pale horse, and is announced by a blare of trumpets. A governor of Hell, presiding over eighty-five legions of demons. Procures love. Possibly from 'Belos', the Greek version of the Akkadian 'Bel'.

Belial, Beliar (Hebrew, *unholy one*, Goetia 68th spirit). The Ruling Prince of Sheol, his name means 'worthless'. Spirit and prince of darkness, patron of arrogance, lies, and deceit. Inspires women to dress in finery, gossip in church, and indulge their children. Wicked men are of him (2 Samuel 16:17) In Psalm 18:5 the phrase *nachaleri belial*, floods of ungodly men, is translated in Catholic texts as 'streams of the devil'. Before the Fall, an prince of the Order of Virtues, he was created directly after Lucifer.

In the Cabbalah of 15th-16th century, believed to be God's worst enemy. Qlippoth of Ain Soph.

In some myths, Belial was the original evil, and was already resident in the Abyss when Lucifer fell. In the Gospel of Bartholomew Beliar tells us "*At first I was called Satanel, which is interpreted to mean Messenger of God, but when I rejected the image of God my name was called Satanus, that is an angel that keepeth Hell.*" He goes on to boast "*..I was formed the first Angel*".

In the Goetia, a King commanding 50 legions. Appears as two beautiful angels sitting in a chariot of fire, who speak with a comely voice. Distributes presentations and senatorships, causes favour of friends and foes, gives excellent familiars.

Possible roots include the Mesopotamian goddess Belili.

Belmagel The evil Angel of the sryer Edward Kelly, who worked alongside Dr. Dee to earth the Enochian Angelic Magick.

Belphegor (Assyrian *Baal-Poer*, meaning *lord of flesh*). Once a Prince of the Order of Principalities. The patron devil of ingenious inventions and discoveries, and also of marital discord. The demonic Ambassador of France, patron demon of Paris. Keen on partying, Belphegor may appear also in the form of an attractive young woman.

Originally a Moabite god of licentiousness. Also a phallic deity, he was known as the 'Lord of the Opening', a reference to his favoured sacrifice of human sexual virginity.

Berchard, Bechard (Grimorium Verum). A subordinate spirit of Lucifer. Has power over winds and tempests, lightning, hail, rain, by means of Toad Witchcraft and other charms. Possibly from the Germanic goddess 'Bercht', whose nature was often very demonic.

Berith (Goetia, 28th spirit). Duke commanding 26 legions, appearing as a soldier dressed in red, riding a red horse and wearing a golden crown. Speaks clearly and subtly. Tells fortunes, transmutes any metal into gold, gives and confirms dignities.

Bifrons (Goetia, 46th spirit). Earl commanding 6 legions. Appearing as a monster. Teaches astrology, geometry, arts and sciences, the virtues of precious stones and woods, changes dead bodies, lights candles.

Bimé (Goetia, 26th spirit). Duke commanding 30 legions. Appears as a dragon with three heads; a dog, a griffin, a man. Speaks with a high and comely voice. Changes the place of the dead, causes the spirits beneath him to gather upon sepulchres, brings wealth, wisdom, eloquence, gives true answers to demands.

Botis (Goetia, 17th spirit). President and Earl commanding 60 legions. Appears as a viper, assumes human form on command, but with fangs and horns, and carrying a great sword. Tells fortunes, reconciles.

Buer (Goetia, 10th spirit). President commanding 50 legions. Appears as a centaur. Teaches moral and natural philosophy, virtues of plants, heals all human distempers, gives good familiars.

Byleth Once a Prince of Powers.

Cain (Hebrew *Qayin*, *attainment*). Son of Adam, slayer of Abel in the first murder. In some accounts the first of the 'Witch Blood' lineage, the offspring of the serpent or of the Watchers.

Camio, Camael (Goetia, 53rd spirit). Formerly of the Angelic Order of Angels. Appears as a thrush, a man carrying a sharp sword, seems to answer in burning ashes or coals. Gives understanding of the speech of birds, bulls, dogs and other animals, and of the voices of the waters. Foretells the future. In occult lore he also is identified as the Angel

governing the sphere of Mars. The Druids had a god of war called Camael, and it is not impossible that this may be the source of his name.

Cassiel Angel ruling Saturn and Saturday, also listed as a demon in *The Magus*, Francis Barret.

Carnivean, Carniveau (?). Patron devil of lewd and obscene behaviour, who tempts into shamelessness. Once a Prince of Powers, was one of the demons cited as possessing the body of Sister Seraphica of Loudon. Invoked during the classical Witches' Black Sabbat.

Carreau (?). Before the Fall, a prince of the Order of Powers. Now his job is to harden men's hearts. His adversary in Heaven is Vincent Ferrer.

Crocell, Crocell, Crokel Procell (Goetia, 49th spirit). Before the Fall, a prince of the Order of Powers. Presides over forty-eight demonic legions. Teaches the liberal arts and geometry, , makes a noise like rushing water, finds baths, warms water, may make water boil or freeze instantly.

Choronzon (Enochian). The Devil of the Abyss, Daath, who renders the psyche of those who fail the leap across.. He was the subject of the famous evocation performed by Crowley and Neuberg in the desert, which culminated in a spontaneous homosexual working between the possessed Magus and his accomplice. Choronzon may also be identified as the demon of the hypertrophied ego, and he may be summoned to bring fruition to those desires the sorcerer may be loathe to admit to.

Chioa (Hebrew, *The Beast*). Offspring of Isheth Zenunum, demon of prostitution, and Sammael. Arch-demon of Tiphareth (Crowley, 777).

Clauneck (Grimorium Verum). A subordinate spirit of Lucifer. Has power over goods and riches, can discover hidden treasures to him that makes a pact with him; he can bestow wealth. Brings money from a distance. Obey him, and he will obey thee.

Clistheret (Grimorium Verum). A subordinate spirit of Lucifer. Makes day or night about thee at pleasure.

Dagon, Dagan (West Semitic, *corn, fish*). Chief god of the Philistines (Judges 16:23). Lord of the Deep Ones, with the body of a man and a fishes' tail for legs like an obscene merman. Master of Hell's pantry.

Dantalion (Goetia, 71st spirit). Duke commanding 36 legions. Appears as a many faced man with a book in his right hand. Teaches art and sciences, reads and controls minds, procures love, shows images of anyone regardless of their whereabouts.

Decarabia (Goetia, 69th spirit). Marquis commanding 30 legions. Appears as a star in a pentacle, assumes human form on command. Discovers virtues of birds and precious stones, brings visions of birds.

Devel (Gypsy). The highest being. The word Devel is cognate with Sanskrit *deva*, meaning *god*.

Diana, Dziana, Dana, Tana (Roman, *the shining one*, Etruscan). Gypsy Queen of Witches All, mother of Lucifer.

Djall (Albanian). A name for the Devil. Cognate with Latin, *diabolus*.

Djab (Haitian). A ‘mercenary’ spirit with no family or nation. Cognate with Latin, *diabolus*.

Dommiel, Dubbiel (?). Once the guardian Angel of Persia who stood in for Gabriel when s/he was in disgrace. Patron devil of terror, who guards the gates of Hell.

Dreqi (Albanian, from the Latin *draco*, meaning *dragon*). A name for the Devil.

Drug (Vedic). Demons of falsehood attributed to *Ahriman. They dwell in a dark cave.

Dumah (Egypt, Hebrew). One of the seven princes of Hell. Angel of the ‘Silence of Death’. In the Zohar, chief of all demon princes in Gehenna and guardian of Egypt during the escape of the Hebrews.

Eisheth Zenunim Angel of prostitutes, one of Satan’s three brides.

Eligos (Goetia, 25th spirit). Duke commanding 60 legions. Appears as a goodly knight carrying a serpent, and an ensign. Discovers hidden things, foretells the future, especially with regards to war, causes love of lords and great persons. The appellation ‘El’ was applied by the ancient Syrians and Canaanites to mean ‘deity’.

Exael (Hebrew). Fallen Angel who often dwells amongst mortals. Attributed with teaching men how to make war machines, and the fashion of jewelry from silver and gold.

Fairy (Old French, *phairee, to dream*). The Shining Ones who are the ancestral dead, also considered the spawn of Lilith and Lucifer, descended from the Fallen Angels. Closely related to 'elves', otherwise called 'The Shining Ones'.

Fates (Greek). Originally the three weavers of men's destiny they are identified as actually being denizens of Hell by the medieval demonologist Alphonsus de Spina.

Focalor, Forcalor, Furcalor (Goetia, 41st spirit). Duke commanding 30 legions. Appears as a man with griffin's wings. Kills and drowns men, overthrows warships, controls wind and sea. Originally of the Seventh Throne, a position to which he hopes to return.

Foras (Goetia, 31st spirit). President commanding 29 legions. Appears as a strong man. Teaches virtue of herbs and precious stones, logic, ethics, invisibility, long life, eloquence, discovers treasures and lost objects.

Forcas, Furcas (Goetia, 50th spirit). Knight commanding twenty legions. Master of the Devil's stables who can render objects invisible, and may be invoked to find lost objects. Teaches rhetoric, mathematics, and logic.

Forneus (Goetia, 30th spirit). Marquis commanding 29 legions. Appears as a great sea monster. Teaches rhetoric, causes men to have a good name, understands languages, makes one beloved of friends and foes. Appears again and again in medieval literature of Black Magick. Possibly a parodic version of 'Fornjotr', the Germanic father of the frost giants Hler, Logi and Kari.

Frimost (Grimorium Verum). A subordinate spirit of Lucifer. Has power over wives and maids, and will help thee enjoy them.

Frucissiere (Grimorium Verum). Brings the dead to live.

Frutimiere (Grimorium Verum). A subordinate spirit of Lucifer. Dights thee all kind of festivals.

Furfur (Goetia, 34th spirit). Earl commanding 26 legions. Appears as a hart with a fiery tail, or as an angel with a hoarse voice. Procures love, answers truly concerning divine and earthly matters.

Gaap (Goetia, 33rd spirit). President and Prince, formerly of the Angelic Order of Potentates. Who appears sporting bat's wings, rules sixty-six legions of Hell, and is governor of the southern region of the Abyss. Makes men insensible and stupid, teaches philosophy(!) and liberal sciences, causes love or hatred, teaches how to consecrate objects belonging to the dominion of Amaymon (his King), steals familiars from other Magickians, tells fortunes, teleports. Possibly from the Old Syrian god 'Gapn', whose name means 'vine' and was a messenger of Baal.

Gamigin, Samigina (Goetia, 4th spirit). Marquis commanding 30 legions. Appears as a small horse or ass, or as human when commanded. Speaks in a hoarse voice. Teaches liberal sciences, gives account of souls who died in sin.

Gamori, Gremory (Goetia, 56th spirit). Duke commanding 26 legions. Appears as a beautiful woman with a crown of duchess tied about her waste and riding a large camel. Tells fortunes, finds treasures, procures love.

Glasya-Labolas (Goetia, 25th spirit). President and Earl commanding 36 legions. Appears as a dog with griffin's wings. Teaches arts and sciences instantly, authors bloodshed and murder, teaches past and future, causes the love of friends and foes, allows one to become invisible.

Glykon (Gnostic/Mithraic). The reincarnation of Asklepios. Demon with a human head and the body of a serpent.

Gremlin (U.K., U.S.A.). These demons were first identified during the First World War, when they started messing around with air-planes and pilot's minds. In modern times, as technology has advanced, they have found even more arenas in which to play their pranks, such as computers, televisions, and telephones.

Gressil (?). Fallen Angel of the Order of Thrones, now tempts humans into lechery, impurity, and sloth.

Guland (Grimorium Verum, Honorius). A subordinate spirit of Lucifer. Can cause all varieties of disease. Will obey any command given.

Gusion (Goetia, 11th spirit). Duke commanding 40 legions. Appears as a 'Xenopilus'. Tells fortunes, shows meanings and resolutions of all questions asked, reconciles friends, bestows honour and dignity to anyone.

Haagenti (Goetia, 48th spirit). President commanding 33 legions. Appears as a mighty bull with griffin's wings, assumes human form on command. Makes men wise, transmutes all metals to gold, changes water into wine.

Halphas, Malthas, Malthus, Malthous (Goetia, 38th spirit). Earl commanding 26 legions. Appears as a stock dove, speaks hoarsely. Builds towers and supplies them with armaments, sends warriors.

Haurus, Haures (Goetia, 64th spirit). Who manifests as a leopard, man, or theriomorph, a master of divination. Destroys and burns the enemies of the summoner. Tells of the creation of the world, and how he and the Fallen came to be. His name probably derives from the Egyptian Horus.

Hecate (Greek). Triple headed Queen of sorcery, who dwells where the roads meet. Known also as Enodia, Trioditus, and Antaia, *she who encounters you*. Identified in some witch traditions as the mother of Lucifer.

Hel (Old Norse). The Queen of the underworld, and the name of the realm itself. The daughter of Loki and the giantess Angrboda, sister of Fenrir and the Midgard serpent. Even the gods must tread the way of Hel.

Helel ben Shachar (Hebrew, *Morning Star, Shining One*). The phrase as it appears in the original Hebrew, Isaiah 14:12. Thus taken to be a name of Lucifer.

Heramael (Grimorium Verum). A subordinate spirit of Satanachia. Teaches the art of medicine, gives absolute knowledge of all diseases, with their full and radical cure, makes known all plants in general, their virtues. Probably from the Greek god Hermes.

Hornblas (?). Patron devil of musical discord. His trumpet gathers the ministry of Hell.

Huictigara (Grimorium Verum). A subordinate spirit of Lucifer. Occasions sleep and waking in some, and afflicts others with insomnia.

Iblis (Arabic form of Greek *diabolos*). Islamic devil, identified as Asasel or Lucifer after the descent.

Ijanki (Hittite). Snake demon, associated with Leviathan and Typhon.

Incubus (Latin, *he who lies on top*). The devil as paramour, an erotic dream or nightmare. The name is Roman, meaning a spirit summoned through dream incubation.

Ipos (Goetia, 22nd spirit). Earl and prince commanding 36 legions. Appears as a lion headed angel, with geese feet and a hare's tail. Tells fortunes, makes men witty and bold.

Isheth Zenunim (Hebrew). Demon of prostitution. One of Samael's wives.

Jinn (pre-Islamic). Nature spirits, who also cause madness. A specific sub-class of Jinn were the ghouls.

Kakabel Once an Angel known for their interest in astrology. Now a demon ruling 365,000 spirits.

Kesef An Angel of Wrath who transgressed their position and attacked Moses at Horeb. It was Kezef who was imprisoned by Aaron.

Khil (Grimorium Verum). Occasions great earthquakes.

Kimaris, Cimejes, Cimeies (Goetia, 66th spirit). Rules over all spirits of Africa. A Marquis commanding 20 legions, appearing as a valiant warrior on a black horse. Teaches grammar, logic, rhetoric. Discovers things lost or hidden.

Kiskil-lilla (Sumerian, *lillu* meaning *night*). Female night demon who dwelled in the Haluppa tree of Inanna, which was later felled by Gilgamesh. See **Lilith**.

Kobal (?). Manager of the Infernal Theatre who tempts men to pretence and fraud.

Lahash Once led 184 spirits to prevent the prayers of Moses from reaching God, and was thus expelled from the presence.

Leraikha, Leraje, Leraie (Goetia, 14th spirit). Marquis commanding 30 legions. Appears as an archer dressed all in green. Causes battles and contests, festers arrow wounds.

Leviathan, Livjatan (Phoenician). Who is a form of the devil in Apocalyptic Christianity, monstrous she-dragon of chaos (Psalm 74:14), the crooked serpent (Isiah 27:1). Admiral of the Devil's navy. Created with Behemoth on the fifth day. On Judgement Day, all but the saved will be swallowed by Leviathan.

Lilin (Aramaic). Succubi spawn of Lilith, one of four classes of spirits, the others being Mazziqin, Ruachin, and Shedim.

Lilith (Aramaic). Mother of the Lilim and all Succubi, nocturnal sexual vampire, mother of *Cain, first wife of Adam. The screech owl (Isiah 34:14). Whose cult spread from Palestine to Greece, where she merged with Hekate. Originally a Babylonian goddess Lilitu, or Ardat-lilil.

Lucifer (Latin, *Bringer of Light*). The rebel angel who was cast from Heaven (Isiah 14:12). Certain Gnostic sects regard Lucifer as a divine power in his own right, and the Witches recognise him as the Initiator and bringer of Illumination. In Etruscan Gypsy lore he is the father of Aradia and consort of Diana. It is this godform that became the Emperor of Hell (Grimorium Verum). Roman god of the morning star (Venus).

Luciftias (Enochian, *brightness*) Whose return is heralded, alongside Babalon, in the Call of the Thirty Aethers.

Lucifuge (Latin, *running from the light*). Servants of Lucifer who hunt for souls to damn. They are the henchmen who come to collect when a pact has been fulfilled, who tear the soul from the body with their sharp beaks and talons.

Lug, Lugus, Lamfada (Celtic). Irish god of light, sometimes associated with Lucifer. God of war and the Magick arts.

Mahazel (Hebrew). Demon prince of the element of Earth.

Malibrance (Latin). Who torment Hell's worst sinners. Who have snakes coming out of their noses and ears, and who have hooves and tails. When a doomed soul takes its last breath, it is they who collect.

Malphas (Goetia, 39th spirit). President commanding 40 legions. Appears as a crow, although assumes human form on command. Speaks hoarsely. Builds houses and high towers, reveals thoughts and desires of enemies, gives good familiars.

Mammon (Aramaic, *mamon*, meaning *property*). The personification of riches and unjust profit (Luke 16:9-13). The 'Prince of Tempters', the devil of avarice and greed. Identified as a devil in the works of Agrippa and Nettesheim. Patron devil of avarice, and ambassador to England. Who is so stooped from the impact from the Fall that he must spend his days staring at the ground. Possibly a form of Mammitu, the Akkadian goat headed Queen of the underworld, goddess of oaths and pacts, spouse of Nergal.

Marax, Morax (Goetia, 21st spirit). Earl and president commanding 30 legions. Appears as a bull with a human face. Teaches astronomy, gives wise familiars who know the virtues of herbs and stones.

Marbas (Goetia, 5th spirit). President commanding 36 legions. Appears as a great lion. Gives true answers on secret matters, causes and cures disease, teaches mechanics, transforms men into other forms.

Marchosia, Marchocias (Goetia, 35th spirit). Formerly an Angel of Dominations, now a Prince of Hell. Appears as a wolf or ox with griffin's wings and a serpent tail, vomiting flames, assuming human form on command. He is a strong fighter. Told Solomon he hopes to return to the seventh throne.

Mastema (Hebrew, *accusing angel*). Rebel angel who slaughtered the firstborn of Egypt and attempted to murder Moses. This is the accusing Angel, tempter and executioner. The first named separation of the *Mal'ak*, or Shadow of God.

Mephistopheles, Mephisto (Hebrew *mephir*, destroyer, *tophel*, liar). The devil of Faust, destroyer and prince of deceit. A dashing and charismatic character of polished manners and engaging wit. Sent by Lucifer to tempt and persuade men to sell their souls, occasionally allowed an audience with God. Said to have urbane and impeccable

manners, a silver tongue, and a philosophic view of life tinged with regret.

Mersilde (Grimorium Verum). A subordinate spirit of Lucifer. Can transport thee instantaneously wheresoever may be desired.

Minos (Dante's Inferno, Canto V). Who assigns the sinners to their tortures. Has a long tail, which he wraps about himself.

Moloch (Greek transcription of Hebrew *Molek*, Punic root *MLK*, meaning *offering, sacrifice*.) A Canaanite god worshipped by the early Semites, to whom sacrifices of burnt children were made outside Jerusalem (2 Kings 23:10). His face and hands are smeared with the blood of infants, the chief of the army of Hell. Arch-demon corresponding to Kether. The name has been compared with the Punic root *MLK*, meaning 'offering and sacrifice'.

Morail (Grimorium Verum). A subordinate spirit of Lucifer. Has power to make everything in the world invisible.

Morpheus (Greek, *morphe*, meaning *form, shape*). The son of Hypnos, the Lord of Dreams. Of no real religious significance, although called in some forms of incantation.

Muisisin (Grimorium Verum). A subordinate spirit of Lucifer. Has power over great lords; he instructs them in all that passes in the Republics and the realms of the Allies.

Murmus, Murmur, Murmux (Goetia, 54th spirit). Formerly of the Order of Thrones, now a Duke and Earl commanding 30 legions. Appears as a warrior riding a griffin and wearing a dual crown, preceded by the sound of trumpets. Teaches philosophy, and constrains souls in acts of necromancy.

Naamah 'Pleasurable'. Sister of Tubal-Cain. The fourth Angel of prostitution, the greatest seductress of mortals, said to be the most sensuous of Satan's brides. Arch-demoness corresponding to the Qulipboth of Malkuth.

Naberius (Goetia, 24th spirit). Marquis commanding 19 legions. Appears as a black crane fluttering about the circle. Makes men cunning in arts and sciences, especially rhetoric. Restores lost dignities and

honours. Possibly from the Ancient Babylonian god of writing, logic, and history 'Nabium', who is mentioned in the Old Testament as Nabu.

Naphula, Vapula (Goetia, 60th spirit). Duke commanding 36 legions. Appears as a winged lion. Teaches handicrafts, philosophy, and other sciences.

Ningiszida (Sumerian, *lord of the tree*). Horned serpent who, according to Akkadian incantations, watches over the demons exiled to the underworld.

Olam ha-Qlippoth (Aramaic, *world of shells*). The 'other side' of the Qabbala.

Olivier (?). Once an Archangel, who now tempts mortals to be cruel to the poor.

Oriax, Orias (Goetia, 59th spirit). Marquis commanding 30 legions. Appears as a man with serpent tail, holding two hissing serpents in his right hand, and riding a huge horse. Teaches the virtues of the stars and planets, transforms men, gives dignities, favour with friends and foes.

Orobos (Goetia, 55th spirit). Prince commanding 20 legions. Appears as a horse. Tells fortunes, favour of friends and foes, and true answers concerning divinity and the creation of the world. Said to be very faithful. The name itself, however, is probably corrupted from Orabous, the serpent swallowing its tail, a sacred sign of the Gnostics.

Paimon (Goetia, 9th spirit). Formerly of the Angelic Order of Dominations. Appears as a man with a glorious crown, or as a female devil wearing a crown and riding a camel, who supplants the thoughts of mortals with her own. Mistress of ceremonies in Hell, ruling over 25 demonic legions. Demon King/Queen of Fire. Possibly related to the Tamil Péy, who were necrophagian demons and goblins.

Phenex, Pheynix, Phoenix (Goetia, 37th spirit). Marquis commanding 20 legions. Appears as a phoenix with the voice of a child. Speaks of all sciences, and writes poetry. Told Solomon he hoped to return to the 7th Throne.

Phosphoros (Greek, *the morning star*). A naked and winged youth, child of Eos and Helios. In Latin he is Lucifer.

Picullus (Old Prussian *pickuls*, meaning *devil*). God of the underworld, later a prince of Hell.

Proserpine Originally the Greek ‘Queen of the Underworld’, in Christianised Diabolist tradition she is Queen of She Demons.

Puck, Pukje, Pukis (English, Norwegian, Baltic). A kind of goblin or evil spirit.

Purson (Goetia, 29th spirit). Formerly of the Order of Thrones. King commanding 22 legions. Appears as a comely man with a lion face, riding a bear and carrying a viper, proceeded by trumpets. Knows all hidden things, discovers treasures, tells fortunes, can assume either aerial or physical form. Gives good familiars.

Python (Greek). Dragon guardian of the oracle of Gaia, finally slain by Apollon. ‘Prince of the lying spirits’. Serpent with oracular powers.

Rahab (Hebrew, *The Violent One*). Serpent monster of Chaos (Job 9:13, 26:12). Originally the Prince of the Primordial Oceans. Early in creation, God commanded him to ‘separate the earths and the oceans’, yet he refused. God destroyed him, but somehow he appears again when aiding the Egyptian Pharaoh in his attempt to prevent the Hebrews crossing the Red Sea. Once again God destroyed him. Nevertheless, Christian theologians say he is alive and well as the demon of Insolence and Pride.

Raüm (Goetia, 40th spirit). Formerly of the Order of Thrones, now an Earl commanding 30 legions. Appears as a crow. Steals treasure from King’s palaces, destroys cities and men, tells fortunes, brings love between friends and foes.

Rephaim (Syrrian, Hebrew). Giants of the Old Testament. Originally ancient cthonian spirits.

Rimmon (Babylonian, *roarer*). Originally a god of thunderstorms, later identified as an archangel commanding the same, now Hell’s only doctor.

Rofocale (Hebrew). The second name of Lucifer, also a specific devil with control of the world’s treasury. According to The Grand Grimoire, Lucifer Rofocale is the Prime Minister of Hell.

Ronové (Goetia, 27th spirit). Marquis and Earl commanding 19 legions. Appears as a monster. Teaches rhetoric, knowledge of tongues, gives good servants, and favour with friends or foes.

Rossier (?). Patron devil of seduction, who tempts mortals to erotic love, causing them to act like fools.

Ruach Raah (Hebrew, *evil spirit*).

Sabnock, Savnok (Goetia, 43rd spirit). Marquis commanding 50 legions. Appears as an armed soldier with a lion's head, riding a pale horse. Builds and arms high towers, castles and cities. Afflicts men with wounds and sores. Gives good familiars.

Saitan (Arabic). A synonym of a Jinn.

Salleos, Sallos (Goetia, 19th spirit). Duke commanding 30 legions. Appears as a gallant warrior riding a crocodile and wearing a ducal crown. Procures love.

Salmael This fallen one has a loathing for Israel and their Yahweh, and calls for their destruction.

Samael, Sammael, Samiel (Hebrew, *poison of god*). Thus Sammael is the Angel of Poison, the Bright and Poisonous One, or the Poison of God. He is also identified as the Angel of Death in apocalyptic writings, a name of Satan from the third century onwards. Identified by Enoch as the 'chief of the satans'. Known as a great serpent with twelve wings (ie Grigori) he is also accused of causing the fall of Eden, and of fathering Cain. Isaiah, in his visit to Heaven, saw the hosts of Sammael squabbling with each other. Prince amongst sorcerers, a handsome redheaded young man of intense beauty, with an intense appreciation for human art. Indeed he is said to have been the first art critic. He is also most well known for his erotic relations with Lilith. Together, they are identified as the Lord and Lady of Black Witchcraft.

Sar & Salim (Syrian, *sar* means *dawn*). Gods of the morning and evening stars. (Sar appears in Isaiah 14:12, and Jerusalem, Hebrew *jerusalijim*, may mean the city of Salim). As **Sari-el**, originally an archangel of Heaven, but was expelled due to his enthusiasm for the Moon, gracefully retiring before he could be thrown out. Taught the Canaanite priestesses the tides and courses of the Moon and its relevance to sorcery.

Satan (Hebrew, *adversary*). Originally a Seraphim with twelve wings. Of whom the book of Henoch tells of his rebellion and expulsion by God, hurled by the angel Michael into the abyss. Identified as the serpent in the garden of Eden, as 'prosecutor' before the Heavenly court (Zechariah 3:1, Job 1:6, 2:7), seducer and tempter (1 Chronicles 21:1), the embodiment of evil (Mark 4:15).

Sedim (Hebrew, possibly from Mesopotamian *Sedu*). Devils to whom the apostate Israelites made sacrifice (Deuteronomy 32:7, Psalm 106:36).

Seere (Goetia, 70th spirit). A Prince commanding 26 legions. Appears in the East as a beautiful man on a winged horse. Runs errands, may traverse the earth instantly, brings many things to pass suddenly, tells truly about theft, hidden treasure, and many other things. Good natured (!). The name probably derives from **Se'irim**.

Segal (Grimorium Verum). A subordinate spirit of Lucifer. Has power to cause all manner of prodigies visibility, both natural and supernatural.

Se'irim, Sahirim (Hebrew *sa'ir*, meaning *hairy goats*). Demons in the shape of goats, to whom the children of Israel offered sacrifice (Leviticus 17:7).

Selene (Greek). Also called Mene, *moon*, a tutelary deity of sorcerers and Magickians, fused with Hekate and Artemis, the Romans knew her as Luna. Later, she is identified as a Queen of Hell.

Serguthy (Grimorium Verum). A subordinate spirit of Satanachia. Has power over wives and virgins, when the occasion is favourable.

Seth (Hebrew, *transgression*). The third child of Adam and Eve, after the disastrous relationship of Cain and Abel. A curious parallel exists between the tale of the two brothers in Genesis, and the Mystery of Set and Osiris.

Seth, Set, Setech, Sutech (Egypt). Who murders his brother Osiris, lord of the desert, whose priests were all had red hair. Equated with **Typhon** by the Greeks. A god of dark sorcery and homosexual mysteries, equated with **Satan**.

Shax, Shan, Shaz, Shass (Goetia, 44th spirit). Marquis commanding 30 legions. Appears as a stock dove with a hoarse but subtle voice. Causes blindness and deafness. Fetches horses or anything else, steals riches from Kings, discovers things not hidden by evil spirits, sometimes gives good familiars.

Shedim (Aramaic). One of four classes of demons, the others being Lilin, Mazziqin, and Ruachin.

Shuck (Anglo-Saxon?). The East Anglian name for the Devil in the form of a black dog, who is often seen roaming the countryside and is commonly associated with Witchcraft. It is possible that the name has its origins in the war dog of Tiw, who was known as the Shukr. It appears in other areas of the country under various guises and names, such as the Scucca, Striker, Padfoot, and the Barguest of northern England. He is found at boundary lines, bridges, the crossroads, the sea wall, graveyards, and other places 'in between'.

Silcharde (Honorius). Appears in the form of a King. A little bread must be given to him before he will depart. Renders men happy and also discovers hidden treasures.

Sirchade (Grimorium Verum). A subordinate spirit of Lucifer. Has power to show thee all kinds of animals, of whatsoever nature they may be.

Sitri (Goetia, 12th spirit). Prince commanding 60 legions. Procures love, compels people to appear naked.

Skratte (Anglo-Saxon). A name for the Devil, which also means a sorcerer, and cross dresser! Recognised as a title for the Magister in some forms of the Craft.

Stolas (Goetia, 36th spirit). Prince commanding 26 legions. Appears as a mighty raven. Teaches astronomy, and the virtue of herbs and stones.

Succor-Beloth (?). Who presides over the Devil's Harem in Hell, and tempts mortals to lechery.

Succubus (Latin, *succumbere*, meaning *to lie beneath*). Female demons who steal men's seed during the night. Erotic dreams and sexual vampires.

Surgat (Grimorium Verum, Honorius). A subordinate spirit of Lucifer. Has power to open all locks, to locate and transport treasures.

Sustugriel (Grimorium Verum). A subordinate spirit of Satanachia. Teaches Magickal art. He gives good familiars and furnishes mandragores.

Sut One of the sons of Iblis, a demon of the Order of Flies.

Tehom Hebrew form of the Babylonian Tiamat, Queen of the Waters of the Deep. The Abyss itself (Gen 1:2).

Tiamat (Babylon). Primordial mother dragon of Chaos, defeated by Marduk and torn apart to become the earth and the sky. Equated with Typhon and Leviathan.

Trimasel (Grimorium Verum). A subordinate spirit of Satanachia. Teaches chemistry, alchemy, and all sleight of hand.

Tubal-Cain Son of Lamech and Zillah, master of metal working. The first blacksmith, whose forge is the fires of Hell, and whose name is the 'Watchword'.

Tunnels of Set The 22 Qliphothic paths of the dark side of the Tree of Life, elaborated by Crowley and later by Kenneth Grant in *Nightside of Eden*. Each is ruled by a Demonic Intelligence.

Tzaphoni (Aramaic, *northern one*). A title of Lilith.

Uvall, Vual, Voval (Goetia, 47th spirit). Duke commanding 37 legions. Appears as a mighty dromedary. Speaks poor Egyptian, procures love, tells fortunes, obtains friendships.

Valefor (Goetia, 6th spirit). Duke commanding 10 legions. Appears as a lion with the bellowing head of an ass. Gives good familiars, but tempts to steal.

Valu, Volak, Valak, Ualak (Goetia, 62nd spirit). President commanding 38 legions. Appears as a child with Angel's wings riding a two headed dragon. Locates hidden treasure, and tells where serpents may be found.

Vassago (Goetia, 3rd spirit). Prince commanding 26 legions. Appears as an old, fair man riding on a crocodile and carrying a goshawk on his fist. Tells fortunes; finds hidden or lost objects. Also mentioned in Werus' *Psuedomonarchia Demonorum*, and more recently in Paul Huson's influential text *Mastering Witchcraft*.

Vepar, Vephar (Goetia, 42nd spirit). Duke commanding 29 legions. Appears as a mermaid. Governs the waters; guides ships; causes stormy seas; causes death in three days through putrefying wounds or sores infested with worms.

Verrier (?). Who tempts mortals to rebellion by making their necks too stiff to bow down.

Viné, Vinea (Goetia, 45th spirit). King and Earl commanding 36 legions. Appears as a lion riding a black horse and carrying a viper. Discovers hidden things, Witches and wizards; tells fortunes; builds towers; demolishes great stone walls; makes waves.

Voso, Osé, Oso (Goetia, 57th spirit). President commanding 30 legions. Appears as a leopard; later a man. Teaches liberal sciences; gives true answers concerning divine and secret matters; changes men into any shape so that the person changed believes they really are the creature or thing.

Watchers, the. Rebel Angels who, before the Fall, deliberately descended to initiate mortals in the secrets of divinity and sorcery, Cabbalah, botany, healing, and to seduce mortal women. Discovering the carnal joys, they copulated with every living thing human and animal. They became engrossed in the flesh that they could not reascend. See Chapter Two.

Xapham (?). Rebel Angel who suggested setting fire to Heaven during the war, but was cast down too soon. Now fans the flames of the Pit.

Yama (Indo-Aryan). The first man to die, the prince of Hell, judge of the dead. Clothed in red, with a noose to drag out the soul. May appear in Tantric tradition as standing on a bull, which is screwing a human woman.

Zagan (Goetia 61st spirit). King and President commanding 33 legions. Appears as a bull with griffin's wings; later as a human being. Makes

men witty; turns water or blood into wine; turns any metal into coins; makes even fools wise.

Zepar (Goetia, 16th spirit). Duke commanding 26 legions. Appears as a soldier clothed and armoured in red. Procures love, makes women barren.

Zimimay, Ziminair (Goetia). Demon King of the North.

Zomelak (?) A name employed to designate the Horned One of the Witches, together with its counterpart Azarak. It made its way through Major Fuller's article 'The Black Arts' (Form), where it is given as a name for the Devil, to become included in the Gardnerian Charge of Wicca.

Chapter Four;
BLACK
MAGICK

The rites and rituals detailed within the classical grimoire of antiquity follow similar essential formulae, being that which is held in common amongst spiritist witchcraft generally. Details in common include the casting of the circle, both as protection for the summoner and also as a kind of preparation for consciousness shifting. There are the usual sacrifices and supplications, as were performed by the Magicians and Witches of pagan Europe, the Hindu Tantrics, or even the Voodoo practitioner of modern New Orleans.

Here follow a selection of well used 'tried and tested' ritual formulae, drawn on the most part of those grimoire spoken of in the Introduction, and supplemented by more modern works illustrating the evolution of what might be termed a 'Goetic tradition' of black magick.

THE LESSER RITE OF THE PENTAGRAM

In the Ceremonial Magick of the Western Tradition, the Archangels are commonly attributed to the influences of the planets, hours, and days, corresponding also to the Sephiroth of the Tree of Life, their Demonic counterparts corresponded to the 'reverse side' of the Quabalah, otherwise called the Tree of Death.

Most commonly they are evoked called in the formation of the Circle in preparation for further work. In the sorcery of the grimoire, their names and seals are inscribed upon the floor about the circle. The purpose of such ritual will be discussed in further detail later in this book. For now, I give a simple form of such ritual. The arrangement and correspondence of the Archangels may be recognised as that employed by the Golden Dawn in The Lesser and Greater Rituals of the Pentagram, upon which this is loosely based. It is also reflected as that given within many of the traditional grimoire, most notably Faust's *Magia Naturalis et Innaturalis*, as follows;

- 1) Stand facing towards the East. Make the sign of the cross, visualising it as formed from golden sunlight, saying;
"In Thy hands is the Kingdom, the Power and the Glory."
(‘The Kingdom’ will come at the bottom of the vertical, ‘the Power’ on the right, ‘the Glory’ on the left.)
- 2) Clasping your hands together as in prayer;
"For ever and ever, Amen."
- 3) With the right arm straight, fingers extended as I blessing, draw the sign of the pentagram beginning and ending at the uppermost point visualising it as formed from golden sunlight. Bringing the fingers down into its centre say;
"In the Name of ADONAI I open the East."
- 4) Repeat stage 3 whilst facing the South, West and finally the North. Return to face the East.

5) Open the arms wide so as to form a crucifix of the body, visualising the Archangels in their respective quarters facing into the centre, in whatever form most suits you, saying;

*“In the East, RAPHAEL
In the West, GABRIEL
In the South, MICHAEL
In the North, URIEL
About me flames the PENTAGRAM
Behind me shines the SIX RAYED STAR”*

6) Finally, drawing the cruciform above your head say;
*“Above my head is the Glory of God,
In whose hands is the Kingdom, the Power and the Glory,
For ever and ever, AMEN.”*

THE RITE OF THE BORNLESS ONE

The Rite of the Bornless One, otherwise translated as the Headless One, has its origins in the sorcery of ancient Egypt. It survived through obscure Greek manuscript, and formed a part of classical Western grimoire including ‘The Howling of the Witches’ (Goetia). It is a highly powerful and infamous ritual, and should be performed with respect. Through Aeons these words of power have become charged with the combined invested power of countless sorcerers.

Aleister Crowley employed The Bornless One to summon the Holy Guardian Angel, and adapted it for use within the O.T.O. It is this version that is presented here. As may be seen, Crowley has employed various names from the classical grimoire and ‘Black Magick’.

To the less disciplined sorcerer The Rite of the Bornless One may seem lengthy and pompous. It takes many reiterations and great determination to commit to memory. However, with each use it gains a certain power, as with any of the tools employed over time it becomes imprinted with a charge. The only advice of any use is to employ it often.

The structure follows the quintessential formulae of the spiritist. As is normal, some form of sacrifice is expected. Most classically this is an ass’ head, but such is obviously not practical in most events. In more recent times the practitioner’s own blood, sexual fluids, and the usual candles and incense have become acceptable.

A circle is cast, calling at the four quarters. This is achieved through the vibration of various magical names and words of power. These should

be vibrated with the full capacity of the lungs, and also with the totality of the mind.

There is a progressive self identification as ‘the Dweller in the Void Place of Spirit’, AKEPHELOS, who may be identified as a face of Chaos and the Abyss, the Demiurge of the Gnostics, both and neither Holy or Infernal.

The way being opened, and the sorcerer being thus empowered, it may be directed in any of a thousand different ways. Servitors may be given form, planetary telemata charged, or further acts of evocation and spirit binding may be performed. Though it may be turned to many ends, it is more suited to the summoning of Demons, Shades, and Qliphoth than to works of High Magick.

The sorcery concluded, the veil is then closed, and with the final vibration the practitioner returns to normal consciousness. Further banishing and grounding may be employed if necessary;

“Thee I invoke, the Bornless One

Thee, that didst create the Earth and the Heavens

Thee, that didst create the night and the Day

Thee, that didst create the Darkness and the Light

Thou art **RA HOOR KHUIT**, Myself made Perfect, who no man has seen at any time

Thou art **IA BESZ**, The Truth in Matter

Thou art The Truth in Motion

Thou hast distinguished between the just and the Unjust

Thou didst make the Female and the Male

Thou didst produce the Seeds and the Fruit

Thou didst form Men to love one another, and to hate one another

I am [N.], Thy servant, unto whom Thou didst commit Thy Mysteries, the ceremonies of ALBION

Thou didst produce the moist and the dry and that which nourisheth all created life Hear thou Me, for I am the Angel of **LUCIFER**; this is Thy true name handed down to the initiates of ALBION.”

EAST: AIR

“Hear Me **AR THIAO RHEIBET A-THELE-BER-SET A BEL-ATHA ABEU EBEU PHI-THETA-SOE IB THIAO**

Hear me, and make all Spirits subject unto Me

So that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me!”

SOUTH: FIRE

“Thee I invoke the terrible and invisible God who dwelleth in the Void Place of Spirit **AR-O-G O-GO-RU-ABRAO SOTOU MUDORIO PHALARTHAO OOO AEPE** The Bornless One

Hear me, and make all Spirits subject unto Me

So that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me!”

WEST: WATER

“Hear Me **RU-ABRA - IAO MRI-O- DOM LILLITH-BAL-BIN-ABAOT ASAL-ON-AI APHEN-IAO I THOTETH ABRASAX AEIOU ISCHURE** Mighty and Bornless One

Hear me, and make all Spirits subject unto Me

So that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me!”

NORTH: EARTH

“I invoke Thee **MA BARRAIO IOEL KOTHA ATHOR-E-BAL-O ABRAOT**

Hear me, and make all Spirits subject unto Me □ So that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me!”

SPIRIT ACTIVE: RENDING THE VEIL

“Hear Me **AOT ABAOT BAS-AUM ISAK SABAOT IAO**

This is the Lord of All Spirits

This is the Lord of the World

This is He Whom the Winds fear

This is He who having made voice of His commandments is
Lord of all things
King
Ruler and helper
Hear me, and make all Spirits subject unto Me
So that every Spirit of the Firmament and of the Ether: upon
the Earth and under the Earth, on dry land and in the water; of
Whirling Air, and of rushing Fire, and every Spell and Scourge
of God may be obedient unto Me!”

[Here takes place the binding and commanding,
to whatever act of sorcery is voiced and willed]

SPIRIT PASSIVE: CLOSING THE VEIL

“Hear Me **IEOU PUR IOU PUR IAOTH IAEO IOOU**
ABRASAX SABRIAM OO UU ADONAI EDE EDU
ANGELOS-TON-THEON ANLALA LAI GAIA AEPE
DIATHARNA-THORUN

I am He

The Bornless One

Having sight in the feet

Strong and Immortal Fire

I am He

The Truth

I am HE

Who hates that evil should be wrought in the World

I am He that lighteth and thundereth

I am He from whom is the Shower of the Life of Earth

I am He whose mouth ever flameth

I am He the Begetter and Manifester unto the Light

I am He the Grace of the Worlds

The Heart girt with the Serpent is my Name

Come thou forth and follow me Hear me, and make all Spirits
subject unto Me

So that every Spirit of the Firmament and of the Ether: upon
the Earth and under the Earth, on dry land and in the water; of
Whirling Air, and of rushing Fire, and every Spell and Scourge
of God may be obedient unto Me!

IAO SABAO!

THE PRAYER TO SATAN

“Oh Satan, thou who art the shadow of God and of ourselves, I speak these words of agony for thy glory.

Thou who art Doubt and Revolt, Sophism and Impotence, thou livest again in us and round us, as in the troubled centuries when thou didst reign, blood stained with tortures, like an obscene martyr, on thy throne of darkness, shaking in thy left hand the abominable sceptre of a bloody lingham.

Today thy degenerate sons are scattered, and celebrate thy cult in their hideouts. Thy traditional pontiffs are blind shepherds, vile jades, presumptuous magi, poisoners and pariahs.

But thy people have increased, and Satan, thou canst be proud of the multitude of thy Faithful ones, as false as thy will has desired. This world which denies thee, thou inhabitest it, thou wallowest in it as on the dead roses of a mouldy, smelly midden.

Thou hast won, O Satan, though anonymous and obscure for a few more years yet; but the coming century will proclaim thy revenge. Thou shall be reborn in the Anti-Christ. The sciences of mysteries, spurting suddenly in a black wave already quenches the thirst of the curious and the uneasy; young men and women see themselves mirrored in these waves of illusion which intoxicate and madden.

O charming Satan! I have torn off thy mask of voluptuous gluttony, and I have fallen in love with thy tearstained face, beautiful as an eternal and defeated grudge.

O hideous Satan! I have uncovered thy ignominy to reveal thy wildness. If thy involuntary torment has the noble appearance of being irrevocable, and is illumined by the honour of becoming a redemption. O scapegoat of the world, thy beating heart of a dead man covets the immense, the final depth- thou utterest the sobs of a Messiah, but thou corruptest and degrades like a damnation.

Therefore I will tell of thy infamy, and thy attraction, I will sing of thine infinite lament. Thou art the last ideal of fallen man; but if thy cherub's wings seem to be impregnated with heaven, if thy woman's breast drips a soothing pity, thy scaly belly and thy animal's legs exude stinking idleness, forgetfulness of courage, and consent to abjectness.

O holy and impious Satan, symbol of the degenerate universe, thou knowest and sufferest, may thou become, according to the word of the Divine Promise, the atoning genius of Expiation!

(Seventeenth-Century Mss. Bibliotheque Nationale, Paris)

THE RITE OF SUMMONING

When the night of action has arrived, the warlock shall gather up his rod, goatskin, the stone called Ematille, and shall further provide himself with two vervain crowns, two candlesticks, and two candles of virgin wax, made by a virgin girl and duly blessed. Let him take also a new steel and two new flints, with sufficient tinder to kindle a fire, likewise half a bottle of brandy, some blessed incense and camphor, and four nails from the coffin of a dead child. All these must be carried to the place chosen for the great work, where everything hereinafter laid down must be described in an accurate manner.

You must begin by forming a circle with strips of kid's skin, fastened to the ground by means of your four nails. Then with the stone called Ematille you must trace the triangle within the

circle, beginning at the eastern point. A large A, a small E, a small A, a small J must be drawn in like manner, as also the sacred name of Jesus between the two crosses. By this means the spirits will have no power to harm you from behind. The Warlock and his assistants may then fearlessly proceed to their places within the triangle, and, regardless of any noises, may set the two candlesticks and the two vervain crowns on the right and left sides of the triangle within the circle.

This being done, the two candles may be lighted, taking care that there is a new brazier in front of the Warlock, piled with newly consecrated charcoal. This must be kindled by the Warlock casting a small quantity of the brandy therein and a part of the camphor, the rest being reserved to feed the fire periodically, in proportion to the length of business. Having punctually performed all that is mentioned above, the chief operator may repeat the following prayer:

“I present thee, O great ADONAY, this incense as the purest I can obtain: in like manner, I present thee this charcoal prepared from the most ethereal of woods. I offer them, O grand and omnipotent ADONAY, ELOIM, ARIEL and JEHOVAM, with my whole soul and my whole heart. Vouchsafe, O great ADONAY, to receive them as an acceptable holocaust.”

(The Great Grimoire)

THE SATANIC AFFIRMATION

“I denie God, and all religion.
I curse, blaspheme, and provoke God with all despise.
I give my faith to the Devil, and my worship
and offer sacrifice to Him.
I do solemnelie vow and promise all my progenie
unto the Devil.
I swear to the Devil to bring as many into His societie as I can.

I will always swear by the Name of the Devil.”

(Discoverie of Witchcraft, 1584)

THE RITES OF SACRIFICE

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblations say;-

“CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOH, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMIAHI; by these Most Holy Names, I conjure thee [whatever animal it may be] that thou assist me in this operation, by God the True, God the Holy, God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.”

After this, take the Needle or other convenient Instrument of Art, and pierce the creature in the vein which is on the right side; and collect the blood in a small vessel over which thou shalt say;-

“Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER, EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH,

YOD, HE, VAU, HE, be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall demand.”

Perfume it and keep it for use.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper of pine unto the spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars, laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldest thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou should summon the Spirits by their proper names, or at least those chief among them saying:-

“In whatsoever place ye may be, ye Spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.”

Perfume the viands with sweet incense and sprinkle them with exorcised water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.”

(The Key of Solomon).

THE METHOD OF HONORIUS

After the Consecration of the Emblems, the Magician shall recite the following prayers, kneeling.

PRAYER

“My Sovereign Saviour Jesus Christ, Son of the Living God, Thou who for the salvation of man didst suffer the death of the Cross; Thou who before being abandoned to thine enemies, by an impulse of ineffable love, didst institute the Sacrament of thy Body; Thou who has vouchsafed to unworthy creatures the privilege of making daily commemoration thereof; do deign unto Thy servant, thus holding Thy Living Body in his hands, all strength and ability for the profitable application of that power with which he has been entrusted against the horde of rebellious spirits. Help me now oh thou Salvation of men in my desires.
Amen.”

After sunrise, a Black Cock must be killed, the first feather of its left wing being plucked and preserved for use at the requisite time.

The eyes must be taken out, and so also the tongue and the heart; these must be dried in the sun and afterwards reduced to powder.

The remains must be interred at sunset in a secret place; a cross of a palm in height, being set upon the mound, while at

each of the four corners the signs which follow must be drawn with the thumb;

On this day the Warlock may drink no wine, and will also abstain from eating meat.

On Tuesday, at the break of day, let him place the feather, taken from the bird, upon the altar together with a new knife. The signs hereafter represented must be inscribed on a sheet of Virgin Parchment or Paper with wine which is the Blood of Jesus Christ:

They should be written upon the altar, and, at the end of the sacrifice, the paper should be folded in a new veil of violet silk, to be concealed on the morrow, together with the oblation of the sacrifice and a part of the consecrated Host. On the evening of Thursday the Warlock must rise at midnight and, having sprinkled holy water about the chamber, he must light a taper of yellow wax, which shall have been prepared on the Wednesday and pressed in the form of a cross. When it is lighted he shall then begin the Office of the Dead with great veneration to the Living God. He shall recite Matins and Lauds, but in place of the versicle of the ninth Lesson he shall say:

“Deliver us, O Lord, from the fear of Hell. Let not the demons destroy my soul when I shall raise them up from the Deep Pit, when I shall command them to do my will. May the day be bright, may the sun and moon shine forth, when I shall call upon them, O, Lord, deliver me from those of dread visage, and grant that they shall be obedient when I shall raise them up from Hell, when I shall impose my will on them.”

After the Office of the Dead, the Warlock shall extinguish the taper, and at sunrise shall cut the throat of a male lamb of nine days old, taking great care that the blood does not gush forth upon the earth.

He shall skin the lamb, and shall cast its tongue and heart into the fire.

The fire must be freshly kindled, and the ashes shall be preserved for use at the proper time. The skin of the lamb shall be sprinkled four times every day with holy water.

On the tenth day, before the rising of the sun, the lambskin shall be covered with the ashes of the heart and tongue, and with the ashes also of the cock.

On Thursday, after sunset, the flesh of the lamb shall be interred in a secret place where no bird of any kind can come, and the Warlock with his right thumb shall inscribe on the grave the characters here indicated;

Moreover, for the space of three days he shall sprinkle the four corners with holy water, saying,

PRAYER

“Christ Jesus, Redeemer of men, who, being the Lamb without spot, was immolated for the salvation of the human race, who alone was found worthy to open the Book of Life, impart such virtue to this lambskin that it may receive the signs which we shall trace thereon, written with thy blood, so that the figures, signs, and words may become efficacious, and grant that this skin may preserve us against the wiles of demons, that they may be terrified at the sight thereof, and may only approach them trembling, through Thee, Jesus Christ, who reignest through all ages.
Amen.”

The Litanies of the Holy Name of Jesus must then be repeated, but instead of the Agnus Dei, substitute:

“Immolated Lamb, be Thou a pillar of strength against the evil spirits.

Slain Lamb, give us power over The Power of Darkness. Slain Lamb grant power, favour, and strength unto the binding of Rebellious spirits. So be it. Amen.”

The lambskin shall be stretched for eighteen days, and on the nineteenth day, the fleece shall be removed, reduced into powder, and interred in the same place. The word VELLUS shall be written above it with the finger, together with the following characters and words: “May this which has been reduced into ashes preserve against the demons through the name of Jesus.”

And also these signs:

Lastly, on the Eastern side, the skin must be set to dry in the sun for three days, the ensuing characters must be set to dry in the sun for three days, the ensuing characters being cut with a new knife:

This being accomplished, recite Psalm IXXI. Then cut the following characters:

The figure being thus far completed, recite the verses “Afferte Domino, Patraie gentium” occurring in Psalm XCV: Cantate Domino Canticum Novum, of which the seventh versicle is: “Offerte Domino, Fillili Dei,” and cut consequently these characters:

Next recite Psalm IXXVII, “Attendite popule meus, legum meam,” and complete the following figure:

This being accomplished, recite “Quare fremuerunt gentes et populi meditati sunt inania?”

Then make the figure as doth follow:

And recite Psalm CXV. “Credidi propter quod locutus sum.”

Finally, on the last day [of the month] a Mass shall be said, for the Dead. The prose shall be omitted and also the Gospel of St. John, but at the end of the Mass the Warlock shall recite: “Confitemini Domino quoniam bonus.”

In honour of the Most Holy and August Trinity, the Father, the Son, and the Holy Ghost, Amen.”

(From *Lansdowne and Sloane Mss.* British Museum).

THE GRAND CLAVICLE

The Conjunction of a Spirit with Whom it is Sought to Make a Pact.

This ritual follows the archetypal Faustian pact, where the sorcerer pays with their immortal soul. Such a belief would no doubt dissuade many a potential conjurer. The arrangement of the pact contains an interesting detail, however, that points to a more realistic and practical arrangement with the Spirits. The conjurer agrees to set aside the first Monday of each month as a day of ritual observance. Thus a disciplined service is put into place, bound by the promise of reward if held to, and punishment if neglected. Such arrangements are common throughout the traditions of spiritist sorcery, such as the ‘marriage’ of the voodoo practitioner to their ‘master’, or of the Tantric shakti to her god;

Conjunction

Emperor Lucifer, Master of the revolted Spirits, I entreat thee to favour me in the adjuration which I address to thy mighty Minister, Lucifuge Rofocale, being desirous to make a pact with him.

I beg thee also by the Power of Tetragrammaton O Prince Beelzebuth, to protect me in this undertaking. O, Count Astorat, be propitious to me, and grant that this night the great Lucifuge may appear unto me under a human form, free from

evil smell, and that He may accord me in virtue of the pact which I propose to enter into, all the desires I make.

O Grand Lucifuge, I pray thee now to quit thy dwelling, wheresoever it be, and hasten hither to speak with me.

Otherwise will I compel thee by the power of the strong Living God, His beloved Son, and the Eternal Holy Spirit. Obey promptly, or thou shalt be eternally tormented by the power of the potent words of the Grand Clavicle of Solomon the King, wherewith by the Powers of Magick he was accustomed to compel the rebellious spirits, to receive his compact. Then straightaway appear, or I will unhesitatingly torture thee by the virtue of the Great Words of this Clavicle. Aglon, Tetragram, Vaycheon, Stimulamaton, Ezphares, Retragrammaton, Olvaram, Irion, Estiyon, Existon, Eryona, Onera, Orasym, Mozm, Messias, Soter, Emanuel, Sabaoth, Adonay, te adoro, et te invoco, Amen.

Manifestation of the Spirit

Lo I am here.

What dost thou seek of me?

Why dost thou disturb my repose?

Answer me.

Reply to the Spirit

It is my wish to make a pact with thee, so as to attain my desires, at thy hands immediately, failing which I will use the potent words of the Clavicle to thy detriment.

The Spirit's Reply

I cannot comply with thy request except thou dost give thyself over to me in twenty years, to do with thy body and soul as I please.

The Pact

Thereupon throw him your pact, which must be written with your own hand on a sheet of virgin parchment, written in the following words and signed in your own blood:

“ I promise the grand Lucifuge to reward him in twenty years’ time for all the bounties he will bestow upon me. In witness thereof I have signed myself;

.....”

In order to enforce his obedience recite the Supreme Apellation, with the terrible words of the Clavicle. Aglon, Tetragram, Vaycheon, Stimulamaton, Ezphares, Retragrammaton, Olvaram, Irion, Estiyon, Existon, Eryona, Onera, Orasym, Mozm, Messias, Soter, Emanuel, Sabaoth, Adonay, te adoro, et te invoco, Amen.

The spirit will then once more appear and address you:

“Why dost thou torment me further? Leave me to rest, and I will confer upon thee the nearest treasure, on condition that thou dost set apart the first Monday of each month, and dost not call me oftener than once a week, to wit, between ten at night and two in the morning. Take up thy pact; I have signed it. Fail in thy promise, and thou shalt be mine immediately and everlasting.”

The Magician replies to the Spirit as follows;

“ I agree to thy request, subject to the delivery of the nearest treasure which I can at once carry away.”

Follow the spirit without fear, cast your pact upon the hoard, touch it with your rod, remove as much as you can, return into the circle walking backwards, place the treasure in front of you and recite the Discharge of the Spirit:

“ O Prince Lucifer, I am, for the time, content with thee. I now leave thee in peace, and permit thee to retire wheresoever it may seem good to thee, so it be without noise and without leaving any evil smell behind thee.

“Be mindful, however, of our engagement, for shouldst thou fail me, even for one moment, be assured that I shall eternally

smite thee with the Blasting Rod of the great Adonay, Eloim, Ariel, and Jehova. Amen.”

(*Sloane Ms.* British Museum).

TO COMMAND DISOBEDIENT SPIRITS

To hasten the appearance of Devils, Demons, Servitors, or any other wicked and disobedient spirit. Here we see that the demon is ‘housed’ and made manifest through its sigil. As it is summoned and ‘made real’ by the inscribing of the correct glyph, so is it banished and destroyed by its destruction. Therefore, to harm the sigil is to cause harm to the spirit. Conversely, a demon may give valuable service in return for having its seal made in more durable and valuable materials, such as gold;

“O, thou wicked and disobedient spirit, [N.], because thou hast not obeyed, or answered, or regarded the words which I have commanded, the Glorious and Incomprehensible Names of the True God, I, by the power of these Names, which no creature can resist, do curse thee into the depths of the Bottomless Pit, to remain until the Day of Doom, in the Hell of unquenchable fire and brimstone, unless thou shalt forthwith appear before this Circle, to do my will. Come therefore quickly, and peaceably, by the names, Adonai, Zebaoth, Adonai-Amioram, come, come, Adonai, King of Kings, commands thee.”

Now if he delays his appearance, write his Name on Parchment; put it in a black box, with brimstone and other stinking perfumes: bind the box with Iron Wire, hang it on the

point of your blade, hold it over the fire of charcoal, which shall be placed towards that quarter whence the spirit will come, and say first to the fire: I conjure thee, o fire, by Him who made thee, to torment, burn, and consume this spirit [N.] everlastingly.

To the Spirit: Because thou art disobedient, and obeyest not these, my commands, nor the precepts of the Lord, thy God, now I, who am the servant of the Most High, and Imperial Lord, God of Hosts, Jehovah, having His Celestial Power, and permission, for this, thine averseness, and contempt, will destroy thy name, which I have in this box, will burn them with unquenchable fire, and bury them in unending oblivion, unless thou comest immediately, here, before this Circle, within this Triangle, assuming a fair and comely form, without harm to any creature, but giving reasonable answers to my requests, and performing my desire in all things: If he appear not at this point, say as follows: “Thou art still pernicious, willing not to appear and informing me upon that which I desire to know, now therefore, in the Name and by the power and dignity of the Omnipotent and Immortal Lord, God of Hosts, Jehovah, Tetragrammaton, I do hereby curse and deprive thee of all thine office, power, and place. I bind thee in the deepest depths of the Bottomless Pit, there to remain until the Day of Judgement. May all the company of Heaven curse thee, may the sun, the moon, and the stars, the Light of the Hosts of Heaven, curse thee into fire unquenchable, into torments unspeakable, and even as thy name and seal are bound up in this box, to be choked with sulphurous and stinking substances, and to burn in this material fire so, in the name of Jehovah, and by the power and dignity of the three names, Tetragrammaton, Anexhexeton, Primematum, may all these drive thee, oh thou disobedient spirit [N.] into the Lake of Fire, prepared for the damned and accursed spirits, remembered no more by that God, who shall come to judge the quick and the dead.”

Set the box in the flame.

Thereupon he will speedily appear.

When he comes, quench the fire, and make sweet perfumes. Shew him the Pentacle on your vestment and then say;

“Behold thy confusion, if thou be disobedient to man or beast.”

The Magician then puts the necessary questions and demands to the spirit.

(Sloane Ms. British Museum)

LICENSE TO DEPART

“Depart, I say, and be thou ready and willing to come whensoever exorcised, and conjured by the Rites of Black Magic.

I now conjure thee to withdraw, peaceably and quietly, and may the peace of God continue for ever between thee and me.

Amen.”

(Sloane Ms. British Museum)

PRAYER TO DISMISS A SPIRIT

“O Omnipotent God, who has created all things for thy service and the convenience of men, we return thee most humble thanks for the benefits which, in thy great bounty, thou hast allowed us to experience this night, of Thine inestimable favours, wherein thou hast granted us according to our desires.

Now O Almighty God, have we realised all the scope of thy great promises, when thou didst say to us: Seek and ye shall find; knock, and the door shall be opened unto you. Do now then compel the spirit [N.] here before this circle, in a fair and

comely shape, to return whence he came and without hurt to me. And that if he do not obey then command him by the Most Holy and Glorious Names, Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eschence, Jah, Tetragrammaton, and Sadai, which will most certainly cause him to depart in great fear and trembling.

So be it. Amen.”

(Sixteenth-Century Ms. Biblioteque Nationale, Paris)

THE GESTURE OF THE ENTERER

Stolen from the secret vaults of the O.T.O., authorship attributed to Aleister Crowley. The ‘shells’ are the Qulipboth, and the forces of darkness generally. In training to use this ritual, the student may thus begin with anything from a vaguely dark mood upwards. I have also witnessed the use of this formula by several magicians at one time, all focussed on the illness of an individual, with the illness being defined as ‘shells’. It was effective enough;

. Stand erect, arms to the sides, right foot back. Visualise the pentagram blazing in the third eye.

. Slowly draw in the breath. Draw up the arms like two snakes, pointing fingers forward, hands level with the third eye.

Hold for a second.

Lunge forward suddenly, shouting;

“PROCUL! O PROCUL!

ESTE POFANI!

BAHLASTI! OMPHEDA!

In the name of the Great and Terrible One I declare that I have banished these shells to their habitations!”

Finally, the gesture of silence, standing erect with fingers on lips.

EXORCISM

I conjure you, O Devil, by the Father and the Son and the Holy Spirit, and by the patriarchs and prophets, apostles, evangelists, martyrs, confessors, virgins, and all the holy men and holy women of God.. and by our Lord Jesus Christ I conjure, that you should recede from this servant of God [N.], I conjure you, O devil, by the passion of our Lord Jesus Christ, which He endured for the human race, that you should recede from this servant of God,[N.]. I conjure you, O Devil, by the holy cross on which our Lord died for the servant of God,[N.], that you should not be able to conceal yourself in his body, nor in his members, nor in his head. I conjure you, Devil, by the nails of our Lord Jesus Christ, by which his hands and feet were affixed to the cross, that you should withdraw from this servant of God, [N.], that you should not be able to conceal yourself in his mouth or his head. I conjure you, Devil, by the lance that Longinus held, by which he pierced the side of our Lord Jesus Christ, and blood and water flowed out, that you not be able to conceal yourself in his throat or on his tongue or under his tongue, or in his other memebbers. I conjure you, Devil, by the death and burial of Christ, from which he rose from the dead on the third day, that you not be able to conceal yourself in his bowels or inward parts. I conjure you, Devil,

by the resurrection of our Lord Jesus Christ, in which He appeared to His disciples saying, "It is I, do not be afraid," and he commanded them, saying, "Go into all the world and preach the gospel to every creature; he who believes and is baptised shall be saved, but he who does not believe shall be condemned"; by the aforesaid words I conjure and admonish you that you should recede from this servant of God, [N.]. I conjure you, Devil, by the Holy Spirit, the Paraclete most high, whom our Lord Jesus entrusted to His disciples in fiery tongues, that you should recede from this servant of God, [N.], and not return any more, nor make any spirit return to him, and as God separated Heaven from Earth, Truth from Falsehood, Good from Evil, Sweet from Bitter, so may you be separated from this servant of God and not be able to approach him any more..

He commands you, accursed Devil, who walked on sea with dry feet.. He commands you, accursed Devil, who commanded the winds and the sea and the storms. He commands you, accursed Devil, who ordered that you be cast from the heights of Heaven to the depths of the Earth.

Nor should you be unaware, Satan and Beelzebuch, that pains and torments will come upon you in the day of judgement and in that eternal day when God will come like a fiery furnace to judge the living and the dead...

(The Conjuration of Malign Spirits Dealing in the Bodies of People, as it is Done by Saint Peter, Fifteenth Century).

EXORCISM II

In the name of the Father, and the Son, and the Holy Spirits, amen. I conjure you, elves and all kinds of demons, of the night and of the day, by the Father, and the Son, and the Holy Spirit, and the undivided Trinity, and by the intercession of the most blessed and glorious ever virgin Mary, by the prayers of the prophets, by the merits of the patriarchs, by the intercession of the angels and archangels, by the intervention of the apostles, by the passion of the martyrs, by the faith of the confessors, by the chastity of the virgins, and by the

intercession of all the saints, and by the Seven Sleepers, whose names are Malchus, Maximian, Dionysius, John, Constantine, Serapion, and Mortian, and by the name of the Lord God which is blessed forever □A□G□L□A□, that you should cause or inflict no harm or any evil on this servant of God,[N.], whether in sleep or while awake. □ Christ has conquered □Christ reigns □Christ rules □may Christ bless us □and defend us from every evil □Amen.

In the name of the Father, and the Son, and of the Holy Spirit, amen. □In my name they will cast out demons, they will speak with new tongues, they will take up serpents, if they drink any poison it will not harm them, and they will put their hands on the sick and will cure them. □Wondrous cross, dispeller of sorrow, recovery of health. □Behold the cross of the Lord; flee adverse ones. □The lion of the tribe of Judah has conquered, the root of David has sprouted. □Christ conquers □Christ reigns □Christ rules □may Christ defend this servant of God from every fantasy and every vexation of the Devil, and from every evil, at every hour and everywhere, by the power of the holy cross □Amen □agios □hyskyros □athanathos □eleyson □.

(MS Sloane 962, British Library).

NECROMANCY

When you wish to infuse a spirit into a dead person, so that he appears alive as he was previously, this is the procedure to follow. First have a ring made of gold. Around the outside these names should be carved: Brimer, Suburith, Tranauit; on the inside, these names: Lyroth, Beryen, Damayn. When the names have been carved, on a Sunday before sunrise, go to running water and place the ring in it, and let it remain there for five days.

On the sixth day, take it out and take it to a tomb, and place it inside, so that it remains there on Friday and Saturday. On Sunday, before sunrise, go outside of town under a clear sky, in a remote and secret place, and make a circle with a sword, and on it write with the sword the names of the figures that appear here. [The figure shown is a double circular band with a pentagram inscribed. The names carved on the ring are repeated, along with astrological signs, within the two bands.

The position of the master is indicated in the centre of the pentagram, and the cardinal directions are marked outside the bands.]

When this has been inscribed, enter into it as is designated, and place the sword beneath your knees, and, facing south, recite this conjuration: “I conjure you, all the demons inscribed on this ring”- which you should have in your hand- “by the Father and the Son and the Holy Spirit, and by almighty God, maker of Heaven and Earth... that all of you, constrained and bound to my will and power, should proceed hither in benign form, so that I will not fear, and should consecrate this ring in such a way that it may possess this power, namely that whenever I place it on the finger of a dead person, one of you will enter him, and he will appear alive as before, in the same likeness and form...”

When you have said this once, six spirits will at once appear at the circle, requesting the ring, which you will give them. When you have given it, they will depart, and you likewise should leave the circle, taking the sword with you, and not destroying the circle.

On the sixth day, return with the sword, and say, facing south, “I conjure you, O Brimer, Suburith, [etc.]... that you should come to me now without delay, bearing the consecrated ring, so that when I place it on the finger or in the hand of a living person he will fall to the ground as if dead, and when I take it away he will return to his former state, and when I place it on a dead person, as aforesaid, a spirit will enter him and he will appear alive as before...”

When you have said all this four times, first towards the south, likewise towards the west, then towards the north and towards the east, you will see towards the east someone coming on horseback, who, when he arrives at the circle, will say, “So-and-so” –naming the names written above- “send you this consecrated ring, but they say they cannot come to you because it is not fitting; you will experience [or test] the power of the ring, and if it does not have the power that you requested, they say they are prepared to come to you whenever you wish.” You will take the ring, saying to him, “Thanks to you and to them.” When you have said this, he will at once withdraw, and you too shall depart from the circle, destroying it completely...”

(The Munich Handbook, Fifteenth Century)

BARBARIC EVOCATION

The 18 Calls of Enoch

Dr. John Dee was an unquestionably powerful and influential Magus. He was the official court astrologer of Queen Elizabeth I, and as a secret agent his code was 007. It is said that he visited her in Norwich, presenting her with a brilliant new idea called 'The British Empire'.

With Kelly, he sought the knowledge and communication of angels. Evidently, such was obtained, although there is much room for speculation concerning the true nature of those spirits summoned. The techniques they employed had their routes in those same practices described in the grimoire as summoning the denizens of Hell. Their researches brought a new gift to the traditions of the black arts; that language spoken by the angels and devils, and by all mankind before the fall of the tower of Babylon.

Our source for this knowledge are the nineteen Enochian Keys, provided below. Each is an incantation composed in this language, evoking principles and powers which may be directed by the sorcerer. These appear to have sound grammatical basis, with many words that seem related to Hebrew, Arabic, and Latin. Whether divined or constructed, their employment effectively appeals to some deeper part of our consciousness, like a deeply buried memory.

The first published source of the Enochian Calls was in a biography of Dee by Meric Casaubon in 1659. They were employed during the late nineteenth century by the Golden Dawn, and in the twentieth by the Church of Satan. Aleister Crowley combined the employment of Enochian easily with that of the *Goetia*. Many others have written calls to the spirits since, such as the Enochian Call to Baphomet employed by the Illuminates of Thanateros. Its power, purpose and place within the subversive theology of the black arts is well established.

Their employment in ritual is through their empowered vocal vibration. Their pronunciation is largely phonetic, so that each letter is sounded

clearly and in turn. The character 'Z' has largely been interpreted to be sounded as 'ZOD'.

The first is the proclamation of the mysteries, invoking that which has no beginning or end; the Bornless One. Through self-identification with this power, the sorcerer establishes their dominance.

The second is a call and recognition of the blood lineage; through the power of lust we are continued.

The third identifies the aims of the black magician in achieving dominance and superiority over mankind; a statement of spiritual elitism.

The fourth calls out to the 'Sons of Pleasure', and bids them to visit the earth.

The fifth is a call to the mysteries; the seeking of Illumination.

The sixth key invokes the power of the Luciferian mystery.

The seventh is a charge and celebration of glamour and sexuality.

The eighth concerns the coming of the new aeon; black magick as a confrontational and subversive path to be effective in the entire circle of our existence.

The ninth concerns the hedonistic indulgence of mind altering substances; specifically wormwood.

The tenth is a lightning blast of wrath and violence.

The eleventh is a necromantic call, summoning wraiths, or specific shades.

The twelfth increases the distress of those who are already suffering.

The thirteenth makes the sterile lustful, and vexes those who would deny the pleasures of flesh.

The fourteenth is a cry for vengeance and the manifestation of justice.

The fifteenth is a resolution of acceptance and understanding of the masters whose duty lies in the administering to the seekers after spiritual gods.

The sixteenth gives recognition of the wondrous contrasts of the earth, and of the sustenance of these dichotomies.

The seventeenth benightens the benumbed and destroys through revelation.

The eighteenth opens the gates of Hell and casts up Lucifer and his blessing.

The nineteenth is the great sustainer of the natural balance of the earth, the law of thrift, and of the jungle. It lays bare all hypocrisy and the sanctimonious shall become as slaves under it. It brings forth the greatest outpouring of wrath upon the miserable. Lays the foundations for the lover of life.

THE FIRST KEY

¹I reign over you ²Saith the God of Justice ³In power exalted above

¹OL SONF VORSAG ²GOHU IAD BALT ³LONSH

¹The Firmament of Wrath: ²In Whose Hands ³The Sun is as a sword

¹CALZ VONPHO ²SOBRA Z-OL ³ROR I TA NAZPS

¹And the Moon ²As a through-thrusting fire: ³Who measureth

¹OD GRAA ²TA MALPRG ³DS HOL-Q

¹Your garments in the midst of my vestures ²And trussed you together

¹QAA NOTHOA ZIMZ ²OD COMMAH

¹As the palms of my hands: ²Whose seat ³I garnished with the fire

¹TA NOBLOH ZIEN ²SOBA THIL ³GNONP PRGE

¹Of gathering: ²Who beautified ³Your garments with admiration:

¹ALDI ²DS VRBS ³OBLEH G RSAM

¹To Whom I made a law ²To govern the Holy Ones: ³Who delivered you

¹CASARM OHORELA ²TABA PIR ³DS ZONRENSG

¹A rod ²With the Ark of Knowledge. ³Moreover Ye lifted up Your

¹CAB ²ERM IADNAH ³PILAH FARZM

¹Voices and sware ²Obedience and faith ³To Him ⁴That liveth

¹ZNRZA ²ADNA GONO ³IADPIL ⁴DS HOM OD

¹Triumpheth: ²Whose beginning is not ³Nor end cannot be: ⁴Which

¹TOH ²SOBA IPAM ³LU IPAMIS ⁴DS

¹Shineth as a flame in the midst of your palace ²And reigneth

¹LOHOLO VEP ZOMD POAMAL ³OD BOGPA

¹Amongst you as the balance ²Of righteousness and truth. ³Move

¹AAI TA PIAP ²PIAMOL OD VAOAN ³ZACARE

¹Therefore and show yourselves: ²Open the mysteries of

¹CA OD ZAMRAN ²ODO CICLE

¹Creation. ²Be friendly unto me ³For I am ⁴The servant of the same

¹QAA ²ZORGE ³LAP ZIRDO ⁴NOCO

¹Your God, ²The true worshipper of ³The Highest.

¹MAD ²HOATH ³IAIDA.

[1. Or Sobolo]

THE SECOND KEY

¹Can the Wings of the Winds ²Understand your voices of wonder

¹ADGT VPAAH ZONG ²OM FAAIP SALD

¹O You the Second of the First ²Whom the burning flames ³Have framed

¹VI-I-V L ²SOBAM IAL-PRG ³I-ZA-ZAZ

¹Within the depth of my jaws: ²Whom ³I have prepared as cups for a

¹PI-ADPH ²CASARMA ³ABRAMG TA TALHO

¹Wedding ²Or as the flowers in their beauty ³For the Chamber of the

¹PARACLEDA ²Q TA LORSLQ TURBS ³OUGE

¹Righteous. ²Stronger are your feet ³Than the barren stone ⁴And

¹BALTOH ²GIVI CHIS LUSD ³ORRI ⁴OD

¹Mightier ²Are your voices than the Manifold Winds. ³For ye are

¹MICALP ²CHIS BIA OZONGON ³LAP

¹Become ²A building such as ³Is not save in the mind of

¹NOAN ²TROF CORS TA ³GE O Q MANIN

¹All-Powerful. ²Arise, ³Saith the First. ⁴Move, ⁵Therefore, ⁶Unto

¹IA-IDON ²TORZU GOHE L ⁴ZACAR ⁵(E) CA ⁶C

¹Thy servants. ²Show yourselves ³In power and make me ⁴A strong seer

¹NOQOD ²ZAMRAN ³MICALZO OD OZAM ⁴VRELP

¹Of things, for I am of Him ²That liveth forever.

¹LAP ZIR ²IO-IAD.

THE THIRD KEY

¹Behold ²Saith your God. ³I am a Circle ⁴On Whose Hands stand Twelve

¹MICMA ²GOHO MAD ³ZIR COMSELHA ⁴ZIEN BIAH OS

¹Kingdoms. ²Six are the Seats of Living Breath, ³The rest are as

¹LONDOH ²NORZ CHIS OTHIL GIGIPAH ³VND-L CHIS TA

¹Sharp Sickles ²Or the Horns of Death, ³Wherein the creatures of Earth

¹PU-IM ²Q MOSPLEH TELOCH ³QUI-I-N TOLTORG

¹Are and are not ²Except Mine own Hands ³Which also sleep ⁴And shall
rise.

¹CHIS I CHIS-GE ²IN OZIEN ³DS T BRGDO ⁴OD TORZUL.

¹In the first I made you ²Stewards and placed ³You in seats Twelve of

¹I LI E OL ²BALZARG OD AALA ³THILN OS

¹Government, ²Giving unto ³Every one of you ⁴Power successively ⁵Over

¹NETAAB ²DLUGA VONSARG ³LONSA ⁴CAP-MI ALI ⁵VORS

¹Four Five and Six, ²The True Ages of Time: ³To the intent that from

¹CLA ²HOMIL COCASB ³FAFEN

¹The Highest Vessels ²And ³The comers of ⁴Your governments

¹IZIZOP ²OD ³MIINOAG ⁴DE GNETAAB

¹Ye might work My power: ²Pouring down ³The Fires of Life and Increase

¹VAUN ²NA-NA-E-EL ³PANPIR ⁴MALPIRG

¹Continually upon the Earth. ²Thus ye are become ³The Skirts of

¹PILD CAOSG ²NOAN ³VNALAH

¹Justice and Truth. ²In the Name of the Same ³Your God ⁴Lift up, ⁵I say

¹BALT OD VAOAN. ²DO-O-I-A P ³MAD ⁴GOHOLOR ⁵GOHUS

¹Yourselves. ²Behold His mercies ³Flourish ⁴And His Name is become

¹AMIRAN ²MICMA IEHUSOZ ³CA-CACOM ⁴OD DO-O-A-IN

NOAR

¹Mighty ²Amongst us, ³In Whom we say: ⁴Move, ⁵Descend and

¹MICA-OLZ ²A-AI-OM ³CASARMG GOHIA ⁴ZACAR ⁵VNIGLAG

OD

¹Apply yourselves unto us, ²As unto the Partakers of ³The Secret Wisdom
of

¹IM-VA-MAR PUGO ²PLAPLI ³ANANAEL

¹Your Creation.

¹QA-A-AN.

THE FOURTH KEY

¹I have set ²My feet in ³The South ⁴And have looked about me ⁵Saying:

¹OTHIL ²LUSDI ³BABAGE ⁴OD DORPHA ⁵GOHOL

¹Are not ²The Thunders of Increase ³Numbered ⁴Thirty-three

¹G-CHIS-GE ²AVAVAGO ³CORMP ⁴P D

¹Which reign ²In the Second Angle? ³Under Whom ⁴I have placed

¹DS SONF ²VI-VI-IV ³CASARMI ⁴OALI

¹Nine Six Three Nine ²Whom. None ³Hath yet numbered but One:

¹MAPM ²SOBAM AG ³CORMPO CRP L

¹In Whom ²The Second Beginning of things ³Are and wax strong,

¹CASARMG ²CRO-OD-ZI ³CHIS OD VGEG

¹Which also successively ²Are the ³Numbers of Time ⁴And their powers

¹DS T CAPIMALI ²CHIS ³CAPIMAON ⁴OD LONSHIN

¹Are as the first ²4 5 6. ³Arise ⁴Ye Sons of pleasure ⁵And visit the Earth:

¹CHIS TA L-O ²CLA ³TORZU ⁴NOR-QUASAH ⁵OD F CAOSGA

¹For I am the Lord ²Your God ³Which is ⁴And liveth for ever.

¹BAGLE ZIRE ²MAD ³DS I ⁴OD APILA.

¹In the Name of the Creator, ²Move and ³Show yourselves

¹DO-O-A-LP QAAL ²ZACAR OD ³ZAMRAN

¹As pleasant deliverers ²That you may praise Him ³Amongst

¹OBELISONG ²REST-EL ³AAF

¹The Sons of Men.

¹NOR-MOLAP.

THE FIFTH KEY

¹The Mighty Sounds ²Have entered ³Into the Third Angle ⁴And
¹Sapah ²Zimii ³D U-I-V ⁴Od
¹Are become ²As Olives ³In the Olive Mount ⁴Looking with gladness
¹Noas ²Ta Qanis ³Adroch ⁴Dorphal
¹Upon the Earth ²And ³Dwelling in ⁴The brightness of the Heavens
¹Caosg ²Od ³Faonts ⁴Piripsol
¹As continual comforters. ²Unto whom ³I fastened ⁴Pillars of Gladness
¹Ta Blior ²Casarm ³A-M-Ipzi ⁴Nazarth
¹19 ²And gave them ³Vessels ⁴To water the Earth ⁵With all her creatures:
¹AF ²Od Dlugar ³Zizop ⁴Zlida Caosgi ⁵Tol Torgi
¹And ²They are the ³Brothers ⁴Of the first ⁵And the Second
¹Od ²Z Chis ³E Siasch ⁴L ⁵Ta-Vi-U
¹And the beginning of their own ²Seats ³Which are garnished with
¹Od laod ²Thild ³Ds
¹Continual Burning Lamps ²6, 9, 6, 3, 6 ³Whose numbers
¹Hubar ²P E O A L ³Soba Cormfa
¹Are as the First ²The Ends, ³And the Content ⁴Of Time
¹Chis Ta La ²Vls 3Od Q- ⁴Cocasb
¹Therefore come ye ²And obey your creation. ³Visit us ⁴In peace
¹(E) Ca Niis ²Od Darbs Qaas ³F ⁴Etharzi
¹And comfort. ²Conclude us ³Receivers of ⁴Your Mysteries. ⁵For why?
¹Od Bliora ²Ia-Ial ³Ed-Nas ⁴Cicles ⁵Bagle
¹Our Lord and Master is the All One!
¹Ge-Iad I L

THE SIXTH KEY

¹The Spirits of ²The Fourth Angle ³Are Nine, ⁴Mighty in the Firmament
¹Gah ²S Diu ³Chis Em ⁴Micalzo Pil-
¹Of waters. ²Whom the First hath planted ³A Torment to the Wicked
¹Zin ²Sobam El Harg ³Mir Babalon
¹And ²A Garland to the Righteous: ³Giving unto them Fiery Darts
¹Od ²Obloc Samvelg ³Dlugar Malprg
¹To Vanne ²The Earth, ³And ⁴7, 6, 9, 9 ⁵Continual Workmen
¹Ar ²Caosgi ³Od ⁴A C A M ⁵Canal
¹Whose courses visit ²With comfort ³The Earth, ⁴And are in government
¹Sobol Zar F ²Bliard ³Caosgi ⁴Od Chisa Netaab
¹And continuance as ²The Second ³And the Third. ⁴Wherefore,
¹Od Miam Ta ²Viv ³Od D ⁴Darsar
¹Hearken unto my voice. ²I have talked of you ³And I move you
¹Solpeth Bi-En ²B-Ri-Ta ³Od Zacam
¹In power and presence: ²Whose ³Works ⁴Shall be a Song of Honour
¹G-Macalza ²Sobol ³Ath ⁴Trian Lu-Ia He
¹And the praise of your God. ²In your creation.
¹Od Ecrin Mad ²Qaa-On.

THE SEVENTH KEY

¹The East ²Is a House of Virgins ³Singing praises ⁴Amongst the Flames
¹Raas ²I Salman Paradiz ³Oe-Crimi ⁴Aao Ial-
¹Of First glory, ²Wherein ³The Lord hath opened His mouth ⁴And they are
¹Pir-Gah ²Qui-In ³Enay Butmon ⁴Od I
¹Become ²8 ³Living Dwellings ⁴In whom ⁵The Strength of Man
¹Noas ²NI ³Paradial ⁴Casarmg ⁵Vgear
¹Rejoiceth ²And ³They are appavelled with ⁴Ornaments of brightness
¹Chirlan ²Od ³Zonac ⁴Luciftian
¹Such as work ²Wonders on all Creatures. ³Whose Kingdoms ⁴And
¹Cors Ta Vaul ²Zirn Tol Hami ³Sobol Ondoh ⁴Od
¹Continuance ²Are as ³The Third ⁴And Fourth, ⁵Strong Towers ⁶And
¹Miam ²Chis Ta ³D ⁴Od Es ⁵V-Ma-Dea ⁵Od
¹Places of Comfort, ²The Seat of Mercy ³And Continuance.
¹Pi-Bliar ²Othil Rit ³Od Miam
¹O ye Servants of Mercy ²Move, ³Appear, ⁴Sing praises ⁵Unto the Creator!
¹C-Noqol Rit ²Zacar ³Zamran ⁴Oe-Crimi ⁵Qaada.
¹And be mighty ²Amongst us! ³For to ⁴This Remembrance
¹Od O-Micaolz ²Aaiom ³Bagle ⁴Papnor
¹Is given power, ²And our strength ³Waxeth strong ⁴In Our Comforter!
¹I Dlugam Lonshi ²Od Vmplif ³V-Ge-Gi ⁴Bigliad

THE EIGHTH KEY

¹The Mid-Day, ²The First, ³Is as the Third Heaven ⁴Made of Hyacinthine
¹Bazm ²Elo ³I Ta Piripson ⁴Oln Nazavabh
¹Pillars ²26 ³In whom the Elders ⁴Are become strong, ⁵Which I have
²OX ³Casarmg Vran ⁴Chis Vgeg ⁵Ds
¹Prepared ²For My own Righteousness ³Saith the Lord, ⁴Whose long
¹Abramg ²Baltoha ³Goho Iad ⁴Soba
¹Continuance ²Shall be as Buckles ³To the Stooping Dragon ⁴And like
¹Mian ²Trian Ta Lolcis ³Abai-Vovin ⁴Od
¹Unto the Harvest of a Widow. ²How many ³Are there ⁴Which remain in
¹Aziagiari Rior ²Irgil ³Chis Da ⁴Ds Pa-Aox
¹The glory ²Of the Earth, ³Which are, ⁴And shall not see ⁵Death until
¹Busd ²Caosgo ³Ds Chis ⁴Od Ip Uran ⁵Feloch Cacrg
¹This House ²Fall, ³And the Dragon sink? ⁴Come away!
¹Oi Salman ²Loncho ³Od Vovina Carbaf ⁴Niiso
¹For the Thunders ²Have spoken! ³Come away! ⁴For the Crown of the
¹Bagle Avavago ²Gohon ³Niiso ⁴Bagle Momao
¹Temple ²And the Robe ³of Him ⁴That Is ⁵Was ⁶And Shall Be Crowned
¹Siaion ²Od Mabza ³Iad ⁴O I ⁵As ⁶Momar
¹Are Divided. ²Come! ³Appear unto ⁴The Terror of the Earth
¹Poilp ²Niis ³Zamran ⁴Ciaofi ⁵Caosgo
¹And unto our Comfort ²And ³Of such as are prepared.
¹Od Bliors ²Od ³Corsi Ta Abramig.

THE NINTH KEY

¹A Mighty ²Guard ³Of Fire with Two-edged Swords ⁴Flaming,
¹Micaolz ²Bransg ³Prgel Napea ⁴Ialpor
¹Which have ²Vials ³Eight ⁴Of Wrath For two times and a half,
¹Ds Brin ²Efafafe ³P ⁴Vonpho ⁵Olani Od Obza
¹Whose Wings are of ²Wormwood ³And of the Marrow ⁴Of Salt,
¹Sobol Vpaah Chis ²Tatan ³Od Tranan ⁴Balie
¹Have settled ²Their feet in the ³West ⁴And are measured
¹Alar ²Lusda ³Soboln ⁴Od Chis Holq
¹With their Ministers ²9996. ³These gather up ⁴The moss of the Earth
¹C Noqodi ²CIAL ³Vnal Aldon ⁴Mom Caosgo
¹As the rich man ²Doth his treasure. ³Cursed ⁴Are they whose
¹Ta Las Ollor ²Gnay Limlal ³Vnal Aldon ⁴Chis Sobca
¹Iniquities they are. ²In their eyes are millstones ³Greater than the Earth,
¹Madrid Z Chis ²Ooanoan Chis Aviny ³Drilpi Caosgin
¹And from their mouths run seas of blood. ²Their heads ³Are covered
¹Od Butmoni Parm Zumvi Cnila ²Dazis ³Ethamza
¹With diamonds ²And upon their hands ³Are ⁴Marble Sleeves.
¹Childao ²Od Mirc Ozol ³Chis ⁴Pidiai Collal.
¹Happy is he on whom ²They frown not. ³For Why?
¹Vicinina Sobam ²Vcim ³Bagle?
¹The God of Righteousness ²Rejoiceth in them. ³Come away! ⁴And not
¹Iad Baltoh ²Chirlan Par. ³Niiso ⁴Od Ip
¹Your Vials ²For the time is ³Such as requireth comfort.
¹Efafafe ²Bagle A Cocab I ³Cors Ta Vnig Blior

THE TENTH KEY

¹The Thunders of Judgement and Wrath. ²Are Numbered. ³And
¹Coraxo ²Chis Cormp ³Od
¹Are harboured ²the North in the likeness ³Of an Oak ⁴Whose branch,
¹Blans ²Lucal Aziazor ³Paeb ⁴Sobol Ilonon
¹Are ²22 ³Nests ⁴Of Lamentation ⁵And Weeping, ⁶Laid up for the Earth,
¹Chis ²Op ³Virq ⁴Eophan ⁵Od Raclir ⁶Maasi Bagle Caosgi,
¹Which bum night ²And day: ³And vomit out ⁴The Heads of Scorpions
¹Ds Ialpon Dosig ²Od Basgim, ³Od Oxex ⁴Dazis Siatris
¹And live Sulphur, ²Mingled with Poison. ³These be ⁴The Thunders
¹Od Salbrox, ²Cinxir Faboan ³Unal Chis ⁴Const
¹That ²5678 ³Times ⁴(in ye 24th part) of a moment
¹Ds ²DAOX ³Cocasg ⁴Ol Oanio Yorb
¹With an hundred mighty earthquakes ²And a thousand times
¹Vohim Gizyax ²Od Matb Cocasg
¹As many surges ²Which rest not ³Neither ⁴Know any ⁵Echoing
¹Plosi Molvi ²Ds Page Ip ³Larag ⁴Om Droln ⁵Matorb
¹Time herein. ²One rock ³Bringeth forth a thousand ⁴Even
¹Cocasb Emna ²L Patralx ³Yolci Matb ⁴Nomig
¹The heart of man doth his thoughts. ²Woe! ³Woe! Woe! Woe!
¹Monons Olora Gnay Angelard ²Ohio ³Ohio Ohio Ohio
¹Woe! Woe! ²Yea Woe! ³Be to the Earth, ⁴For her iniquity ⁵Is, ⁶Was,
¹Ohio Ohio ²Noib Ohio ³Caosgon ⁴Bagle Madrid ⁵I ⁶Zir
¹And shall be great. ²Come away! ³But not your mighty sound
¹Od Chiso Drilpa ²Niiso ³Crip Ip Nidali.

THE ELEVENTH KEY

¹The Mighty seat ²Groaned aloud ³And there were ⁴Five ⁵Thunders
¹Oxiayal ²Holdo ³Od Zirom ⁴O ⁵Coraxo
¹Which ²Flew ³Into the East, ⁴And the Eagle spake, ⁵And cried with a loud
Voice:
¹Ds ²Zildar ³Raasy ⁴Od Vabzir Camliax ⁵Od Bahal
¹Come away!
¹NIISO!
¹And they gathered themselves together and Became The House of Death,
{sign of the cross} ²Of whom it is measured, ³And it is
¹Salman Teloch ²Casarman Holq ³Od T I Ta
¹They whose Number is 31. ²Come away! ³For I have prepared for you
¹Z Soba Cormf I GA ²NIISO! ³Bagle Abramg
¹A place. ²Move therefore ³And show yourselves. ⁴Open the Mysteries
¹Noncp ²Zacar (E) Ca ³Od Zamran ⁴Odo Cicle
¹Of your creation! ²Be friendly unto me ³For I am the servant
¹Qaa ²Zorge ³Lap Zirdo Noco
¹The same your God, ²The true worshipper of the Highest.
¹Mad ²Hoath Iaida.

THE TWELTH KEY

¹O You that reign in the South ²And are ³28 ⁴The Lanterns of Sorrow,
¹Nonci Ds Sonf Babage ²Od Chis ³OB ⁴Hubardo Tibibp
¹Bind up your girdles ²And visit us! ³Bring down your Train ⁴3663.
¹Allar Atraah ²Od Ef ³Drix Fafen ⁴MIAN
¹That the Lord may be magnified, ²Whose Name amongst you ³Is Wrath.
¹Ar Enay Ovof ²Sobol Ooain ³I Vonph

¹Move, ²I Say, ³And show yourselves. ⁴Open the Mysteries of your
¹Zacar ²Gohus ³Od Zamran ⁴Odo Cicle
¹Creation. ²Be friendly unto me! ³For I am the servant ⁴Of the same
¹Qaa ²Zorge ³Lap Zirdo Noco
¹Your God, ²The true worshipper of the Highest.
¹Mad ²Hoath Iaida.

THE THIRTEENTH KEY

¹O You Swords of ²The South ³Which have ⁴42 ⁵Eyes to stir up the Wrath
¹Napeai ²Babage ³Ds Brin ⁴V X ⁵Ooaona Lring Vonph
¹Of Sin: ²Making men drunken, ³Which are empty. ⁴Behold the Promise of
¹Doalim ³Eolis Ollog Orsba ²Ds Chis Affa ⁴Micma Isro
¹God and His power, ²Which is called amongst you a Bitter Sting!
¹Mad Od Lonshi Tox[1] ²Ds I Vmd Aai Grosb
¹Move ²And ³Show yourselves. ⁴Open the Mysteries of ⁵your Creation.
¹Zacar ²Od ³Zamran ⁴Odo ⁵Cicle
¹Be friendly unto me! ²For I am the servant of ³The same your God.
¹Zorge ²Lap Zirdo Noco ³Mad
¹The true worshipper ²Of the Highest.
¹Hoath ²Iaida.

THE FOURTEENTH KEY

¹O You Sons of Fury, ²The Children of the Just, ³Which sit upon ⁴24
¹Noromi Baghie ²Pashs Oiad ³Ds Trint Mirc ⁴OL
¹Seats, ²Vexing all creatures ³Of the Earth ⁴With age, ⁵Which have under
¹Thil ²Dods Tol Hami ³Caosgi ⁴Homin ⁵Dr Brin Oroc
You ¹1636. ²Behold the Voice of God! ³The Promise of Him Who is
¹QUAR ²Micma Bialo Iad ³Isro Tox Ds I
¹Called amongst you ²Fury or Extreme Justice. ³Move and show your-
¹Vmd Aai ²Baltim ³Zacar Od Zamran
¹selves. ²Open the Mysteries of ³your Creation. ⁴Be friendly unto me.
²Odo Cicle ³Qaa ⁴Zorge
¹For I am ²The servant of the same your God, ³The true worshipper of
¹Lap Zirdo ²Noco Mad ³Hoath

¹The Highest.
¹Iaida.

THE FIFTEENTH KEY

*¹O Thou, ²The Governor of the First Flame, ³Under Whose Wings
¹Ils ²Tabaan L Ial-Prt ³Casarman Vpaahi ⁴Chis
¹6739 ²Which weave ³The Earth with dryness: ⁴Which knowest the
¹DARG ²Ds Oado ³Caosgi Orscor ⁴Ds Omax
¹Name Righteousness ²And the Seal of Honour! ³Move and show
¹Baeouib ²Od Emetgis Iaiadix ³Zacar Od Zamra
¹Yourselves! ²Open the Mysteries of your Creation. ³Be friendly unto me.
²Odo Cicle Qaa ³Zorge
¹For I am ²The servant of the same your God, ³The true worshipper of
¹Lap Zirdo ²Noco Mad ³Hoath
¹The Highest.
¹Iaida.*

THE SIXTEENTH KEY

*¹O Thou of the Second Flame, ²The House of Justice, ³Who hast Thy
¹Ils Viv Ialprt ²Salman Balt ³Ds A
¹Beginning in Glory, ²And shall comfort the Just, ³Who walkest on
¹Cro-Odzi Busd ²Od Bliorax Balit ³Ds Insi
¹The Earth with Feet ²8763, ³Which understand and separate creatures.
¹Caosgi Lusdan ²EMOD ³Ds Om Od Tliob
¹Open the Mysteries of ²Your Creation. ³Be friendly to Me! ⁴For
¹Odo Cicle ²Qaa ³Zorge ⁴Lap
¹I am the servant of ²The same your God: ³The true worshipper of
¹Zirdo Noco ²Mad ³Hoath*

¹*The Highest*
¹**Iaida.**

THE SEVENTEENTH KEY

¹*O Thou Third Flame* ²*Whose Wings are Thorns* ³*To stir up vexation:*
¹**Ils D Ialpirt** ²**Soba Vpaah Chis Nanba** ³**Zixlay Dodseh**
¹*And Who hast* ²7336 ³*Living Lamps* ⁴*Going before Thee:*
¹**Od Ds Brint** ²**TAXS** ³**Hubardo** ⁴**Tastax Ilsi**
¹*Whose God is Wrath* ²*In Anger.* ³*Gird up Thy Loins* ⁴*And hearken.*
¹**Soba Iad I Vonpho** ²**Vnph** ³**Aldon Dax Il** ⁴**Od Toatar.**
¹*Move and show yourselves.* ²*Open the Mysteries of* ³*Your Creation.*
¹**Zacar Od Zamran** ²**Odo Cicle** ³**Qaa**
¹*Be friendly unto me.* ²*For I am* ³*The Servant of* ⁴*The same your God:*
¹**Zorge** ²**Lap Zirdo** ³**Noco** ⁴**Mad**
¹*The true worshipper of* ²*The Highest.*
¹**Hoath** ²**Iaida.**

THE EIGHTEENTH KEY

¹*O Thou* ²*Mighty Light* ³*And Burning Flame of* ⁴*Comfort which openest*
¹**Ils** ²**Micaolz Olprt** ³**Od Ialprt** ⁴**Bliors Ds Odo**
¹*The Glory of God* ²*Unto the Centre of the Earth,* ³*In Whom the* ⁴6332
¹**Busdir Oiad** ²**Ovoars Caosgo** ³**Casarmg** ⁴**ERAN**
¹*Secrets* ²*Of Truth have their abiding,* ³*Which is called* ⁴*In Thy Kingdom*
¹**Laiad** ²**Brints Cafafam** ³**Ds I Vmd** ⁴**Aqlo Adohi**
¹*Joy* ²*And not to be measured.* ³*Be Thou a Window of Comfort unto me.*
¹**Moz** ²**Od Ma-Of-Fas** ³**Bolp Como Bliort Pambt**
¹*Move and show yourselves.* ²*Open the Mysteries of* ³*Your Creation.*
¹**Zacar Od Zamran** ²**Odo Cicle** ³**Qaa**
¹*Be friendly unto me,* ²*For I am the servant of* ³*The same your God,*
¹**Zorge** ²**Lap Zirdo** ³**Noco** ⁴**Mad**

*¹The true worshipper of ²The Highest
¹Hoath ²Iaida.*

THE CALL OF THE THIRTY AETHYRS

*¹The Heavens which dwell in ²The First Aire ³Are Mighty in the
¹Madriaax Ds Praf ²LIL ³Chis Micaolz
¹Parts of the Earth ²And execute the judgment of the highest! Unto
¹Saanir Caosgo ²Od Fisis Balzizras Iaida
¹You it is said: ²Behold the Face of your God, ³The Beginning of
¹Nonca Gohulim ²Micma Adoian Mad ³Iaod
¹Comfort, ²Whose Eyes are the Brightness of the Heavens, ³Which
¹Bliorb ²Soba Ooaona Chis Luciftias Piripsol ³Ds
¹Provided ²You for the Government of Earth ³And her Unspeakable
¹Abraassa ²Noncf Netaaib Caosgi ³Od Tilb Adphaht
¹Variety, ²Furnishing you with a Power Understanding ³To dispose all
¹Damploz ²Tooat Noncf G Micalz Oma ³Lrasd Tol
¹Things according to ²The Providence of Him ³That sitteth on the Holy
¹Glo Marb ²Yarry ³Idoigo
¹Throne: ²And rose up in the Beginning saying: ³The Earth
²Od Torzulp Iaodaf Gohol ³Caosga
¹Let her be governed ²By her parts and let there be ³Division in her
¹Tabaord ²Saanir Od Christeos ³Yrpoil Tiobl
¹That the glory of her ²May be always drunken ³And vexed in itself.
¹Busdir Tilb ²Noaln Paid Orsba ³Od Dodrmni Zylna.
¹Her course let it round (or run) ²With the Heavens, and as
¹Elzap Tilb Parm ²Gi Pinpsax Od Ta
¹An handmaid let her serve them. ²One season, let it confound another
¹Qurlst Booapis ²L Nibm Ovcho Symp
¹And let there be no creature ²Upon or within her ³One and the same.
¹Od Christeos Ag Toltorn ²Mirc Q Tiobl ³L El
¹All her members ²Let them differ in their qualities, ³And let there be
¹Tol Paombd ²Dilzmo As Pian ³Od Christeos
¹No one creature equal with another. ²The reasonable creatures of
¹Ag L Toltorn Parach Asymp ²Cordziz*

¹The Earth, or Man, ²Let them vex and weed out one another: ³And
²Dodpal Od Fifalz L Snnad ³Od
¹Their dwelling places ²Let them forget their names. ³The work of Man
¹Fargt ²Bams Omaoas ³Conisbra
¹And his pomp ²Let them be defaced. ³His buildings, let them become
¹Od Avavox ²Tonug ³Orsca Tbl Noasmi
¹Caves ²For the beasts of the field! ³Confound her understanding with
¹Tabges ²Levithmong ³Unchi Omp Tibl
¹Darkness. ²For why? ³It repenteth Me that I have made Man.
¹Ors ²Bagle ³Moooh Ol Cordziz.
¹One while let her be known, ²And another while a stranger. ³Because
¹L Capimao Ixomaxip ²Od Cacocasb Gosaa ³Baglen
¹She is the bed of an harlot, ²And the dwelling place of ³Him that is
¹Pii Tianta A Babalond, ²Od Faorgt ³Teloc Vo-
¹Fallen.
¹Vim.
¹O Ye Heavens, Arise! ²The Lower Heavens beneath you,
¹Madriiax Torzu ²Oadriax Orocha
¹Let them serve you! ²Govern those that govern. ³Cast down such as
¹Aboapri ²Tabaori Priaz Ar Tabas ³Adrpan Cors Ta
¹Fall. ²Bring forth with those that increase, ³And destroy the rotten.
¹Dobix ²Iolcam Priazi Ar Coazior ³Od Quasb Qting.
¹No place let it remain in one number. ²Add and diminish until
¹Ripir Paoxt Sa La Cor ²Vml Od Prdzar Cacrg
¹The Stars be numbered.
¹Aoiveae Cormpt.
¹Arise! Move! ²And appear before ³The Covenant of His Mouth
¹Torzu Zacar ²Od Zamran Aspt ³Sibsi Butmona
¹Which He hath sworn ²Unto us in His justice. ³Open the Mysteries of
¹Ds Surzas ²Tia Baltan. ³Odo Cicle
¹Your Creation ²And make us Partakers of ³The Undeiled Knowledge.
¹Qaa ²Od Ozozma Plapli ³Iadnamad.