

The Keys to the Gateway of Magic: Summoning the Solomonic Archangels and Demon Princes



Stephen Skinner & David Rankine

Sourceworks of Ceremonial Magic Series

Volume 2 - The Keys to the Gateway of Magic:
Summoning the Solomonian Archangels and Demon Princes

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The Keys to the Gateway of Magic: Summoning the Solomonic Archangels & Demon Princes

being a transcription of

Janua Magica Reserata
Dr Rudd's Nine Hierarchies of Angels & Nine Celestial Keys
The Demon Princes

*in MSS Sloane 3825 and Harley 6482
with other pertinent discourses from
Sloane 3821, Sloane 3824, Sloane 3628, and Rawlinson D.1363*

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Dedicated to the memory of Dr Thomas Rudd (1583 – 1656)
finally revealed as one of the
great magicians of the last half millennium

*“He that is a true Magician, is brought forth a Magician from his Mother’s Womb;
and whoso is otherwise, ought to recompense that defect of Nature by Education.”*

- Dr Thomas Rudd - *The Nine Celestial Keys*

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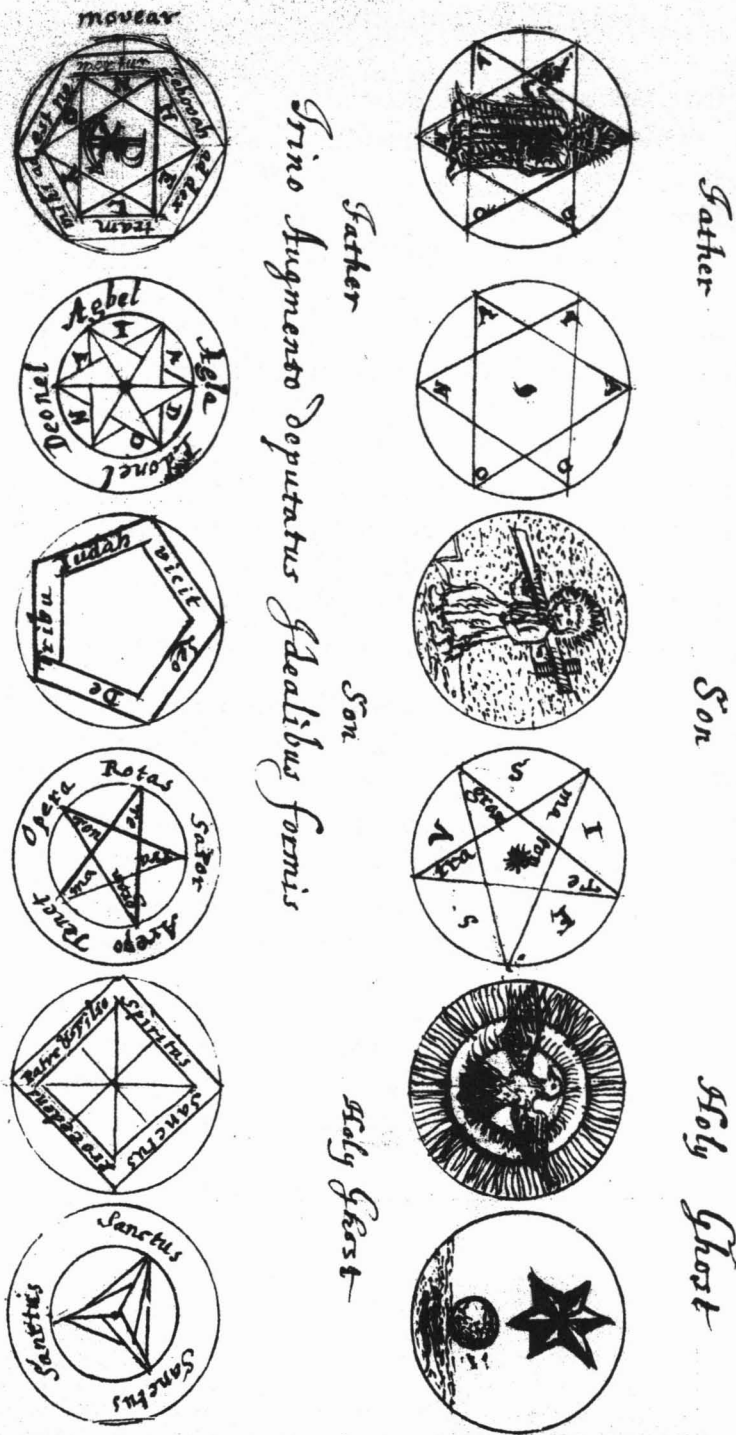


Figure 1: Seals of the Father, Son and Holy Ghost from Sloane MS 3825 f.2

"Shall we write about the things not to be spoken of?
Shall we divulge the things not to be divulged?
Shall we pronounce the things not to be pronounced?"

- Julian, *Hymn to the Mother of the Gods*

Introduction

This is the second volume of the series of *Sourceworks of Ceremonial Magic*. Like the first volume, and also the earlier *Source Works of Mediaeval and Renaissance Magic* series published by Askin Publishers in the mid seventies, it seeks to push back the frontiers of understanding about the actual techniques of ceremonial magic, and to clear away many misconceptions which have built up around magic in general over the last few hundred years, particularly since its deflection from its mainstream course late in the 19th century and its New Age accretions of the late 20th century. Our interest and emphasis is upon practice, technique, and results. If it doesn't work then it is not worth pursuing, but if it does work then it is worth pursuing thoroughly. The practice of magic, which is thousands of years old, deserves every bit as scrupulous research as the practice of physics or chemistry began to receive just 400 years ago.

Our first volume provided a complete transcription of John Dee's most important *Book of Invocations or Calls*, kept by him in Latin in his most secret drawer, which was not opened till 54 years after his death, and which was subsequently translated into English, expanded tenfold, copied, re-copied, and then used by most of the important English angel magicians of the 17th-19th centuries.

This, our second volume, is concerned with no less than *three* very important magical texts. Their importance can partly be judged by the number of times they were copied and recopied, and because they formed a key part of the core texts used by a magical group which formed round Dr Thomas Rudd, a 17th century angel magician and geometer of considerable skill.

The Three Main Texts

The manuscript items transcribed in this volume are:

1. *Janua Magica Reserata*, literally the 'Keys to the Gateway of Magic.' The prime source of this text is Sloane MS 3825.

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The first reaction of any modern reader to the first part of this book will be one of boredom at the mass of pious sentiment and the discussions on the nature of man's soul. In the days when this was written, such a preliminary would have been considered perfectly natural, but also it may have been a piece of insurance, as interest in magic (even angel magic) could easily get one into trouble with the ecclesiastical authorities. However persevere, and gradually the writer turns from piousness to practical advice.

In the section entitled the 8th 'Beneficial Aphorisms' the writer lists the spiritual creatures that can be constrained to serve the magician as "all creatures, both Divine, Super-celestial, Olympic, Terrestrial, Sub-terrestrial, Airy, Watery, & infernal, visible and invisible, to yield due obedience, with all readiness & submission unto us." Most importantly, he warns the magician never to mix together experiments concerned with different types of spiritual creature.

The 18th Aphorism outlines the doctrine of the 'chain of command' which functions via correspondences between the macrocosm and the microcosm, explaining that the inferior interacts with the superior as,

"those inferiors (as herbs, stones, metals &c) have their power subservient to the Heavens, the Heavens from the Intelligences, and the Intelligences from God, in whom all things persist in the greatest power; as in the Little world [of] Man [the microcosm], there is not a member for which hath no Correspondence with some Intelligence, Element, plant, &c; and in some measure & numeration, in the Archetype [the macrocosm]."

Aristotle used the word 'Intelligences' almost as a synonym for 'angel', and saw them as regulating the sphere or orbs of Heaven.

The section 'Of Angels & Spirits' gets more practical. I would recommend you begin to read this book at this point, if it is at all likely that you may find the three prior sections a little too heavy going for your taste. This section begins with an explanation of the bodies of angels which are said to be mostly drawn from the Element of Air with a small admixture of Fire. Each angel has a specific rulership in space and time, and each angel is assigned to a specific position in the hierarchy of the Nine Orders of angels or planetary spheres, a theme that is taken up later in the Invocations.

In the section 'A Brief Summary' the detailed division of the heavens and orbs amongst both angels and 'spirits of darkness' draws on the concept of the angels of the four quarters and Kings, Keepers, Seniors and watchmen of the watchtowers, and subservient angels, a hierarchy similar to that used by Dr. John Dee, and learned from the Angel Ave. In the section 'Observations upon the Foregoing' the

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author considers the position of one's Evil Angel and how it may be a counterpoise to the Guardian Angel.

The next section 'Of the Nine, or Orders of Celestial Angels' begins with a very concentrated summary of the correspondences of the Tree of Life, and a table showing the Kabbalistic correspondences of each of the ten Sephiroth, with godname, order of angels (Hebrew and English), governing angel or Intelligence, presiding angel, planetary or celestial spheres, and the orders of evil or powers of the Infernal World listed as a counterbalance to the foregoing. Sigils are given for each of the angels of the nine Orbs. In this section we have left the spelling of the Sephiroth and angels as it appears in the manuscript rather than changing it to the more currently accepted spelling. There are a lot of differences between variant manuscripts and so this section is peppered with footnotes, but its essence lies in the table printed at the front of the section.

The concept of Nine Choirs or grades of angels and of Guardian angels has deep roots going back to pre-Christian times. We can trace the transmission of this knowledge from Aristotle's 'Intelligences' to neo-Platonists like Porphyry through Iamblichus of Chalcis (c.245–c.325 AD), founder of the Syrian school of neo-Platonists, who wrote the important magical and mystical text *On the Mysteries of the Egyptians, Chaldeans, and Assyrians* to Proclus (c.410-485 AD) who wrote on it in *De Magica* and *Elements of Theology*. His work was used in turn by pseudo-Dionysius the Areopagite (c.500 AD) whose *Celestial Hierarchies* dealt with the angelic hierarchies in great detail, and established that there were Nine Hierarchies. His work was later translated in the 9th century by the Irishman John Scotus Erigena and commented on in his principal work *De Divisione Naturae*. From there the hierarchy of angels entered the theology taught at the new Universities of the day, and more practically became part of the emerging grimoires, with a matching hierarchy of demons.

The present section on 'The Celestial Hierarchies' concentrates upon the different orders of angels from Seraphim down to the least angel, including the doctrine that individual countries have angels appointed to rule their destiny, a concept that was outlined Agrippa and which fascinated Dr. John Dee who expanded it in his *Liber Scientiae, Auxilii, et Victoriae Terrestris*.

The Section 'Names of the Celestial Angels or Sacred Intelligences, set over & Governing the Seven Planets' is replete with many tables showing the relationship of angels, planets, various hierarchies, Olympic spirit, Element, zodiacal sign, planet, direction or function. The first table shows the all important relationship between the seven planets and the seven main angels. The several sets of

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correspondences between the angels and the 12 zodiacal signs are complemented by the angelic names for each of the 28 Mansions of the Moon. The 72 angels of the Shemhamphoras are also given, and these have a very practical significance which will be explained in the next Volume of this series.

The section following 'Of the Hierarchies or Orders of Evil Spirits' gives the equivalent and balancing details of the nine Orders of evil angels or demons, giving their particular order, functions, and degree. It concludes with the names of the four governors of the four quarters, the Demon Princes, Oriens, Paymon, Egin, and Amaymon, who we will meet again in the third Part of this Volume where they are used as names of compulsion in invocations. The hierarchy includes a strange but interesting mixture of old gods like Apollyon, Abaddon and Beelzebub, various Biblical orders of fallen angels (such as Revengers, Tempters, Ensnarers, Deceivers) and spirits like Meririm, prince of the aerial powers. Most importantly it lists the four Demon Princes, Oriens, Paymon, Egin, and Amaymon.

In the section 'Of Angels Good and Bad Their Degrees and Offices' we look at a classical views of demons from Thomas Aquinas to Psellus.

This section goes into detail over the different kinds of angels and demons. There are two very interesting anecdotes here. The first is a detailed description of the precise technique for using 'water' in weather magic. The second is a strange story about a boy apparently abducted by demons as the result of a curse, who was returned the following morning in a very sorry state. The qualities of the spirits of each of the four Elements, or Elementals, and finally the spirits or demons who reside in Hell, charged with the task of tormenting the damned, are outlined.

'Of Incubi and Succubi' draws interesting parallels between them and the Satyrs and Fauns. The section following on the 'Power and Authority that Necromancers and Witches Have over the Devil' begins with a rehearsal of the differences between lawful Natural Magic and Demonic Magic. Natural Magic here includes such things as magic wrought by the burial of certain images. The second kind of magic is associated with the magicians of Pharaoh and Simon Magus. Even Christ's miracles are mentioned as a form of magic utilising a particular demon, in this case Beelzebub.

A short section on poltergeists or 'domestical' spirits follows which associates this phenomenon with hobgoblins and fairy folk like 'Robin Goodfellow'.

Using Latin titles, the section 'Of the Orders of Wicked Demons' looks at the categorisation of demons into nine Orders or

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Hierarchies. One of the most interesting passages in this section states:

“Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army.”

This is a key passage and confirms the identity of demons as simply fallen angels, essentially the same kind of creature as angels. The last sentence may be a reference to the serpent related Nephilim.¹

In this section, for the first and only time Diabolos is mentioned. It should be noted that it is Diabolos alone who should have been translated as ‘the Devil’ in the *Bible*, which is quite a different word from ‘demon’. Diabolos is strangely listed as one of the eighth Order. It is hard to see why the supreme adversary should be so demoted.

‘Of the Bodies of Demons’ quotes various, mostly Biblical authorities, on the nature of the bodies of both angels and demons. The prevalent opinion was that their bodies were made of the Elements of air and fire. An interesting sidelight is thrown upon the relationship between angels and demons, where the *Book of Tobit* is quoted as showing how the angel Raphael was able to control the demon Asmodeus.

The last section, ‘Some further Considerations...of this Subject touching Spirits’ goes deeper into the nature of demonic and angelic bodies, considerations which are important when looking to manifest either of these to visible appearance. This section also contains a more complete list of the different type of spiritual creatures and where traditionally they may be found, including Fairies, Hobgoblins, Elfs, Naiads, Potamides, Nymphs, Oreads, Hamedes, Dryads, Hamadryads, Satyrs, Sylvani, Napta, Agapta, Dodona, Palea, Feniliae, Gnomi, Sylphs, Pygmies, and Salamanders. The Gnomes were particularly significant as being supposed to be in command of or aware of buried treasure.

2. *Dr Rudd’s Nine Hierarchies of Angels with their Invocations to Visible Appearance with the Nine Great Celestial Keys, or Angelical Invocations.*

This Part is a core magical text, concerned from the beginning with practical considerations. This Part is preceded by two separate Introductions, which cover similar ground. The first Introduction

¹ See Andrew Collins *From the Ashes of Angels: The Forbidden Legacy of a Fallen Race*, Signet, 1997 for speculation on the fallen ‘sons of God’.

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very clearly explains what happens just before the materialisation of a spirit or angel, indeed the description is like the opening of many of Dr John Dee's actions with spirits:

“the sign of their appearance, most seemeth like a Veil or Curtain of some beautiful Colour, hanging in or about the stone, or Glass, as a bright Cloud, or other pretty kind of Hieroglyphical show, both strange & yet very Delightful to behold.”

This is followed by very clear instructions as to what sort of skrying stone should be used and how it should be mounted. I think that this is probably the clearest description anywhere in print of the precise type and mounting of a shew stone or glass spirit receptacle. These instructions would have been taken for granted by Dr John Dee, and were copied out two hundred years later by Frederick Hockley. It also clearly shows that the stone should be lit by either two wax candles either side or an oil lamp behind.

The main content follows with a 'Key' or Invocation for the main angels of each of the Nine Hierarchies of angels. Each Key is followed by a 'Replication', an invocation to be used if the first Key has not quite done the job. This section reiterates the advice that invocations for just one type of spiritual creature at a time should be undertaken, and that in no way should you mix up actions Celestial, Elemental & Infernal operations.

An important part of this Introduction explains how to tell Benevolent Angels, & other Elemental spirits or powers of Light, from those that are Infernal or spirits of Darkness. This hinges primarily upon appearance, so that spirits of the latter category will betray some form of ugliness or grossness of body, deportment or speech, whilst the former type will be courteous, friendly and 'well favoured' or good looking. This may seem superficial, but the Introduction goes on to show how you can check these initial impressions with specific questions and challenges which cause intruding spirits to vanish, leaving just those spiritual creatures specifically called. Detailed instruction as to how to detect and deal with unwanted intrusions is given.

The Second Introduction gives much the same instructions, and it is followed by 'A Prayer to be said before the moving & Calling forth any of the Celestial Intelligences, to Visible appearance' and a list of which angels are set over each of the nine planetary orbs.

3. The Demon Princes

This section is not so much about the conjuration of the four Demon Princes as conjuration by the Demon Princes, using their names to

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enforce the obedience of lesser servitor spirits. Many of the spirits named in these conjurations are unique, or at least not commonly found in other magical texts, except the Heptameron.

Using these Invocations

Specific speeches of welcome to the spirits are included in Part 2, and the form for interacting with the spiritual creatures so invoked is specified in considerable detail. Phrases such as “the true servants & worshippers of the same your God” show very clearly a continuity of method, and echoes a phrase found in Dee’s Enochian.

In fact it is highly significant that methods, and even specific wording used successfully to invoke spirits, remains constant and unchanged over centuries, as used by Trithemius circa 1500, by Dr John Dee circa 1600, by Dr Rudd and Peter Smart circa 1700, by Francis Barrett circa 1800 and by Frederick Hockley, and the early Golden Dawn founders circa 1900. This clearly shows an unbroken line of transmission of this magical technique.

Some of this material is coloured by the Christian piousness of those who worked it, and invokes the name of Jesus. This piousness (which is now so unfashionable) was not incompatible with their vocation as magicians, in fact they looked to their faith as an additional protection against the darker spirits who may sometimes manifest even when not called. In these godless times fewer of us have the protection of a strong faith, and so this may seem strange, antiquated, and even unpalatable. These difficulties should however be overlooked, just as you might for example decide to overlook the quirks and eccentricity of someone today wearing a chain mail jerkin under his jacket for protection whilst visiting the dodgier parts of a city. In both cases such a precaution may well have been timely. Few if any of these practitioners found any incompatibility between their faith and their dealing with these spiritual creatures, particularly angels.

In fact the very first illustration in Sloane MS 3825 makes this point beautifully, as it shows the ideal form of seals for the three persons of the Christian trinity, God the Father, Son and Holy Ghost, undoubtedly used for protection. It is probable that these form six double-sided lamens. Reading left to right the first two on the top row are the front and reverse on a lamen inscribed with Adonai or Lord from the Hebrew Bible. The pair below this also invoke the name Adonai together with Agla, Edonel, Deonel, and Agbel on the reverse of a hexagram and hexagon containing the Chi-Rho of Christ (strange on a lamen dedicated to the Father) surrounded by a Latin quote commemorating Jehovah.

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Of the next pair of lamens dedicated to the Son, the upper one shows a picture of the Son with Tetragrammaton irregularly placed round a pentagram and interlaced with 'Jesus'. The lower lamena shows the 'Lion of the Tribe of Judah' with the old Latin square formula 'Sator Tenet Opera Rotas' on its reverse. If anything in this manuscript does, this shows that the underlying magic is Hebraic or Classical, with a thin veneer of Christianity overlaid.

The last pair of lamens represent the Holy Ghost graphically represented by the dove and the star, with a rather less inspired lower lamena echoing the whole Trinity.

All too frequently in this era of instant gratification, material is passed over because it is considered too difficult. Although the language of this manuscript transcription might by some be considered too pious and ponderous, it is well worthwhile examining this material in full, for it contains the real magical tradition, as it was practiced from the 16th to the 19th century.

Although many invocatory passages may seem long, barely pausing for breath, it is their very length and seeming repetitiveness which is important to the technique. We have not broken down some invocatory sentences that sometimes run on for two pages, divided only by semi-colons and commas, because the point of the invocation is not to analyse their meaning, but to declaim the words to build up the right amount of magical tension to encourage the spiritual creature to manifest, in the Glass Receptacle or Crystal Stone.

It is not sufficient to simply read out a paragraph or two. To be effective you should take your time and initially be prepared for hours of work. You should not rush or gabble the passages as some modern practitioners do, or be embarrassed by any verbal errors, but take your time and enjoy speaking these elegant and sonorous invocations. Remember that repetition is to be encouraged. Later after the first manifestation, when you have achieved the knack, and your first visible appearance, results will come much faster.

Another interesting aspect of the language in the 17th century, is that there is an increase not just in repetition but also in precision, with the spirit being carefully instructed exactly how to:

"Appear in fair and decent form, & in no wise hurtful Dreadful, Terrible, or Affrightful unto us, or this place, or to any other person or place whatsoever, but in all humility & Serenity, Visibly to the Sight of our Eyes"

No longer is it sufficient to simply conjure the spiritual creature, but now the magician must:

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“Exorcise, Conjure, Command, Constrain, & Call forth & move”

This additional precision in the language specifying what is required may well be attributable to the profession of many of the angel magicians of the period, that of lawyer or solicitor.

There is another more important reason for this increase in precision, and that is that spirits (and maybe even the angels) have a reputation for tricky answers, which can be interpreted in a number of ways. By being precise they have less scope for this unsettling tendency. You only have to think of Shakespeare’s *Macbeth* which was written in the years between Dr. John Dee’s death in 1604 and 1610 when the play was first performed, contemporary with the composition of these invocations. In the play the predictions of the witches (or are they spirits?) come precisely true to the letter, but not in the way that Macbeth understood them. By misinterpreting their predictions, and taking things into his own hands, Macbeth ruins his own future.

In this context it is interesting that one of the first theatre-goers to see *Macbeth* performed at the Globe, on April 20th 1610, was Dr Simon Forman (1552-1611) who, as we indicated in Volume 1, was another of the line of angel magicians actually using these conjurations. He said of the play²:

“ther was to be observed, firste, howe Mackbeth and Bancko³, two noble men of Scotland, ridinge thorowe a wod, thes stode before them three women feiries or nimphes⁴, and saluted Mackbeth, sayinge three tymes unto him, Haille, Mackbeth, King of Codon⁵; for thou shall be a Kinge, but shall beget no kinds, etc. Then said Bancko, what all to Mackbeth, and nothing to me? Yes, said the nymphes, haille to thee, Bancko, thou shall beget kinges, yet be no kinge; and so they departed and cam to the coutre of Scotland to Dunkin, King of Scotos and yt was in the days of Edward the Confessor. And Dunkin had them both kindly wellcom, and made Mackbeth forthwith Prince of Northumberland, and sent him hom[e] to his own castel, and appointed Mackbeth to provide for him, for he would sup⁶ with him the next day at night, and did soe.

And Mackbeth contrived to kill Dunkin and throwe the persuasion of his wife did that night murder the kinge in his own castell, beinge his

² The spelling is Forman’s not Shakespeare’s.

³ Banquo.

⁴ It is interesting that Forman (who was viewing the play rather than reading it) saw the witches as fairies or even nymphs, but certainly not as witches or human. This shows how even then, soon after James I ascension to the throne of England, spiritual creatures were still seen as a continuum, not as black and white, good and evil.

⁵ Cawdor.

⁶ Dine.

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guest; and ther were many prodigies⁷ seen that night and the day before. And when Mackbeth had murdered the kinge, the blod on his handes could not be washed off by any means, nor from his wives hands, which handed the bluddi⁸ daggers in hiding them, which by means they became both much amazed and affronted. The murder being knowne, Dunkin's two sonns fled, the one to England, the [other to] Walles, to save themselves. They beinge fled, they were supposed guilty of the murder of their father, which was nothing so.

Then was Mackbeth crowned kingse; and then he, for feare of Bancko, his old companion, that he should beget kinges but be no kinge himself, he contrived the death of Bancko, and caused him to be murdered on his way as he rode. The next night, beinge at supper with his noble men whom he had to bid to a feaste, to the which also Bancko should have com[e], he began to speak of noble Bancko, and to wish that he wer[e] ther[e]. And as he did thus, standing up to drink a carouse⁹ to him, the ghoste of Bancko came and sate down in his cheier behind him.¹⁰ And he, turning about to sit down again, sawe the ghoste of Bancko, which [af]fronted him so, that he fell into a greate passion of fear and fury, utteringe many words about his murder, by which, when they h[e]ard that Bancko was murdered, they suspected Mackbeth.

Then Mack Dove¹¹ fled to England to the kinges sonn, and soon they raised an army and cam to Scotland, and at Dunstonanys¹² overthruw Mackbeth. In the meantime, while Macdove was in England, Mackbeth slew Macdove's wife and children..."

The key to the plot is that the prophecies by the 'feiries' were true to the letter. More precisely worded questioning of the 'feiries' by Macbeth might have avoided all that bloodshed, but then of course Shakespeare would not have had such a dramatic play. And so it is that traditionally the wording of invocations and the questions addressed to spiritual creatures should be very precise in their language, so as to leave little room for ambiguity.

Another point that is worth considering is that spiritual creatures (be they spirits, angels or demons) usually need a bit of coaxing, and a long drawn out invocation is often more effective than a quick and demanding one. The tone should be one of firm respect, not the hectoring and ordering that is the common interpretation of some grimoires. In Dr Rudd's *Nine Celestial Keys*, each invocation is

⁷ Prodigies or strange happenings were often associated with both political upheaval and the action of spiritual creatures.

⁸ Bloody.

⁹ Toast.

¹⁰ The ghost having been invoked by Macbeth's words.

¹¹ Macduff misheard by Forman as 'Macdove'.

¹² Dunsinane.

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followed by a 'Replication' which enables the invocant to proceed if the main invocation has not succeeded in producing manifestation.

The location of the invocation needs careful planning. Invocation in a quiet natural place far from human habitation, or in a room set aside just for this purpose will usually be more effective and rapid, whilst invocation in a room used for other purposes, in a crowded city will usually take longer and be considerably more arduous. You can draw a parallel between invocation and the difficulties of coaxing a wild animal into a room filled with unfamiliar smells in a city filled with unfamiliar noises, as opposed to doing it in a place not nearly so congested. So select a suitable spot, take your time, pronounce every word clearly, and do not be in a hurry for results.

In due course the material in this book will no doubt be boiled down by later writers to a thin gruel, an instant magical fix, which will no doubt sell many more copies. But by publishing this source material here in full, we are satisfied that there will always be the possibility for practitioners to go back to the original working manuscripts of practicing magicians of the period to examine their full instructions and invocations. As a rule of thumb in magic, one should always use the full technique, and avoid omitting any of its constituent parts, until you know exactly how and why each piece works.

The Hierarchy of Spiritual Creatures

One of the results of the work we have been doing for the last three years has been a clearer picture of the Renaissance perception of the hierarchy of spiritual creatures. Magicians of this period did not make the same distinctions as are commonly used in modern magic, and would be as likely to work with fairies as they would be with angels, demons or Planetary spirits. The whole body of invocatory or evocatory magic was part of a unified corpus of magical practice, and within this practice was a whole range of spiritual creatures. This is demonstrated by the same invocatory style being used to summon archangels, demons, Enochian governors, planetary spirits or Olympic spirits.

We came across some fascinating contextual material in manuscript. These documents set the Enochian system clearly within the context of the 9 Orders of Angels, although they also included various other orders of angels¹³ and spiritual creatures, giving a coherent hierarchy which makes for a clearer picture for working with such grimoires.

¹³ John Dee had a penchant for sevenfold classifications, hence the name of one of most important productions, *De Heptarchia Mystica*.

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Interestingly, within the grimoires the nine orders of angels have different names to those used in Qabalah, resulting in some confusion, as e.g. The Seraphim in the grimoires correspond to the Chaioth haQadosh of the Qabalah, whereas the Seraphim of the Qabalah correspond to the order of Potestates or Powers in the grimoires. These differences are listed below, with the Qabalistic names for the orders of Angels bracketed behind the grimoire names.

In this volume, there is a lot made of the hierarchy, and this is important as any particular spiritual creature should be called in the name of his superior, so it pays the invocant to know who that is.

At the top of the Heavens are the 18 fiery regions – the Superior and Celestial Heavens wherein reside the 7 Great Archangels who dwell directly in the presence of the divine. Although this list differs from one authority to another, the usual is Metatron, Raziel, Tzaphkiel, Tzadkiel, Michael, Raphael and Gabriel. Under these are the 9 Orders of Angels:

The Superior Hierarchy

1. Seraphim (Chaioth haQadosh) under Metatron/Methratton
2. Cherubim (Auphanim) under Raziel
3. Thrones (Aralim) under Tzaphkiel/Cassiel, who also rules the Olympic Spirit Aratron, the Planetary Spirit Zazel and the Planetary Intelligence Agiel

The Middle Hierarchy

4. Dominations (Chasmalim) under Tzadkiel/Sachiel, who also rules the Olympic Spirit Bethor, the Planetary Spirit Hismael and the Planetary Intelligence Yaphiel/Yophiel
5. Potestates or Powers (Seraphim) under Khamael/Samael, who also rules the Olympic Spirit Phaleg, the Planetary Spirit Bartzabel and the Planetary Intelligence Graphiel
6. Virtues (Malachim) under Michael, who also rules the Olympic Spirit Och, the Planetary Spirit Sorath and the Planetary Intelligence Nakhiel

The Inferior Hierarchy

7. Principalities (Elohim) under Haniel/Anael, who also rules the Olympic Spirit Hagith, the Planetary Spirit Kedemel and the Planetary Intelligence Hagieli

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8. Archangels (Bene Elohim) under Raphael, who also rules the Olympic Spirit Ophiel, the Planetary Spirit Taphthartharath and the Planetary Intelligence Tiriel
9. Angels (Cherubim) under Gabriel, who also rules the Olympic Spirit Phul, the Planetary Spirit Schad Barschemoth ha-Shartathan and the Planetary Intelligence Malkah be-Tharshisim ve-ad Be-Ruachoth Shechalim

Additionally there are the Militia of Heaven, containing 7 other orders which are:

- The Doctrinal Order
- The Tutelary Order
- The Procuratory Order
- The Ministerial Order
- The Auxiliary Hierarchy
- The Receptory Order of Souls
- The Order of Assistants

The 12 Zodiacal Presidential Angels are also under the 7 great Archangels, as are the 28 Mansions of the Moon, each with its Presidential Angel, and the 72 Shemhamphorash Angels, who rule the Quinarys (5° angles) of Heaven.

Below the 18 fiery heavens are the 30 Airy or Inferior regions of the Heavens (the Aethyrs), wherein reside the 91 Aerial Princes, who rule over the 4 Angelic Rulers of the Watchtowers, each ruling 6 Seniors, each ruling 16 Angels, each ruling countless spirits

Below all these angelic regions are the infernal spirits. These are ruled by the three Kings of the infernal hierarchy - Lucifer, Beelzebub and Sathan.

Sathan rules the four Kings of the Air, better known as the four Demon Princes, each of whom has a subordinate demon bishop and numerous lesser demons. The demon princes are:

Oriens in the East, under whom is the Demon Bishop Theltryon

Amaymon in the South, under whom is the Demon Bishop Boytheon

Paymon in the West, under whom is the Demon Bishop Sperion

Egyn in the North, under whom is the Demon Bishop Mayerion

Under each of the Bishops are many named demons, such as Vassago, Belial and others, and under them numberless other demons and spirits.

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An interesting observation made in the *The Nine Celestial Keys*, indicates that as a rule the magician would call spiritual creatures appropriate to the work in hand, rather than always going for the “big guns” as it were:

“To conclude Dr. Rudd’s Doctrine of the Nine Hierarchies of Angels and the better to understand him, that although the glorious Methrattion and Raziel may be invocated for some great signal and weighty matters [such as] to prevent ruin of states and kingdoms and persons in great authority, yet it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician, that it is rarely practiced since the Olympic powers are sufficient to be invocated and advised with.”

Who Used these Techniques?

Dr Thomas Rudd (1583 – 1656)

Dr Rudd knew Dr John Dee and was interested in the same things from alchemy to angel magic and the geometry of Euclid. It appears that Rudd carried on Dee’s experiments in angel magic much further and formed the focus of a group of 17th century angel magicians.

In the last Volume we sketched the line of transmission of this knowledge, and to this line we should add Francis Barrett the hot air balloonist.

Francis Barrett (c.1774-c.1802 or 1765-1825)

Barrett is mostly remembered for his publication of *The Magus*, a rather beautifully printed book that was first published in 1801. *The Magus* consists mainly of selections taken from Agrippa’s *Three Books of Occult Philosophy* and the *Fourth Book of Occult Philosophy* including the *Heptameron* by Peter De Abano. It has been suggested that Barrett was probably a pupil of Ebenezer Sibly (1751-1800). Barrett lived at the time of the publication of the *Magus* near Sibly at 99 Norton¹⁴ Street, Marylebone, London, and advertised in the book that he took pupils in the magical arts. Although his death date appears not to have been recorded, one of his pupils, Dr Parkins of Lincolnshire refers to him as the ‘late Mr F. Barrett’ in a manuscript dating from 1802, so it would seem that his penchant for hot air and hydrogen ballooning brought about his early demise soon after the publication of the *Magus*¹⁵.

¹⁴ Now called Bolsover Street.

¹⁵ There is some difficulty in establishing Barrett’s dates: the first dates above are deduced from manuscript sources, while the second are given by the Rosicrucian Swinburne Clymer.

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John Denley (1764-1842)

According to Frederick Hockley, Denley gave much of the information to Barrett for his book *The Magus*. Denley was a bookseller specialising in magic and occult books and manuscripts in Catherine Stree, Covent Garden, London¹⁶, and is the link between Francis Barrett and Frederick Hockley. Outside of the great libraries like the British Museum and the Bodleian, Denley's shop contained probably one of the largest collections of occult books and manuscripts in England at that time.

It is interesting to note that it was in Denley's bookshop that Lord Bulwer-Lytton claimed to have met the mysterious Brother of the Rosy Cross who gave him the cypher MSS which he used for writing his famous novel *Zanoni*. Bulwer-Lytton's Rosicrucian novel appears to be quite autobiographical. For instance, when Glyndon asks Zanoni (his Rosicrucian Master) why he decided to teach him the mysteries of Alchemy, Zanoni answered that he knew that one of Glyndon's ancestors belonged to the Fraternity, and therefore, according to the rules of the brotherhood, it was his duty to instruct him. In fact, this story could well be that of Lord Bulwer-Lytton's family, because one of his ancestors, John Bulwer, was indeed an alchemist in the 16th Century and allegedly belonged to a Rosy Cross Fellowship.

Frederick Hockley (1808-1885)

One of the angel magicians who worked these methods in the direct line of transmission was Frederick Hockley. Although we touched upon Hockley in the previous volume, it is worth adding a few more interesting points, as Hockley was a much more seminal figure in the history of magic than he is usually given credit. He was lucky to have very early access to significant magical sources as he worked initially for the occult bookseller John Denley. Here he had access to many magical manuscripts. In fact he was paid by Denley to copy some of these manuscripts, which Denley then in turn sold.

A handwritten copy of at least one of the manuscripts here transcribed was amongst Hockley's manuscript collection at his death. Hockley spent almost his whole life in the investigation and use of angel magic and crystal skrying. Although he did venture into the then popular practice of spiritualism (or more correctly 'spiritism') he always returned to traditional methods for conjuring angels into his crystals.

¹⁶ Denley may also have had premises at 10 Gate Street, Lincoln's Inn Fields, London.

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His first experiment with skrying with crystal and magic mirror was in 1824 at the tender age of 16. Hockley's main interests were communicating with spiritual creatures, be they angels, spirits or even the deceased, in any way possible. He assiduously pursued these interests via skrying and even spiritualism. He was also interested in alchemy, which he certainly undertook seriously in the laboratory, and later in life he became involved with Freemasonry. These interests overlapped in his friendships with a number of the founders of the Golden Dawn, and his membership of the SRIA.

Hockley used female skryers in the same tradition as the skryers Dr John Dee used. He filled 30 volumes with transmissions and answers by the spirits to over 12,000 of his questions. Quite a few of these records are still extant.

The importance of Hockley in the context of the manuscripts transcribed in this book is that it is certainly known that Hockley copied and utilised both Dr Rudd's calls of the *Nine Hierarchies of Angels*, and Dr Dee's Calls and Celestial Invocations of the Table of Enoch, linking him and nineteenth century magical procedure directly with two of the most important angel magicians of the 16th and 17th century respectively.

Hockley was also important in the onwards transmission of these magical techniques. Although they were later estranged, one of Hockley's most important pupils was Kenneth R H MacKenzie. MacKenzie regarded Hockley as his master in magical matters, and MacKenzie was in turn very influential with the founders of the Golden Dawn.

Hockley's fine collection of manuscripts and printed books, many of which are unobtainable nowadays, were acquired and then resold in 1887 by George Redway, of York Street, Covent Garden in London, just around the corner from where Hockley had acquired his first magical manuscripts at the tender age of 16, an interesting twist of fate. Many of his books, and probably some of his manuscripts, were acquired by founders of the Hermetic Order of the Golden Dawn like Westcott.

Defining Magic

The first volume in this series raised considerable controversy in the occult and pagan community, so let us just recap on the main points made there. Please consult that Volume for the detailed arguments behind each of the following rather bald statements:

a) Traditional magic was predominantly concerned with the invocation of all types of spiritual creatures such as angels, demons, and spirits.

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b) The origin of these methods is in the grimoires, which show little demarcation between invocation and evocation. The early grimoires treated of angels and demons interchangeably, and either or both might come from the same calling. There is a continuum of spiritual creatures from archangels through angels, elementals, to demons.

c) The line of transmission of practical magical methods was through a succession of scholar-magicians, *not* via the village cunning-man and witch tradition (which uses a different approach), or via secret societies like the Illuminati, Rosicrucianism or Freemasonry (with the single exception of the Golden Dawn).

d) Practitioners of ceremonial and angel magic tended to be of one particular social class, with a disproportionate number of jurists and lords, in other words drawn from the Establishment of the day.

In tracing this line of scholar-magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty. In short, serious magic was not the pursuit of the dispossessed, the wacky, or the downright crazy. It was, and is, a pursuit worthy of the most intelligent men or women of every age.

e) The spiritual creatures invoked are not subjective, nor are they part of the psychological makeup of the invoker.

This is a fallacy introduced by Aleister Crowley's comments in 'his' edition of the grimoire the *Goetia*.¹⁷ Demons are not, repeat *not*, psychological and definitely not anatomical 'portions of the human brain' as Crowley categorically stated in his introduction. In this introduction Crowley writes a tongue in cheek exposition of magic that has confused many generations of students ever since. It was not till the publication of the excellent edition of the *Lemegeton* by Joseph Peterson in 2001 that Crowley's partial and defective edition has been finally eclipsed. Hopefully his introduction will now also cease to influence current thinking about evocation.

Although we have the greatest respect for Crowley's intellectual rigour and pioneering spirit, the introduction penned by Crowley in that book has effectively put back research into evocation by more than 75 years, by introducing the beguiling but deceptive notion that demons are purely subjective. This has reduced evocation from its position as

¹⁷ In fact Crowley had very little to do with the transcription of the text of the *Goetia*. This was done entirely by S L MacGregor Mathers. This fact can be easily verified by reading Crowley's introduction, where he speaks of the *translation* of the *Goetia*. If he had bothered to look at the relevant manuscripts, he would know that they are in fact in English, not a foreign language.

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a prime magical technique to a second-rate form of psychotherapy. In fact one pair of psychotherapists¹⁸ wrote in 1975:

“Down through the ages the power and wonder of practitioners of magic have been recorded... These people of power, wrapped in a cloak of secrecy, presented a striking contradiction to the common ways of dealing with the world. The spells and incantations they wove were feared... Whenever these people of power publicly performed their wonders, they would both shatter the concepts of reality of that time and place and present themselves as having something that was beyond learning.”

So far so good, but then this pair of psychotherapists go on to claim that magic is just psychotherapy, specifically just their very own recently devised brand of psychotherapy:

“In modern time, the mantle of the wizard is most often placed upon those dynamic practitioners of psychotherapy who exceed the skill of other therapists by leaps and bounds, and whose work is so amazing to watch that it moves us with powerful emotions, disbelief, and utter confusion.”

Such arrogation of the ancient and honourable term ‘magic’ to a recent and probably transient psychological practice moves us to disbelief, and undoubtedly many readers to utter confusion.

Demons cannot be dealt with via the theories of psychotherapy, a supposed ‘science’ that is yet to be rigorously proved, which is but a hundred years old, or in the case of the above example just a few decades old. Demons may now be as rare as wolves or bears in the streets of a modern metropolis, but they are real nevertheless. The parallel is deliberate, because it emphasises the fact that both were much more common in the past, and that in the twenty-first century your chances of encountering one is much greater outside of heavily populated urban metropolises. Another thing that is certain is that these creatures are certainly not just ‘parts of the human brain’ as Crowley would have you believe.

f) Christianity, particularly in the person of King James I and his English authorised version of the *Bible*, blurred the distinction between different kinds of spiritual creatures, and introduced dualism into magic.

The Biblical distinction between the Devil and demons became blurred in 1611 when the King James Version of the *Bible* was published. It chose to translate many very different words (such as satyr, faun, and many other words) simply as ‘devil’ without regard to their very different meanings. Diabolos, which is the one term

¹⁸ Richard Bandler and John Grinder *The Structure of Magic I*, S&B Books, Palo Alto, 1975.

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that should have been so translated was the supreme spiritual adversary of the god of the Jews and worthy of being called the Devil, but 'demon', and many other words referring to a range of spiritual creatures, who had none of the stature or qualities of Diabolos, did not deserve to be translated by the same English word.

These first two points are very well put in *Jonathan Strange & Mr Norrell*, a recently published work of fiction by Susanna Clarke, which deals with the resurrection of real magical practice in England:

"Magicians are chiefly interested in the usefulness of these supernatural beings; they wish to know under what circumstances and by what means angels, demons and fairies can be brought to lend their aid in magical practices. For their purposes it is almost irrelevant that the first class of beings is divinely good, the second infernally wicked and the third morally suspect. Priests on the other hand are scarcely interested in anything else."¹⁹

Magic and Religion

This brings us to the relationship between religion (not just Christianity) and magic. Magic is not religion, nor is religion magic. Whatever anthropologists might say, the roles of magician and priest were very clearly demarked in almost all ancient societies. In the later half of the 20th century, maybe because the role of the priest in society had declined, there has arisen an even greater blurring of the distinction.

Religion seeks to pray, implore or submit to a god.²⁰ Magic does not deal with god, but seeks to constrain, bind, and command various lesser spiritual creatures. Although priests have in the past used magic, usually as an adjunct to their duties, it is only very recently that magicians have sought to define their art as a religion.

Aleister Crowley again comes to mind as the prime example of someone who attempted to make the fruits of his magic into a religion. In the later half of the 20th century general regard for Christianity, particularly in Protestant countries like the UK, has declined. Regular Church of England attendees in the UK for example have dropped from 40% of the population just after World War II to less than 6% at the last census, and currently rather less. We therefore no longer feel it is necessary to rebel, with Crowley, against Christianity. Just as we no longer need to keep pushing the boundaries of the sexual revolution. Much of what he hoped to

¹⁹ Page 483.

²⁰ Throughout this book please read 'god or goddess' whenever the term 'god' is used.

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achieve has been achieved via social change rather than religious revolution.

In 1904 Crowley received through the mediation or channelling of his wife Rose, a book which he called *Liber Al Legis, the Book of the Law*. Instead of taking it as a private revelation, Crowley attempted to promote this book as the core of a new religion designed to replace Christianity. It is far from our intention to limit anyone's choice of religion, but we would like to make the observation that the acceptance of the Law of Thelema is not a necessary condition for the learning or practice of magic. In fact in some ways it is a hindrance and a distraction. Had Crowley lived after the sexual revolution of the 1960s, or had not been brought up on the harsh theological diet of the Exclusive Order of the Plymouth Brethren, he may not have felt the same urge to propagate a religion designed to rival Christianity, a belief system which has derogatorily come to be referred to as Crowleyanity.

Crowley no doubt was a very important seed force in the overthrow of Victorian sexual and drug restriction, both during his heyday and again in the 1960s, and for that we can all be grateful to him. But we don't need to follow his religion in the working of magic, anymore than we need to take up mountain climbing or latakia smoking in order to achieve the same ends.

A second attempt to portray magic as religion has come about in the late 20th century as part of the New Age movement, where 'shamanic' behaviour has merged religion, ecstatic drumming, dancing, drug ingestion, and magic. Most prominent amongst these New Age 'shamans' is Carlos Casteneda.²¹ His work is an important contribution to the interface between drug-induced states and spiritual creatures, and how one can facilitate communication with the other. Leaving aside how much Casteneda (c.1925-1998) made up as an imaginative anthropologist, and how much he was actually taught by a Yaqui Sorcerer in the Sonoran Desert, his work has in fact blurred the lines between (shamanic) religion and magic, and offers little in the way of systematic concrete technique. Like Leary he tried to put psychedelic drugs into a religious setting. Unlike Leary he also tried to add magic to the mix.

The Gods

In the previous Volume we introduced the phrase 'spiritual creature' to cover a vast range of entities from archangel and angel through elemental and fairy, to *daimon* and demon and spirit. In the course of this discussion we also mentioned the gods of other traditions.

²¹ See Skinner & Drury *Search for Abraxas*, Spearman, London 1972, pp. 83-6.

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We need to look at these in more detail, specifically the New Age attitude which treats the gods of other communities as potential objects of invocation as well as of devotion. This practice probably stems from the Hermetic Order of the Golden Dawn, where founders like S L MacGregor Mathers introduced the gods of the ancient Egyptians and of Samothrace and Babylon into the otherwise predominately Masonic rituals of the Order²². Before this the practice of magic and the Classical interest in foreign gods were quite distinct pursuits. Obviously the planets were a long time part of magic, but where for example, Venus was part of a ritual, it was the Venusian qualities of the planet rather than the Roman goddess herself which were being invoked.

You have to remember that at the turn of the century, when the Golden Dawn was flourishing, all well educated people had a reasonable grasp of the Classics which formed part of European civilisation, and could have rattled off the attributes of most of the Greek and Roman gods without too much difficulty. Many, like Aleister Crowley, MacGregor Mathers, and Wynn Westcott would have had a reasonable grasp of Latin, and a smattering of Classical Greek. As such the Greek and Roman gods were part of their cultural experience. In the Victorian period these gods were part and parcel of the culture of every European country, for the Romans had, until the first Christian Emperor Constantine I (324-337 AD) spread their culture and that of their predecessors the Greeks across the whole continent, leaving behind significant quantities of architecture and literature.

Nowadays, unfortunately, the Classics are no longer taught at school, having been largely replaced by science, technology, social and business studies, so that people are no longer brought up with these gods as part of their everyday knowledge. These gods have become in many ways alien to anyone with a modern education. For Americans, the gap is even wider, as they have not grown up in an atmosphere or a city where images of the old gods still form part of the architecture, decoration and statutory of their surroundings. One could not, for example, grow up in modern Rome without some appreciation of the classical gods, even if one were a devout atheist.

One of the most exciting features of the late nineteenth century was the discovery and excavation of much of the world of ancient Egypt, Chaldea and Babylonia. A quick glance at the many books written by Sir Wallis Budge, who was certainly involved in one way or another with the Golden Dawn, will show how these ancient

²² There is of course a precedent for this in the French inspired Masonic Rites of Memphis and Mizraim.

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civilisations and their gods erupted into the popular consciousness during the period from the time of Napoleon's expedition to Egypt to the First World War (1800-1914).

It is not surprising then that Mathers, with the help of Wallis Budge and Florence Farr, chose to insert these 'new', emotive, and powerful godforms into the rituals of the Golden Dawn. These ancient Egyptian gods were inserted into the practice of magic in much the same way as the modern interest in mathematical chaos theory has led to the generation by Pete Carroll of a school of chaos magic. Both additions are cultural products of their own period, and not part of the underlying traditions of magic.

Of course, if it works then by all means use it. But does it work because of these additions, or in spite of them?

The gods of Greece and Rome are no longer part of Western education and therefore no longer part of its culture, and the gods of Egypt and Babylonia never really were. Can we consider these gods of other cultures in the same class as the many spiritual creatures of our own culture. Can we just 'use' these gods in the same way as we might use an elemental?

The Christian church's original view of ancient gods of other cultures was that they were little more than demons. This is a view derived from the Old Testament where competitor gods were downgraded in the popular imagination by the reigning religion, as a way of dealing with them. Today however we don't have the same politico-religious objectives, so can we look at these gods objectively? Should we behave like the church and demote them to the status of demon, or should they be accorded the same respect as they were when they had large congregations of their own. This is where the essential difference between religion and magic comes in. Gods belonging to other cultures should still be treated as gods.

Initiation Passive and Active

Initiation used to be a practical proof of ability, not a passive conferment of a grade. Magical is above all a practical art. In Chinese Taoist magic, and in Western magic before the 19th century, progression came from doing, from the novice successfully using an invocation or binding a specific spirit. It is instructive to look at the classic Taoist approach to magic which still prevails today:²³

²³ Kristofer Schipper and Wang Hsiu-huei *Progressive and Regressive Time Cycles in Taoist Ritual*, 1986, p. 194.

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“The Taoist system of grading (*ke*) was based on the concept of merit (*gong* or *gongfu*)... This acquisition of merit resulted in turn in an increase in power...and an upgrading in status. The consecrated way of obtaining merit was through the accomplishment of ritual. Indeed the larger the cycle [of ritual], the greater the merit and its upgrading power.”

Why are we looking at Eastern magic here? The key is the ongoing and still live tradition of Taoist magic, which has unbroken lineages stretching back many generations. Such a practitioner has to do the ritual and prove he has command of the technique and of the associated spiritual creatures. He must demonstrate his power and ability to handle them before being upgraded to a higher grade. The same principle applies in *gongfu* (or perhaps more recognisably, ‘*kung fu*’), where it is necessary to defeat or at least match an opponent of a certain grade before being upgraded. The same term ‘*gongfu*’ is incidentally used in both magic and martial arts circles.

In Taoist magic and the martial arts, grading is not a passive benediction or passing on of a ‘blessing’ as it is in the more passive meditative arts, nor was it in the past in Western magic. In 19th century Europe however the idea of magic initiation was watered down from it being a real trial and test of skill (in which the candidate had to work hard at mastering a technique) to the simple conferring of initiation by the higher ranking members of the Order. This benediction occurred as the climax to an appropriately enacted symbolic drama, built along Freemasonic lines, during which the candidate is led round blindfolded and prompted with a series of pre-scripted answers. In many cases this is effective psychologically but not necessarily magically.

On the other hand, if such Orders reverted to the old system of the candidate having to prove him/herself through practical work, or a successfully complete quest, then many more postulants would end up with real magical ability rather than just the ability to pass theory exams and smoothly playact a symbolic drama. Many graduates of such a system do indeed privately feel a bit let down at the end of their initiations. Even where some psychological elevation occurs, the particularly British practice of going for a meal or ‘down the pub’ with the other celebrants immediately afterwards effectively discharges much of the momentum and energy built up. This is again an import from Freemasonry, where the convivial meal afterwards was part of the fraternal process. A more useful procedure after a successful invocation is the private and detailed recording of results, particularly of the spirit seal or signature, which will enable the spirit to be called with much less effort next time.

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With the introduction of the Freemasonic initiation format, the symbolic and mystical approach has prevailed over the magical and practical approach. We are not objecting to the passing on of *moksha* or *baraka* or illumination if the meditative path is the chosen one.

But such transmission is not the way of magic, Eastern or Western, where the candidate has instead to prove his ability to command and control a certain 'register' or 'directory' of spirits. The 'register' of spirits is a common concept in Taoist magic where the power of the postulant is judged by the number and type of registers of spirits to which he has access and of which he has command. The Western equivalent of a register is a list like the 72 demons of the *Goetia*, although that particular grimoire does not give, in the currently printed editions, the words and identities that govern and command each of these spirits.²⁴

²⁴ The next Volume in this series will provide that information.

The Manuscripts

Content & Provenance

The full details of the manuscript items here transcribed with their folio numbers are as follows.

Sloane MS 3825	ff. 1-40	Part 1: <i>Janua Magica Reserata</i>
	ff. 40-49	Part 2: <i>Nine Hierarchies</i>
	ff. 49v-95v	Part 2: <i>Nine Celestial Keys</i>
	ff. 95v-96	Part 2: <i>The Tenth Key</i>
Harley MS 6482	ff. 39v-62v	Part 1: <i>Janua Magica Reserata</i>
	ff. 143-170	Part 2: <i>Nine Hierarchies</i>
	ff. 2-6, 170v-278	Part 2: <i>Nine Celestial Keys</i>
Sloane MS 3628	ff. 1-25	Part 2: <i>Nine Celestial Keys</i>
Sloane MS 3824	ff. 81-83v	Part 2: <i>The Tenth Key</i>
	ff. 117-120v	Part 3: <i>Demon Princes</i>
Sloane MS 3821	ff. 158-167,180-187v	Part 3: <i>Demon Princes</i>
Rawlinson D.1363	ff. 26-35v	Part 3: <i>Demon Princes</i>

The magical source material presented in this volume is clearly a part of the English aristocratic angel magic tradition described in Volume 1, in fact three of the manuscripts transcribed here (Sloane MSS 3821, 3824, and 3825) were all bought by Sir Hans Sloane from the sale of Sir Joseph Jekyll's manuscripts in 1739/1740. So we can see that the line of transmission is very similar to the manuscripts transcribed in Volume 1, and they were used by both Jekyll (1663-1738) and Sloane (1660-1753) as well as probably being accessed by his fellow angel magician Baron Somers of Evesham (1651-1716).

Our main transcription source is Sloane MS 3825, the earliest of our sources, and probably, from the handwriting, dating from the early to mid 17th century. It contains the *Janua Magica Reserata*, the *Nine Celestial Keys*, and in a different hand the *Tenth Key*. Other items are bound with it, and some of these will be examined in a future Volume in this series.

In Sloane MS 3825 f. 75 there is a footnote in the hand of Elias Ashmole (1617-1692), who must therefore have therefore also have owned the manuscript at some point. Although there are a number of separate items here, they appear to have travelled together and

been copied from one manuscript to the other in the course of being used by the same practicing angel magicians.

Harley MS 6482 is a fair copy of a number of interesting magical items, several of which are identical to items in Sloane MS 3825, but with subsequent rationalisation of spelling and punctuation. We can see from the manuscript itself that it was copied by Peter Smart, a Master of Arts and probably a lawyer, on 9th July 1712, from a much earlier manuscript owned by Dr Thomas Rudd. Harley MS 6482 has been published by Adam McLean in *A Treatise on Angel Magic*, but this excellent book is unfortunately long out of print.²⁵

Sloane MS 3628 also contains a copy of the *Nine Celestial Keys*. This is bound with diary material dated 1686-1688, but it probably predates this material.

Sloane MS 3824 is only of minor interest from the point of view of this Volume, as we have only used another copy of the *Tenth Key*.

The Demon Prince invocations are included in Sloane MS 3821. Strangely, in this volume another unrelated item has been bound into the middle of these invocations. The Demon Prince invocations also occur without such a break in Rawlinson MS D.1363.

We originally intended to simply publish a transcription of the whole of Harley MS 6482, but decided that it would be much more useful to group similar items together, rather than simply grouping them according to the sometimes haphazard binder's collation order. We have published items drawn from the same magical technique together, rather than simply grouping them according to the way they had been bound by Sir Hans Sloane's manuscript bookbinders. We have therefore chosen to just transcribe those items which relate to specific types of angel magic. Other items in these manuscripts outlining other techniques, such as those relating to the Olympic Spirits or the Shemhamphorash formulae will be included in their proper place in future Volumes in this series.

Adam McLean in his introduction to the excellent *A Treatise on Angel Magic* summed up the nature of this manuscript

“It is also my view that this Treatise was intended as a compilation of the traditions of Angel Magic of the sixteenth and seventeenth centuries, for the use of a group of practicing occultists centred around Dr. Rudd. Hopefully further historical research might help to identify this group and their means of working.”

²⁵ Harley MS 6482 is also transcribed in Adam McLean's *A Treatise on Angel Magic*, where the relevant printed pages are 24-28 and 173-211.

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We concur with Adam's conclusions, and part of the purpose of this series is to provide the original working documents and show the methods used to summon both angels and demons. This research is ongoing, but the initial line of transmission or lineage of these techniques from one scholar magician to another from before Dr John Dee to the founders of the Golden Dawn is already firmly established.

By the end of the series, key manuscripts will have been transcribed and printed in their entirety, but the material will have been grouped in Volumes according to the techniques used, as the original 16th and 17th century magicians would have understood them.

Apart from the incredible similarity in style between the invocations of the Archangels and Orders of Angels displayed in the material presented here in Sloane MS 3628, Sloane MS 3825 and Harley MS 6482, and that of Sloane MSS 307 & 3821,²⁶ published in the first Volume of the series, there are other links that demonstrates the continuity and coherence of this material as a single body of work on angel magic: for example the latter part of Sloane MS 3825, which is lost midway through the Invocation of Agiel, is identical to the material in ff.205-225 of Sloane MS 3821.²⁷

The Tenth Key, the single piece that is written in a different hand, a later addition, is also to be found amongst miscellaneous pieces in Sloane MS 3824. This manuscript also contains material on Treasure Spirits following exactly the same style of invocatory formula as all of this material. The copy of this piece in Sloane MS 3825 also looks very rushed, the handwriting suggesting the copyist was in a great hurry, and this is also borne out by the absence of red ink and punctuation in the text. Curiously the version of the *Tenth Key* that is found in Sloane MS 3824 (ff.81-83b) is of greater length and more akin to the *Nine Celestial Keys* in Sloane MS 3825. However here also the handwriting looks hurried and there is an absence of punctuation, though red ink is used to mark out key words in the text. Therefore we deduce that the original Rudd work contained only Nine Keys, but some later scribe, unfamiliar with the long running tradition of the Nine Hierarchies has decided that the 10th Sephirah, Malkuth, also needed a Key of its own. For completeness we have included this.

²⁶ See Volume 1 in the present series, *The Practical Angel Magic of John Dee's Enochian Tables* by Stephen Skinner & David Rankine. Golden Hoard, London, 2004.

²⁷ See a future Volume of this series *Invoking the Olympic Spirits, Planetary Intelligences & Treasure Spirits*.

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The material on the Archangels is largely duplicated across Harley MS 6482 and Sloane MS 3825, though the sequence is slightly altered and there are some significant differences. For this reason the material from both manuscripts is presented in full where there are different illustrations or major textual differences that cannot easily be explained in footnotes.

The Prayer and the *Nine Celestial Keys* are also reproduced in the front of Sloane MS 3628, without the 'Replications' given in the other sources, suggesting a later provenance for that manuscript. The main content of that manuscript is the fourth of five magical diaries of one of the main angel magicians of the 17th century, covering the period April 1686 - December 1688.

In the context of this current Volume, Rawlinson MS D.1363 is of minor importance. It is clearly written, probably in the late 17th century, and is obviously a magician's fair copy. In it (ff. 20-22v) the copyist has copied a part of the *Magick of Arbatel*,²⁸ the Demon Princes (ff. 26-35) here printed as Part 3 of this Volume, and a prayer to Enoch (ff.38-40) already printed in Volume 1 of the present series. In each case these extracts are obviously copied from earlier sources. The value of Rawlinson MS D.1363 lies in its clear hand, which provides for a check on some words, rather than as a source text.²⁹

Although this may all sound a bit complex, the main manuscript used in the compilation of this book was British Library Sloane MS 3825, catalogued as *Janua Magica Reserata*, literally the 'The Keys to the Gateway of Magic' and we hope that, for our readers, this book will prove to be so.

²⁸ Published in full in Agrippa, H. C. *Fourth Book of Occult Philosophy*, which includes *Of Occult Magical Ceremonies* by Agrippa; *Heptameron or Magical Elements* by Peter de Abano; *Of the Nature of Spirits* by Georg Villinganus; *Arbatel of Magick*; *Of Geomancy* by Agrippa; *Of Astronomical Geomancy* by Gerard Cremonensis. New edition edited by Stephen Skinner, Nicolas-Hays, Berwick, 2005.

²⁹ On folio 23 of that manuscript are scribbled some names, Dor[is] Fisher and Ann[ie] Shell, part of a list numbered from 0 to 30. It is interesting to speculate, and it is just speculation, that these may have been the names of skryers employed by the owner of the manuscript, or of others in his group. Other names associated with this manuscript include Jene Sandifoord, John Simmonds and Mary Lee. These names may provide future clues to the fascinating history of these manuscripts.

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Notes on Style used in the Transcription

Abbreviations

Some abbreviations have been expanded for convenience of reading. Where the abbreviation “E. W. N. & S.” appears in the text for example, it has been expanded to “East, West, North & South”.

The abbreviation “C.S. or G.R.” has been expanded to “Crystal Stone or Glass Receptacle”. This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia*³⁰ where it says “you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient & usual way of Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art”. Likewise “C.G.” has been expanded to “Crystal Glass”. This usage also clearly shows the influence of the techniques of Goetic magic on angelic magic.

The term “Essce” has been expanded to its full form of “Essence”. However “&”, which is used frequently through the manuscript has been maintained, as has “&c” for “etcetera”.

Style

Capitalisation and punctuation vary considerably from manuscript to manuscript, even from the same period. Capitalisation in some manuscripts is applied to all significant nouns, in others such as Harley MS 6482 the usage is closer to modern usage. We have used the earlier manuscript in each case resulting in more initial capitalisations than the modern reader is accustomed to.

Paragraph structure was kept to the original form in Volume 1, resulting in some very long paragraphs. In this volume we decided to silently insert some paragraph breaks in the interests of easier reading, where this does not affect the meaning or the flow.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like “soe” and “doe” have been transcribed as “so” and “do”, “coelestial” as “celestial”, and “Angell” as “Angel”.

³⁰ See *The Lesser Key of Solomon*, Joseph H. Peterson (editor), p65 – “you may call these spirits into a Crystal Stone or Glass Receptacle, [this] being an Ancient & usual way or Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art”.

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The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

The colouring of the original is likewise reproduced faithfully. All words written in red ink in the original manuscripts are printed in red ink in the book.

Footnotes

Where footnotes occur, the following is the standard we have adopted:

- 'Insert' indicates additional text
- 'Omit' indicates the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

Where a new sentence break has been introduced to facilitate reading, it is marked with a footnote as 'SB'. These breaks usually fall on a colon or semi-colon.

Manuscript variants

The manuscript abbreviations used in the footnotes are as follow:

- H1: Harley MS 6482
- R1: Rawlinson MS D.1363
- S1: Sloane MS 3628
- S2: Sloane MS 3821
- S3: Sloane MS 3824
- S4: Sloane MS 3825

Part 1 - Janua Magica Reserata

Janua Magica Reserata³¹

The Most Incomprehensible, & Abundant God, hath framed so Images like unto Himself, & they are the world & Man, that in one of these he might be Delighted to behold all those his Greatly Various, Manifold, Admirable & wonderful works of the Creation & operations; & in the Other be glorified; who being he is one, he hath Created the World One Single & Infinite, hath Created the worlds, Round, seeing he is Eternal, hath Created the world Immovable, seeing he is Immense, hath Created the world the Greatest of all things, Seeing he is the Chiefest Life, he hath Adorned this world with Vital Goods, begetting all things out of himself, & seeing he is the Omnipotent, By his will alone (not by any necessity of nature) hath Created the world (not out of any foregoing Matter, but) out of nothing; & seeing he is the Chief Goodness, Embracing his word, which is the Idea of all things (as Origins) with, his Choicest & Essential Love, he hath fabricated this Eternal world, After the Example of the Internal, or Ideal World, Sending forth nothing of the Essence of the Idea, but Created of Nothing that which he hath from the Eternity of the Idea.

He Created Man Also after his own Image, for as the world is the Image of God, So man is the Image of the world.

We must Observe this by the way, that man is not Created Simply the Image of God, But after the Image, or the Image of the Image, therefore he is Called Microcosm or the Lesser world.

Now the true Image, of God is his words, the Wisdom, Light, Life & truth, Existing by him self, of which Image Man's soul is the Image; Therefore we are said to be made as for the Image of God, nor after Images of the world, or of the creatures, For as God cannot be touched nor perceived by the ears, nor seen with the eyes, so the Soul of man can be neither seen heard nor touched, And as God him self is Infinite, & cannot be compelled by any.

³¹ "The Keys to the Gateway of Magic" transcribed from Sloane MS 3825 ff. 3-96.

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So also the mind of man is free, & cannot be enforced or bounded, As God Comprehendeth this whole world, & whereso God is in it, in his mind alone; so the mind of man comprehends it even in thought. And as God moveth & governeth all this world by his Book alone, so man oft times ruleth & governeth his body; Therefore man is Called the other world, & his Other Image of God, because he hath in him self

All that is contained in the greater world; So that there Remaineth nothing which is not found Even truly & Really in man, him self performing the same Duties in him as in the Greater World.

There are in Man the four Elements, with the most true proprieties of their natures, And also an Ethereal Body, Likewise the Chariot of the Soul in proportion Corresponding to the Heaven.

There are in him the Vegetative Life of plants, the senses of animals, Angelical Reason, Divine Understanding, & the true Conjunction & Divine possession of all these things, flowing together into one; wherefore we may truly say, that man is Called Every Creature, not only as being made another World, that he Comprehends all the parts thereof in himself, but also Doth Receive & Contain Even God him self, As Saint Paul clearly expresseth, saying you are the temple of God.

Hence it is no absurd unjust, or Aetheistical tenet, nor any ways unbecoming a Christian confirm this tenet, and say that man is the most express Image of God, seeing he containeth in himself, all things which are in God.

But note, that by a certain Eminence containeth all things by his power (simply as the beginning of all things) and he hath given this power to man, that he should in like manner contain all things, but it is by a certain act & composition as the Bond, Tie and Knot of all things; Therefore man only rejoiceth in this honour, that he hath a similitude with all operation with all & conversation with all.

He Symboliseth with the matter in a proper subject, with the Elements in a fourfold body with plants in a fourfold Virtue, with animals in a sensitive faculty, with the Heavens in an Ethereal spirit, & in flux of the Superior parts in the inferior with the Angels in wisdom & understanding, with God in containing all things.

He is preserved with God and the Intelligences by faith & wisdom, with the Heavens & Heavenly things, by reason & discourse, with all inferior things, by Sense & Dominion, & acteth with all & hath power on all, even on God himself, by knowing & loving him.

As God Knoweth all things, so man also can know all things intelligible, Seeing he hath for an Adequate Object Else in general, or Truth itself, neither is there any disposition nor thing found in man, in which something of Divinity may not shine forth; neither is there any thing in God, which may not also be presented in man.

Whoever therefore, shall know him self, shall know all things in himself, and more especially he shall know God, according to whose Image he was made, he shall know the world the resemblance of which he Beareth, and he shall know all creatures with which he symboliseth, & obtain all the senses & fruits & understanding, that can be had from Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever else, & how all things may be fixed for all & every purpose or purposes, in and according to their time placed, order, measure, proportion & Harmony.

By how much the more every one shall know him self, by so much he obtaineth the greater power of attracting the like qualities & virtues, & likewise operateth greater & more wonderful things, & so by consequence & course gradually ascend to so great perfection, that he is made the son of God, & is transformed into that Image which is God, & is united with him, a gift that is not granted to Angels, the world, or any creature, but to man only.

Thus man, having power, to be made the son of God, & to be united to God, all things which are in man are united also, & especially his mind, then his spirit, then his animal powers, & then his vegetative faculties &c.

And this Dignity of the Divine Image, is the proper & peculiar Gift to man, & common to no other creature.

There are three things placed in man, thus distinguished according to their respective division, parts & qualities.

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Supreme,
The Lowest,
Middle,

The Supreme, is that Divine thing which is Called the mind, or superior portion or Illuminated Intellect, also calleth it the breath of Life (that is) Breath from God, or his spirit inspired into us.

The Lowest, is the sensitive soul, which is also called an Image, Saint Paul nameth it the Animal Man.

The Middle is the rational spirit, knitting & tying together, both extremes, (that is) the Animal Soul with the mind, savouring of the nature of both extremes, yet it differeth from the Illuminated Intellect, the mind light & supreme portion, it differeth also from the Animal Soul, from the which the apostle teacheth us, that we ought to separate it by the power of the word of God, saying the word of God is Lively & powerful, more penetrating than a two edged sword, piercing even to the dividing of the soul & spirit.

As the supreme portion, never sinneth, nor consenteth to Evil, but always resisteth error, & exhorteth to the best things; so the inferior portion & Animal Soul, is always overwhelmed in Evil, in sin & Concupiscence & draweth to the worst things, of which saint Paul saith, I see another Law in my members, holding me captive, to the Law of Sin.

The mind being the Illuminated Intellect is never damned, but (although its companions are to be punished) goeth away unhurt into its original; but the spirit, the reasonable soul, seeing it is by nature free, & can according to its pleasure, adhere to either of them, if it constantly adhere to the Superior portion, it is at length, united & beautified with it, until it be almost unto God, And if adhere unto the inferior Animal man, it is depraved & becomes vicious, Until it be made a wicked spirit.

The Soul of Man, being a certain Divine Light created after the Image of the word, the Cause of causes, & first example & substance of God, let us now treat somewhat thereof in particular, & through What means it is joined & to the body &c.

It is a Certain Divine Substance, individual & wholly present in every part of the body, so produced by an incorporeal Author, and it descendeth by the power of the Agent only.

The soul is a substantial number, Uniform, Rational & Conversive unto it self, for exceeding all bodies and material things, the perfection whereof is not according to the manner, nor proceeding from inferior and grosser things, but from the efficient Cause: neither is it a Quantative number, but removed from all corporal Laws, whence it is not divided nor multiplied by parts.

Therefore the soul of man is a Certain Divine Substance, flowing from a divine fountain, carrying along with it self Number, Not that Divine number, by which the Creator hath disposed all things; but a Rational number, by which using it hath a proportion to all things, it Can understand all things.

Now Man's Soul, immediately proceeding from God the Efficient Cause is joined by competent Means, to this [gross] body, whence first fall, in its descent, it is involved in a Celestial and Aerial body, called the Celestial Vehicle or Chariot of the Soul.

Through this Middle thing, by the Command of God, who is the Cause of the World, it is first infused into this Middle point of the Head, which is the centre of man's body, & from there it diffuseth through all the parts and members thereof, when it joineth his Chariot to the natural heat, being a spirit generated to the heart by heat, by this it plungeth it self into the Humours, whereby it enfireth in all the members, & to all these is made equally the highest, although it be Diffused through one to another; And thus it is manifest, how the immortal soul, by an Immortal body (that is to say) an Ethereal Vehicle, is included in a Glass and Mortal Body.

But when these Middle things do dissolve or fail, by any disease or some accidental mischief; then doth the soul, by those Middle things, recollect it self, and floweth back into the host, which was the first Receptacle of the soul.

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But the spirit of the heart failing, and heat being extinct, it leaveth him & man dieth, and the Soul flyeth away with this Celestial Vehicle &c:

Every Noble Soul is said to have a four fold operation, And that is thus

The First Divine, by the Image of the Divine propriety.

The Second Intellectual, by formality of participation with the Intelligence.

The Third Rational, by the perfection of its proper Essential Essence.

The Fourth Animal or Natural, by Communion with the body & those Inferior things.

So that there is no, work in this whole world, so admirable, so excellent, so wonderful, which the soul of man (being associated to his Image of Divinity) standing & not falling; cannot accomplish by its own power, without any external help.

Now we have in brief, treated of the Celestial properties of the Soul of man, and the Dignities thereof, & its conjunction to the body; and will now show forth the dignities of the body, & how through each degree of dependency, his Mind ascends into the intelligible World, & becomes more sublime, like unto the Intelligences &c.

The Omnipotent God, in the admirable Creation & Composure of the World, with the Diversity & Distinction of all the creatures therein, and the several forms, shapes, disposition & natures thereof; Although the least of them may in consideration, follows up with Wonder and Astonishment perpetually; yet in his Omnipotency & power who Created them, they were facile & easy, for he spoke but the words, & they were made, according to their time, order & Degree.

But when man was to be made as Lord & Ruler over all the rest, there was a conjunction of the trinity, & consultation of the Godhead, about the predicament of so excellent a creature; Let us make man according to our Image, endow him with soul & body, Capability & Reason, giving him Dominion over the fowls of the Air, the fishes of the Sea, & all the creatures of the Earth sayeth the text words &c.

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Therefore man thus deliberately made, thus highly honoured, endured with a form so Angelical, prerogatives so Royal, a statue of body so ascendant, & lifted up towards heaven, a mind so Great and ample, able to comprehend the height & depths of Mysteries, measuring the world in a moment, yet not contained in the world.

The Contemplation whereof, made the Kingly prophet and psalmist David (being stirred up with the wonder and love of such a workman) so broke forth into this passion, psal[m]: 139: I will magnify thy name O Lord, how wonderfully am I made³², all the works of thy hands are wonderful as my soul hath tasted, and knoweth right well, my mouth was not hid from thee, being made in Darkness, How wonderfully was I fashioned in the womb of my Mother, Thine Eyes saw me a Rude & indigested Hope, & all my Members to thee were as written in a Book, which afterwards were not perfected but in many Days **(A)**³³

Behold ~~then~~ Man is a great Miracle, an Animal to be Honoured and adored, for the soul being converted and made like unto God, is so formed of God that it doth above all Intellect, know all things by a certain contract of Divinity; so the body adhering to & following the image of the Soul, according to the celestial faculties, being strongly armed with faith, steadfastly Resolved with hope, Clothed with the unspotted Ornaments of Love & Chastity it passeth into the nature of God, whereby he becomes God. He knows the Rise of Demons, & himself to know his original with them, despising the part of human nature in himself, having a sure confidence of the Divinity of the Soul, by which he obtains, whatsoever he asketh at the hands of God, by the help of Angelical Ministry, & conversing with those blessed creatures &c.

The Virtues of four Works, therefore being drawn from the Archetype himself; according to the Harmony of the Microcosm, being the Image of the Divine Idea, powerfully attracts the correspondence & attendance of the Good Angels to our assistance; compels all Evil spirits to our commands & subjection, submits all the powers of the world unto our service, yea all creatures both necessarily obey us, & all the Choir of Heaven doth follow us, on

³² The word "Birth" is written in the margin here.

³³ Bold capital letters in brackets at the end of some paragraphs are part of the original manuscript.

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whose office it is to execute his commands, who then according to God's Decree & their duty, doth manage our affairs and positions according to our desires.

In the Next place, Before we enter to treat on the proper subject which we intend, Let us take a view of some necessary directions, as contain paths to lead us the next way, unto the truth, unto which shore is three guides namely Love Hope and Faith

Love is the Chariot of the Soul, of all faculties the most excellent, descending from the Intelligence above, so the most Inferior things: it Congregates & Converts our mind into the Divine Beauty, preserves us in all our works, gives events according to our wishes, and administereth power to our supplications. Hope immovably hanging one shows things it desireth, when it is certain & not wavering, nourisheth the mind & bringeth it to perfection.

Faith, the Superior, Virtue of all, not grounded on human fictions, but Divine revelations, wholly filleth all things through the whole world; for seeing it descends from above, from the first Light, & remains nearest to it, is foremost noble and excellent, then all the Sciences, & beliefs arising from Inferior things; by faith is man made somewhat the same with superior powers, and enjoyeth the same power with them, Faith is the Root of all miracles, by which alone we approach to God, from where we obtain Divine power & perfection; wherefore all things are to be beloved, because all things are easy to God; nothing is impossible to him, therefore nothing is incredible and he who shall fail in his faith, shall do nothing worthy Admiration, but rather fear punishment & sustain loss therefore.

Our mind therefore, being Divine & pure, inflamed with a Religious Love, Adorned with hope, directed by faith, placed in the Height & top of the human soul, Doth suddenly Attract & Comprehend the very truth, & behold shall the stations, grounds, causes & sciences of things, both natural & immortal, in the Divine truth it self, the first Cause (as it were) in a certain Glass of Eternity.

Hence it Comes to pass, that we (though natural) know those things that are above nature, & understand all things that are below; And it is not in Science and Arts only that the understanding challengeth to it self, show Divine & Celestial virtues, but also

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receiveth this miraculous power, in certain things, by command to be changed.

So although we are framed a natural body, yet many find no predominance over nature, & cause such wonderful, sudden, & difficult operations, as shall Angels & spirits obey us, the stars are disordered, the Heavenly powers compelled, the Elements made obedient &c.

Our Intellect therefore, if it would work any admirable thing, experiment, operation or effort in those inferiors, must have a respect to its Beginning, that it may be strengthened & Illustrated thereby, & receive power of acting through each degree, from the first Author.

For it is a Certain Maxim, and an observable rule, that whosoever doth the more exactly imitate the Celestial Bodies, either in Nature, study, action, motion, gesture, countenance, passions, of the mind, and opportunity of Season, is so much the more like unto them, and shall receive the larger Gifts & Benefits from them; the Reason is apparent, for the body doth not resist a most powerful soul, and perfect mind doth not Change in Council. **(B)**

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Further Observations Worthy of Note

The Magnificent God, having created all things, ruling & disposing them, holy & gracious will then doth he distribute the gathering thereof in and sorted his heavenly Decrees; according to his Divine Execution, to the care of diverse & several ministers, the which Saint John in his *Revelations* calls assisting and destroying Angels.

And Whatsoever God Doth by Angels (as by Ministers) the same he doth by the stars (as in worldly Instruments) who accordingly transmit them to this sensible world, that after this manner all things might work together to serve him; so if it is fit we should apply the time, place & species of the Angels & stars, to their respective parts, according as they are referred to them, both in respect of their offices and dignification &c.

Note, Every thing may aptly be reduced, from those inferiors to the stars, from the stars to their Intelligences, from thence to the first Cause it self, from the series and order whereof, all hidden philosophy flows, for every day, some natural thing is drawn by art, & some Divine thing is drawn by nature, in the attracting like by like, and of suitable things by suitable, and by such kinds of attractions, there is a mutual correspondence of things amongst them selves, of Superiors, and through this the Supreme in Self, whereby it receives from heaven that Celestial power, which is called the Quintessence, and from the Intellectual World a spiritual & enlivening virtue, transcending all qualities whatsoever; & lastly from the Exemplary or Original worlds, through the mediation of the Other, according to their degree, receive the Original power of the whole perfection.

Know therefore, that every superior moves its most inferior, in its degree and order, not only in bodies but also in spirits.

The Universal Soul moves the particular soul, and the Rational acts upon the Sensual, and the Sun shall upon the Vegetable: for every part of this inferior world, suffers from the Heavens, according to their nature & aptitude even as one part of the Animal Body suffers from another, and the Superior world moves all things below it self, and (after a manner) contains all the same Beings, from the first to the last, which are in the Inferior world.

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Celestial Bodies moves the Bodies of the Elementary World, Compound, General and sensible, from the Circumference to the Centre, by Superior, perpetual and spiritual Essences, depending on the primary Intellect, which is the acting intellect (or Divine power) and the Second from God (the first author) from whom all things are produced, & upon Whom all things depend, and through whose command, every orb acts in its office, accordingly from the will of the creator, according to the will of the creator, in & by which we attain, not only to the knowledge of things naturally, but come to the perfection of more Rare & Sublime things Celestially &c as may be instanced in many presidents, both Ancient & modern – But Note the word is the image of God, the Acting intellect is the image of the word, the soul is the image of this intellect, & our words the image of the soul, by which it acts upon natural things naturally, nature being the work thereof, And every one of these perfects his subsequent, & none of the Land exists without the former; for they depend amongst themselves, by a kind of ordained despondency, so that when the latter is corrupted, it is returned into that which was next before it, until it come to the Heavens, then to the Universal Soul, & lastly unto the acting intellect by which all creatures exist; & then by degrees in the principal Author, the first & Last, by whose heavenly will all things at length are returned.

This is the Bond and continuity of nature, that all Superior Virtue doth flow through every inferior, with a long and continued series (or succession) dispersing its Logos, even to the very last things: And inferiors through their superiors, come to the Supreme of all.

Note the first Image of God is the world; of the world, man, of man, beasts; of beasts, plants; of plants, metals; of metals, stones.

Observe in things natural, stones & metals have a correspondence with herbs, herbs with animals, animals with the Heavens; the Heavens with the Intelligences, the Intelligences with the Divine properties & attributes; & so consequently with God himself; according to whose Image & similitude, man and all things inclusively were created.

So in things Spiritual, the plant agrees with a brute in Vegetation: a brute with a man in sense: man with an angel in understanding, an angel with God in immortality.

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Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, & the senses at last to things &c.

Hence we may Conclude, thus: inferior are so successively joined to their Superiors, that there proceeds an influence from their Head (the first Cause) like as a certain string, stretched out to the lowermost things of all, of yet which string, if one end be touched, the whole doth presently shake & soundeth to the other end; even so, at the motion of the Inferior the Superior is also moved so which the other doth answer, like as strings of a well tuned instrument; so the inferiors must of necessity imitate the motion & influences of the Superiors; moved, caused or produced in those inferiors, to which as to its roots, causes & signs, it is reduced. **(D)**

It is very Difficult, if not impossible, to convince or persuade a knowing & intelligent man, by reason, into a credulity of such things, that reacheth a little beyond his present capacity, but by receiving that impression & force, by sense for the animal spirit of man, by the influence of the Celestial, & the co-operations of the mind & will, affected beyond his former & natural disposition.

But more Learned & Discrete Philosophers, Doth not admire this rare & Divine Doctrine, & the great gifts & benefits proceeding there from, & received thereby from whom many wonderful & admirable experiments, operations & efforts are produced and brought to pass, by virtue of the Celestial Authority, managed according to the Order & wisdom of a sober & Expert Sophiack³⁴ he is not a stranger to the Heavens &c.

Having now Briefly treated of the Celestial & Terrestrial Harmonies, and the Mutual Correspondences of those inferiors with their superiors, whereby we become capable of receiving certain Celestial gifts from above: &c: we shall now lay down some beneficial Aphorisms, worthy of remark.

³⁴ Wise man.

Beneficial Aphorisms³⁵

1: We ought to Labour, nothing more in this life, than that we Degenerate not from the Excellency of the mind, by which we come nearer to God, and put on the Divine Nature; lest at any time our Mind waxing dull, through a stupid vanity, should decline & yield to the frailty of our earthly body, becoming fleshly vicious: wherefore we ought so to order our minds, that it by it self, being mindful of its own Dignity & Excellency, should always both think, do & operate something worthy of it self. But the knowledge of the Celestial & Divine Science, doth only & very powerfully perform this for us, when we by the Remembrance of its Majesty, being always busied in Divine Studies, do every morning contemplate divine things, by a sage & diligent inquisition: And by all the degrees of the creatures ascending even to the Archetype itself, do attract from him, the infallible virtue of all things, and man often finds to be confounded by diverse errors & misconstructions, and are very apt to conceive a miss & mistake the proper object of Intent, whereby they are wont to find to be deceived by fallacies, so: But the understanding of Celestial things, purgeth the mind from errors, & rendereth it Divine; giving infallible power to our works, and drives clearly away, the deceits and delusions of all Evil spirits, and yet subjects them to our commands too.

2: Live to thy self, and the Muses; avoid the friendship of the multitude, be covetous of time, beneficial to all men, use the Angels & spirits given and attributed unto thee, as ministers, without rashness & presumption, the Messengers of God, be vigilant in thy calling.

3: Be obedient to Good Admonitions, avoid all procrastination, accustom thy self to constancy and gravity, both in thy words & deeds, fly from earthly things, seek for heavenly things, put no confidence in thy own wisdom, but look unto God in all things.

4: Whatsoever thou Learnest, fix it in thy mind, learn much but not many things, because a human understanding, cannot be alike capable in all things, unless it be divinely regenerated, & unto him, nothing is so difficult, which he may not be able to attain to.

³⁵ The word "Beneficial Aphorisms" is repeated here in red and crossed out.

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5: All things are possible, to them that believe them, and are willing to receive them, but to those who are incredulous, & unwilling, all things are alike impossible; there is no greater hindrance than a wavering mind, levity, inconstancy, vain objections, and disobedience to the Divine Laws: therefore a magician ought to be a man that is Godly, honest, constant in his words & deeds, prudent in all his actions, covetous of nothing but wisdom, to guide & govern himself in all his proceedings; and if he firmly intend to have familiar converse with Angels & spirits, he must keep him self from all enormities, & pray to God for constancy in faith, & he shall bring to pass all things in due season.

6: We properly Call that a Secret in Magick, which no man can attain by human industry, without revelation: the knowledge whereof lyeth, obscured, hidden by God in the Creation, yet notwithstanding, he doth permit to be revealed by spirits & Angels, to a due use of the thing it self, and these secrets are either concerning things Divine, natural or human; & if we do but rightly examine a few, we shall Command the whole with the most Select.

7: If the human Understanding be Divinely or Angelically inspired, by conjunction or revelation, it is the only effector of all wonderful operations, and produceth what thing so ever it indulgently conceiveth: for a magician therefore, carefully shroud himself, under the wings of Divine Assistance, lest he fall into the snares of temptations.

8: Be careful that you mix no experiments that are of contrary qualities or offices, but let every one be simple & several; for God & nature hath appointed allthings, to a certain & particular end & purpose, as in constellations and characters &c: do lie his great influences, virtue, & mysteries; so also in words, which being accordingly pronounced, do forthwith cause all creatures, both Divine, Super-celestial, Olympic, Terrestrial, Sub-terrestrial, Airy, Watery, & infernal, visible and invisible, to yield due obedience, with all readiness & submission unto us &c.

9: There is nothing so much becometh a magician, as soundness in faith, constancy in action, & mind immovable in hope, patience in perseverance, and when the like rejoiceth in its like, there is (I say) none more happy than such because the holy Angels are conversant about them, possess the custody of them, they will

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familiarly converse with them, and willingly give attendance to them, & communicate unto them whatsoever shall be desired, they will successfully & successively supply them in all things, according to their several & respective orders & offices, & faithfully instruct them in all wisdom & knowledge, by the doctrine of Angelical Ministry, and inconstancy, & despair, bring all to confusion & loss, & nothing to effect.

10: He who would Know Secrets, let him first learn to know how to keep secrets secretly, & to reveal those things that are to be revealed, & to seal those things that are to be sealed. Observe this rule, & the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever they mind desireth, to be Divinely revealed unto thee; thou shalt have also the Angels of God (also)³⁶ and spirits, prompt & ready in their nature, to minister unto thee as much as any human mind can desire, yea thou shalt be endowed & replenished with all Divine Celestial & good gifts, whatsoever &c.

11: A congruity of natural things, is sufficient for receiving influence from Celestials; because when nothing doth hinder the Celestials, to send forth their lights upon Inferiors, they suffer no matter to be destitute of their virtue, wherefore as much matter as is perfect & pure, is not unfit to receive the Celestial influence.

12: Our minds doth Effect Diverse things by faith (that is) a firm adhesion, a fixed intention, and determination & application of the worker or receiver, to him they co-operate in any thing; & gives power to the work which we intend to do, so that there is composed in us, (as it were) the very image of the virtue to be received: we must therefore in all things affect vehemently, imagine, hope & believe strongly, for that is the greatest help, & conducteth wholly to the assistance of the Operator, it is a Verified maxim, amongst physicians, that a strong belief, and an undoubted hope & love, towards the physician and Medicine, doth confer much to health, yea some times more than the Medicine it self; for the same that the efficacy & virtue of the medicine works, the same doth the strong imagination of the physician work, being able to change the quality in the body of the sick; especially when the patient placeth much confidence in him.

³⁶ There is a blot over this word in the text, which may be a copying error.

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13: Whosoever shall call upon or invoke, any Celestial Angel or Divine assistance, and doth not confer on them their due honour, & rightly distribute what belongs to them, shall hardly enjoy their presence, nor any successful effect from them.

14: The Divining of Suitable things works so with Man's mind, that Good spirits obey us willingly, & communicate their virtue and power to us, daily illuminating & inspiring us with all wisdom, by daily working & acting upon our Intellect, training & making us by their Influences, like Images most like to them selves soon, even so far as that we at some times have the appearance of Good Angels unto us, and familiar converse with them, whereby both contemplate Divine things, & work wonderful operations, to God's Glory and the use of man; faith assisting, and the capacity comprehending &c.

15: All Evil spirits are overcome³⁷ by us, through the assistance of the God, being invoked by Divine & supernatural powers, & miracles & sacred histories, and by breathing forth Venerable names and words, with a devout speech: now by the power and efficacy of such conjurations, they are subjected, bound and allayed, for they cannot endure then; whereby they are enforced presently to yield unto us, and forthwith to depart out of those bodies or places, which they possess or inhabit.

16: Virtue is no Virtue, unless it have some like, in ruling whereof it may show and exercise its power, for, as victory cannot stand without virtue, so neither can virtue subsist without an enemy, which virtue no sooner had the Almighty endowed Man with all, but he forthwith added unto him an Enemy; lest that virtue should lose its nature, being stupefied with idleness; so that a magician cannot attain to the more material perfection of things, unless he have an active hand; and likewise that he shall establish, and build up his salvation, with a Continued warfare & contention &c.

17: The primum mobile of man is the will, which is the guide of all those powers & inclinations incident unto him, and being, joined to the Superior intellect, is always tending to God; the which intellect doth indeed, always strive particularly to the will, as a candle to the eye, but it moves not it self, but is the Mightier of her own

³⁷ This word is originally written as "overthrown" and then crossed out and replaced.

operation, from whence it is called free will: and though it always tends to Good, as an object suitable to it self, yet some times being blinded with error, the animal power forcing it, it chooseth Evil, believing it to be Good: Therefore will is defined to be a faculty of the intellect, whereby Good is chosen by the help of Grace, but grace not assisting then is Evil chosen, therefore Faith, Hope, Charity, Love & all infused Virtues, is in the Will, as the first mover, which being absent the whole consent falls into dissonance.

18: Those who only trust on the Course of nature only, and the power and labour of Inferior things, thinking thereby to attain Divine things; and those who fain to have a foot in the Heavens, do endeavour to receive those things from the favour of the Heavens, which ought to be received from God alone, do ever in their judgement, and labour in vain: for those inferiors (as herbs, stones, metals &c) have their power subservient to the Heavens, the Heavens from the Intelligences, and the Intelligences from God, in whom all things persist in the greatest power; as in the Little world [of] Man, there is not a member for which hath no Correspondence with some Intelligence, Element, plant, &c; and in some measure & numeration, in the Archetype &c.

19: Every Noble Soul, hath a four fold operation: first Divine, by the Image of the Divine property, the Second Intellectual, by formality of participation with the Intelligences, the third Rational, by the perception of its proper Essential Essence, the fourth Animal or natural by communion with the body and those inferior things; so that there is no work in this whole world so admirable, excellent & wonderful, which the Soul of Man being associated to the Image of Divinity, cannot accomplish by its one power, without any external help: Therefore the form of all magical power, is from the soul of man, standing & not falling. **(C)**

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It is yet further to be Observed

That there is nothing of such transcending virtues, which being destitute of Divine Assistance, is content with the nature of it self, therefore all things are full of God, for that all inferior bodies are exemplified by the Superior Ideas.

An Idea is a form above Bodies, souls or minds, & it is but one simple, pure, Immutable, Indivisible, Incorporeal and Eternal: Now the nature of all Ideas is the same.

Ideas is first placed in God himself, by way of Cause, & they are distinguished amongst them selves, by some relative considerations only, lest whatsoever is in the world should be but one thing without any variety, & that they agree in Essence, lest God should be a compound substance.

Secondly Ideas is placed in the very intelligible it self (that is) in the Soul of the world, differing the one from the other by absolute forms: But not that all the Ideas in God are but one form, but in the Soul of the world, they are many.

They are Likewise placed in the minds of all other things, whether they be joined to the body, or separated from the body; by a certain participation, & by degrees are distinguished more & more.

They are also placed in Nature, as certain small Seeds of forms, infused by the Ideas.

And Lastly, they are placed in matter, as Shadows.

Now we may Say, that there are many seminal forms of things, in the soul of the world, as Ideas in the mind of God, by which forms, she did in the Heavens above the Stars, frame to herself shapes also, and stamped upon all those some properties.

Therefore on those Stars, shapes and properties, do the virtues & properties of all inferior species depend, so that every species hath its Celestial shape or figure, that is suitable to it; from whence proceed a wonderful power of operating &c: which propagate & receives from its own Idea, through the seminal forms of the Soul of the world.

Ideas are not only Essential Causes, of every species, but are also the Causes of every virtue which is in the species; for the properties, which is in the nature of things, are moved by certain virtues which are the operations of the Ideas, (with) such as have a certain & sure foundation, not fortuitous, or casual, but efficacious, powerful & sufficient doing nothing in Vain.

These Virtues do not Err in their actings, but by accident (which) by reason of their impurity or inequality of the Matter; so that upon this account, there are formed things of the same species, more or less powerful according to the purity or indisposition of the matter (for all Celestial Influences may be hindered by the indisposition & insufficiency of the matter) whence the proverb, that Celestial virtues were infused according to the descent of the matter.

Therefore those things in which, there is loss of the Ideas of the matter (vis) such things which have a greater resemblance of things separated, have more powerful virtues in operation, being like to the operation of a separated Idea.

By all which we may plainly see, that the Situation of Celestial, is the Cause of all those excellent virtues that are inferior species.

As God is the Beginning, & Ending of all virtues, and the marvellous Disposer of all things; So we must know that he gives the soul of the Ideas to his servants, the Blessed Intelligences, who as faithful officers signal things entrusted to them, with an Ideal Virtue; the Heavens & stars as Instruments, disposing the matter in the man while for receiving those forms which reside in Divine Majesty, & to be conveyed by stars, and the Giver of forms distributes those by the ministry of his Intelligences, which he has set as Rulers & Controllers over his works, to whom such power is entrusted in things committed to them, that so the virtues & operations of all things, as herbs, metals, stones &c: may come from the governing Intelligences immediately, from the first Idea, & next from the Configurations of the Heavens, disposing, & lastly from the compass of the Elements dispersed, answering to the celestial Influences, by which the Elements themselves are disposed & ordered.

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Now these Kinds of operations are performed in those inferior things, by express forms, in the Heavens by disposing virtues, in the Intelligences by mediating Rules, and in the Original cause by ideas & Exemplary forms.

All, which must of necessity, agree, in the execution of the effect & virtue of every thing.

And although there be, a wonderful virtue, operation and effect in Vegetables, Stones Metals: &c: yet it is greater in the stars, beyond which from the governing intelligences, every thing receiveth & obtains for it self many things, especially from the Supreme Cause, with whom all things do exactly & mutually Correspond.

Note therefore, that there is no other Cause of the necessity of effects, show the connection of all things with the first Cause, and show correspondence with those Divine patterns, & Eternal Ideas; whence every thing hath its determinate and particular place in the exemplary world, from whence it lives & receives its particular being originally & every virtue of herbs, stones, metals, animals, words, & speeches, and all things that are of God are placed there.

Now the First Cause, which is God, although he doth by Intelligences and the Heavens, work upon those inferior things, yet sometimes he works those things immediately by him self, which are miraculous.

And whereas Secondary Causes (called handmaids) do by the Command & appointment of the first Cause necessarily act, and are necessitated to produce their effect, yet if God shall notwithstanding, according to his pleasure, so discharge & suspend them, that they shall wholly desist from the necessity of that Command & appointment, then they are Called the Greatest Miracles of God, as is abundantly manifest in holy scripture, but for brevity sake here omitted, &c. **(E)**

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Of Angels & Spirits

A Brief Definition, of the names, natures, orders, offices, Degrees, Hierarchies, Mansions & other distinctions of the Sacred celestial Angels, or Blessed Intelligences, & other Angelical powers Celestially dignified, both of the Air & other Elements; together with a summary of the Elemental powers or spirits, both of Light & Darkness, residing in the four Elements, Fire, Air, Earth & Water; And the four angles or points of the Compass, East, West, North & South; and other wandering spirits both Elemental & infernal, & other observations worthy of note.

An Angel is an Intelligible Substance, free from all gross & putrefied mass, of a body immortal, assisting, having influence overall, & in the beginning of their Creation, were composed of the more pure & superior part of the Air, whereby they cannot be dissolved by Death, in regard of the Element, which is more Active than passive, is predominant in them, being more fit to act than to suffer,

Now the Bodies of the Celestial & sublime Angels, are nourished of the most pure, ethereal element, & are not rashly to be seen of any (unless they be sent from God) being, woven & joined together (as it were) of such bright & splendid shrouds, & so small, that they transmit all the Rays of four signs by their fineness, & Reverberate by their splendour, & deceive by their subtlety; the which angels, because their bodies have not so much fire as that they are conspicuous, nor so much earth that the solidity of them resists the touch, their whole composure being made of the ambient Air & the diaphaneity & humidity thereof, Clearness & moisture of the Air, hath joined together an indissolvable super field.

After Which Composure & confirmation, those bodies were preserved in the Good Angels, but it was changed in the Evil, by reason of their fall, into the qualities of more thick Air; that so they might be rendered capable of torment.

And although the Nature of spirits, is not without a body; yet the bodies of Good Angels & Evil Spirits is not the same &c. **(F)**

Angels are not to be Understood, as though they were subject to the influence of the stars, but as they have a correspondence with

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Heaven, from whence all things are directed, & to which all things ought to be conformable. And as the governing Angels are appointed for & set over diverse stars, so likewise diverse places & times; not that they are limited by time or place, nor by those bodies, over which they are appointed to govern, but the Divine Wisdom hath so ordered & decreed, that they should patronize, & more favour those bodies, stars, times & places, over which they regulate, & to execute & fulfil the will & Commandments of God, according to their several & respective offices, as Divine dispensation shall appoint &c.

There is no part of the world, destitute of the proper assistance, care, keeping or attendance of the Celestial Angels, & they send down their influences through the Celestial spheres, & planets, to the place or persons sublunary, & do especially operate, according to their several & Respective Regulations.

Angels are of an Intellectual & incorporeal substance, always moveable, & free; the Divine Messengers of the will of God, serving him by grace & not by Kind, & are partakers of immortality.

Angels were created of God immortal, innocent, beautiful, good, free & subtle, of the Essence of God himself.

Angels have their Habitation in heaven, their eyes fixed on the majesty of God, their tongues formed to his progress, & them selves only in him.

Angels are Careful of men's actions, & protectors of their persons & every ones Angel that hath guided him in his Life, shall at the latter day, bring forth him he hath governed.

Angels are tutors of Saints, Heralds of Heaven, & Guardians of our bodies & souls.

Angels Exceed not in Desire, Desire not, because they want not in beholding their Creator.

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The Angels have Charge, to Conduct men, wisdom to instruct men, & Grace to preserve men.

Angels were the first, Creatures that ever God made, & do always behold the face of God, where soever they are sent.

The Divine Nature of Angels Suffereth neither change nor end, for they are immutable & Divine, & are swift Messengers to execute the commands of the Highest at his divine pleasure & appointment.

There are nine orders, or Hierarchies, of the Celestial Angels or Blessed Intelligences, residing in the nine Mansions planetary orbs, or spheres of the Heavens thus nominated; first the Order of Angels in the Sphere of the Moon; who performed the Lesser Messages. Secondly ArchAngels, in the sphere of the planet Mercury; who execute the great messages, thirdly Principalities, in the sphere of the planet Venus; who rule over others. Fourthly Virtues, in the sphere of the Sun; by whom signs & miracles are wrought, fifthly Potentates, in the sphere of the planet Mars; who do restrain the Devil. Sixthly, Dominations, in the sphere of the planet Jupiter, who do excel others. Seventhly Thrones, in the sphere of the planet Saturn: whereon God sitteth; eighthly Cherubim in the orb or sphere of Heaven, called the starry firmament; who being full of Knowledge, do teach. Ninthly Seraphim in the orb or sphere called the primum mobile, or first Moveable Heaven &c.

As there are Nine Orders, or Hierarchies of sacred Celestial Angels, or Blessed Intelligences, so there are nine Orders of Wicked or infernal spirits, called Devils or spirits of darkness; who are said to inhabit or have residence in the infernal world, thus nominated. First Tempters & Ensnarers: secondly Sifters, Tryers or Accusers Inquisitors; thirdly Forgers, the seminaries of Evil: fourthly Aerial powers: fifthly Jugglers or Deluders – sixthly, Revengers of wickedness, seventhly: Vessels of Iniquity: eighthly Lying Spirits – ninthly false Gods.

As touching the Appearances of those glorious Seraphic Creatures, the Celestial & Good Angels, & other Celestially Dignified powers of Light, several are the opinions of some authors, & especially of Johannes Trithemius, the learned Abbot of Spanheim: in lib[er]:

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polygraph³⁸ who sayeth that never any Good Angel was said of, to have appeared in the form of a woman; which assertion is learnedly answered by a Divine, and an Angelical Verity, thus rationally constructed distinguished & defined as followeth.

It is evident that the Angels of God, are incomprehensible to those that are their inferiors, for the higher order is incomparable unto God, & by degrees, those that are their inferiors, are also incomparable unto them, It followeth therefore, that in respect of that degree in Angels, things are incomprehensible.

Angels of themselves neither are man nor woman, therefore they do take forms (not according to any proportion in imagination but) according to the discrete & applicable will both of him, & of the thing wherein they are Administrators; for they are all spirits ministering the will of God, & unto whom unto every thing within the compass of nature & the use of man it followeth therefore, considering that they minister not of their selves, that they should minister in the Unsearchable form, within the which their Executions are limited.

Now if Trithemius or any other can say, that, the woman also hath not the spirit of God, being formed & fashioned of the self same matter (notwithstanding in a contrary proportion by a degree) if Trithemius or any other, can separate the Dignity or the Soul of woman, from the excellency of man, but according to the form of the matter, then might his argument be good.

But because that is in Man & woman there is proportion, & preparation of sanctification in Eternity alike, therefore may those that are the Eternal Ministers of God in proportion to sanctification, take unto them the bodies of them both (I mean in respect of the form) for as in both you read Homo, so in both you find one & the self same dignity, in Infernal matter all one.

Now Trithemius spake in respect of the filthiness (which indeed is no filthiness) where with all women are stained, & by reasons from

³⁸ The Abbot Johannes Trithemius (1462-1516) *Polygraphia* (1518) a book on cryptography and angel magic contains angel invocations and details of the angelic hierarchy.

the natural philosophers, as a man fasting more of nature indeed show of him who is the workman or a supernatural Master, He (I say) concluded his natural invention.

In respect of Celestial Angels, as aforesaid &c the opinion of Trithemius or any other natural conclusion is thus answered; they are all beams of that wisdom, which is the End of man's Excellency and if Trithemius or any other natural philosopher, doth but seriously & well observe, they shall find that true wisdom is always painted in a woman's garment, for than the purity of a Virgin, nothing is more commendable.

A Brief Summary of several orders & Hierarchies of some particular Angels & Spirits

The most abundant God in his admirable & great work of the Creation, hath in his Infinite Wisdom ordained the Heavens, as next under the sacred throne of his Omnipotent Majesty, to contain the mansions & residing places of his holy ministering Angels, & Celestial Intelligences, wherein are many Orbicular spheres from his mighty seat, to the fiery region in which he hath (according to the Omnipotent decree of the Sacred Deity, in the unity of the Blessed trinity, originally determinate before the foundation of the world) located several Hierarchies of Glorious Angels, both of superior & inferior Orders; & placed in the heavenly Orbs more Superior, & the planetary Orbs, & the four Angles of the Heavens East west north & south, certain Intelligences or celestial Angels, of several natures & offices, over which is Good, & also certain spirits to what is Evil, called princes of the Air, or spirits of Darkness, of several offices also; under all which are numberless of subservient Angels & spirits, who execute the immediate decrees & heavenly will of the most high God, both as to mercy & justice, on whomsoever & whatsoever he is, or shall be pleased to command them, the mighty God hath also constituted & appointed particular & Royal Angel to govern Hylick³⁹, which is the matter of four Elements, or of which the Elements was in his Great Wisdom & marvellous workmanship, only composed & made under whom are also, many subjects, and who hath likewise ordained Angelical princes or Governors of the four Elements & ministers under them, and also hath divided the Celestial Girdle of the Zodiac into eight & twenty Angles or parts, which are known to & called by the sons of men, the so many Mansions of the Moon, And constituted so many presidential Angels therein &c:

And who hath again divided the Heavens into eight & forty Angles or parts, eighteen whereof are Superiors & Celestial, & the other thirty more inferior & Aerial; whose Mansions are not alike, nor powers equal, for that he hath miraculously placed eighteen divisions above the fiery region in the Heavens, to be the Mansions & Residences of those glorious Angels (who by Divine institution)

³⁹ The alternative word "Hyleg" is given in the margin. There are five hylegical "parts" or places in the astrological chart. The parts, of which there are a number, formed an important part of Arab and mediaeval astrology. Each part was a position in the heavens, calculated by reference to the position of various planets. The best known was the Part of Fortune.

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are primitively ordained to be princes & Ministers of Government, over all such Superior Earthly matters, as in their several & respective offices they are constituted & appointed, the other thirty Inferior Aerial Angels Orb or Divisions, he hath originally decreed, & amongst other wonderful works of the Creation orderly placed, one above another, from the Earth to the fiery Region, in the higher most part of the Air, wherein are located ninety-one Angelical princes or spiritual governors, & many other Subservient Angels under them, who are spirits of the Air, not rejected but dignified; And who are governed by the twelve Angels of the twelve tribes: which twelve Angels are again governed, by the seven Mighty Angels, which stand before the Most High and holy throne, & unspeakable presence, as Dispositers of the Heavenly Decrees, preordinately determined, who transmit the Divine will & pleasure of the Highest, unto the twelve tributary Angels, & who again distributeth & passeth the same unto the ninety-one Aerial princes, unto whom the Government of the Earth is by Divine Determination delivered, in its several primitive divisions & limited partitions, & whose offices are by superior Appointments & commands, sent forth or emitted & given to them, to bring in, & again dispose of Terrestrial governors & Governments, & vary the natures of things, with the variation of every moment, unto whom the providence of the Eternal judgement of God is already opened, & who hath also most seemly & uniformly distributed the earth, into four Angles or Quarters, East, West, North & South, & also placed (as it were) a watchtower, & constituted a mighty & Regal Angel therein, as King, Keeper, Governor & principal watchman in each particular watchtower, set over the four & respective Angles of the world, to protect & defend all mankind from the usurping blasphemy, stealth, misuse, malice & temptations, of the wicked & great enemy of God's glory, & the welfare of his servants the sons of men, Children of the creation, living on Earth.⁴⁰

The Devil & spirits of Darkness, to the end that (they being put out into the Earth) their envious[ness] will might be bridled, the determinations of God fulfilled, & his creatures kept & preserved within the compass & measure of order⁴¹; And who again hath ordained & constituted under each Angelical Monarch, governing each several watch towers (as overseers thereof) six great & benevolent Angels, called Seniors or Senators, to judge the Government thereof, & to fulfil his Determinate Commands, as it is written & remembered by Saint John in his Apocalypse, and hath likewise placed under Every the respective mighty prince, & six

⁴⁰ SB.

⁴¹ See also Sloane MS 307.

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spiritual Seniors, of each terrestrial Angle & watch tower, sixteen goodly Angels of Light, to be Dispositers of the Commands of their Superiors, under whom also are many Subservient Angels, of several natures & offices, whose names are contained & to be found, amongst many other admirable collections &c: in four tables, notes or historical figures, which are severally & respectively referred, to the four Angles or Quarters of this Terrestrial world, as they together with their uses were delivered out of oblivion, & brought to Light by the ministry of the Celestial Angel Ave⁴², & by him verified to be the same, that by the Ministry of the Celestial Angels or Blessed Intelligences, was revealed to Enoch: whereby he became wise, & had the spirit of wisdom & the knowledge of the Earth, & the creatures thereof; together with the secret properties of all things therein contained: whose mansions are situated in the lowermost or inferior part of the Air, next unto the superficies⁴³ of this Earthly fabric, and thus hath the most High God, in his unsearchable wisdom, ordained & appointed, numberless of Glorious, Celestial, Aerial & Terrestrial, Angels of Light, & many other benevolent Angels, & Dignified Spiritual Creatures, of several names, natures, orders & offices, some known & many unknown unto the sons of men: Residing or inhabiting in the several Celestial Orbs or Spheres, Mansions, Aires, Elements, & matter thereof, Angles & Divisions, even from the Imperial Heaven unto this Inferior Earth, many whereof, as the Superior, or Blessed Intelligences, & other Celestial powers of Light, he hath in his infinite & paternal mercy preordained & decreed, to be very friendly & frequently familiar, both in society & verbal converse, with his servants on Earth & many other Elemental powers dignified more inferior & also not dignified, to give obedience to the will of his servants the sons of men, when they see them; by all which we may here wonderfully observe, that God hath admitted of no vacuum in his most admirable work of the Creation, but that heaven & Earth is full of his Glory, & inestimable Majesty, for his Creatures are the Glory of his Countenance, whereby he glorifieth all things, which exceeds the capacity & understanding of man.

⁴² I.e. the Enochian Tablets.

⁴³ Surface.

Observations Upon the Foregoing Discourse

As⁴⁴ Evil Spirits are of that Nature, that they hate all good thoughts, Motions and actions in Man, therefore Divine providence hath set over us, more pure spirits, with whom he hath Entrusted us, as with Guardians, shepherds & Governors, that they should Daily help us, & Drive away Evil spirits from us, & to Curb & Restrain them, that they should not hurt us, nor have so much power over us: &c: as otherwise they would: &c: for unto men, according to their Desserts, & the first Excellency of their Soul, God hath appointed a good governor or Angel, from amongst the orders of those that are blessed, for every Soul that is God, is not of one & the self same Dignification; therefore according to his Excellency, the Celestial Angels are appointed as ministers, from that order, whereunto his Excellence accordeth: to the intent that he may be brought at Last, to Supply those places which were Glorified by a form, And also, that the prince of Darkness, might be Counterpoised in God's Justice; for the reward of Iniquity, & sin is to be Banished from the Society, protection & preservation, of our Benevolent & Celestial Guardian Angel &c: so it falleth out to Regions, Countries Cities, Kings, Subjects & those officers, when they are Estranged, or Banished the Celestial presence by the absence of their appointed & Good Keepers, &c: then doth the Evil Angel bestir himself, & is permitted to take place, but woe be to such, or to that thing, where he taketh up a Dwelling place; for whom he is lord of, he useth as his servants, & where his services may be greatest done there he is most alleged, &c: to measure his Industry is impossible, & to Look into his Subtlety is more Incredible, being principal & great, &c: And so *è contrario*, &c:- for it is to be observed, as a notable & approved Maxim, that no man is Elected by proper name, but according to the measure of his faith &c: which faith is lively, & hath a Quickening spirit in it for Ever.

There is no prince nor potentate could be safe, nor any woman continue uncorrupted, no man in this terrestrial Vale of Care, trouble and ignorance, could come to the End appointed him, by the Almighty Creator, if good spirits did not secure us; or if Evil spirits should be permitted to satisfy the wills of man, nothing

⁴⁴ The word "All" is written here and crossed out.

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could be safe if the envious will of the Evil spirits, were not restrained.

As therefore amongst, the good spirits, there is a proper Keeper or protector, Deputed to & set over every one corroborating the mind of man to good &c – so from amongst the orders of Evil Spirits, there is by Divine permission, sent forth an Enemy ruling over the flesh, & the desires thereof; & the Good spirits fight for us as a preserver against the Enemy of the flesh.

Now man [lies] between those two, in the middle, & safe (amidst those contenders) in the Hand of his own Counsel, to which of them he will give Victory.

No-one therefore Can accuse the Celestial Angels, if they do not bring those nations & people as are Entrusted to them, to the Knowledge, worship & Obedience of the true God, & their Superiors & true piety &c but suffer them to fall into Errors, & perverse Opinions &c: but it is to be imputed to them selves, who have of their own accord Declined from the right path, adhering to the spirits of Errors, & giving Victory to the Devil; for it is in the hand of man to adhere to which he pleaseth, & overcome whom he will, whereby if once the Enemy the Devil be by man overcome, is made his servant, & can never afterwards contend any more with others, for being once vanquished he is even like a wasp, that hath lost her sting, for it is a general & approved Maxim, adhered to & agreed upon amongst all philosophers (viz) that the faithful combating with the Evil spirits & conquering them, doth lessen their Army; neither can such as are so withstood & overcome by any of the faithful, molest tempt, or contend any more.

And as there is given to Every man, a good spirit, so there is given to him an Evil spirit; & each of them seeketh an union with his spirit, & endeavours to attract it to itself, and to be mixed with it.

The Good Angels through all good works, conformable to it self, changeth us into Angelical forms, by holy contemplations, & unites us to Superior Causes, even to the holy Deity; whereby we become more suchlike, for it is said he who adhere to God, is made one spirit with him DD: 237.

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The Evil spirits by Evil works, strives to make conformable to its self, & to bring us into many errors & Heresies &c: yea even to destruction as our saviour Christ saith of Judas, have I not chosen twelve, & one of you is a devil:

Hence it is concluded, that a spirit having influence upon the soul of man, he scatters the seed of his one notion, & such a soul being sown with such seeds, brings forth therefrom, such things as are according to the several & respective offices of such spirits, either to good or bad Effects.

Now when a good spirit hath influence upon a holy soul, it doth exalt it to the Light of Wisdom, & all things that conduceth to an Intellectual Benignity:

But an Evil spirit being transfused into a wicked soul, doth animate & stir it up to all malignity &c: as theft, manslaughter, lusts, covetousness, envy &c: according to what so ever the Offices of Evil Spirits are.

Good Spirits perfectly purgeth the Soul; & also bestoweth many other good things upon us, for they give Health to the body; & Virtue & security to the Soul; & what is mortal in us they take away, they cherish, heal, & make it more efficacious to Life, & by a mutual Harmony, doth always infuse Light into an Intelligible mind.

Now we being Governed by the Ministry of Good Angels, having the care of us, do exalt us, & gradually bring us to virtue & dignity (according as our behaviour & deserts shall make us worthy of them) & subjects others to us by a certain occult power, &c.

But he who shall Carry, himself unworthy of them, is deposed, & thrust down by evil spirits; even to the lowermost degree of misery, according to his Evil Merits.

Let us therefore Understand, that God is a spirit Essential, & in himself Essential, & working by himself; Essential in all works, & Dignifying them by himself, so that the beginning & Ending of all things that are already (or are in him already) & to Come, is placed in the fountain & well spring of all Life, Comfort & increase,

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whereby, we see, that the Heavens & the mighty powers therein, from the Highest to the Lowest, things that shall have an End, & the Earth with all that she bringeth forth &c: yea the Lower parts (though after another manner, & by another Course) do all Change & are Established In & upon the Unspeakable power of his providence; How therefore Can the Heavens Run away, or the Earth (for the Elect sake) want a Comforter, or the Lower places look for Comfort.

Now therefore if it be so, that the Heavens cannot err, or if the powers⁴⁵, of he so mighty & full of prevalence; if in the house of Light there be no darkness, or from the heavens can descend no wickedness (& why, because they are Dignified in the power of God) what is he that should Live & distrust the Lord; who as he is a spirit in his Essential being, without Demonstration, unable to be Measured, whereby we may find, that the Love of God towards us is more than a Love, & more than can be measured, which was the cause that with his own finger (Delighting in the sons of Jacob) he sealed this saying, this show & sign of his Excellent (& more than) Love towards us.⁴⁶

I am A jealous God: which is as much to say: Lo: I am your friend: Nay rather your Father, & more than that your God: which Delighteth in you, rejoiceth in you, & Loveth you with that Affection (jealousy) which, is more than a Love: which is as much to say, my Love is such towards you, as I am to my self: therefore hath God made the earth, to be Glorified in the creatures thereof: & what is he that Glorifieth God in Earth, but man: Can we think therefore, that the Lord of hosts, hath not a Care of us, or that there is a seat upon Earth, wherein he hath not hidden the might of his power: Doth the Devil get a soul that he is not privy of, this is the power of God, & the key of the whole world; which is the Key of man's Conscience if he Lock not the Door but Depart & Leave it open, Woe, be to that soul, for the prince of Darkness Entereth & is possessed, to the Eternal woe of his Dwelling place.

Now as Obedience is the trial of Dignification, so are the Ceremonies appointed by God the Witnesses of Justification, for he that Violated the Outward Law was accursed: but the very End of justice to salvation, is the Obedience & submission of the Soul &c: how can it be that the Earth & Elements, shall bear witness against man in the Day of Judgement, but in the powers used of them contrary to God's Commandments.

⁴⁵ The word "God" is inserted in the margin here.

⁴⁶ SM. Was a comma.

Let us therefore become Holy &c: for he that overcometh his Enemy, rejoiceth not for friendship sake, but for Victory; the friendship towards God is Obedience, he that obeyeth God is a friend unto himself, for he needeth not the Law or friendship of man: therefore he that Dwelleth in the Lord is comforted.

Let us therefore, become Righteous, & just in all things, & strive to make our Spirit one with God's Spirit, lest he again should look down upon the Earth & say, Let us now go down amongst the sons of men, for we see all things grow contrary to their nature & Creation; Either keeping their Dignities & secret virtues shut up in obscurity, or else riotously perishing, through the imbecility & forwardness of Ignorance, therefore I Delight not in the world: the Elements are defiled, the sons of men wicked, their bodies become dunghills, & their inward parts (the secret Chambers of their hearts) the Dens & Dungeons of wickedness: therefore I will draw my spirit from amongst them, & they shall become more Drunk, & their Ignorance such as never was: no not since the fall of heavens, for I have tucked up my Garments, & am fled away, & she shall mourn on the mountains, as a Widow without Comfort &c.

Now therefore let us strive, to make our hearts clean, & banish all Evil out of our thoughts & actions, that sin may be wiped from amongst us, & heartily decline to be forgiven: for miserable are they that most with vengeance, or that knoweth where she taketh up harbour, be therefore holy, faithful & Obedient &c: And flee all wickedness, remembering that the mercies of God are manifold towards man, whose unworthiness deserveth no such Grace, & unspeakable blessings; bar such is God that he justifieth him self, or that hath any thing wherein his Bowels Can Rejoice wherein can he determine Happiness to him self, And if the Life of man be sin, then is it hateful, but who is he that hateth it: But even the Highest which is above, & is furthest from iniquity: Great, therefore is the unhappiness of man, when naturally he is, & loves to be hated of God, whose service is justice, & whose Delight is peace, Let us consider therefore the Mercies of God, through his loving Kindness towards our weakness, & humbly Ejaculate, to be fortified by his power, which maketh those strong, that have no power, of themselves, for of Dust we are become flesh, & of flesh the servants of sin, that at length we might be made free, through the mercies of him which hath entered into our Weaknesses, & weighed out his blood for our Redemption, Even he which hath paid the Uttermost

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penny for our Ransom; And why: not to the Intent we should brag of our selves, but that we should maintain justice into the works of Righteousness, O happy are those whom God sanctifieth (being Unholy) & ten times Blessed are the temples, wherein his holiness dwelleth.

It hath been accounted a true Saying, that generally men are sanctified (viz) the people of the Earth through all nations, Mystically through⁴⁷ the Great mercies of God; but where the sanctification agreeth not with the thing sanctified, there entereth wickedness.

Next followeth the table of the names of God, given the principle names Governing the ten Sephiroth called Certaine Divine powers

⁴⁷ The word "through" s crossed out and then repeated.

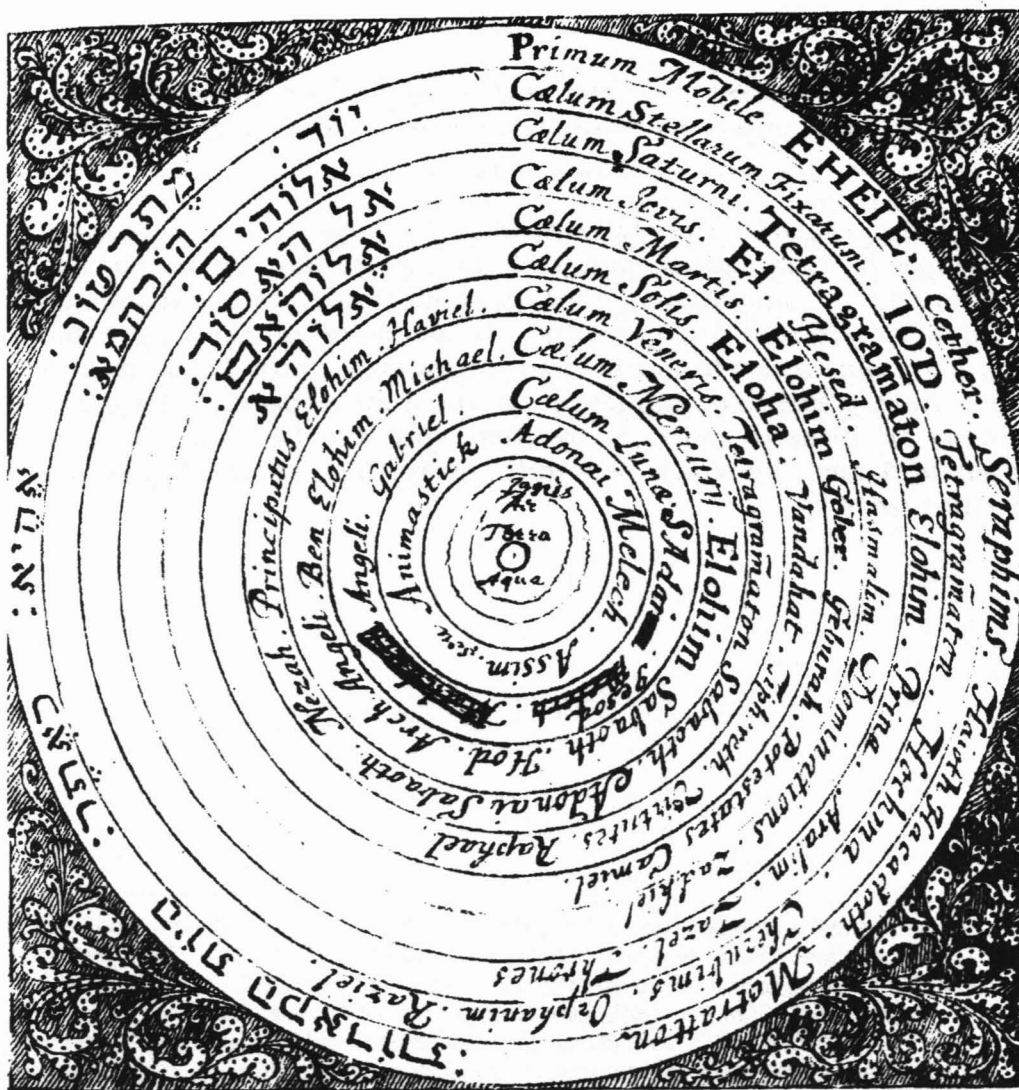
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The ten most sacred & principal Names of God governing the Ten Sephiroth called contain Divine powers	The ten Sephiroth or numerical attributes, governing & have influence on all things from the highest to the lowest	The Higher or Cabal Names of the nine Orders of Angels, & Choir of Blessed Souls	The nine Orders of Angels & Choirs of Blessed Souls called the Order of Anamastick or of the Heroes	The Governing Angels set or Presiding over the ten Hierarchies called the Blessed Intelligences	Names cabal given to the President Angels being discovered from such like things over which they are set, the divine Names being added to them and thereof⁴⁸	The nine Celestial Spheres & the Sphere of the Elements	Ten Orders of Evil Powers in the Infernal World
Eheia	Kether	Haioth Hakadosh	Seraphim who being inflamed or enlightened do enlighten all	Mathratron	Resehith Hagallalim	The first Mover	False Gods
Jod Jehovah	Hockma[h]	Ophanim	Cherubin who being full of knowledge do teach	Raziel	Masloth	The Starry Heaven	Lying Spirits
Jehovah Elohim	Binah or Prina	Aralim	Thrones whereon God sitteth	Zaphkiel & Jophiel	Sabathiel	The Sphere of Saturn	Vessels of Iniquity
El	Hesed	Hasmalim	Dominations who do excel others	Zadkiel	Zedekiel	The Sphere of Jupiter	Avengers of Wickedness
Elohim Gibor	Geburath	Seraphim	Potestates who do restrain the Devil	Samael	Madimiel	The Sphere of Mars	Juglers and Deluders
Eloha	Tiphereth	Malachim	Virtues by whom signs & miracles are wrought	Michael	Schemiel or Schemaschielath	The Sphere of the Sun	Aerial Powers
Jehovah Zebaoth	Neza[h]	Elohim	Principalities who rule over others	Anael or Haniel	Nogahiel	The Sphere of Venus	Furies the Seminaries of Evil
Elohim Zebaoth	Hod	Ben[i] Elohim	Arch:Angels who executeth the greater Messengers	Raphael	Cochabiel, or Cochabiah	The Sphere of Mercury	Sifters, Tryers or Accusers, Inquisitors
Sadai	Jesod	Cherubim	Angels who perform [as] the lesser Messengers	Gabriel	Levanael or Jereahiel	The Sphere of the Moon	Tempters and Ensnarers
Adonai Melech	Malcuth	Issim	Blessed Souls	The Soul of Messiah	Halom Jesodath	The Sphere of the Elements	Wicked Souls craving Rule

Table 1: Sephirothic and Angelic Correspondences⁴⁹

⁴⁸ This refers to the addition of 'iel' or El at the end of the name or function.

⁴⁹ Sloane MS 3825 f. 25v.



The Ten Names of God with their Ideas Or's & Hierarchies Largely Explained

Figure 2: The ten Names of God with their Sephirothic correspondences ⁵⁰

⁵⁰ From Harley MS 6482, folio 2.

Of the Nine, or orders of Celestial Angels and the Animastical⁵¹ Order of Heroes, or Choir of Blessed Souls, the foregoing table further explained⁵²

The most Learned Hebrew Mecubals⁵³, have Received the ten principal & most sacred names of God, as certain Divine powers, which by ten numerations (called Sephiroth⁵⁴) as it were instruments of Examples of the Archetype have influence on all things Created (by a certain Order) from the High things even to the Lord, for first they have immediate Influence on the nine orders of Angels & Choirs of Blessed souls, & by them into the Celestial Spheres, planets & men, by which Sephiroth, every thing receiveth power & virtues &c.⁵⁵

⁵¹ After the order of the blessed spirits comes the animastical order, which Hebrew theologians call Issim that is, 'strong and mighty men'; the magicians of the gentiles, call them heroes and demigods, or half gods half men.

⁵² H1: this section is alternately titled "The Ten Names of God, with their Ideas, Orbs & Hierarchies Largely Explained".

⁵³ Jewish Kabbalists, those who expounded Merkabah (or chariot) mysticism.

⁵⁴ The 10 Spheres on the Kabbalistic Tree of Life.

⁵⁵ H1: this paragraph is replaced with "God himself though he be trinity in persons yet is but one only simple Essence, there are in him many Divine powers, which as many beams flow from him which the Philosophers of the Gentiles called Gods."

⁵⁶The first Name⁵⁷ is Eheia, & it is the name of the Divine Essence, his Numeration is⁵⁸ Cether (or Kether)⁵⁹ which signifieth a Crown or Diadem, &⁶⁰ the most simple Essence of the Deity⁶¹; & it is called that⁶² which the Eye seeth not, and is attributed to God the Father, & hath his influence by the Order of Seraphim⁶³ called by the Hebrews⁶⁴ Haioth Hacadosch, that is Creatures of Holiness: & then by of primum Mobile; bestowing⁶⁵ the gift of being to all things, filling the whole Universe both through the Circumference & centre, whose particular Intelligence is called Methratton, which is by interpretation⁶⁶, the prince of faces, whose Duty it is to bring others to the face of the prince, & by him the Lord spake to Moses.⁶⁷

⁵⁶ H1: These descriptions are also given after each of the appropriate Nine Celestial Keys in Harley MS 6482, together with the Seals here included. The seals occur in both Harley MS 6482 and Sloane MS 3825, and both are included here for the benefit of the reader. The text of Harley MS 6482 differs in many minor respects from Sloane MS 3825, and is given as footnotes. This material is also found earlier in Harley MS 6482 ff. 2-6 in the same form as Sloane MS 3825, suggesting that two separate versions were bound together into Harley MS 6482.

⁵⁷ H1: inserts "of the Divine Essence".

⁵⁸ H1: replaces "& it is the name ... Numeration is" with "and his Idea is called".

⁵⁹ H1: omits "or (Kether)".

⁶⁰ H1: omits "or Diadem, &".

⁶¹ H1: "Divinity".

⁶² H1: omits "& it is called that".

⁶³ H1: "Seraphims".

⁶⁴ H1: replaces "called by the Hebrews" with "who the Hebrews call".

⁶⁵ H1: "bestoweth".

⁶⁶ H1: replaces "which is by interpretation" with "that is".

⁶⁷ H1 This section in Harley MS 6482 the 1st Key reads: "The Seal of Methratton and the Explanation. Eheia, the name of the Divine Essence. His Idea is called Kether, signifies a Crown or Diadem, hath his influence by the Order of Seraphim, or as the Hebrews call them Haiyoth Hacadesch, i.e. creatures of Holiness, and then by the Primum Mobile, whose particular Intelligence is called Methratton, that is the Prince of Faces, whose duty it is to bring others to the face of the Prince. And by him the Lord spake to Moses."

The second Name is jod or Tetragrammaton joined with jod, his numeration is⁶⁸ Hochma, that is wisdom: it⁶⁹ signifieth the Divinity full of Ideas, & the first begotten & is attributed to the Son; and hath his influence by the order of Cherubims, called by the Hebrews⁷⁰ Orphanim that is forms or wheels; & from thence into⁷¹ starry heaven, where he fabricateth so many figures, as he hath⁷² Ideas in him self & distinguisheth the very chaos of the creatures, by a⁷³ particular intelligence called Raziel, who was the Ruler of Adam.⁷⁴

⁶⁸ H1: replaces "joined with jod, his numeration" with "His idea is".

⁶⁹ H1: "and".

⁷⁰ H1: replaces "called by the Hebrews" with "which the Hebrews call".

⁷¹ H1: inserts "the".

⁷² H1: "has".

⁷³ H1: omits "a".

⁷⁴ H1 2nd Key reads: "The Seal of Raziel and the Explanation. Iod Tetragrammaton signifieth the Divinity full of ideas. His numeral attribute Hochma, that is Wisdom, the first begotten, and is attributed to the Son and hath his influence by the Order of Cherubim, or that the Hebrews call Orphanim, that is forms or Wheels, and from thence into the starry firmament or Heaven where he fabricateth so many figures as he hath Ideas in himself, and distinguisheth the very Chaos of the creatures by particular Intelligence called Raziel, who was the ruler of Adam."

The third name is⁷⁵ Tetragrammaton Elohim, his numeration is Prina (or Binah) that is⁷⁶ providence & understanding; & signifies Remission, Quietness, the Jubilee, penitential conversion, a great trumpet, Redemption of the world, & the life of the world to come; it is attributed to the holy spirit, & hath his⁷⁷ influence by the order of Thrones, called by the Hebrews⁷⁸ Aralim, that is great, Mighty & Strong Angels⁷⁹; & then⁸⁰ by the Sphere of Saturn, Administrateth form to the Liquid or⁸¹ Unsettled matter, whose particular Intelligences are⁸² Zaphkiel,⁸³ the Ruler of Noah, and⁸⁴ Jophiel, the Ruler of Sem; those are the⁸⁵ three highest & supreme numerations⁸⁶ (as it were) seats of the Divine persons, by whose Commands⁸⁷ all things are made, but are executed by the other Seven⁸⁸: which are therefore Called the Numerations⁸⁹ framing.⁹⁰

⁷⁵ H1: inserts "called".

⁷⁶ H1: replaces "numeration is Prina (or Binah) that is" with "Idea is named Bina, viz.,".

⁷⁷ H1: omits "his".

⁷⁸ H1: replaces "called by the Hebrews" with "which the Hebrews call".

⁷⁹ H1: "great Angels, mighty and strong".

⁸⁰ H1: "from thence".

⁸¹ H1: omits "Liquid or".

⁸² H1: "Intelligence is".

⁸³ H1: inserts "or Zazel".

⁸⁴ H1: inserts "another Intelligence named".

⁸⁵ H1: replaces "those are the" with "and these are".

⁸⁶ H1: replaces "highest & supreme numerations" with "supreme and high Ideas".

⁸⁷ H1: "command".

⁸⁸ H1: inserts "upon Earth".

⁸⁹ H1: "divine Ideas".

⁹⁰ H1 3rd Key reads: "The Seal of Cassiel and the Explanation. Tetragrammaton Elohim. His numeral attribute or Idea is Bina[h], viz., Providence and understanding attributed to the Holy Spirit, hath influence by the Order of Thrones, which the Hebrews call Great Angels or Aralim, mighty and strong, and from thence by the Sphere of Saturn administheth form to the unsettled matter, whose particular Intelligence is Zazel, or Zaphkiel the ruler of Noah, and another Intelligence named Iophiel, the Ruler of Sem, and these are three supreme and high Ideas, as it were seats of the Divine persons by whose commands all things are made but are executed by the other seven upon Earth, which are therefore called the Divine Ideas framing."

The fourth name is El, his numeration⁹¹ is Hesed, that is Harmony⁹² or Goodness, & signifies Grace, mercy, piety, Magnificence the Sceptre & right hand, & hath his Influx⁹³ by the Order of Dominations⁹⁴, called by the Hebrews⁹⁵ Hasmalim, & so through the Sphere of Jupiter, fashioneth⁹⁶ the Images or Effigies⁹⁷ of Bodies, bestowing Clemency & pacifying Justice, on all his particular Intelligence is Zadkiel, the Ruler of Abraham.⁹⁸

⁹¹ H1: replaces "his numeration" with "whose Idea".

⁹² H1: replaces "that is Harmony" with "which is Clemency".

⁹³ H1: "influence".

⁹⁴ H1: "Dominions".

⁹⁵ H1: replaces "called by the Hebrews" with "which the Hebrews call".

⁹⁶ H1: "fashioning".

⁹⁷ H1: omits "or Effigies".

⁹⁸ H1 4th Key reads: "The seal of Sachiell and the Explanation. El, the strong powerful Name of God, his Idea or numeral attribute Hesed which is Clemency or goodness, and signifieth Grace, mercy, piety, magnificence, the sceptre and the right hand, and hath his influence by the Order of Dominations, which the Hebrews call Hasmalim, and so through the Sphere of Jupiter, fashioning the Images of bodies bestowing Clemency and pacifying Justice on all. His particular Intelligence is Sachiell the ruler of Abraham."

The fifth name is Elohim Gibor – that is the mighty Gods⁹⁹, punishing the sins of the¹⁰⁰ wicked, his numeration is¹⁰¹ Geburah: which is by interpretation¹⁰² power, Gravity, fortitude, security, judgement, punishing by slaughter & war¹⁰³. It is applied to the tribunal of God, the girdle the Sword &¹⁰⁴ left hand of God: it is likewise¹⁰⁵ called Pachad, that¹⁰⁶ is Fear, & hath his influence through the Order of Powers¹⁰⁷, & from thence¹⁰⁸ through the Sphere of Mars, unto whom belongs war fortitude & affliction,¹⁰⁹ it draweth forth the Elements:¹¹⁰ his particular Intelligence is Samael¹¹¹, the Ruler of Sampson.¹¹²

⁹⁹ H1: "God".

¹⁰⁰ H1: omits "sins of the".

¹⁰¹ H1: replaces "his numeration is" with "and his Idea is called".

¹⁰² H1: replaces "which is by interpretation" with "that is".

¹⁰³ H1: inserts "and".

¹⁰⁴ H1: inserts "the".

¹⁰⁵ H1: omits "likewise".

¹⁰⁶ H1: "which".

¹⁰⁷ H1: inserts "which the Hebrews call Seraphim".

¹⁰⁸ H1: replaces "from thence" with "these".

¹⁰⁹ H1: replaces "unto whom belongs war fortitude & affliction" with "illuminate the Rosy Crucians to whom belongs fortitude and prudence."

¹¹⁰ H1: inserts "and".

¹¹¹ H1: "Camiel".

¹¹² H1 5th Key reads: "The seal of Samael and the explanation. Elohim Gibor, i.e. the Mighty God punishing the wicked. His idea or numeral attribute is called Geburah, that is power, gravity, fortitude, security, Judgement, punishing by slaughter and war, and it is applied to the tribunal of God, the Girdle, the Sword, and the Left Hand of God, it is also called Pachai which is fear, and hath his influence through the order of Powers, which the Hebrews call Seraphim (Potestates), and these through the sphere of Mars illuminate the Rosy Crucians, to whom belong fortitude and prudence. It draweth forth the Elements, and his particular Intelligence is Camael the ruler of Samson."

The sixth Name is Eloha¹¹³, his numeration¹¹⁴ is Tiphereth; that is Apparel, Beauty, Glory, pleasure, & signifies¹¹⁵ the tree of Life; & hath his influence through the orders of Virtues, called by the Hebrews¹¹⁶ Malachim, that is Angels into the Sphere of the Sun, giving brightness & life to¹¹⁷ it, from thence producing Morals¹¹⁸, his particular intelligence is Michael the Ruler of Solomon.^{119 120}

¹¹³ H1: inserts "or a name of VNHBT joined with Vandabat".

¹¹⁴ H1: "Idea".

¹¹⁵ H1: "signifieth".

¹¹⁶ H1: replaces "called by the Hebrews" with "which the Hebrews call".

¹¹⁷ H1: "unto".

¹¹⁸ H1: "metals and thereto make aurum potable".

¹¹⁹ H1: replaces "his particular intelligence is Michael the Ruler of Solomon" with "His particular Intelligence is Raphael who was the Ruler of Isaac and Toby the younger, and the Angel Peliel Ruler of Jacob". This is particularly significant, as between the Sloane and the Harley manuscripts we see the change of attribution between Michael and Raphael, to the more logical Michael at Tiphareth and Raphael at Hod, to the version often used today of Raphael at Tiphareth and Michael at Hod.

¹²⁰ H1 6th Key reads: "The Seal of Michael and the Explanation. Eloha, Tree of Life is his Idea, Tiphareth his Sephiroth or numeral attribute, it signifieth apparel, beauty, glory, pleasure, hath his influence through the Order of Virtues, which the Hebrews call Malachim, that is Angels into the Sphere of the Sun giving brightness and life unto it, and from thence producing metals. His particular Intelligence is Michael, who was the ruler of Isaac, Raphael the ruler of Toby the Younger and the Angel Peliel ruler of Jacob.

Now for to receive this from the operation of the Sun, make an Image in the hour of the Sun, Leo then ascending and the Sun in it. The figure is a King crowned, sitting in a chair, having a Raven on his hand. It must be cast in Gold, and then the virtue is brought down by Verchiel, the spirit that instantly will rest upon it. This spirit is strong, fair coloured like a temperate and well proportioned man, choleric, having a voice barren. By this spirit, young Toby spake to Raphael and it aided him to fetch his father's Gold and also bound the evil spirit Asmodeus."

The seventh¹²¹ is Tetragrammaton Sabaoth, or Adonai Zebaoth¹²² that is the God of Hosts,¹²³ his Numeration¹²⁴ is Nezah, that is triumph & Victory the Right Column is applied to it, &¹²⁵ it signifies the Eternity & justice of a Revenging God: &¹²⁶ hath his influence through the order of Principalities called by the Hebrews¹²⁷ Elohim, that is God¹²⁸ into the sphere of Venus, producing vegetables, & giving zeal & love of Righteousness¹²⁹, his Intelligences are¹³⁰ Anael (or¹³¹ Haniel), and the Angel Corviel¹³² who was¹³³ the Ruler of David.¹³⁴

¹²¹ H1: inserts "name".

¹²² H1: "Sabaoth".

¹²³ H1: inserts "and".

¹²⁴ H1: "Idea".

¹²⁵ H1: omits "the Right Column is applied to it, &".

¹²⁶ H1: "he".

¹²⁷ H1: replaces "called by the Hebrews" with "whom the Hebrews call".

¹²⁸ H1: "Lords".

¹²⁹ H1: transposes "producing vegetables, & giving zeal & love of Righteousness" to "Gives Zeal and Love of righteousness, and produceth vegetables".

¹³⁰ H1: "Intelligence is".

¹³¹ H1: omits "Anael or".

¹³² H1: "Cerviel".

¹³³ H1: omits "who was".

¹³⁴ H1 7th Key reads: "The Seal of Anael and the Explanation. Adonai Sabaoth or Tetragrammaton Sabaoth, that is the God of Hosts, and his Idea is Nezah, that is, Triumph and Victory. It signifieth the Eternity and Justice of a revenging God. He hath his influence through the Order of Principalities, whom the Hebrews call Elohim, that is the Lords into the Sphere of Venus, gives zeal and love of righteousness, and produceth vegetables. His Intelligence is Anael, and the Angel Cerviel, the ruler of David."

The eighth is Elohim Zebaoth¹³⁵, that is¹³⁶ the God of Hosts, not of war and justice, but of piety & Agreement (so this¹³⁷ name signifieth both and precedeth his army) his numeration¹³⁸ is Hod, that is¹³⁹ praise, confession, honour & famousness, the left Column is attributed to it &¹⁴⁰ hath his¹⁴¹ influence through the Order of ArchAngels, called by the Hebrews¹⁴² Ben[i] Elohim that is the Sons of God¹⁴³; giving¹⁴⁴ Elegancy & Consonancy of speech producing¹⁴⁵ Living creatures, & procreating Animals¹⁴⁶, his particular intelligences are Raphael the Ruler of Isaak, & young Tobit & the Angel Peiel, who was the Ruler¹⁴⁷ of Jacob.¹⁴⁸

¹³⁵ H1: "Sabaoth".

¹³⁶ H1: changes "that is" to "which is interpreted".

¹³⁷ H1: changes "so this" to "for his".

¹³⁸ H1: replaces "his numeration" with "The Idea of this".

¹³⁹ H1: replaces "that is" with "which is interpreted both".

¹⁴⁰ H1: omits "the left Column is attributed to it &", and inserts "it".

¹⁴¹ H1: omits "his".

¹⁴² H1: changes "called by the Hebrews" to "which the Hebrews call".

¹⁴³ H1: inserts "into the sphere of Mercury".

¹⁴⁴ H1: "and gives"

¹⁴⁵ H1: "and produceth".

¹⁴⁶ H1: omits "& procreating Animals".

¹⁴⁷ H1: Replaces "his particular intelligences ... Ruler of Jacob" with "His Idea is Michael who was the Ruler of Solomon". See previous footnote.

¹⁴⁸ H1 8th Key reads: "The Seal of Raphael and the Explanation. Elohim Sabaoth signifieth the God of Hosts, not of war and Justice for his name signifieth both, and precedeth his army. His numeral attribute Idea or Sephiroth is Hod which is interpreted both praise, confession, honour and famousness. It hath influence through the Order of the Archangels which the Hebrews call Ben Elohim, that is the Sons of God, into the sphere of Mercury and gives elegancy and constancy of speech and produceth living creatures. His Idea is Michael who was the ruler of Solomon. His Intelligence is Raphael, the ruler of Tobias. He giveth clemency, grace, mercy, piety, magnificence, elegancy, wisdom, virtue, industry, faith, religion, royalty, gravity of speech, honesty and acuteness of wit.

The ancient Magicians made an Image hollow or Telesme [talisman] of Quicksilver, with the figure of a handsome young man bearded on it, then the Genius will speak with a barren voice yet very audible. Sometimes Derachiel, or Ambiel or Gabriel will descend upon the Telesme. These Genii are strong, fair coloured, with a human voice. These were the rulers of Solomon, are exceeding loving and will often stir you up to call the God that made all the World, and to pray to him and his son Jesus Christ that died on the Cross for our Redemption. These Genii help the memory, cure all distempers of the brain, Melancholy, they teach the causes of distempers of heat and cold, and finally teach all things you can name or think on."

The ninth name is¹⁴⁹ Sadai, that is Omnipotent Satisfying all and Elhai which is the Living God, his numeration¹⁵⁰ is Jesod, that is foundation, & signifies a good understanding, a Covenant, Redemption¹⁵¹ & rest, and hath his influence through the Order of Angels, called by the Hebrew¹⁵² Cherubim, into the Sphere of the Moon; Causing the Increase & Decrease of all things, the Creation of man¹⁵³, & taketh care of¹⁵⁴ all¹⁵⁵ Genii or¹⁵⁶ Keepers of men, distributing¹⁵⁷ them; his particular intelligence¹⁵⁸ is Gabriel,¹⁵⁹ the Keeper of Joseph, Joshua & Daniel.¹⁶⁰

¹⁴⁹ H1: inserts "called".

¹⁵⁰ H1: "Idea".

¹⁵¹ H1: omits "& signifies a good understanding, a Covenant, Redemption".

¹⁵² H1: replaces "called by the Hebrew" with "whom the Hebrews call".

¹⁵³ H1: omits "the Creation of man".

¹⁵⁴ H1: inserts "the Ideas of the Earth, of the Rulers of the Twelve Divisions and of their Images or figures and of the".

¹⁵⁵ H1: omits "all".

¹⁵⁶ H1: "and".

¹⁵⁷ H1: "and distributeth".

¹⁵⁸ H1: replaces "particular intelligence" with "Genius".

¹⁵⁹ H1: inserts "who was".

¹⁶⁰ See next footnote on following page for the alternative text for the 9th Key.

¹⁶¹ H1 9th Key reads: "The Seal of Gabriel and the Explanation. The ninth Name of God falls upon the seventh planet. It is Called Sadai, that is, Omnipotence, satisfying all, and Elhai, which is the living God. His numeral attribute or Sephiroth is Yesod, that is, Foundation, and signifieth a good understanding, a Covenant, Redemption and rest, and hath influence through the Order of Angels into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the Ideas of the Earth, of the Rules of the 12 divisions, and of their Images and Figures, and of the Genii or keepers of men and distributeth them. His Intelligence is Gabriel who was the keeper of Joseph, Joshua and Daniel.

In the hour of the Moon on a Monday, Magicians raise the first face of cancer, the Moon in the Ascendant or in her Exaltation Taurus, the figure they then melted in Silver, was a man leaning on a staff, having a bird on his head and a flourishing tree before him, upon which descends the Angel Seheliel, and he causeth increase of gain, and is good against weariness. The second figure they made the Moon ascending in that part of Cancer, was a woman cornuted, riding on a bull. And in the third part they made a figure riding upon a Dragon with seven heads, or a Crab, and in her right hand a dart, in her left a looking glass clothed or covered with white or green and having on her head two serpents with horns twined together, and to each arm a serpent twined about, and at each foot also. And then they Invoked the Angel Muriel, which is the chiefest of the Deities, the first of the Goddesses, the Queen of Angels, the Mistress of the Elements whom the stars answer when the Moon with her seasons returns. Elements serve her, at whose nod the Lightnings breathe forth, seeds bud, plants increase, the initial parent of fruit.

She is the satellite of the Moon, restraining the various passions of the Stars, dispensing various lights by the circuits of the Sun: the Lady of great beauty, the Mistress of rain and water, the giver of Justice, the Nurse of mankind, the governor of all states, kind, merciful, protecting men by sea and land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on Earth, wandering and shining in the tops of high woods and groves, beholding the playing of Fairies, restraining the rage of Goblins, shutting the openings of earth and dispensing the light of the heaven, the wholesome rivers of the sea, the deplored silence of the infernal gods, by its motion ruling the world, and treading Hell under her feet, of whose Majesty the birds hasting in the air are afraid, the wild beasts straying in the mountains, the serpents lie hid in the ground, fishes swimming in the sea. She cureth diseases phlegmatic, catarrhs, dropsy, gout and fluxes of the stomach for want of digestion.

Hasmodai or ☾ in ☽, in Geomancy Populus ruleth by day.

Muriel by night or via.

*	*		*
*	*	Populus	*
*	*		*
*	*		*"

It is interesting to note that this description is remarkably akin to the perception of Hekate as portrayed in the *Chaldean Oracles*.

The tenth name is Adonai Melech, that is Lord & King, his numeration¹⁶² is Malcuth that is Kingdom & Empire, & signifies a¹⁶³ Church Temple of God,¹⁶⁴ a gate, & hath his influence through the Animastick order¹⁶⁵, or the Choir¹⁶⁶ of Blessed Souls, called by the Hebrews¹⁶⁷ Issim,¹⁶⁸ that is princes, nobles and Lords¹⁶⁹, they are inferior to the Hierarchies, & have their influence¹⁷⁰ on the sons of men, & giveth¹⁷¹ Knowledge,¹⁷² the wonderful understanding of things, Industry & prophecy¹⁷³, the Jewish Rabbis say the Soul of Messiah is president over them, but our modern philosophers & theologians, say it is the intelligence Methratton, which is called the first Creature, or the Soul of the world, who also was the Ruler of Moses.¹⁷⁴ **(F)**

¹⁶² H1: "Idea".

¹⁶³ H1: "signifieth".

¹⁶⁴ H1: inserts "and".

¹⁶⁵ H1: "Order of Anamastick".

¹⁶⁶ H1: replaces "or the Choir" with "viz".

¹⁶⁷ H1: replaces "called by the Hebrews" with "which by the Hebrews is called".

¹⁶⁸ S4: "Issim"; H1: "Assim".

¹⁶⁹ H1: changes "princes, nobles and Lords" to "Nobles, Lords and squires".

¹⁷⁰ H1: inserts "in the sixteen figures of Geomancy, the twelve Ideas, the four Elements and their twelve Regions or places divided, the twelve Winds which come froth from the twelve Houses of the earth and".

¹⁷¹ H1: "thus they give".

¹⁷² H1: inserts "and".

¹⁷³ H1: "predictions".

¹⁷⁴ H1: omits "the Jewish Rabbis say ... Ruler of Moses" and replaces with "and the President among them is Methratton, which is called the first creature or the Soul of the World, and Sorath or ☉ distributeth his virtues. And after this manner do the Earthly powers receive their Commissions which are figuratively incorporated into seven and they again in their natures given it to twelve, which also in twelve places signify all things past, present and to come in all the world.

In the Intelligible world according to pseudo-Dionysius, these are the names of the 10 Orders of the blessed:

1. Seraphims.
2. Cherubims.
3. Thrones.
4. Denominations.
5. Powers.
6. Virtues.
7. Principalities.
8. Archangels.
9. Angels.
10. blessed Souls.

According to the Hebrew Rabbins the 10 Orders bear these names:

1. Haioth hakadoth.
2. Ophani.
3. Aralim.
4. Hasmalim.
5. Seraphim.
6. Malachim.
7. Elohim.
8. Ben Elohim.
9. Cherubim.
10. Issim.

And these Orders possess the ten spheres of the world which are these:

1. the primum mobile or first mover.
2. the sphere of the Zodiack.
3. the sphere of Saturn.
4. the sphere of Jupiter.
5. the sphere of Mars.
6. the sphere of the Sun.
7. the sphere of Venus.
8. the sphere of Mercury.
9. the sphere of the Moon.
10. the sphere of the Elements"

Now we are to show forth, how by seven planets (as it were by instruments) all powers are Diffused into Man, from the first Cause: & now the Influences of the Celestial Intelligences, are principally drawn or descended from the superior powers, or seven Great Angels, who standeth before the Imperial throne of the Highest, & what Divine Gifts man receiveth from above, & how man is strengthened with excellent and admirable virtues, from the Angelical orders or celestial Hierarchies &c.

From the order of Angels, that he may be a Messenger of the Divine will, and an Interpreter of the mind of God.

From the order of Arch:Angels, that he may Rule over the beasts of the field, fish of the seas & fowls of the Air, over all which command is given him.

From the order of Principalities, that all things may be subdued to him, he comprehending the powers of all, & drawing all powers to him self by a certain Secret super celestial force & virtue.

From the Order of Virtues, he Receiveth power, by Virtue whereof he constantly fighting, is strengthened against the Enemies of Truth, for the Reward of which, we run a raid in this life.

From the Order of Potestates, he Receiveth power & strength, against the Enemy of this earthly tabernacle.

From the order of Dominations he hath help, whereby he can subject any Domestic Enemy he carrieth along with him, & can obtain his Desires End.

From the order of Thrones, Man is knit together, & being collected together into him self, fixeth his Memory on those Eternal Visions.

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From the Order of Cherubim he hath the Light of the mind, the power of wisdom, very high fantasies, & figures, whereby he is able to contemplate the Divine things.

From the Order of Seraphim, that by the perfect flame of Love, we may at length inherit them.

We are also to show forth, what Divine, gifts, powers & Virtues, man receiveth from the celestial bodies (that is) the seven planets; called by the Astrologers¹⁷⁵ the seven erratic or wandering Stars.

From Saturn man receiveth a sublime contemplation, profound understanding, solidity of Judgement, firm speculation, stability and an immovable Resolution.

From Jupiter an unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity & Regality, &c.

From Mars, constant Courage & fortitude, not to be terrified, truth, a fervent Desire of animosity, the power & practice of Acting, and an Inconvertible Vehemency of the mind.

From the Sun¹⁷⁶ Nobleness of mind perspicuity of Judgement & Imagination, the nature of Knowledge & opinion, Maturity, Counsel, Zeal, Light of Justice, Reason & judgement to Distinguish Right from wrong purging Light from the Darkness of Ignorance, the Glory of truth found out, & Charity the mother & Queen of all Virtues.

From Venus a fervent Love, most sweet hope, the Motion of Desire, order, Concupiscence, Beauty, Sweetness, Desire of Increasing & propagation of it self.

From Mercury A piercing faith & belief, Clear reasoning, the Vigour of Interpreting & pronouncing, Gravity of speech, Acuteness of will, Discourse of Reason, & the swift motion of the Senses.

¹⁷⁵ S4: gives "Astrologians", but this has been rationalised for ease of reading.

¹⁷⁶ S3: gives "Son" rather than Sun, but again it has been rationalised for reading ease.

From the Moon, a peacemaking Consonancy, fecundity, the power of Generating & growing greater, of Increasing & Decreasing; A Moderate Temperance & faith, which being Conversant in Manifest & occult things, yieldeth Direction to all, also Motion to the tilling of the Earth, for the manner of Life, & giving growth to it self & others.

This is the influence of the seven planets, are principally drawn from the Superior Angelical powers, & Celestial intelligent Angels, as aforesaid, Disposing the soul of man, which is the seat of those Virtues.

The planets Dispose the body only giving it a tractable completion, proportionated & tempered for every Good thing they being the instruments of the Intelligences; but God (as the primary Cause) doth yield both influence & Increase to all.

Now therefore, if the soul work well in this body, it Returneth to that Divine power & mansion, from whence it Descended.

These are the Degrees, or Ladders by which men do easily ascend, to all kinds of powers, by a certain natural connection, according to the diverse dispositions of the body & mind, by the favour of the stars in disposing of the body, & the intelligences ruling them; the Nature of which, the soul in its Descent putteth on, the supreme power of the Creator favouring, without whose Divine Grace & benevolence permitting, no good thing can be effected.

We are nextly to show forth, how their benevolent Influences are depraved in those inferior things, & become Causes of Evil.

Seeing Every Power & Virtue is from above, from God, the Intelligences, and stars, who can neither Err, nor do Evil, it followeth, that all Evil, & whatsoever is found Dissonant & Disagreeing in those inferior things, proceedeth, not from any Malignity of the influence, but from the evil Disposition of the receiver.

Therefore, when the perversity of the subject, receives the influences of the perverse, or its Debility cannot Endure the Efficacy

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of the Superiors, then by the Heavenly influences thus received, into a Matter full of Discords, somewhat Dissonant deformed & Evil proceed.

Now the celestial powers, always remain Good, which while they exist in themselves, & from the Giver of Light; have their influence by the holy intelligences & the Heavens.

Their influence is Good (as it were) in the first Degree, until it cometh to the Moon, & when it is received in a viler subject, it is also vilified, then in respect of the Different nature of the Recipient, it is Received after diverse manners & by the Qualities disagreeing in the same subject, amongst them selves, it Likewise varieth & patiently suffereth, in the subject from whence at length, some other thing then the Superiors send down, doth result; show forth the hurtful qualities in those inferiors, is far different from the influx of the Heavens; for as fetters imprisonments and condignities, is not to be imputed to the judge, but to the Evil Disposed Malefactor; so neither is the fault of wickedness, to be cast out from Celestial Influences.

It followeth therefore that we being well disposed, the Celestial Influences co-operate all things, for Good; but we being Evil disposed, & having the Divine Good which was in us, through our sins & wickedness, departed from us, all things work for Evil: therefore the cause of all our Evil is Sin, which is the Disorder & Distemper of the Soul.

We thus falling Down, & declining from what the Celestial Influences require, all things Rebel, & are distempered & work together for our Destruction.

Then in Mans Body (being otherwise most temperate, & composed with most sweet harmony) the distemper of the Elements beginneth, Evil humours ariseth, & the Good being disordered & severed from one another, by a certain vicissitude both Vex & torment the body.

There is a most Vehement Dissonance perceived; either by Superfluity or Diminution, or some intrinsical Accident, or by Superfluous Meat, whence superfluous Humours are generated, by

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which cause infirmities follow; yea the Animal Spirits (the bridle being broken) do fall to contention,

Then the Celestial influences (otherwise of them selves good) and made hurtful to us, even as the Light of the Sun to ill disposed eyes.

Saturn Darteth Down, Tediousness, Anguish, melancholy, Madness, Sadness, Obstinacy, Rigidness, Blasphemy, Desperation, Lying, Apparitions, Affrightences, Walkings of the Dead, Stirrings of Devils, &c.

Jupiter Sendeth down Covetousness, Tyranny & Evil Occasions to get Wealth.

Mars Darteth Down profane Arrogance, furious wrath, Violent boldness, fierce Stubbornness, &c.

Sol Darteth Down Imperious pride, & insatiable Ambition &c.

Venus, the Deceits of Concupiscence, Lascivious Loves & filthy Lusts, &c.

Mercury Cozenages, Deceits, Lies, Subtle Desires of Evil, propensity to Sin.

Luna, the inconstant, progress of all things, & whatsoever is contrary to Man's Nature &c.

By this means Man receiveth hurt by Reason of his unlikeness with heavenly things; from whence otherwise he ought to reap Benefit.

Now by the same Reason, of mans Dissonance with the Celestial Influences, they are also subjected to wicked spirits, who is the Officers & Ministers of God's justice, do discharge their duty in punishing them, And so thus do men suffer Grievances by wicked spirits, until they are again Expiated, & Return to a Divine Nature.

Therefore a judicious man, May prohibit many Mischiefs about to fall on him, from the influence & Disposition of the stars (he

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foreknowing their natures) by preventing, taking heed, & Defending lest they should meet him, & lest an ill disposed subject should receive hurt, whence it ought to reap benefit.

The Celestial Hierarchies, &c: Theologically Constructed, & Divided together with a brief Description of the Heavenly Militia, & other Servien and Assisting Angels &c.

The Celestial Hierarchies, or Orders of Angels, (as we said before) are nine & they are these Seraphim, Cherubim, Thrones, Dominations, Potestates, Virtues, Principalities, Arch Angels, Angels: & they are said to be of three kinds, & so are divided into three parts: Superior, Middle & inferior.

The Superior Hierarchies, are Seraphim, Cherubim, & thrones; these are super celestial Angels, and are only about God: these Rule not the bodies of the World, neither are they fitted for the Government of the Inferior things, but infuse the Light Received from God, unto the inferior Orders, distributing their respective Duties & offices to every one of them &c: & Contemplating the order of Divine providence, the first is the Goodness of God, the second in the Essence of God (as the form) the third in the wisdom of God.

The Middle Hierarchies are Dominations, Potestates & Virtues; these Angels concur to the Government of the world; the first of those Commend that such the other Execute; the Second are ministers to the Heavens And sometimes Conspire to miraculous Operations: the third Drives away those things, that seem to be able to Disturb the Divine Law.

The Inferior Hierarchies are Principalities, Arch Angels, & Angels: these as Ministering Spirits; Descend to take care of inferior things, & are Called Certain Invisible powers: for sometimes, they being visible to none, do direct our journeys, & all our businesses, & are often present at battles, & by secret helps do give the Desired Successes to their friends, for at their pleasure, they can procure prosperity, or inflict adversity: the first of those take care of public things, as of princes Magistrates, provinces & Kingdoms, &c: As we read in Daniel, But the princes of the Kingdom of Persia withstood me twenty-one Days; But Jesus the Son of Syrach testifieth, that for every nation a Ruling Angel is Appointed, also Moses in his Song in Deuteronomy, serveth to show forth saying, when the most high Divided the nations, he appointed them bounds, according to the Number of God, the second are present at Sacred Duties, & Direct the Divine Worship about every man & offers up the prayers & sacrifices of men before God: the third Disposeth of those, who

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afford Virtue to the least Mineral & plant, & serve as Mediating Ministers, Making things common to man, according as those inferiors on Earth, are Committed to them, to be Disposed of.

Besides, the Superior Hierarchies, who are next to God, & Magnify him incessantly with Continual hymns & praises, there are other Orders which are called the Militia of Heaven.

The first is called the Doctrinal Order, of which order was that Angel which spake to Daniel, saying, Come that I may teach you, what shall come to thy people in the Last Days.

The second is the Tutelary Order, of which mention is made in Daniel saying, behold Michael, one of the princes Cometh to my help, And elsewhere, in that time shall rise up Michael a great prince, who standeth for the sons of thy people, & of this Order was Raphael, who conducted forth, attended & brought back Tobias.

The Third there is the Procuratory Order, of which mention is made in Job in these words, if the Angel shall speak for him he will Entreat the Lord, and the Lord will be pleased with him, & also Ecclesiasticus 17:26.

The fourth is the Ministerial Order, mentioned in the Epistle of Saint Paul to the Hebrews, in these words, Are they not all ministering spirits, sent forth for them, who shall be Heirs of Salvation.

The fifth is the Auxiliary Hierarchy, of which Mention is made in Isaiah, in these words; the Angels of the Lord went forth, & slew in the tent of the Assyrians, an Hundred & Eighty-five thousands.

The Sixth is the Receptory Order of Souls: &c.

The Seventh is the Order of Assistants, of which we Read in Zachariaiah saying, these are the two Sons of the Oil of Splendour; who assist the Ruler of the whole Earth. **(G)**

Names of the Celestial Angels or Sacred Intelligences, set over & Governing the Seven planets, and the Angelical Hierarchies residing therein

Names of the Angels president set over the planet Saturn	Names of the Angels president set over the planet Jupiter	Names of the Angels president set over the planet Mars	Names of the Angels president set over the planet Sol	Names of the Angels president set over the planet Venus	Names of the Angels president set over the planet Mercury	Names of the Angels president set over the planet Luna
Cassiel Captiol Orifiol Raziel Zaphkiel	Sachiel Zadkiel Zabkiel Zabdiel Zachariel	Samael Zamael Camael	Michael	Anael Haniel	Raphael	Gabriel

There are other names, ascribed, to the aforesaid seven Intelligent Angels, from those things, over which they are set; the Divine Names being added to the end thereof, being borrowed (as it were) from the stars, Men, places or times which are these:

To Saturn	To Jupiter	To Mars	To Sol	To Venus	To Mercury	To Luna
Sabathiel	Zedekiel	Madimiel	Shemiel Schemeschiel	Nogahiel	Cochabiel or Cochabijah	Jereahiel or Levaniel

According to the Latin names, they are thus called as followeth (viz)

Saturniel	Joviel	Martiel	Soliah	Veneriel	Mercuriel	Lunael or Lunajah

There are also Seven Intelligences, Called spirits of Olympus, or after the Olympic Speech, referred to the Seven planets, whose Residence are said to be in the Starry firmament, & in the stars of the firmament under each of whom are a mighty Militia, of many Servient or Angelical Spirits, thus named as followeth

To Saturn	To Jupiter	To Mars	To Sol	To Venus	To Mercury	To Luna
Aratron	Bethor	Phaleg	Och	Hagith	Ophiel	Phul

It is also Concluded & Certainly Affirmed, that Every Star in the firmament hath its particular governing Intelligence, or Angelical spirit appropriate to it: with their Several & Respective Servient powers also, as a Militia under Each of them, not further to be named singly being numberless.

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There are also twelve President¹⁷⁷ Celestial Angels, or Intelligences, set over & Governing the twelve Signs of the Zodiac, this Called by Name

♃ Malehidael	♄ Asmodel	♊ Ambriel	♋ Muriel	♌ Veorchiel	♍ Hamaliel
♎ Zuriel	♏ Barchiel	♏ Aorachiel	♐ Hanael	♑ Cambiel	♒ Barchiel

The other names assigned to them, borrowed from those things over which they are Set &c:

♃ Teletiel	♄ Suriel	♊ Tomimiel	♋ Sataniel	♌ Ariel	♍ Botuliel
♎ Masniel	♏ Acrabiel	♏ Chosetiel	♐ Godiel	♑ Deliel	♒ Dagymiel

So, Likewise they are called from the Latin names thus, as aforesaid (viz)

Ariel	Tauriel	Geminiel	Cancriel	Leoniel	Verginiel
Libriell	Scorpiel	Sagittariell	Capriell	Aquariell	Pisciell

The aforesaid twelve signs of the Zodiac, Containing 360 Degrees, are thirty Degrees referred to Every Sign, being the Compass of the Heavens arch being again Divided into twenty-eight arts, are called the so many Mansions of the Moon, & through which the moon passeth in Twenty-Eight Days & some odd hours; Every mansion also being governed by a president Angel, called by name as followeth.

1 Geniel	2 Enodiel	3 Amixiel	4 Azariel	5 Gabiel	6 Dirachiel	7 Soheliel
8 Amnediel	9 Barbiel	10 Ardofiel	11 Nociel	12 Abdiziel	13 Jazoriel	14 Ergodiel
15 Asaliel	16 Azoruel	17 Adriell	18 Egibiell	19 Amutiell	20 Kyriell	21 Betsmaell
22 Geliell	23 Roquiell	24 Abrinaell	25 Aziell	26 Tagriell	27 Atheniell	28 Amnixiell

There are Likewise four great Angelical princes, or president Angels, set Over and Governing the four Celestial Angles East, West, North, & South, Named as followeth

East - Michael	South - Uriel, or Nariel	West - Raphael	North - Gabriel
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¹⁷⁷ "President" inserted above the line.

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And also four president Angels set over & governing the four Elements as triplicities Fire Air Earth & Water, called by name as followeth.

Fire – Seruph or Nathaniel	Earth – Ariel	Air – Cherub	Water - Tharsis
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Every one of those Angels is a great prince, & Each of them Ruleth over many Hierarchies: for I is said & Certainly known, that every star in the Heavens, and of the nature of the Seven planets, & the four Elements; & over Every Star is set a governing Angel & as the number of stars transcends human Capacity, so doth the Legions of Angels; & Every one of those Angels hath much power & freedom in the Dominion of its one planet, Signs, times, Years, Months, Days, hours, Elements, Angles of the world & winds, & performeth his Duty according to his office, as in the Determinate or Alternate Decrees of the Highest, in the Unity of the most Sacred trinity is, may, or shall be appointed.

It is not to be thought, or said that the forementioned Angels & Divine Virtues; Distributed to the world by the true God, to the Knowledge, & for the Assistance & benefit of man: or such of them that shall be so Qualified or worthy of them & know how to use them: &c.

There are said also to be 72 president Angels, bearing the name of God, Schemhamphora: Set over & Governing the Seventy-two Celestial Quinarys, Called by name as followeth.

1 Vehiyah	2 Jeliel	3 Sitael	4 Elomiah	5 Mahasiah	6 Jolabel
7 Achaiah	8 Caheshel	9 Horiel	10 Aladiah	11 Laviah	12 Hahaiah
13 Jojalel	14 Mebahel	15 Hariel	16 Hakamiah	17 Loviah	18 Caliel
19 Lauviah	20 Pahaliah	21 Nolchael	22 Jojaiel	23 Melahel	24 Haiviah
25 Nithhajah	26 Haajah	27 Jerathel	28 Seshiah	29 Rejaiel	30 Omael
31 Lochabel	32 Vafariah	33 Johujah	34 Lobzabjah	35 Chavakiah	36 Manadel
37 Aniel	38 Haamiah	39 Rehael	40 Jejazel	41 Hahahel	42 Michael
43 Vovaliah	44 Jelahiah	45 Soaliah	46 Ariel	47 Asaliah	48 Mihael
49 Vohuel	50 Daniel	51 Hakasiah	52 Imarniah	53 Nanael	54 Nithael
55 Mebahiah	56 Poiel	57 Nemaniah	58 Jojabel	59 Harahel	60 Mizrael
61 Umabel	62 Jahhael	63 Annavel	64 Mehekiell	65 Damabiah	66 Meniel
67 Ejael	68 Habuiah	69 Roehel	70 Jibamiah	71 Hajaiol	72 Mumiah

From hence may be Observed, how the most high God in his Immense Wisdom, hath Ordained & Constituted, the Order & offices of the Celestial Hierarchies of Good Angels, & their Governments over the stars, & from them over All Sublunary things: &c.

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Some Angels are Saturnine, some Jovial, some Martial, some Solar, some Venerial, some Mercurial, some Lunar, as all Angels, Spirits, Stars & whatsoever else are both Celestial, Terrestrial, or Otherwise Elemental & Sublunar, in the whole Creation.

Some are East, some West, some North, some South.

Some are fiery, some watery, some Earthly; the species of those Angels are Computed according to the four Celestial powers (viz)

The mind, Reason, Imagination, & the Vivifying & Moving Nature.

The fire followeth the mind, whence they Concur to the Contemplation of more Sublime things &c.

The Aerial follow the Reason; & favour the Rational faculty and after a Manner Separate it from the Sensitive & Vegetative faculties; & so it serveth for an Active Life, as the fiery serveth for a Comtemplative.

The Watery, follows the imagination, & serves for a Voluptuous Life.

The Earthly follows Nature, & favours Vegetable nature. **(H)**

Having briefly treated, of the Celestial Hierarchies of Good Angels, & of their several & respective Qualities, Orders, offices, natures, & mutual correspondences, both amongst themselves, & also with men; we shall in the next place treat of those spirits commonly called Aerial, Terrestrial & infernal' & of their several natures, offices, orders, and Connections.

Wherefore, that we may Distinguish, Light from Darkness, truth from falsehood, & good from Evil, lest through Ignorance any Mistake should be, &c: it is to be Understood, that as the numbers of Good Angels (according to their Legions) transcendeth human capacity, so likewise doth the numbers of Unclean spirits; for as many pure spirits as there are in the Superior or Celestial world: so many Unclean Spirits are there in the inferior or terrestrial world: And now we shall show forth some several of the Hierarchies, names, natures, Orders, offices, Qualities, Distinctions & Derivations of the Aerial, Terrestrial & infernal spirits.

Of the Hierarchies or Orders of Evil Spirits, or (Vulgarly) Devils

As there are nine orders, or Hierarchies of Good Angels, so is there also nine Degrees of those that are evil: & they are as followeth (viz)

The first order is called false Gods, whose Prince is Beelzebub, that is an old God, who said I will ascend above the height of the Clouds, & will be like to the most high: who usurping the name of God, would be worshipped for God, & Require adorations & services, as that Devil who said to Christ, if thou wilt fall down & worship me, I will: &c: Math 4: Luke 4: &c.

The second order is Called the spirits of Lies, whose prince is the serpent Pytho; those spirits join themselves to the Oracle, & delude many by their Divinations & predictions, to Deceive them: of this sort was that spirit who went forth, & was a Lying spirit in the mouths of the prophets of Ahab, I Kings, & to that woman of whom we read in the Gospel, who hath pytho in her body.

The third order is Called Vessels of Iniquity, & Vessels of wrath: David calls them Vessels of Death, Isaiah calls them Vessels of fury, Jeremiah calls them Vessels of Wrath, Ezekiel calls them Vessels of Slaying & Destroying; whose prince is Belial: which is by interpretation, without a Yoke, or Disobedient, a prevarication & an Apostate, of whom St Paul to the Corinthians, saith, what agreement hath Christ with Belial, those are the inventors of wicked Arts, & of all Evil things, for all wickedness, Malice, & Deformity, proceedeth from those &c.

The fourth order is Called, Revengers of Evil, whose prince is Asmodeus causing judgement.

The fifth order is Called, Deluders, whose prince is Sathan, of whom it is written in the Apocalypse, that he seduceth the whole world, Doing great signs, causing fire to descend from heaven, in the sight of men seducing the Inhabitants of the Earth, by reason of the signs that are given him to do, those spirits imitate Miracles, & serve wicked nigromancers¹⁷⁸ & witches &c: & seduce the people by their Miracles, as the Serpent seduced Eve &c.

¹⁷⁸ I.e. necromancers.

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The sixth order is Called Aerial powers, whose prince is Meririm, raging in the South, a Boiling spirit, whom St Paul to the Ephesians calleth the prince of the power of this Air, & the spirit which worketh in the Children of Disobedience; those join them selves to thundering & Lightning corrupting the Air, causing pestilence & other evils, amongst whom are the four Angels mentioned in the Apocalypse, to whom power is given to hurt the Earth & the Sea, holding the four winds, from the four Corners of the Earth &c.

The seventh Order is called Furyes whose prince is called in (Greek, Hebrew – Apollyon, Abaddon) that is destroying & wasting, those are powers of Evil, causing discord, ward & Devastations, &c.

The Eighth Order, is called Accusers or Inquisitors, whose prince is Astaroth, that is a searcher out, & is called in Greek Diabolos, that is an accuser or Calumniator, who in the Revelations, is called the accuser of the Brethren, accusing them, night & Day, before the face of God.

The ninth Order is called, Tempters & Ensnarers, whose prince is Mammon, that is Covetousness: one of those spirits is present with every man, which we therefore call, the Evil Genius.

Furthermore, there are other particular spirits, both Aerial terrestrial, & Infernal, of Several degrees, natures & offices, some whereof are according to the four parts, Angles or Divisions of the Compass, East, West, North, & South; Called or said to be Aerial powers, or spirits of the Air, of which are many Legions, who by nature & office, are said to be both Good & Evil, as particular Messengers, attending Divine pleasure in fulfilling the Sacred will & Executing the judgement of the Highest, when Commanded or Appointed.

Of those Are four great Monarchs, or Kings, as principal Governors, set over many other Legions of spirits of Different & Several Degrees from Superior to inferior natures, orders & Qualities, as Comparatively from great princes, & so gradually to the most inferior & meanest pisante, whose names are as followeth.

East – Urieus, or Oriens	West – Paymon	North – Egin	South - Amaymon
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According to Other Authenticated Denominations, they are Called by names

Ories	Panym	Egim	Mayrary
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But according to the tradition of the Hebrew Rabbis, they are thus nominated

Samuel	Azael	Maharuel	Azazel
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Under whom many other bear Rule as princes, &c: of Legions, & there are of this sort Innumerable spirits of private offices, as before said. **(I)**

Of Angels Good and Bad Their Degrees and Offices¹⁷⁹

Lucifer and those other Angels that offended with him in ambition and pride fell not altogether into the very Abyss of Hell, though they all fell into the truest Hell which is punishment. Those which remained in the places between, was because they had not offended with so determinate an obstinacy and vehemence as the others had, and they remained also there because it was necessary and convenient for our merit, that we should have spirits for our Enemies, and in such place where they might vex us with their temptations, for which cause God permitted a great part of them to remain in the air, the earth and the water, where they shall continue till the Day of Judgement, and then they shall be all damned into the very dungeon of Hell: so that we have with them continual war: which though they be in the places aforesaid, yet are they not out of Hell in respect of torment, for their pain is all alike. See Aquinas, *Quest[i]ons*. 64. Ar[rticle]. 4¹⁸⁰.

The Difference of the Degrees of spirits is rehearsed by Gaudentius Merula¹⁸¹ taking the same out of Psellius¹⁸² who maketh Six kinds or degrees of spirits between heaven and hell.

The first are those that remained in the highest Region of the Air, he calleth Angels of fire because they are near unto that region and perchance within it. The second kind, saith he, is from the middle region of the air downwards towards the earth. The third on the Earth itself. The fourth in the waters. The fifth in the Caves and hollow vaults of the earth. The sixth in the very dungeon and abysme of hell. In such sort, that they are as it were interlinked one with another, but all these spirits have duties and offices of divers sorts. For the chiefest grief and pain of the first which were those that had least offended, seeing themselves so near Heaven, is the Contemplation: that through their wickedness they have left so great a beatitude (though this be general to them all), and those are nothing so harmful as the others are.

¹⁷⁹ From this section 'Of Angels Good and Bad Their Degrees and Officers' onwards this text is to be found in Harley MS 6482 ff. 40-61v. We return to Sloane MS 3825 at the section 'Some further Considerations, Distinctions, & Dignifications'.

¹⁸⁰ St. Thomas Aquinas (c. 1225 - 1274)

¹⁸¹ Probably the son of Georgius Merula (1430-1494) one of the early humanists in Venice, and later in Milan

¹⁸² Michael Psellus (1018-c.1078) who wrote in detail on demons.

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For those which are in the middle of the region of the air, and those that are under them nearer the Earth, are those which sometimes, out of the ordinary operation of nature, do move the winds with greater fury than they are accustomed and do out of the season congeal the clouds causing it to thunder, lighten, hail and to destroy the grass, corn, vines and fruits of the Earth, and these are they whose help the Necromancers do often use in their devilish operations. An example to this purpose I find in *Malleus Maleficarum*¹⁸³: the Commissioners having apprehended certain sorcerers, willed one of them to show that she could do, assuring her life on condition that from hence forward, she should no more offend in the like.

Whereupon, going out of the fields in presence of the Commissioners and others, she made a pit in the ground with her hands making her water into the same, which being done she stirred around the urine with one of her fingers, out of the which by little and little after she had made certain characters and mumbled a few words, there arose a vapour which ascending upwards like a smoke, began to thicken of itself in the midst of the Region of the air, gathering and making there a black fearful cloud, which cast out so many thunders and lightnings that it seemed to be a thing hellish and Infernal. The woman remaining all this while still, asked the Commissioners where they would have that cloud to discharge a great quantity of stones, they pointing her to a certain place where it could do no hurt at all, the cloud of a sudden began to move itself with a great furious blustering of winds and in short space coming over the place appointed, discharged a great number of stones like a violent shower directly within the compass thereof. And in this sort may the witches and Necromancers¹⁸⁴ make many such like things through the help of these spirits.

But now to declare the office and function of a third kind of spirits being on the earth whose principal office and function is to persecute men and to tempt and allure men to sin, and thereby to work their damnation, envying that those places that they once

¹⁸³ Part II, Question I, Chapter III of the *Malleus Maleficarum* by Heinrich Kramer and James Sprenger, first published in 1486, and used as a manual of persecution of witches and magicians by the Inquisition and others since then. In fact the full quotation shows that water rather than urine was the preferred starting point of this operation: "And since, as she afterwards confessed, she had no water to pour into the trench (for this, as we shall show, is the method they use to raise hailstorms), she made a small trench and filled it with her urine instead of water, and stirred it with her finger, after their custom."

¹⁸⁴ Necromancer classically meant someone who raises the dead to question them, as for example the witch of Endor. However late mediaeval usage was looser and might include anyone who raised demons to question them. Unfortunately this usage has prevailed in modern scholarly works on evocation.

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enjoyed in heaven, should be possessed and replenished with men, see here the Devil's malice which proceedeth only of envy. These spirits vex, deceive, entice us sleeping and waking. To defend us from their temptations we have an Angel Guardian to direct and guard us, and we have an Angel Guardian to direct and guard us, and we have at our left hand an ill spirit which still solicits and allures us to sin. Their power is restrained that they cannot in execution the full puissance of their malicious desires without the permission of God.

A strange chance happened to a boy in the city of Astorges.¹⁸⁵ A man of good quality and learning there had two sons, the one being about twelve or thirteen years old had by some fault so offended his mother that in a rage she cursed him with detestable Maledictions betaking him to the Devils of Hell, and wishing that they would fetch him out of her presence. This was about ten at night, being very dark; the foolish woman continued her curses so long, till at last the boy, through fear went out into a little court behind the house, out of which he suddenly vanished, and though they diligently searched round the house they could by no means find him, at which they exceedingly wondered, for both the doors of the house were locked, and round the house they searched but could find no way for his going out.

About two hours after, they heard in a chamber above their heads a very great noise, and withall the young boy groaning with extreme anguish and grief. They presently going up and opening the chamber door which they found also fast locked, they perceived the silly boy grovelling on the ground in a most pitiful manner, for besides his garments rent to pieces, his face and hands and in a manner his whole body scratched and grated as if he had been drawn through briars and thorns, and he was so disfigured and dismayed, that he came not all that night to himself. In the meantime, his parents caused him to be dressed and cured, omitting nothing to the recovery of his health.

The next day, after his senses were somewhat comforted, and he began to recover his judgement, they asked him by what means this accident had happened to him. To whom he made answer, that as he stood in the court there came unto him certain men of exceeding great stature, grim in countenance and in gesture loathsome and horrible, who presently without speaking any word hoisted him up into the air and carried him away with such swiftness, that it was not possible to his seeming for any bird in the world to fly so fast; and at last lighting down amongst certain mountains full of bushes

¹⁸⁵ Interestingly the Greek word 'Astorges' means 'without natural familial love'.

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and briars, they trailed him through the thickest parts of them from one side to another, with intention to kill, he had at last the grace and memory to commend himself unto God beseeching Him to help and assist him at which very instant they turned back with him through the air, and put him in a little window which was there in the chamber, where when they had left him they vanished away. The boy lived many years after but remained ever after deaf and dull conceited, never recovering his former quickness and vivacity of spirit, taking continually exceeding grief when any man talked to him of this matter.

The fourth kind of Spirits are those which are in the water as well the Seas as floods, rivers and lakes. These never cease to raise damps and storms persecuting those which sail, putting them in great dangers through violent and raging tempests, procuring to destroy and drown the ships also through the aid of monstrous rocks and shallows which are in the sea. Overturning the boats that are in the rivers, and causing those that swim to entangle themselves in sedges or woods, or bringing them into some pits or holes where they cannot get out, and by all means possible persecute and molest them so far as the limitation of their power extendeth.

The fifth kind of Spirits are those which are in the caves and vaults of the Earth, where they lie in wait to entrap those that dig in mines and wells and other works underground, whose death and destruction they covet and procure as much as they may. These cause the motions and tremblings of the earth through the aid of the Winds which are there enclosed, whereby whole cities are often in danger to be swallowed up, especially those which are built near the Sea. Whole mountains are hereby thrown down, infinite people destroyed; sometimes the sea hereby breaketh into the land wasting and destroying whatever it findeth before it.

The sixth and last kind of Spirits are those who are in the Abysme and place called Hell, whose principal and proper offices is, besides the pains which they endure, to torment the damned souls. This place, saith Job, hath no order at all but continual fear, horror and amazement.

Apuleius, who made himself so well acquainted with Spirits of all sorts, writeth that there is a kind of Spirits who are always free from the strings and bonds of the body, of which number is sleep and love whom he termeth Spirits, whereby he seemeth confess, that there are others which have bodies, and so thinketh St. Basil, who attributeth bodies not only to these spirits but also to the Angels: Psellius is of the same opinion.

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It is the general opinion of all the fathers and doctors of the Church as well ancient as modern, that the Angels when it is necessary do fashion and make unto themselves visible bodies, for the effects which they pretend, as we find in many places of the holy Scriptures: whether it be of air thickened, or fire, or of earth, it maketh no matter; but that so it is – see what is written of the three Angels that came to the house of Abraham in the likeness of three beautiful young men. And the Angel Gabriel appeared to the glorious Virgin in a most goodly form and figure when he brought her the Salutation.

The self same is permitted to devils in their operations, whose bodies though we call phantastical, because they vanish quickly away, yet they verily are visible bodies formed of such substance as I said before, but the same is so fine and delicate that it straight dissolveth and vanisheth. To say something of a Phantasm which hath his beginning in the fantasy, which is a virtue in man called by another name Imaginative, and because this virtue being moved, worketh in such sort, that it causeth in itself the things feigned and imagined to seem present, though in truth they are not. We say also, that the things which vanish away so soon as we have seen them are fantasies, seeming to us that we deceive ourselves, and that we saw them not, but that they were only represented in our fancy. But this is in such sort that sometimes we truly see them indeed, and other times our Imagination and fancy so present them to our view, that they deceive us, and we understand not whether they were things seen or imagined, and therefore comes it, that we call the things which we really see “Visions”, and others which are represented to the fantasy “Fancies”.

Of Incubi and Succubi

Devils are Incubi and Succubi taking oftentimes to that end the shape and likeness, sometimes of men, sometimes of women, and commit the greatest abominations that may be, so that jointly they may procure and cause men to commit it with them. Coelius Rodiginus saith that there was in Greece a man called Marcus who had great familiarity with Devils, for which cause he lived always solitary conversing little with other men. This man uttered many of the Devil's secrets, of which this of ye Incubi and Succubi was one, and many others that for their filthiness and abomination are not to be spoken of; but according to his confession, all the Devils do not use this execrable offence, but those only who are near unto us, and do form their bodies of a gross substance, as of water or earth. St. Augustine sayeth, that the Satyrs and Fauns were thought of some to be Incubi, because they were so luxurious. Hence many took occasion to authorise that for truth which is reported of Merlin that he was begotten of a Devil, but this is better said than affirmed, for whether it be or not, God only knoweth.

In the Diocese of Bamberg there was a virgin that brought forth a Son and remained a true virgin afterwards, for whilst the maid slept the Daemon defiled her, she was wholly ignorant of the deceit upon examination of honest Matrons, many advised her to marry, that she might bring forth without danger of her life, but she resolved to keep her vow of virginity though her death might follow. When her time was come she was delivered of a birth, and lived many years after in great devotion.

The Power and Authority that Necromancers and Witches Have Over the Devil

They constrain the Devils and make them perforce obey and accomplish their commands, carrying them bound and enclosed in rings, boxes and little Vials, applying their helps to such as far as they please, and such Devils they commonly call Familiars. The Art of Necromancy was used in old time by faithful and unfaithful and in our days by divers. This Art may be exercised in two sorts. The first is Natural, which may be wrought through things, whose virtue and property is natural to do them, as herbs, plants and stones, and other things as the planets and heavenly influences, and this Art is lawful and may be used and practiced of those that can attain to this knowledge of their hidden properties. Aquinas, in his book, "De Ente et Essentia", alleged that Abel the son of Adam made a book of all the virtues and properties of the planets foreknowing that the world should perish through the general flood, he enclosed so cunningly in a stone that the waters could not come to corrupt the same, whereby it might be preserved and known to all people. This stone was found by Hermes Trismegistus, who breaking it, and finding the book therein enclosed, profited wonderfully by applying the contents thereof to his use; which Book, coming afterwards into the hand of St. Thomas, he did therewith many great experiences, one was, that being sick and troubled with the noise of beasts and carriages that passed through the street, remedied that trouble by making an Image as the book proscribed him, which being buried in the street none of all the beasts had the power to pass thereby, but coming thither stayed or went backwards, nor could any man be constrained to do the contrary.

He also telleth of a certain friend of his, who by the same book, made an Image, and putting it into a fountain, it caused all such vessels as touched the water thereof to break presently, which came by observation of certain hours and points in working of those Images, of which they took great account and heed, to the end that the planets might the better use their influence in working those things which seemed supernatural. The use of all this is so lawful that nothing can be said to the contrary.

The other kind of Necromancy or Art of Magic, is that which is used and practised through the help and favour of the Devil, which hath been long time exercised in the world. Of this the Holy Scriptures testify, speaking of the Magicians of Pharaoh, who contended with Moses and Aaron, as in the New Testament in the Acts making mention of Simon Magus rebuked by St. Peter, and besides you must understand that the Devils may be forced and constrained by

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the good Angels, and this is because of the Grace which the one lost, and the other as yet retains.

None can use or exercise this Art of Necromancy unless he first make a secret Agreement or express Covenant with the Devil, and such Devils with whom they deal in those Covenants are not of the common sort but of a higher and superior condition, for amongst themselves they do observe their orders and degrees of superiority, as Franciscus de Victoria asserts, and this is for the better use of their wickedness, and so saith Aquinas.

Some Devils are preferred as principals to command the rest, and the inferior Devils are subject unto those, which are of mighty force to execute their wickedness. And therefore the Jews said unto Christ, that he wrought his Miracles in the name of Beelzebub, the Prince of Devils, so that the Necromancer and Magicians that are confederated with the Princes and Captains of the Infernal army, have always the lesser and inferior Devils in a readiness at Commandment to do their will and pleasure, being thereunto constrained by those of the higher dignity and condition.

It is the opinion of St. Augustine and Aquinas that the Devils are not kept bound and enclosed in rings, boxes or Vials. The Devils may make them believe so with whom they deal, for they are where and in what place, and when they list themselves, and how far soever they be off, yet at such time as they are called, or their presence required, they come in at that instant to make answer to those which holding them for familiars, and thinking surely that they carry them always present with them, demand or ask anything of them, who are greatly abused and deceived in presuming that they are able to hold them forcibly at their Commandment, because it proceedeth not through the words of the Necromancer, but through the might and authority of the higher Spirits and Devils which as Captains govern and Command them. Yea, and sometimes constraining them to remain bound indeed, when they have any notable exploit in hand, but also for the most part they have them always at liberty.

Of Spirits Called Hobgoblins or Robin Goodfellows

These kinds of Spirits are more familiar and domestical than the others, are for some causes to us unknown, abide in one place more than in another, so that some never almost depart from some particular houses, as though they were their proper Mansions, making in them sundry noises, rumours, mockeries, gawds and jests, without doing any harm at all, and some have heard them play on Gitterns and Jews harps, and ring bells and make answer to those that call them, and speak with certain signs, laughters and merry gestures, so that those of the house come at last to be so familiar, and well acquainted with them that they fear them not at all. But in truth, if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests, but earnest indeed, tending to the destruction both of our body and soul, but their power is so restrained and tied that they can pass no further than to jests and gawds, and if they do harm at all it is certainly very little as by experience has been found.

Of the Orders of Wicked Demons and of their Fall and their divers Natures

These wicked Demons are divided into nine degrees or Orders, as the good Angels are divided into nine Orders or Hierarchies.

1 Pseudothei

The first Order of Demons are called Pseudothei or false gods who usurp God's name, would be worshipped as Gods, have adoration and sacrifice made to them, as that Demon said to Christ – if thou wilt fall down and worship me, all shall be thine. And the Prince of these Demons is Beelzebub, that is an old God, he said I shall ascend above the height of the clouds and be like the Most High.

2 Spiritus Mendaciorum

After these follow the spirits of Lying, of which kind was he that was a lying spirit in the mouths of Ahab's prophets. And their Prince is that spirit Python, from whom Apollo Pythius was called, and that pythonic woman with Samuel, and that other woman in the Gospels that had a python in her belly. This kind of Demon deceives by their Oracles, divinations and predictions.

3 Vasa Iniquitatis

In the third Order are the Vessels of Iniquity, which are called the Vessels of Anger. These are the inventors of mischief and of all wicked Arts. Plato mentions one of these wicked Demons that was called Theutus who taught plays, dice and cards; from these proceed all wickedness, malice and deformity.

In Genesis, Jacob called Symeon and Levi "Vessels of Iniquity", in their dwellings with the Psalmist "Vessels of Death", Isaiah called them "Vessels of Fury", and Jeremiah "Vessels of Anger", and Ezekiel "Vessels of Killing and destruction". And the Prince of them is Belial, which is interpreted – without a yoke, or disobedient, a prevaricator and Apostate; of whom Paul sayeth to the Corinthians – What Convention of Christ with Belial.

4 Ultiores Scelorum

The Revengers of Wickedness, and their Prince is Asmodeus, that is, doing Judgement.

5 Praestigiatores

The Praestigiators come into the fifth Order, who imitate Miracles, and serve the Caco-magi and Malefics, and seduce people in their miracles as the Serpent seduced Eve, and their Prince is Sathan, who seduces the whole world.

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6 Aeriae Potestates

The Aerial Powers offer themselves in the sixth Order, who mix themselves with thunders and lightnings, corrupting the Air bringing pestilence and other evils, of which number are the four Angels in the Apocalypse to whom it was given to hurt the Earth and Sea, holding the four Winds from the four Corners of the Earth. And their Prince is called Merizim. This is a South Demon, a raging and furious Demon in the South whom Paul calls in the Ephesians, a Prince of the power of the air and a spirit which works in the Children of Disobedience.

7 Furiae

The seventh Mansion the Furies hold – the Sowers of Mischief and discord, wars, and destruction, whose Prince in the Apocalypse is called in Greek Apollyon, in Hebrew Abaddon, that is, destroying and laying waste.

8 Criminatores

In the eighth place stand the Criminators or Accusers, whose Prince is Astaroth, that is, an Explorator in Greek. He is called Diabolos, that is a Crinator or Calumniator, who in the Apocalypse is called an Accuser of the Brethren day and night before the face of God.

9 Tentatores Maligenii

The last place hold the Tempters, who we call the bad Genii and their Prince is Mammon, who is interpreted Covetousness. But these bad Demons do unanimously infect this lower world, and therefore are called Diaboli.

And it is an opinion that these Apostate Angels or Devils shall persuade very many Angels to decline with him, who are now called his Angels, but St. Basil thinks not that they are all condemned and purposively wicked, but that they should be appointed from the beginning to be the Carnificina for souls offending.

Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army. But those Demons thrown down into this valley of Misery, being near us do wander up and down in this dark air. Others inhabit lakes, rivers and seas, others terrify the Earth and earthly things, and invade the diggers of wells and metals. They

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provoke the gapings of the Earth and shake the foundations of mountains, neither do they vex men only but living creatures. Others sometimes putting on a gigantic body very tall, and then appear very small like pygmies turning themselves into diverse figures, trouble men with vain terror; others study lies and blasphemies, as in Kings 3.22 – “I will be a lying spirit in the mouth of all Ahab’s prophets.”

But the worst sort of Demons are those who molest men in their journeys rushing upon them that pass along, rejoice in wars and effusion of blood and afflict men with sore insults. In the Psalms they are called asps, basilisks, lions, dragons. In the Gospel called Scorpion and Mammon, the Prince of this world and Rector of darkness whose Prince is Beelzebub. Porphyry calls him Serapis and the Greeks Pluto.

Origen¹⁸⁶ pleaded for the Demon’s admission into favour. Many of the lapsed Angels may hope to be saved, and bring this argument out of the Gospel, that Christ heard the prayers of Demons and suffered them to go into the herd of swine. Psalm 72[:9], “the Ethiopians shall fall down before him, and his enemies shall lick the dust”¹⁸⁷, but according to the Hebrews, verily it runs thus. “Before him the inhabitants of solitude shall bend their knees, that is, the aerial spirits shall worship him as the Cabalists do assert, and his enemies shall lick the dust”¹⁸⁸, which they expound of Zazel and his army, of whom it is read in *Genesis*¹⁸⁹ – “Thou shalt eat dust all their days of thy life.” Hence the Cabalists think that some demons may be saved, and it was the opinion of Origen.

¹⁸⁶ Origen of Alexandria (185 - 254 AD).

¹⁸⁷ Quote marks added.

¹⁸⁸ Quote marks added.

¹⁸⁹ Said of the Serpent in *Genesis* 3:14.

Of the Bodies of Demons

There are great differences among Divines and Philosophers. Aquinas affirms that all the Angels as well as wicked demons are incorporeal, but sometimes they assume bodies which they presently put off. Dionysius in his *Divine Names* affirms that the Angels are without bodies.

[St.] Augustine upon *Genesis* sayeth that Demons are said to be airy as well as fiery animals, neither are they loosed by death because there prevails in them the Element to act rather than to suffer, and further sayeth that all Angels from the beginning of their Creation had aerial bodies formed from the pure and more superior part of the air fit for action not passion, and these bodies were preserved after confirmation by the good Angels, but by the bad Angels were changed into the quality of grosser air that they might suffer by fire.

The great Basil doth not only attribute bodies to Demons but also to pure Angels, as certain small aerial and pure spirits, And Gregory Nazianzene¹⁹⁰ agrees to this, also Apuleius that all demons have bodies as you may read of Socrates' Daemon. Psellus the Platonic and Christian held that demons by nature could not be without a body, as bodies of shadow and subject to passion, as if smitten should be more sorrowful, and if burnt should turn to ashes, which was proved true in Tuscia. According to the mixture of the Elements among themselves, so are the different kinds of the bodies of demons, which will require a large discourse if all objections to the contrary are answered.

Divines are of the opinion that all wicked demons are of that nature that they equally hate God as well as man, but divine providence hath ordered good demons more pure and near to us to watch over us and daily help us, and that they may drive away and bind those bad demons that they may not hurt us as they would do. You may read in *Tobit* of Raphael that bound Asmodeus a Demon in the desert of the Upper Egypt¹⁹¹.

¹⁹⁰ St Gregory Nazianzene (circa 325-390 AD).

¹⁹¹ Angels often know what it is that will bind the demon over which they have been given dominion. The angel Raphael, for example, instructed Tobiah to place fish liver and heart on the embers of burning incense. Asmodeus fled, repelled by the odour. "He took the live ashes of incense and put the heart and liver of the fish upon them and made a smoke. And when the demon smelled the odor he fled to the remotest parts of Egypt, and the angel bound him. *Book of Tobit* 8:2 & 3.

Malleus Malleficarum (sic) telleth of a Woman a Sorceress who affirmed obstinately before the Commissioners, that she could go & come bodily whither she list¹⁹² in short space though she were never so fast imprisoned & the way never so far off, that for tryall¹⁹³ they presently caused her to be shut up in a chamber & willed her to go to a certain house & to learn what was there done & to bring them relation thereof the which she promised to do, after she had remained a while alone the Commissioners caused the door to be suddenly opened & entering the Chamber found her lying stretched out on the ground as if dead: one of them curious to prove whether she had any fooling or no tooke a candle & with the flame thereof scorched of her legs, but seeing no sign of motion in her, he left her & departing out of the Chamber caused the door to be fast locked again, presently upon when she came forth, telling the Commissioners that she had gone & come with great travail, declaring unto them the marks & token of all such things as they asked, obstinately maintaining that she had been present, and viewed they same with her eyes: whereupon they asked her if she felt no grief in one of her legs.¹⁹⁴ She answered that since her coming back it grieved her very sore: then laid they before her the grossness of the error wherewith she was abused, and told her what they had done unto her in manner as before: which she truly perceiving fell down upon her knees & craved pardon upon promise of her Repentance and amendment of her life.

Lucius Apuleius & Grinaldus declare how Sorcery or witches are able to change not only their own but other men's shapes also as Circe & Medea did & this partly through natural Magick, that is the knowledge of the Virtues of herbs stones oils & ointments whose properties are by the Devils revealed unto them & partly through the mere help of the Devil employing therein by his whole power for the better binding and assuring them to be perpetually his.

¹⁹² Wherever she liked.

¹⁹³ For a test.

¹⁹⁴ SB.

Some further Considerations, Distinctions, & Dignifications, of this Subject touching Spirits¹⁹⁵

The Bodies of Evil Angels, are far Different in Quality from the bodies of Good Angels, for by reason of their fall, their bodies are Changed into the Quality of a now thick & condensed Air, and are in Manner & Material, as shadows, & subject to passion, that they being struck are pained, & may be Burnt in the fire, into Conspicuous Ashes: And though it be a spiritual body, yet is most sensible, & being touched Suffers, Although it be cast in sunder, yet it comes together again, as Air & water, but in the mean time it is much pained.

These spirits are neither altogether Visible nor Invisible & sometimes being Conspicuous, are formed into Diverse figures, & assume Similitudes & Shadows of Bloodless Images, drawing the filthiness of a gross body, and by reason of their Affinity with Earth & water, are also taken with terrestrial pleasures & Lusts, of which sorts are Hobgoblins, Incubus & Succubus &c.

There is none of these supposed to be male or female, seeing this Difference of sex belongs to Compounds, but their bodies are simple, neither can any of them turn them selves into all shapes at their pleasure, except those that are fiery & Airy, & unto those kinds it is easier to change them selves into what shapes their Imagination conceives.

As for Subterranean, Dark spirits, because their nature is concluded in the straights of a thick & unactive body, they cannot make those Diversity of shapes as Others can.

But watery Spirits & such as dwell upon the Moist superficies of the Earth, by reason of the Moistness of the Element, are for the most like unto Women, of which kind are the Fairies of the Rivers, & the Nymphs of the Woods.

Those spirits, which inhabit, Dry places, being of Dryer bodies, show themselves in forms of Men, such are those which are called

¹⁹⁵ Here we leave Harley MS 6482 and return to Sloane MS 3825.

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Onoscoli, or Satyrs, with Asses legs, or fauni & Incubi; of which there were very many (as is certainly & by experience known) & that often times some of them did Desire, & made compacts with Women to lie with them: &c.

There are also a Certain Kind of spirits, not so noxious, offensive, hurtful, noisome, or Displeasing, but most near to Men, & are affected with human passions, Delighting much in Man's Society & do willingly dwell with him.

Some also there are, which often meet poor men, Women & Children, but they are afraid of & fly from men of constant, credulous & undaunted minds and Resolutions; And to good & pure men they are no way offensive, but to men that are wicked & impure they are very noxious & hurtful.

Some likewise, there are who dote upon Women, some upon Children, some there be that are Delighted in the Company of Diverse domestic & evil Animals, some inhabit Woods, & parks, some dwell about fountains & Meadows (*Cum multis alis*¹⁹⁶) but for brevity sake, we have inserted a necessary table following, describing briefly the names of most of these Kinds of Terrestrial Spirits, Fairies, Elfs, Goblins, or whatsoever else they may be called: together with what places and things they do inhabit, Delight, & Dwell in.

Fairies, Hobgoblins, Elfs	in	Champion fields
Naiads		Fountains
Potamides		Rivers
Nymphs		Marshes & ponds
Oreads		Mountains
Hamedes		Meadows
Dryads & Hamadryads		Woods
Satyrs & Sylvani		Trees Breaks & Bushes
Napta & Agapta		Flowers
Dodona		Acorns, fruits
Palea ¹⁹⁷ & Feniliae		Fodder & the Country

There are Likewise certain things vulgarly called Gnomi, or inhabitants of the mountains, but of some improperly Sylphs, or Pygmies, or half Men (we say improperly by Reason that some Credible Testimonials do make this Distinction, calling the Gnomi

¹⁹⁶ With many other examples.

¹⁹⁷ From the Latin for 'chaff'.

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Spirits of the Earth, Sylphi spirits of the Air, Salamandary spirits of the fire, & the Nymphy spirits of the water).

Those (viz Gnomi) are not properly said to be spirits but like spirits, and if we shall call them spirits, then ought they to be called Earthly Spirits; because they have their Habitation in Mines, & such like places, & where treasures & other things are hid and obscured or lost under the Earth, or rather in the Bowels thereof: and also under those Mountains, where there is plenty of Gold & Silver, & other such like places, Minerals & things, Conducting to the same place & purpose, wherefore they are said to be possessed with all temporal things, and are much Delighted therewith, & do take the Care & Custody thereof, & will not willingly Depart there from.

Those who work in Mines & dig Metals, have great knowledge of those spirits, for sometimes they do trouble, Molest, Vex & much persecute the laborious diggers, with blows & stripes, And at other times they are benevolent & friendly to them, & will work for wages, &c: And at other times admonishing them & warning them of Dangers & Death, as when they are heard once, twice, thrice, or often to knock, or strike, in the same place which foretells the Death of him that Diggeth or Laboureth there, if he hast not the sooner away thence; for either be he buried by the fall of the Mountain & perisheth by some other the like Accident, All which is said to be true, as hath been certainly attested, by the Experiences & Knowledge of them that do dig in Mines, & search in the Bowels of the Earth, for such of nature's Benignities as it followeth.

Those Sylphs or Pygmies, although they are little by nature, Yet they can appear as big & great, or in what other stature or Corporature they please unto Men, & either fair, Deformed, Rich or poor to our Imagination.

They are Knowing in all arts that are or can be found out, In all the Light of nature, & contain the Knowledge & understanding of them all within themselves. It is said that they, as well as the Gnomi, have many Mines of all sorts of Metals, & great store of treasures hid in the Earth &c: under their power & custody, and many times they do afford great benefit (in several Respects) to Mankind &c.

The nature of those spirits, or Elves is, they are affected with and Love all those that Love them, & hate all those that hate them; yea

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they Know both our minds & thoughts in a great measure, whereby it comes to pass, that we may Easily Move them to come to us, if we Rightly understand the Rules thereof.

Of this terrestrial order are likewise those, which are commonly called Fairies, of which they are so even Sisters thus nominated.

Lillia	Ressilia	Foca	Tolla	Affrica	Julia	Venulla
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It is Credibly Asserted, that in ancient times that many of those aforesaid Gnomes, Fairies Elves & other terrestrial wandering spirits, have been seen & heard amongst Men, but now it is said & believed that they are not so frequent: yet it is certainly averred & Creditably Reported, that some of them have been Discovered & seen, but here we shall Acquiesce touching the Differences of their not appearing, or being not so conversant with and amongst Men, so frequently in Latter times, as they are said usually to do in Ancient times; by Reason the cause thereof may be very easily Conjectured, by the Meanest Capacity. **(K)**

**Part 2 - Dr Rudd's Nine Hierarchies of Angels with their
Invocations to Visible Appearance**

Scriptum per Pet: Smart A: M. Londinensem July 9th 1712.¹

¹ 'Written by Peter Smart, Master of Arts, London, July 9th 1712', in Harley MS 6482 only.

The Directory²

The Signs³

The signs of Appearance both of Good⁴ & Evil Spirits are & ought to be carefully & well observed by Reason they are the foregoers of such appearances, & whereby are known the differences thereof which is a matter of material Consequence as⁵ shall be more⁶ plainly showed forth.

Good Angels moved

If Good Angels or Elemental powers of Light, or otherwise Dignified spirits, of⁷ benevolent, or Symbolising nature with Celestial powers, and allied⁸ to the welfare & preservation of mankind, are moved & called forth to visible appearance in a Crystal Stone or Glass Receptacle as one usual way or customary form is among⁹ the Learned Magicians, then the sign¹⁰ of their appearance, most seemeth like¹¹ a Veil or Curtain of some beautiful Colour, hanging in or about the stone, or Glass, as a bright Cloud or other pretty kind of Hieroglyphical show, both strange & yet very Delightful to behold.

It is therefore to be Remembered, that the Magical Sophic¹² ought to have for his purpose a Crystal stone, of a round Globic form, very clear & transparent, or other stone of¹³ like Diaphanity, or Ball of Clear & Solid Glass, or thick hollow Glass, with a little hole on the top of like form, of any convenient bigness or Diameter, According as can Reasonably be obtained or made, & the same¹⁴ to be set¹⁵ in a frame, & also the Glass to be made with a stalk or shank fixed

² S3: This section bears the title "Isagogical Observations & instructions By way of preface".

³ From here on the text is drawn from Sloane MS 3825, ff.40-96, but also appears in Harley MS 6482 ff.143-278v.

⁴ S3: Inserts "Angels".

⁵ S3: Inserts "hereafter".

⁶ S3: Omits "more".

⁷ S3: Inserts "a".

⁸ S3: "aligned".

⁹ S3: "amongst".

¹⁰ S3: Inserts "or test".

¹¹ S3: Inserts "as".

¹² 'Magical Sophic' means 'learned magician', as 'Sophic' is derived from the Greek word for wisdom.

¹³ S3: Inserts "the".

¹⁴ S3: Replaces "same" with "stone".

¹⁵ S3: Inserts "or festooned".

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thereto, & so to be put in a Socket with a foot or pedestal to stand upright; the stone being called by the name of a shew stone, & the Glass by the name of a Glass Receptacle, & in practice or Action, upon Invocation or motion made for spiritual appearance, there shall Either be a wax Candle on¹⁶ each side thereof, or a Lamp behind the same burning during the time of Action, set on a table, apart fitted & furnished for this purpose, but if Appearance hereof aforesaid be moved for by invocation, out of the show stone or glass Receptacle, or if yet notwithstanding Appearance happen to show themselves out of them, yet the sign of their appearance will be very Delectable, & pleasant, though Various and amusing the Senses to behold, as a shining brightness or sudden flashes, or such like similitudes very splendid in show, all about, or in the place where action is made or appearance¹⁷ moved.

Invocation

When Invocation is made to any of the Celestial powers, or¹⁸ Dignified Elemental spirits of Light, & appearance accordingly is presented and visibly showeth itself, Either in the shew stone, or Glass Receptacle, or otherwise out of them¹⁹; then view the same very well & also take notice of its Corporature, Physiognomy, or features of the face, Vestures or Garments, deportment or behaviour, language or whatsoever else may be worthy of note²⁰; by Reason of making a fine²¹ Distinction between the appearance of Good Angels or spirits, & others that are Evil, & of Knowing the same without being Deceived.²² For although Evil powers or spirits of Darkness may be Invoked, moved or Called forth to visible appearance & Consulted withall, & made use of in such concerns or upon such actions²³, wherein by nature & office, they may be Commanded to serve in all such matters, according as thereupon are Dependent, & as the necessities thereof shall be suitable & Requisite, but then Actions with them are Different²⁴, both in time, place & Order, & also the manner of operation, which by them are Diversely & severally elsewhere hereafter inserted, & showed forth in its proper place, Therefore Do the Magick Philosophers give this Caution saying, Beware that one action, operation, or Secret in this Art be not mixed with another, &c:

¹⁶ S3: Replaces with "one".

¹⁷ S3: Inserts "is".

¹⁸ S3: Inserts "other".

¹⁹ S3: Replaces "them" with "the same".

²⁰

²¹ S3: Replaces this with "true".

²² SB.

²³ S3: Replaces with "occasion".

²⁴ S3: Inserts "& several".

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Action Apart

But Let all Celestial, Elemental & Infernal Actions, operations, & invocations, be used & kept apart or separate, according to the Method & manner as are in particular Ascribed, & properly Referred unto each of them.²⁵ Now then Observe that the Appearance of celestial & Benevolent Angels, & other Dignified Elemental spirits, or powers of Light, are to be thus Known or Distinguished from those that are Infernal or Evil powers or spirits of Darkness.²⁶ The Good Angels or Dignified powers of Light as aforesaid, are in Countenance very fair, beautiful, Affable & Youthful, smiling, Amiable, & usually of a flaxenish or Gold coloured hair, & in behaviour or gesture very Courteous & friendly, in speech very Gentle Mild, Grave, Eloquent, using no vain, idle or Superfluous Language, or Discourse; in their Corporature very handsome, straight, Comely, well favoured, & in every Limb most exactly formal & well Composed, their motions sometimes to be plainly perceived, sometimes swift and sometimes ²⁷ imperceptible; both in their appearance Continuance & Departure, & their Garments & Vestures, of what fashion, form, or Colour so ever thereof, are Likewise very fair, beautiful or Orient, & if it be of many Colours or strange fashion, yet they are also very splendid, rare & Lovely to behold; & in short, they are all Celestially Glorified in all their Appearances, as they are in Countenance & Corporature most Comely, beautiful, Amiable, & well composed, without any of the Least Deformity, Either of hairiness in the face or body, or a swarthy Complexion, or any Crookedness, or either any ill shaped member of the body, so also are their Garments or Vestures, without spot or blemish, Either of being Ragged, or torn or stained, or anywise to be seemingly Dirty or Daubed, with any filthy, Greasy or nasty Soil, & always Embrace the word Mercy.

Appearance

When the appearance of any Celestial Angels, or Angelical powers of Light, or Dignified Elemental spirits are visibly showed forth & by good testimony or Diligent Observation well known to be so; then with due Reverence given thereto, [it] may be said as followeth.

Receive Thus

Welcome be the Light of the Highest, & welcome be the messengers of Divine Grace & mercy unto us, the true servants & worshippers

²⁵ SB.

²⁶ SB.

²⁷ S3: Omits from "to be plainly perceived ... sometimes swift and".

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of the same your God, whose name be glorified both now & for Ever. Amen.

Good or Evil

And if the appearance be of Good, then it will stay, but if not, it will Immediately vanish, or flee hastily away, at the Rehearsal of the word Mercy. But if any Evil power shall appear in the place or stead of that which is Good, & impudently withstand any opposition, then Vanquish it, as in this Case. Evil spirits are to be Dealt withall, in manner & form as hereafter is inserted in its place; by Reason those powers or spirits who are by nature Evil, & so are Contrary to those by nature Good, may not be dealt withall in those actions or operations.²⁸ Nor those powers of Light, by nature Good, to be moved in Reference to what Otherwise properly appertaineth or Belongeth by nature & office to the Evil powers of spirits of Darkness, more then as for their Assistance, & so accordingly for Deliverance from any Violent Surprises, assaults, or Illusions, or other infernal temptations or envious attempts &c.

Expected Appearance

Now then, if by these Directions, the Expected appearance is understood & found to be Celestial & of Good, or to be Dignified Elemental spirits or powers of Light, & so likewise of Good, as accordingly was invocated, moved or Called forth²⁹ to visible appearance, [then] say thus

Demand

Are you the same, whom we have moved & called forth to visible appearance here before us at this time, by the name (N)³⁰ or what Else are you & of what order,³¹ amongst the blessed Angels, or otherwise Known or Called by any Mortal man, if you be of Celestial or Elemental Verity & so of Charity, you Cannot Mislike of or Deny these our sayings.

Answer

Then if it Maketh any Answer, as peradventure it will, then Make Reply according as the Nature of your Discourse requireth, but if it Make no answer, then repeat the words aforesaid, 'Are ye the same &c.'

²⁸ SB.

²⁹ S3: Inserts "by name, order & office, to such appearances".

³⁰ Insert here the spirit's name.

³¹ S3: Inserts "or what is Else your name, that we may so note of you, Either as you may be Ranked in order".

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Then it will show forth or tell its name, Order & office the which when it is Known by hearing, then it will speak, or Otherwise show forth, Say then as followeth

Who it is

If you be (N) as you say, in the name of Jesus, say that all wicked angels are justly Condemned, & that by the mercy of God in the merits of Christ, mankind Elect are to be saved.

Answer made, or be gone

Whereunto it will then return a satisfactory answer or, Else it will Depart or be gone away; then if the appearance be Good, as may be Known by the answer & of the Reasons thereof, that was made or given to the aforesaid proposition, Say as followeth

Speak to the Appearance

O ye servants or Messengers, of Divine grace & mercy, & Celestial Angels or angelical powers of Light, or Dignified Elemental spirits & mediums of Benevolence to mankind, Servants of God, you both now at this time & always, are & shall be unto us truly & sincerely welcome; humbly Desiring you also to be friendly unto us, & to Do for us, In whatsoever it shall please God, to give by your Order & office to us, for the better knowledge & benefit of mankind Living on Earth, & Make us partakers of true Science & Sapience, in the Undeified & Secret wisdom of your Creation.

Answer Made

And if any Answer, shall be made hereunto, or any Discourse from hence should arise or proceed here upon, then both wisdom & Reason must be the principal Conduct in the Management thereof; But if there be Silence, & that no Discourse Ariseth from hence, then begin to make humble request for answer, to such Desires & proposals, as in a Certain writing is Contained which ought to be in Readiness with you, & then will the Efforts of all things be undoubtedly & with good Success Determined &c.

Intrusion

The Signs of Intrusion or appearance of Evil³² when action or Invocation is otherwise made, for moving & Calling forth Celestial Angels or Intelligences, or other dignified powers or Elemental spirits of Light, are not Apparent or Visible to be any ways Discernable, more than the shapes, forms, Gestures, & other like principles in Appearance, quite Contrary in behaviour, Language,

³² S3: Inserts "spirits".

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Clothing or Vestures, to those above Related, & to be observed of the Good Angels. Neither are they herein otherwise to be judged of them than as intruders, tempters & Illuders, on purpose if possible, to Deceive, & also Destroy the perseverance & hopes of Obtaining any Benefit by Celestial & good mediums; by Reason that they are Degraded & Deprived of power, to send or show forth any forgoing signs of their appearance, in those are such Superior Actions, Invocating or moving only Celestial or Dignified Elemental powers &c to Visible Appearances, herein no ways to have further notice, than to be Vanquished & sent away, as before hath been said.

Observe then that the Corporature, forms & shapes of evil powers or spirits of Darkness, in their appearance by forcible intrusion of this kind, are Easily to be Discovered from the good powers and spirits of Light, as now shall be declared as followeth.

Of Evil Powers

Evil powers or spirits of Darkness, are Ugly Ill-favoured, & Beastly in Shape & appearance, wherein observe if they appear in upright or human stature, then either body, face or Covering are quite Contrary to the other before specified of good.³³ For although an Evil or infernal spirit, may appear in the Likeness of an Angel of Light, Especially in the time & place, when Good Angels or spirits of Light are Invocated, moved & Called forth, forming themselves very nearly, so Even almost imperceptible to Sight & apprehension, Except Ingeniously Discovered by Curious observation, and Clearly may be Discovered Quickly, by their Raggedness & Uncleaness of their Garments, & Differences of their Countenance in beauty & features, & other decent Composures of the body, Language and behaviour, & the Corporal Deformities of the Limbs, or bestial similitudes, who in times do usually and Suddenly make their Appearance, and as Readily show forth strange motions Gestures, & speaking Unusual blasphemous, Ridiculous or Different Language, Altogether Dissonant & Contrary & very Unlike, both in Manner & matter, to that of the Celestial Angels, & Elemental powers & other Dignified spirits of Light; which also may be soon Discovered by the Diligence of a sober & Curious speculator³⁴, which notable Intrusions, they make on this action, properly to Destroy, & if possible, overthrow the Reason, hope & judgement of the Invocant, & by great Errors & other Ignorant Mistakes, not only to Deceive & Confound the more Solid & Genuine Knowledge & Capacity of man Labouring herein, but also to Distract the senses, & thereby Lead the Understanding into a Meander, & therein to weary & tire us

³³ SB.

³⁴ Viewer.

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with Variety of Doubts & Desperation, not Knowing how to unravel this Gordian Knot³⁵; or to be Satisfied or Delivered from this hopeless pilgrimage, but by the help of Icarian Wings³⁶.

From hence it may be Understood; that Evil powers and spirits of Darkness, Sooner appear as Impudent Intruders, in the time of Good action, & in place where invocation is made, for the moving & Calling forth of any good Angels, or Dignified Elemental powers or spirits of Light to Visible Appearance, than at any other time & place, when as unto themselves they shall be Indifferently by order, office & name invocated, moved & Called forth to Visible appearance for such is their assistance, as by nature & office wherein they are accordingly Serviceable & suitable to the occasion wherein they were Commanded.³⁷ Therefore in such actions, Methods, form or observations, as are to be only Referred Unto those Evil powers or spirits of Darkness, those actions we say are Differently set apart, & to be Distinguished both in time, place, order & Method, form & otherwise as aforesaid, so they may be moved & Called forth Commanded & Constrained & accordingly so Dealt withall & used, as the present occasion shall Require & the Direction of the Invocant shall find agreeable to their Nature & office.³⁸

So then, here it is observable that Evil spirits may be invocated & Dealt with Differently and apart by themselves accordingly as aforesaid, but not in such place or at such time, as when Action or Motion is made for the appearance of any Celestial or other Dignified powers or Spirits of Light and other Elemental powers or different spirits by nature good as well as evil and other wandering spirits non-resident in orders certain of like nature, &c, may be constrained & commanded by invocation, to Service & obedience Comparatively as Vile Slaves accordingly, as Elsewhere in a particular treatise.³⁹ Invocations properly thereto Referred, with several other Appurtenant Rules & Observations Inserted therein, as Amply & at Large Showed forth.⁴⁰ But Celestial Angels & other Dignified Elemental powers & spirits of Light, by nature & office wholly Benevolent and Good may not be Commanded nor

³⁵ A supposedly untieable knot, which Alexander the Great cut with his sword.

³⁶ A reference to the mythical wings made by the Greek inventor Icarus, whose son Daedalus wore them and flew too close to the sun, falling to his death when the wax holding them together melted.

³⁷ SB.

³⁸ SB.

³⁹ SB. The treatise referred to is probably the *Goetia* or 'Lesser Key of Solomon.'

⁴⁰ SB.

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Constrained by any Invocation; they are only to be moved & Called forth by humble Entreaties, Thereby acquiring favour & friendship.

When Wicked Intruders

Now then if at any time & place, when Action or motion are made, & humbly entreated Earnestly besought, for the appearance of any Celestial Angel or Dignified Elemental power, or other spirit or spirits of Light, & wicked Intruders should impudently Insinuate, & thrust themselves in place, & would Enforce Credulity into the Speculator &c. And that it shall be plainly Discovered, then shall the Magical Sophic⁴¹ Dismiss, Discharge & send away & banish them from hence, after this Manner:

To Banish the Evil Spirits

The Vengeance of God is a two Edged Sword, cutting Rebellious & wicked spirits of Darkness, & all other Usurping powers in pieces, the hand of God is like a strong Oak which when it falleth it Breaketh in pieces many shrubs, the Light of his Eyes Expelleth Darkness, & the sweetness of his mouth Keepeth from Corruption.⁴² Blessed are all those unto whom he showeth mercy, & preserveth from temptation & illusion of wicked intruders, Defending them by his mighty power, Under the Cover of Divine Grace not suffering his humble servants to be overcome or overthrown, by any infernal assaults, now therefore, because you have Come Hither, & Entered without Licence, Seeking to Entrap & Ensnare us, & secretly Conspired by these your Subtleties to deceive & Destroy us & our hopes, In the true meaning of these our sober, innocent, honourable, & Celestial Actions & operations, we Do in the great & mighty name, & by the power of the most high God, triumph Imperially over you, & by the Virtue, force & Efficacy thereof, be you & your powers Vanquished, overthrown, & utterly Defaced; & behold, by Virtue of that Celestial power, by Divine Grace given to us, & wherewith we are potently Dignified, & as heirs of God's promise through faith Continuing Inherent in us, we Do hereby wholly Deface & overthrow⁴³ you, & you are totally Vanquished. Therefore we say Depart, & immediately be gone from hence, in peace, without Noise, turbulence, injury, harm, Violence or Other damage⁴⁴ whatsoever; & as you are of Darkness & the places of Darkness, & have without any Charge or permission Enviously Intruded, Seeking thereby to Ensnare, Deceive & overwhelm us, the Divine Judgement & Vengeance of the most high

⁴¹ The learned magician.

⁴² SB.

⁴³ S3: The text gives this as "through", but this is clearly a grammatical error.

⁴⁴ S3: Inserts "Danger to us or to this place, or to any other places or person".

God, for this your Wicked & malicious Conspiracy & Insinuation, be your Deserved Reward, & as it was Delivered to you, so take it with you, that the malice which you have shown to us, may heap up your own Destruction; be ye therefore Dismissed & immediately we say Depart hence unto your Orders, & there to Continue in the bonds of Confinement, During the Divine pleasure of the Highest.

If they are yet Obstinate, & Impudent, & will not Depart but Rather will withstand the Commands, of the Magician, Let him say as followeth:

To Vanquish

Do ye thus impudently withstand, & obstinately Refuse to Depart from our presence, & from this place & perniciously attempt yet further against us, in the name of Jesus we say Depart ye wicked Seducers, & be ye Immediately gone away from hence & be it unto you according to the word of God, which Judgeth Righteously from Evil unto worse, from worse unto Confusion, from Confusion to Desperation, from Desperation unto Damnation, from Damnation unto Eternal Death, Depart therefore we say unto the Last Cry, & Remain with the prince of Darkness in punishment justly due⁴⁵ as a fit Reward unto your wicked, Malicious Deservings; & the God of mercy Graciously Deliver us from you, Jehovah, Jehovah, Schah.⁴⁶

And if no Celestial Angel, or other Dignified spirit of Light appears in place to Vanquish, & send away, or seal up any wicked or infernal spirit or spirits of Darkness, When Appearance is present, As Notorious Intruders in the time & place, when Celestial or elemental Actions, with Dignified powers of Light are in agitation or operation.

Rules to be Observed

Then Let the Discrete Magician with prudent passion, have Diligent Regard to himself, & Consult the foregoing Rules, according to Respective & serious observation, who then by the office of himself, will undoubtedly not only Contract the sight & friendship of the Celestial Angels, & also Dignified elemental & other benevolent spirits⁴⁷ of Light, to his Relief & Comfort & to Vanquish & overcome all Evil spirits or powers of Darkness &c: But also he shall have power to Command, Call forth & Constrain all sublunary spirits & powers of all natures, orders & offices, both good & Evil, Light & Darkness, or otherwise Relating thereunto, & bring them to such

⁴⁵ S3: Replaces "due" with "bound".

⁴⁶ Probably should have been 'Selah' in the manuscript.

⁴⁷ S3: Inserts "or powers".

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Obedience as according to their several & Respective natures, & offices they may be so Commanded & Constrained to serve & obey.

A Second Introduction⁴⁸

When Invocation and Replication thereunto is amply made according to time, method, and order, and the Celestial Angel or Intelligence thereby moved doth appear, or any other Angel or Intelligence of the same Hierarchy, then mark and observe well the manner, shape, form, Corporature, gesture, vestments and foregoing sign thereof, and if in all symbolical likelihood and probable symptoms the Apparition seemeth to be no less, or otherwise conjectured than what is form hence to be expected.

Although that very Intelligence that was moved and called forth by name doth not appear, by reason it is of the superior order of the Hierarchy who are not always sent nor usually go forth neither are moved to visible appearance, but if especial grave and divine pleasure more especially unto choice and peculiar vessels of honour accordingly appointed immediately by the Holy Ghost to fulfil the commands of the Highest but yet some one or other or more of the Celestial powers of the same order as aforesaid, more inferior in degree, may be moved hereby to descend and appear at the earnest request of the Sophic Invocant⁴⁹, and perform whatsoever shall be requested according to its nature and office.

It cannot be unknown to any discrete Magician, that whensoever any good Angel or Celestial Intelligence is moved or called forth to visible appearance, but also that evil spirits and infernal powers of darkness are immediately ready to encroach and appear in the room instead of the good Angels. Therefore, it behoveth to be very careful and greatly observing thereof, both the method and manner how to know and rightly to distinguish the appearance of the good angels or spirits from those that are evil, and how to deal with either of them.

That is to say, how to receive good angels in their appearance and how to vanquish and banish Evil Spirits when they intrude and enter into place and presence, to deceive and overwhelm us. We have sufficiently and at large inserted and shown forth in our Directory.⁵⁰ Therefore, we shall in this place only show forth a method of greeting the Apparition of any Celestial Angel or dignified power of light, and when by all the prescribed rules given, that apparition is truly known to be Celestial and of good, then humbly receive it with ample benevolence, saying as followeth:

⁴⁸ H1: This chapter is found after the 1st Replication in S3 ff. 53v entitled "Some Further Instructions".

⁴⁹ Wise magician.

⁵⁰ SB.

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To Receive a good Appearance

Welcome be the light of the Highest, and welcome be the Messengers of Divine Grace and mercy unto us, the true servants and worshippers of the same your God, whose name be glorified both now and for evermore.

When known to be Good

If the Appearance is perfectly known and understood, and by all the signs and tokens perfectly known to be Celestial or Angelical powers of light, then with due reverent observance say as followeth.

Receiving Good Angels

O you Servants or Messengers of divine grace and mercy and Celestial Angels, or Intelligences, powers of light, or dignified Elemental Spirits and Mediums of benevolence to mankind, Servants of God, you, both now at this time and always, are and shall be unto us truly and sincerely welcome. Humbly desiring you also to be friendly and do for us in whatsoever it shall please God to give by your Order and Office unto you for the better knowledge and benefit of mankind living here upon Earth, and to make us partakers of true sapience and science in the undefiled and sincere sacred wisdom of your Creation.

Answer

And if any Answer shall be made thereunto, or any discourses from hence should arise or proceed thereupon, then both wisdom and reason must be the principal conduct in the management thereof, but if there be silence that no discourse ariseth from hence, then begin to make humble request for answer to your desires and proposals, then will the effects of all things undoubted and with good success be determined.

Fear or Mistrust

But if there should, any fear Doubt or Misimpression, or just Cause of jealousy be had or made of any Expected Apparition, of any Angel or Intelligence of the Celestial Orders, or other elemental power of Light, Celestially Dignified⁵¹ or otherwise, if at any time there should appear a spirit, which you do think is not of Good, nor of the Order you moved for,⁵² or have any mistrust of it, the which you may Easily perceive by form⁵³, Gesture, Motion & Similitude, & also

⁵¹ S3: Inserts "by reason of tedious Delay through non appearance or Contrary Signs going before, or Do form odd Shapes in appearance, or Several such Like Ill Consequences;"

⁵² Moved for = invoked.

⁵³ H1: and also by its answering you in your Question, then you may say to it as followeth.

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by Its Answering, to any Discourse or Questions made, then may be said thus to it as followeth.

To Know who it is

“In the name of Jesus who art thou?” Then perhaps it will say, “I am the servant of God.”

Then you may say “Art thou Come from God? Art thou sent from him with good tidings or Message?” Then perhaps it will say to you, or some such Like words “What I am he Knoweth, of whom I bear witness.”

Then you may ask its name, saying then “What is your name? Either as it [your name] is notified amongst the blessed Angels, or Called by of mortal man; if you be of Verity, & so of Charity, you Cannot mislike my speeches.”

Then it will tell you its name, or say nothing at all, but if it Doth tell you his name, then you may say to it “If you be N: in the name of Jesus, say that all wicked Angels are Justly Condemned, & that by the mercies of God in the merits of Christ, Mankind Elect is to be saved.”

Then it will give you a Sufficient Answer to satisfy you, or Else It will be gone from you. And then if it be of good and hath answered your request, then perhaps it will say, “Thus much thou hast Required.”

Then you may say, “I did so, for so is his Judgement & justice against the Impenitent & his Mercy to his Elect. To this Truth.”
Then you may ask your Desire.

We thought Good to instance, thus much for better information & instruction, although a full narrative hereof is amply & at Large Showed forth, in the foregoing Directions or Directory⁵⁴, both as to the Knowledge & Receiving of Good Angels or Celestial Intelligences, or other Elemental spirits or powers of Light, Angelically or Celestially Dignified, And for the Knowledge Vanquishing & Driving away of all Evil spirits, & infernal powers of Darkness, whensoever any such Apostate shall forcibly Intrude, or make Entrance and Appearance instead of Celestial & good Angels, or other Dignified Elemental powers of Light, in the time & place of those Actions, purposely to Deceive, & Confound & Utterly if possible to Destroy the hopes & Expectations, comforts & benefits of the Sophic Philosophers, in their Elaborate Industry, & Care & Earnest addresses, unto the Celestial Angels, or blessed Intelligences, or

⁵⁴ S3: Replaces this with “Isagogical preface”.

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Dignified Elemental powers, or other spiritual Mediums or messengers of Divine Light; for the true Knowledge & finding out the true Use of all Physical & metaphysical Arcanums, or Secrets in a Superior or profound Mystery: which Cannot otherwise be Known or found out, but by the Divine Light & Conduct of Angelical Ministry, or other spiritual Revelation, & instruction by such Mediums of Benevolence to Mankind, as through the Divine Grace Mercy & goodness of the highest, as are by nature Order & office, thereunto, preordinately Decreed & appointed.

But as touching, the Insisting any further of this Matter, we think it needless; Since it is more fully treated of in the foregoing Directory⁵⁵, which we advise to be well understood, by a due & Serious Consideration; before any progress, or Unadvised proceedings are made herein.

Observe also, that Whereas we have Severally & particularly mentioned Celestial Angels, or Blessed intelligences & Elemental powers of Light, & other Dignified spirits of Light, who are by nature & office good, & also friendly & benevolent unto Mankind; & generally inserted them together with Material Distinction, yet Let the grave & Sober Magician take notice, that Consideration be first had, of what Angel, or Intelligence, or what Spirit, & of what Order, & office, he would move or call forth; & so in particular to make Mention thereof accordingly, & not Otherwise, whereunto Every thing ought by Order & nature, Degrees, & office, properly to be Referred.

Here endeth the Isagogical⁵⁶ Preface
or Second Introduction.

⁵⁵ S3: Replaces this with "preface".

⁵⁶ Introductory.

A Prayer to be said before the moving &⁵⁷ Calling forth any of the Celestial Intelligences, to Visible appearance, by the following KEYS Or Provocations⁵⁸

O Almighty, Immortal, Immense⁵⁹, Incomprehensible, & most high God, the only Creator of Heaven & Earth, who by thy word Alone, hast in thine omniscience among the rest of thy Marvellous & wonderful works placed and appointed many Hierarchies of Sacred Celestial Angels, from thy mighty & unspeakable throne, unto the fiery region, as ministering spirits, of several names, natures, degrees⁶⁰, orders, & offices, residing in those Eleven Orbs, or spheres, placed one above the Other, as the proper Mansions of those Blessed Angels or Mediums or superior⁶¹ Messengers, both mediate & immediate, of Divine Grace Light & mercy, & amongst the Sons of men; from the beginning of time, Called Sacred Celestial Intelligences, from the Orb Region, or Element of fire,⁶² from the Superior to the Inferior, in their several & Respective orbicular Mansions, orders & offices, to serve before thee & obey thy Commandments and⁶³ Most High Commands⁶⁴, as in thy Divine will & pleasure, in the unity of the⁶⁵ blessed trinity is Decreed & appointed, & also by thy most Gracious & Merciful permission to Minister unto & Illuminate the Understanding of thy servants the sons of men, by their frequent Appearance Verbal Converse, friendly Community, Angelical Archidoctions & other spiritual Instincts, Continually from time to time, & at all times Directing⁶⁶, instructing, & inspiring them, in all true Science & Sapience, & also to fulfil thy Divine will & Good pleasure therein, to all such of thy⁶⁷ humble & true servants, whom thou art graciously pleased to show forth thy bountiful & paternal Mercies.

We thy most Sinful & undutiful servants unworthy of the Least of thy blessings, yet with an assured Confidence of thy heavenly benignities, Do in thy holy fear, humbly prostrate our selves before

⁵⁷ H1: "or"

⁵⁸ S4: "Invocations"; S1: omits "or provocations".

⁵⁹ S1: Transposes to "Immense, Immortal".

⁶⁰ S1: Omits "degrees".

⁶¹ H1: "Mediums" struck through.

⁶² S4: Inserts here "unto the Refulgent throne of thy Incomprehensible Majesty, who"

⁶³ S1: Omits "Commandments and".

⁶⁴ S1: "Commandments".

⁶⁵ S1: Omits "unity of the".

⁶⁶ S1: Omits "Directing".

⁶⁷ H1: insert 'divine will and good pleasure there in to all such of thy.'

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thy Almighty presence, at the Sacred feet of thy fatherly Goodness & Clemency, in all Contrition of heart and Earnestness of spirit, humbly beseeching thy⁶⁸ omnipotent Majesty, to have Mercy pity & Compassion upon us, & to pardon all our sins & offences, that we have Committed against thee; And in thy ⁶⁹ Infinite Mercy, Graciously to Dignify us with Celestial Dignity, by the power of thy holy spirit, & grant that these thy glorious⁷⁰ ministering Angels or Blessed Intelligences who are said to govern & Reside in the nine Orbs, Orders or Hierarchies, as they are severally & Respectively therein placed & set over.

That is to say:

1. Methratton, in the ninth Moveable Heaven, in the Order of Seraphims,
2. Raziel in the Eighth⁷¹ orb, or Starry Heaven⁷², in the Order of Cherubims,
3. Cassiel or Zaphkiel, & Jophiel, in the Seventh Orb or Heaven of Saturn, in the Order of Thrones,
4. Sachiel or Zadkiel in the⁷³ Sixth Orb or Heaven of Jupiter, in the Order of Dominations,
5. Samael, in the fifth Orb or Heaven of Mars, in the order of Potestates,
6. Michael & Uriel, in the fourth orb or Heaven of Sol, in the Order of Virtues,
7. Anael in the third Orb or Heaven of Venus, in the Order of Principalities,
8. Raphael in the Second Orb or heaven of Mercury, in the Order of ArchAngels,
9. Gabriel, in the first Orb or Heaven of Luna, in the Order of Angels,

Messengers of Divine Grace⁷⁴ from the Superior to the Inferior, Residing & bearing office in Each Respective Orb of⁷⁵ Heaven and

⁶⁸ S1: "thine".

⁶⁹ S1: *ibid.*

⁷⁰ S1: "gracious".

⁷¹ H1: "highest".

⁷² S1: "heavenly firmament".H1: inserts "or firmament".

⁷³ H1: "Order" struck through.

⁷⁴ S4: Replaces this with "together with all Others the Sacred Angelical Messengers, & Celestial Mediums of Divine Grace".

⁷⁵ S4: "Sphere, Orb, Mansion".

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Hierarchy, Severally & Distinctly, in general & particular and also all others, thy benevolent Messengers Spirits⁷⁶ of Light, & Residing in the Orbicular Spheres, Angles⁷⁷, Orders⁷⁸, Mansions, Divisions & the Heavens⁷⁹ by thy Divine Goodness & permission, & at our humble Request, Invitations & Invocations, may Move, Descend & appear, to us in this Crystal Stone or Glass⁸⁰, which we shall⁸¹ Call⁸² Receptacles, as being Convenient⁸³ for the Receiving of all Angelical & Spiritual presence, in their appearances, & so for that purpose set here before us.

The which we beseech thee Lord to bless & to Dignify, first with thy omnipotent Confirmation, & Secondly by the influence of the Angelical Confirmations, by them Conveyed therefore & Conjoined thereunto, & also⁸⁴ by their splendour & presence in action, & that in & through the same they may transmit their Luminous Rays, or true & Real presence in appearance to the Sight of our Eyes, & their Voices to our Ears, that we may⁸⁵ plainly & Visibly see them, & audibly hear them speak unto us, or otherwise to Appear out of them, or beside them Visibly to be seen, &⁸⁶ to be heard of us, as shall please thy Divine will, & as⁸⁷ shall best or most⁸⁸ benefit, & Comfort, and also best⁸⁹ befitting our Convenience in these actions,⁹⁰ Inquisitions, Matters or things.

That we thus humbly beseech thee to give & grant unto us & all things else that shall be necessary for us, which Great benefits, thou hast been pleased Mercifully⁹¹ heretofore to Emit, & give to our Ancestors & forefathers, and also Lately to Such of thy Servants, as we have humbly, faithfully, Unfeignedly, & obediently besought thee for true wisdom, by divine & Angelical⁹² Inspiration & instruction,

⁷⁶ S1: "Spiritual".

⁷⁷ H1: "Angels".

⁷⁸ S1: Replaces "Orders" with "& other".

⁷⁹ S4: Inserts "however to be Differently Distinguished & Referred, Either by name, orders, office or nature".

⁸⁰ S1: "glasses".

⁸¹ S1: Omits "shall".

⁸² S1, S4: "by the name of".

⁸³ S4: Inserts "and usually Accustomary".

⁸⁴ S1: Omits "& also".

⁸⁵ H1: omits "may".

⁸⁶ S1: Inserts "Audibly".

⁸⁷ H1: omits "as".

⁸⁸ S1, H1: Inserts "befit or".

⁸⁹ H1: omits "best".

⁹⁰ S4: Inserts "Occasions".

⁹¹ S1: Transposes to "mercifully pleased".

⁹² S1: Transposes to "Angelical & divine".

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which they have fully Enjoyed by the Ministry of thy Sacred Angels.⁹³

⁹³ S1: Adds "which we also humbly beseech thee to grant unto us for the merits of Christ forever our blessed Redeemer. Amen."

The nine great Celestial Keys, or Angelical invocations

Moving & Calling forth to Visible appearance, the governing Angels or Blessed Intelligences, & all other the Celestial Ministering Angels, & Mediums spiritual of Divine Light, grace & mercy¹, Located, residing & bearing Rule, in the Seven Orbs, Heavens, Mansions or spheres, as they are primarily attributed, & properly Referred, to the Seven planets, the Starry firmament, & first Mover, who² therein, according to Every & Each of their several respective Hierarchies, Orders & offices whereunto they Distinctly appertain, Do Serve & obey the Commands of the Most high God,³ both immediately & Mediatly, as Angelical⁴ Messengers⁵ Spiritual⁶ fulfilling his Omnipotent Decrees, Determinations & Appointments, as Dispensate⁷ & Disposed⁸ at his Omniscient⁹ will & pleasure¹⁰, & who are frequently Conversant & familiar with such holy pious & Devout men Living on Earth, whensoever they are by them moved &¹¹ Called forth to Visible appearance as Either may or¹² shall be firstly¹³ Qualified therefore, or otherwise Endowed with Celestial Gifts, Blessings & Confirmations by Angelical Ministry¹⁴ or Divine Grace more Superior.

¹ H1: "virtue".

² H1: "in".

³ H1: Inserts "and".

⁴ H1, S1: Omits "angelical".

⁵ H1: Inserts "& servants".

⁶ S1: Inserts "of grace & mercy".

⁷ H1: "dispensable".

⁸ H1: Inserts "of".

⁹ S1: "omnipotent".

¹⁰ H1: "pleasures".

¹¹ H1, S1: Omits "moved &".

¹² H1: Inserts "fitly".

¹³ H1: Omits "firstly".

¹⁴ H1: "mystery".

The First Key [Methrattion]

The¹ Moving or Calling forth to Visible Appearance, The Celestial Hierarchy² Of Angels of the Order of Seraphim³, whose principal governing Angel or Blessed Intelligence bearing Rule is Methrattion, & Residing in the ninth Orb Mansion or Sphere, Called the Primum Mobile or the⁴ first Moveable Heaven.⁵

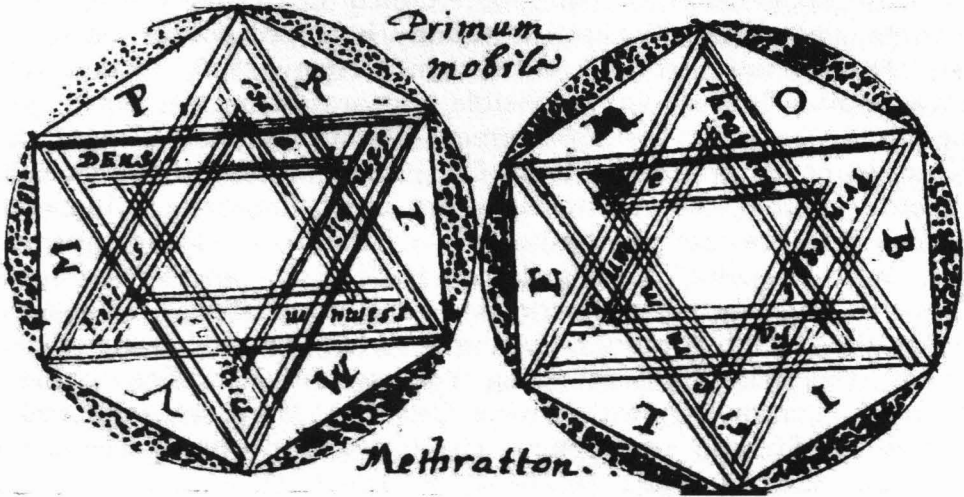


Figure 3: Seal of Methrattion from Sloane MS 3825 f.49v

¹ H1, S1: Omits "The".

² H1: "Hierarchyes".

³ S1: "Seraphims", although '-im' already indicates a Hebrew masculine plural.

⁴ S1: Omits "the".

⁵ S4: This paragraph is crossed out and then repeated on a fresh page.

*The Prayer or Invocation*⁶

O You Glorious, Great, Sacred, & Celestial Angel or Blessed Intelligence, Who is called Methratton; & all others ye⁷ Celestial Angels, servants of the most High, Omnipotent, incomprehensible, immense & Eternal Lord⁸ of Hosts, the only Creator of heaven & Earth, & of all things whatsoever both Celestial, Elemental, Animal, vegetable, Mineral, & Reptile or Insect, that is Contained & Comprehended therein, & serving as ministering Angels present always before him, at his most High, Superior & Divine Commands, & Appointments, in the Order or Hierarchy of Angels Called Seraphim⁹, & Residing in the ninth Heaven, & bearing office Rule & power, in the Mansion, Orb or sphere Called the first Mover; We the Servants also of the highest, Reverently here present in his holy fear, Do Call upon you, & Do¹⁰ humbly Request &¹¹ Earnestly Entreat you,¹² & move you to Visible appearance, in by & through this most Excellent Ineffable, great, Mighty, Signal, Sacred, & Divine name of the most high God Eheia; and his¹³ numeral Attribute, Kether, who Sitteth in the most imperial & highest heaven, before whom all the hosts¹⁴, or Choir of celestial Angels Incessantly Singeth:¹⁵ O Mappalaman Hallelujah;¹⁶ and by the seal of your creation, being the mark or Character of holiness unto you, And by the Occult Mystery &¹⁷ secret¹⁸ Virtue, Efficacy & influence thereof, Dignifying & Confirming You in Orders, office, name, nature, & Corporality, with Divine Celestial, Angelical, Immortal, Eternal, & Sublime excellency, glory power purity, perfection,

⁶ This heading only appears in H1. This invocation, and the nine others following, consist of just one sentence each spanning four pages. We have not broken this up into smaller paragraphs as the meaning is not an issue. It is simply intended to be read aloud by one person during the action as a continuous stream, whilst his associates watch for signs of manifestation.

⁷ H1: "the".

⁸ H1, S1: "God".

⁹ H1, S1: "Seraphims".

¹⁰ H1: Omits "you, & do"; S1: Omits "Do".

¹¹ H1: Omits "&".

¹² H1: Omits "you,".

¹³ S4: The word "most" is present in the text but has been deliberately blotted out.

¹⁴ H1: "Host".

¹⁵ H1: "sing".

¹⁶ S1: Inserts "&c:." This phrase spelled in several different ways is a common formula, and occurs in Dr John Dee's skrying record. On the 14th April 1584, Kelly described the Angel Gabriel as describing God as "...before whom the Quire of Heaven sing, *O Mappa La man hallelujah.*" A prayer to invoke one's Guardian Angel, from the *Ars Paulina* also uses the phrase "...whereunto the whole choir of heaven sings continually *O Alappa-le-man Hallelujah...*"

¹⁷ H1: Omits "&".

¹⁸ H1: Also "mystery".

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Goodness, & Love, first unto the Service of the most high God, & his Divine Laws & Commands, & nextly¹⁹ unto the Charge, Care &²⁰ Conduct, Council, Comfort, Benefit, & assistance of²¹ his servants, the sons of men Living on Earth, to Inspire, instruct, & guide them into the Knowledge & way of truth, & all true physical & Metaphysical Sciences, Either Immediately from the holy Ghost, unto More Choice Vessels of honour; or mediately by Divine Grace & permission, from your self or selves, unto the Sons of men, Servants of God Dwelling on Earth, Whensoever you shall be of them Invocated,²² Called forth, & thereby moved, to Descend & appear unto them²³, And by all aforesaid, & by your²⁴ great &²⁵ signal Virtue, power Dignity, excellency & Efficacy thereof, both Immediately, primary & mediately by²⁶ Secondary, by Respective Mediums of Divine Light grace & mercy, as ordinally Dependent, & so thereby flowing & Accordingly Diffusing, by Several Emanations, proper & symbolising power & Virtue, from the superior to the inferior, we do humbly beseech, Earnestly Request &²⁷ incessantly entreat you O ye²⁸ Magnificent, Benevolent²⁹ & Sacred Angel or Blessed intelligence Methratton, who is said to be the principal Celestial angel, or blessed Intelligence, Governing in the Ninth heaven, Mansion, Orb or sphere, Called the first mover, together with all Others ye³⁰ benevolent, Sacred & Celestial Angels or Intelligences, Ministers of truth & true Science & Sapience, both Celestial & terrestrial, messengers spiritual of Light, & Mediums of Divine Grace, Located, bearing Rule & Residing in the Order or Hierarchy, & office Called Seraphims, in the ninth Heaven, Orb or sphere of the first Mover, from the Superior to the Inferior in general & particular, jointly & Severally, Every & Each one, by office³¹ respectively, and to Gird up & gather yourselves together, & some one or more of you, as it shall please God & by his³² Divine permission, to Move & Descend from your Celestial Mansion, or place of Residence into this Crystal Stone, or Glass Receptacle:³³ &

¹⁹ H1: "next".

²⁰ H1: Omits "&".

²¹ S1: Inserts "God".

²² H1: Inserts "and".

²³ S1: Inserts "&c" and removes "And".

²⁴ H1: the".

²⁵ H1: Omits "&".

²⁶ H1, S1: Omits "by".

²⁷ H1: Also "necessarily".

²⁸ H1: "you".

²⁹ S4: "And benevolent".

³⁰ H1: "the"

³¹ H1: Inserts "and degree".

³² H1" Omits "his".

³³ H1: "Receiver".

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therein to Appear Visibly, unto us & we Do also entreat you would be favourably pleased, in and through the same, to transmit your true Angelical, & Real presence; plainly unto the Sight of our Eyes, & your Voices, Unto our Ears, that we may Visibly See you, and Audibly hear you speak unto us; or otherwise to appear out of the same as it shall please God, & you his servants of Divine Grace, & Messengers of mercy, seemeth most Meet, proper pertinent, or best befitting this action, Appearance, Occasion or matter; & to Show plainly & Visibly unto us, a foregoing Sign or test of your Appearance, and we also³⁴ further humbly beseech, Earnestly Entreat,³⁵ Undeniably Request & move you, O you benevolent & Glorious Angel, & blessed Intelligence,³⁶ Methratton, together with all others the Sacred Celestial³⁷ Intelligences, from the Superior to the Inferior, in power & office, residing in the ninth Orb, or sphere Called, the first Moveable Heaven, & Serving the Divine Decrees, Commands & appointments of the Highest, in the office & order of Seraphims, in through & by this Divine, Signal mighty³⁸ & powerful name of your God, Eheia & his³⁹ numeral Attribute Kether, and the great Efficacy, Virtue & ⁴⁰ Excellent ⁴¹ power, prevalency, & Superiority, thereof, to gird up & gather your selves together, Every & Each one, jointly & by it self⁴² respectively & Severally, & to move & Descend from your Celestial mansion⁴³, or place of Residence, Apparently Visible to the Sight of our Eyes, in to this Crystal Stone or Glass Receptacle⁴⁴, standing here before us, as being set for the purpose, or otherwise unto us, & before us, out of the same (as it shall please God, & you his Servants of Divine⁴⁵ Grace,⁴⁶ & mercy, Seemeth best befitting this action) & also to show forth, a preceding Sign of your Appearance, & to be friendly unto us, & by your Angelical Benevolence & Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence Verbal Converse, Continual Community & Secret⁴⁷ Instructions, both now

³⁴ H1, S1: Inserts "yet".

³⁵ S1: Inserts "&".

³⁶ S1: "Methratton".

³⁷ H1, S1: Inserts "Angels or".

³⁸ H1: "majesty"; S1: Omits "mighty".

³⁹ S1: Replaces "his" with "the".

⁴⁰ H1: Omits "&".

⁴¹ H1: "excellency".

⁴² S1: "severally".

⁴³ S1: "mansions".

⁴⁴ The contraction "C.S. or G.R." is used in the text, but it is here expanded for convenience.

H1: "Receiver".

⁴⁵ S1: Inserts "Light".

⁴⁶ H1: Inserts "light".

⁴⁷ H1: "sacred".

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and⁴⁸ at this time present, & at all other times to Inform, & rightly Direct our more weak Deprived⁴⁹, Stupid and Ignorant Intellect, judgements & understanding⁵⁰, & to Conduct us by your Angelical Instincts & Archidoctions, into the Luminous path⁵¹ of Truth, Leading unto⁵², & giving Entrance into the⁵³ ports, Cities & palaces of wisdom & true Science⁵⁴, & to make us partakers of Undeified Knowledge, without whose Angelical Guide, &⁵⁵ spiritual Conduct, & blessed Assistance, & benevolent advertisements⁵⁶, it is Very Difficult if not impossible, for us or any Mortal on Earth, to find or obtain, or⁵⁷ be Esteemed worthy of Entrance into, with testimony wherefore, we humbly Entreat & move you O you Great, Sacred, & Celestial Ministering Angel or Intelligence, Methratton; & all other the president & inferior Angels, &⁵⁸ Servants of the most high God, residing & officiating in the ninth Heaven Mansion, Orb, or Sphere of the first mover, in the order or Hierarchy of Angels Called Seraphim⁵⁹, who all Obediently serve, & Readily fulfil his Omnipotent Decrees & Commandments, in his Divine Dispensations & Appointments, according to your General & Respective offices, in by and through, this his Ineffable Imperial, Great Signal & Divine name Eheia, and his numeral Attribute Kether, & by the power Efficacy & Virtue⁶⁰ thereof, we the servants of the same your God, & by the strength & force of our hope & faith in him for Divine Assistance, Grace & Mercy herein⁶¹: Do Earnestly request, powerfully Invoke, & Confidently Move you, & Call you forth to Visible Appearance, here before us in this Crystal Stone or Glass Receptacle, or otherwise thereout as it shall please God is Given unto you, So to Do, & likewise to show Visibly unto us a foregoing Sign of your appearance, O you Servant of mercy Methratton: & all other ye⁶² Celestial Ministering angels, Messengers, & Mediums of Divine grace & Light, from the Superior to the inferior, Residing, Serving, & officiating in the order of

⁴⁸ H1: Omits "and".

⁴⁹ H1: "depraved".

⁵⁰ H1: "understandings".

⁵¹ H1: "pathway"; S1: "gateway".

⁵² H1: Omits "unto".

⁵³ H1: Includes "per".

⁵⁴ H1: "sapience".

⁵⁵ H1: Omits "&".

⁵⁶ H1: "advertisement".

⁵⁷ H1: Inserts "to".

⁵⁸ S1: Omits "&".

⁵⁹ H1, S1: "Seraphims".

⁶⁰ H1: transposes to "virtue and efficacy".

⁶¹ H1: "therein".

⁶² H1: "the".

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Seraphim,⁶³ Move (I⁶⁴ say,) & by Superior power, & permission, in the name of the highest Descend & appear, & Visibly show your self, or selves⁶⁵ jointly & Severally & Respectively unto us in this Crystal Stone or Glass Receptacle standing here before us, or otherwise out of the Same,⁶⁶ as it shall please God, to permit & Appoint⁶⁷ you & to show us a preceding Sign thereof. And by your Mediate⁶⁸ Angelical Inspiration,⁶⁹ Information, & Chief teachings⁷⁰, to instruct help⁷¹ and Assist us, both now at this time present, & also at all other times & places, whensoever & wheresoever we shall Invoke, Move, or Call you forth to Visible appearance, & to our Assistance, in whatsoever truth & subject matter, or thing Appertaining thereunto, in all wisdom & true Science, both Celestial & terrestrial, & that shall be necessary for us, & also as any Other Emergent action ⁷², Shall Duly & properly Require to the advancement & setting forth of God's Glory, & the improvement of our welfare & Comfort, & benefit of our worldly and temporal Estate & Condition, whilst we yet Live, & likewise in all Such matters or things whatsoever Else, that shall be necessary for us to Know and Enjoy, Even beyond what we are able to ask or think, which the Almighty Giver of all good gifts, Shall in his bountiful & paternal Mercy be graciously pleased, hereby to give &⁷³ to reveal & show forth unto us, or otherwise to bestow upon us; O you great Angel, or blessed Intelligence⁷⁴ Methratton, and all other ye⁷⁵ Celestial Angels of the Order of Seraphims mediums of Divine Grace & mercy, Ministers of true Light & understanding, and servants of the most high God, particularly Recited, & Respectively Spoken of, Invoked,⁷⁶ & Called forth to Visible appearance, (as aforesaid) Descend (we say) & by the power⁷⁷ of Superior Emission⁷⁷, someone⁷⁸ or more of you appear Visibly here before us, as shall please God, &

⁶³ H1: "Seraphims".

⁶⁴ H1: "we".

⁶⁵ H1: omits "or selves".

⁶⁶ S1: Replaces "out of the Same" with "without".

⁶⁷ H1: transposes to "appoint and permit".

⁶⁸ H1: "immediate".

⁶⁹ H1: inserts "and".

⁷⁰ H1: "teaching".

⁷¹ H1: inserts "aid".

⁷² H1: "occasion".

⁷³ H1: "you".

⁷⁴ S1: Replaces the whole section following the previous footnote, from "to permit & appoint you ... blessed Intelligence" with "is given unto you to do Likewise to Show visibly unto us a foregoing sign of your Appearance, O you Servant of mercy".

⁷⁵ H1: "you".

⁷⁶ S1, H1: Inserts "Moved".

⁷⁷ H1: "commission".

⁷⁸ H1: "from one".

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be friendly Unto us &⁷⁹ in your respective offices;⁸⁰ Do for us⁸¹ as for the Servants of the most high God, whereunto we move you all jointly & severally in power & presence, whose works shall be a song of honour, & the praise of your God In your Creation, Amen.

Let the aforesaid⁸² Invocation, be Devoutly & seriously Read & Uttered then Make a pause, for about nine Minutes of time: which is a little more than half a Quarter of An hour, And if nothing yet appear neither within the Crystal Stone or Glass Receptacle⁸³ or Otherwise out of them to Visible appearance then Read with Good Devotion, & Serious Observance as aforesaid this following Replication⁸⁴ four or five several times, Observing the Like pause or little Space of time as aforesaid betwixt Every & Each Repetition⁸⁵.

⁷⁹ S1: Omits "&".

⁸⁰ S1: Inserts "and".

⁸¹ H1: omits "as shall please God, & be friendly Unto us & in your respective offices; Do for us".

⁸² H1: "foregoing".

⁸³ H1: "Receiver".

⁸⁴ H1: inserts "three,".

⁸⁵ H1: "Replication".

1^[st] Replication ⁸⁶

O Ye⁸⁷ Glorious Angel, or Blessed Intelligence, who by name is called Methratton, & all other the sacred celestial Angels of the order of Seraphim⁸⁸, Residing & Located by Mansion proper, in that⁸⁹ Orb or sphere of heaven Called the primum Mobile or the first Moveable heaven, particularly Recited Mentioned, Moved & Called forth to Visible appearance as in the foregoing Invocation is & hath been of us Lately & more at Large Rehearsed, humbly So Solicited, Supplicated, & Earnestly requested by the virtue, power⁹⁰ & Efficacy whereof, & of all the Royal words & Sentences therein Contained, & also by the great Mighty⁹¹ powerful & Excellent name, of the most high God Eheia, and his numeral attribute Kether, or otherwise by the truest, & most Especial name of your God, we the servants also of the highest, reverently here present in his holy fear, Attending his Divine grace Mercy, & good pleasure paternally unto us herein, Do by the strength, & power of our faith hope & Confidence in our God, and our Confirmation in his holy spirit, Dignifying us with Superior power & perfection, humbly Entreat, & Earnestly Request & powerfully move you, O you Great Angel, or blessed Intelligences⁹² from the Superior to the Inferior, in General & particular, Every & Each one for and by It self respectively, by Degrees nature & office, Residing & being in the mansion or ninth Orb, or the first Moveable Heaven, & serving the Command⁹³ of the Highest, in the Order or⁹⁴ Hierarchy of Angels Called Seraphim,⁹⁵ move therefore O ye⁹⁶ Great & Glorious Angel Methratton, or Some one or, more or Either of you, O ye Sacred Celestial Angels of the order of Seraphims, by Degree nature & office, & by the Virtue power⁹⁷ & Efficacy of all aforesaid, descend & appear Visibly unto us in this Crystal Stone or Glass Receptacle⁹⁸, or otherwise out of

⁸⁶ H1: omits "1".

⁸⁷ H1: "You".

⁸⁸ H1: "Seraphims".

⁸⁹ H1: inserts "Mansion".

⁹⁰ H1: inserts "force".

⁹¹ H1: transposes to "mighty great".

⁹² H1: "intelligence".

⁹³ H1: "Commands".

⁹⁴ H1: "and".

⁹⁵ H1: "Seraphims".

⁹⁶ H1: "you".

⁹⁷ H1: transposes to "power virtue".

⁹⁸ H1: "Receiver".

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the same here before us, as it shall please God, & also you his servants & Celestial Messengers of Divine Grace & mercy, & to show forth plainly unto us, Some Remarkable sign or token, foregoing your Coming & Appearance, & be friendly unto us & Do for us, as for the Servants of the highest, Whereunto in his name we do Again Earnestly Request & move you, both in power & presence, whose friendship unto us herein & works, shall be a song of honour, & the praise of your God in your Creation, &c.



Figure 4: Seal of Methratton from Harley MS 6482 f. 183v⁹⁹

⁹⁹ In Harley MS 6482, each of these Seals is surrounded by a Kabbalistic explanation which in Sloane MS 3825 occurs instead in the section 'Of the Nine Orders of Celestial Angels.' To keep the texts together we have moved the Harley MS 6482 annotations of these seals to footnotes to be with the equivalent Sloane 3825 passages. See footnote on page 79 et seq.

The Second Key [Raziel]

Moving or Calling forth to Visible Appearance, the Celestial Hierarchy Of Angels, of the Order of Cherubims; whose principal Governing Angel or Blessed Intelligence bearing rule is Raziel: residing in the Eighth Orb, Sphere, Mansion or Heaven Called, the Starry firmament.

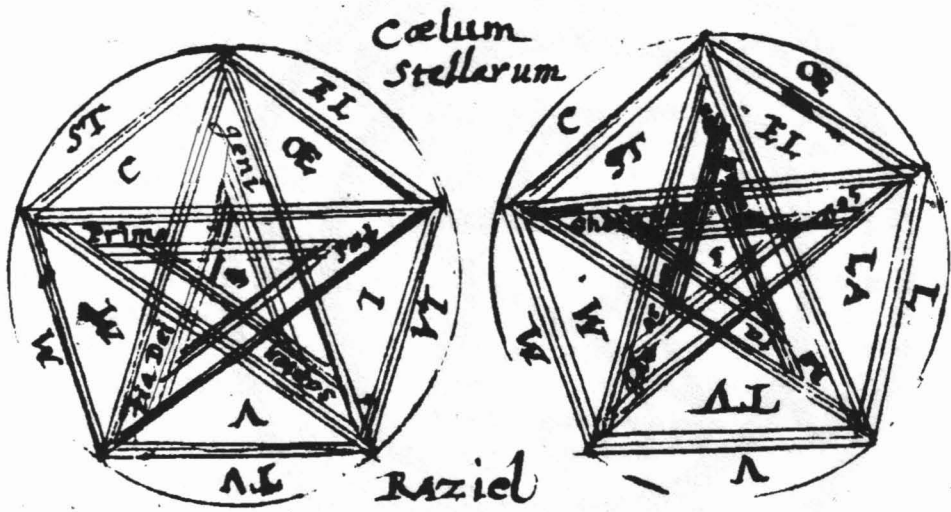


Figure 5: Seal of Raziel from Sloane MS 3825 f. 56v

*The Prayer or Invocation*¹⁰⁰

O You Glorious, Great, Sacred, & Celestial Angel, or Blessed Intelligence, who is Called Raziel; & all other ye Celestial Angels, servants of the most high, Omnipotent,¹⁰¹ Incomprehensible, Immense, Immortal & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Celestial,¹⁰² Elemental, Animal, vegetable, Mineral, Reptile, or insect, that is Contained &¹⁰³ Comprehended therein: serving as Ministering¹⁰⁴ Angels, present always before him, at his most Superior &¹⁰⁵ Divine Commands, & Appointments, in the Order or¹⁰⁶ Hierarchy of Angels Called Cherubims, & Residing in the Eighth Heaven, & bearing office Rule & power in the mansion, orb, or sphere Called the starry firmament; we the servants of the Highest, reverently here present in his holy fear, Do Call upon you, & humbly Request, & Earnestly entreat you & move you¹⁰⁷, to Visible appearance, in by & through, this most Excellent, ineffable, great, Mighty, Signal, Sacred, & Divine name of the most high God: Jod Jehovah: & his¹⁰⁸ numeral Attribute, Hockma,¹⁰⁹ who sitteth in the most [H1 185b]imperial & highest heavens, before whom all the hosts, or Choir of Celestial Angels, Incessantly Singeth: O Mappa:la:man Hallelujah: & by the Seal of your Creation, being the mark or Character of holiness unto you, & by the Occult Mystery & Secret Virtue, Efficacy & influence thereof, Dignifying & Confirming You in Orders, office, name, nature & Corporality, with Divine, Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, Glory, power, purity, perfection, Goodness & love, first unto the Service of the most high God, & his Divine Laws & Commands; & nextly unto the Charge, Care & Conduct, Counsel,¹¹⁰ Benefit, & assistance of his servants, the Sons of men Living on Earth, to inspire, instruct & guide them into the Knowledge & way of truth, in all physical & Metaphysical Sciences, Either immediately from the holy Ghost, unto more Choice Vessels of honour; or Mediately by Divine Grace & permission, from your self or selves, unto the Sons of men, Servants of God, Dwelling on

¹⁰⁰ Heading only occurs in H1.

¹⁰¹ H1: inserts "and".

¹⁰² S1: "Elemental" struck through.

¹⁰³ H1: "or".

¹⁰⁴ H1: "Spirits".

¹⁰⁵ H1: "or".

¹⁰⁶ H1: "and".

¹⁰⁷ H1: omits "& move you".

¹⁰⁸ S4: The word "most" has been deliberately blotted out here.

¹⁰⁹ H1: "Hockmah".

¹¹⁰ S1: Inserts "Comfort".

Earth; whensoever you¹¹¹ shall be of them Invocated, Called forth & moved thereby¹¹², to Descend & appear Unto them, by all aforesaid, & by your Great & Signal Virtue, power, Dignity & Excellency & Efficacy thereof, both immediately primary & Mediatly Secondary, by Respective Mediums of Divine Light, grace & mercy, as ordinately Dependent, & so thereby flowing, & accordingly Diffusing, by several Emanations, proper & A Symbolising power & Virtue, from the Superior to the inferior; we do humbly beseech, Earnestly Request, & Incessantly Entreat you, O ye¹¹³ Magnificent, Benevolent, and Sacred Angel or Blessed intelligence, Raziel who is said to be the principal Angel or Blessed Intelligence, Governing in the Eighth Mansion, Orb or sphere, Called the starry heaven¹¹⁴; together with all others ye Benevolent Sacred & Celestial Angels, or Intelligences, Ministers of truth & true Sapience & Science¹¹⁵, both Celestial, & terrestrial, & Messengers spiritual of Light, & mediums of Divine Grace, Located, Bearing Rule & Residing in the Order, Hierarchy, & office Called Cherubims in the heaven, Orb, or sphere of the Starry firmament from the Superior to the Inferior in general, & particular Jointly & Severally, Every & Each one by office respectively, & to gird up & gather your selves together, & some one or more of you: as it shall please God (by Divine permission) to move & Descend from you Celestial Mansion, or place of Residence, into this Crystal Stone, or Glass Receptacle - & therein to Appear Visibly, unto us¹¹⁶, & we¹¹⁷ do also Entreat you would be favourably pleased, in & through the same, to transmit your true Angelical, & Real presence; plainly unto¹¹⁸ the Sight of our Eyes, & your Voices, Unto our Ears, that we may Visibly See you, & Audibly hear you speak unto us, or otherwise to appear out of the same, as it shall please God, & you his servants of Divine Grace & Messengers of Mercy, seemeth most Meet, proper pertinent, or¹¹⁹ Best befitting this action, Appearance, occasion or Matter; & to Show plainly & Visibly unto us, A foregoing Sign or test of your Appearance, And we also yet further humbly & Earnestly Entreat, & Undeniably Request, & move you, O you Benevolent & Glorious Angel or Blessed Intelligence, Raziel, together with all other the Sacred Celestial Angels, or Blessed¹²⁰ Intelligences, from the Superior to

¹¹¹ S1: gives "they" but this is clearly a copyist's error.

¹¹² S1: transposes to "thereby moved".

¹¹³ S1: "you".

¹¹⁴ S1: inserts "or firmament".

¹¹⁵ S1: transposes to "science & sapience".

¹¹⁶ S1: "me".

¹¹⁷ S1: omits "we".

¹¹⁸ S1: "to".

¹¹⁹ S1: "and".

¹²⁰ S1" omits "Blessed".

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the Inferior, in power & office, residing in the Eighth heaven, orb, or sphere, Called the Starry firmament, & Serving the Divine Decrees, Commands, & Appointments of the Highest in the office & order of Cherubims, in through & by this Divine Signal Majesty¹²¹ & powerful name of your God, Jod Jehovah: & his numeral Attribute Hockma: & the great Efficacy, Virtue, Excellency, power, prevalence & Superiority thereof, to gird up & Gather your selves together, Every & Each one jointly, & by it self respectively & Severally, to move & Descend from your Celestial Mansion or place of Residence, Apparently Visible to the Sight of our Eyes, into this Crystal Stone or Glass Receptacle Standing here before us, as being set for that purpose, or otherwise unto us & before us out of the same¹²², as it shall please God, & you his Servants of Divine Light, Grace & mercy, Seemeth best most & befitting this Action, & also to show forth, a preceding Sign of your appearance, & to be friendly unto us, & by your Angelical benevolence & Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community & Sacred Instructions, both now at this¹²³ present time, & at all other times, to inform, & Rightly Direct our more Weak Depraved, Stupid, & Ignorant Intellect, Judgements & Understanding, & to Conduct us by your Angelical Instincts, & Archidoctions, into the Luminous path Way of truth, leading unto & giving Entrance into the ports Cities & palaces of wisdom, without whose Angelical & spiritual Conduct, blessed Assistance, & benevolent advertisements, it is Very Difficult, if not impossible, for us, or any mortal on Earth to find or obtain, or be Esteemed worthy of Entrance into, with testimony, wherefore, we humbly Entreat & move you, O you great, Sacred, & Celestial Angel, or Blessed Intelligence Raziel; And all other the president, & inferior Angels, Servants of the most high God, Residing & officiating in the Eighth Heaven, Mansion, Orb, or Sphere of the Starry firmament, in the Order or Hierarchy of Angels Called Cherubims, who all obediently serve & Readily fulfil his omnipotent Decrees & Commandments, in his Divine Dispensations & appointments, According to your general, & Respective offices, in by & through this ineffable, Imperial, Great, Signal & Divine name Jod Jehovah: & his numeral Attribute Hockma And by the power,¹²⁴ Efficacy & Virtue thereof; we the servants also of the same your God, & by the strength & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy herein; Do Earnestly Request, powerfully Invoke, & Confidently move you, & Call you forth to

¹²¹ S1: "Mighty".

¹²² S1: replaces "the same" with "them".

¹²³ S1: "time" struck through.

¹²⁴ S1: "virtue" struck through.

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Visible appearance, here before us in this Crystal Stone or Glass Receptacle: or otherwise thereout¹²⁵ here before us, as it shall please God, is Given unto you, So to Do; & Likewise to show Visibly unto us, a foregoing Sign of your Appearance, O you Servant of mercy Raziel; and all other the Ministering Angels, Messengers, & Mediums of Divine Grace & Light, from the Superior to the Inferior, Residing, Serving & officiating in the order of Cherubims: move (we say) & by the Superior power & permission, & in the name of the Highest, Descend & appear, & Visibly show your self or selves, Jointly & Severally, & Respectively unto us, in this Crystal Stone or Glass Receptacle Standing here before us; or otherwise out of the Same (as it shall please God to permit & appoint you) & to show us a preceding Sign thereof, & by your Mediate Angelical Inspiration, information or Chief teaching, to Instruct help, Aid & Assist us, both now at this time present, & at all other times And places, whensoever & wheresoever, we shall Invoke, Move or Call you forth to Visible appearance, & to our Assistance, in whatsoever truth or subject Matter or things, Appertaining thereunto, in all wisdom & true Science, both Celestial & terrestrial: &c: that shall be Necessary for us, & also as any Other Emergent occasion, Shall Duly & properly Require; to the Advancement & setting forth of God's glory, & the improvement of our Welfare, & Comfort & benefit of our worldly &¹²⁶ temporal Estate & Condition, whilst we yet Live; & Likewise in all Such matters or things whatsoever Else, that shall be necessary for us to Know & Enjoy, Even beyond what we are able to Ask or to think: which the Almighty Giver of all Good gifts shall in his bountiful & paternal Mercy, be graciously pleased, hereby to give you¹²⁷ to Reveal, & show forth unto us, or otherways to bestow upon us, O you great Angel or blessed Intelligence: Raziel: and all other ye Celestial Angels of the Order of Cherubims: mediums of Divine Grace & Mercy, Ministers of true Light & understanding, & servants of the most high God, particularly Recited, & Respectively Spoken of, Invoked, Moved & Called forth to Visible Appearance (as aforesaid) Descend (we say) & by the power of Superior Emission, someone or more of you Appear Visibly here before us, as shall please God, & be friendly unto us & in your respective offices; do for us as for the Servants of the most high God, Whereunto we move you all Jointly & Severally, in power & presence, whose works shall be a song of Honour, & the praise of your God In your Creation, Amen.

¹²⁵ S1: "without".

¹²⁶ S1: "or".

¹²⁷ S1: omits "you".

2nd Replication

O You Glorious Angels or Blessed Intelligences, who by name is Called Raziel, and all others the sacred Celestial Angels of the order of Cherubims, Residing and located by Mansion proper, in that Orb or Sphere of Heaven Called the Starry firmament, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation is & hath been of us Lately & More at Large Rehearsed, humbly Solicited, Supplicated, & Earnestly Requested, by the virtue, power, force & Efficacy whereof, & of all the Royal words & Sentences therein Contained, & also by the great, Mighty & powerful, & Excellent name of the most high God Jod Jehovah, and his numeral attribute Hockma: or Otherwise by the truest & most Especial name of your God: we the servants also of the Highest, reverently here present in his holy fear, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein Do by the Strength & power of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superior power & perfection, Humbly Entreat, & Earnestly Request & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superior to the Inferior, in general & particular, Every & Each one for and by it self Respectively, by Degrees Nature & office, Residing, & being In the mansion or Eighth Orb, or Starry heaven or firmament, & Serving the Command of the Highest, in the Order or Hierarchy of Angels Called Cherubims, Move therefore; O ye Great, & Glorious Angel Raziel, or some one or more, or Either of you, O ye Sacred Celestial Angels of the order of Cherubims, by Degree nature & office, & by the Virtue power & Efficacy of all Aforesaid, Descend & Appear Visibly here before us in, & unto us in this Crystal Stone or Glass Receptacle Or otherwise out of them here before us, as it shall please God, & also you his Servants, or Celestial Messengers of Divine Grace, & Mercy, & to show forth plainly unto us Some Remarkable Sign or token, foregoing your Coming & appearance, & be friendly unto us & Do, for us, as for the Servants of the Highest, whereunto in his name we Do again Earnestly Request & move you, Both in power & presence, whose friendship unto us herein & works, shall be a song of honour, & the praise of your God in your Creation.



Figure 6: Seal of Raziel from Harley MS 6482 f. 192

The Third Key [Cassiel or Zaphkiel & Jophiel & Sabathiel]

Moving or Calling forth, to Visible Appearance, the Celestial Hierarchy Of Angels, of the Order of Thrones; Whose principal Governing Angels, or Blessed Intelligences bearing Rule are Cassiel, or Zaphkiel, & Jophiel;¹²⁸ Residing in the Seventh Orb, Mansion, or Sphere, Called the Orb, Heaven, or sphere of the planet or star Saturn &c.

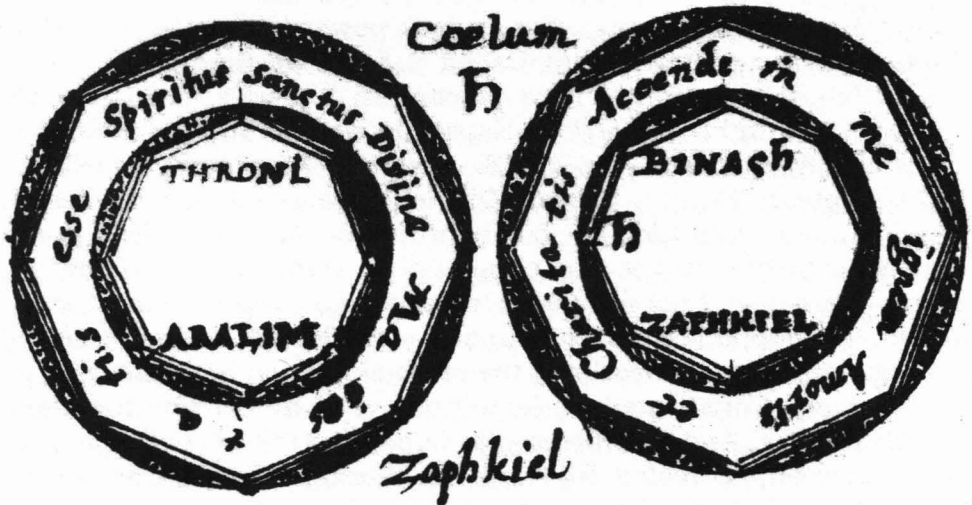


Figure 7: Seal of Zaphkiel from Sloane MS 3825 f. 60v

¹²⁸ S1: Adds "Sabathiel".

*The Prayer or Invocation*¹²⁹

O you Glorious, Great Sacred, & Celestial Angels, or Blessed Intelligences, who are Called Cassiel, or Zaphkiel, & Jophiel, & Sabathiel; & all others ye Celestial Angels, Servants of the Most High, Omnipotent, Incomprehensible, Immense, Immortal & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever both Celestial, Elemental, Animal, Vegetable, Mineral, Reptile, or insect that is Contained & Comprehended therein, and that serve before the Most Excellent, great, high, & Honourable Angel Called¹³⁰, Boel, as Ministering Angels, present always at his most high Superior & Divine Commands & Appointments, in the Order or Hierarchy of Angels Called Thrones and Residing in the Seventh Heaven, & Bearing office, rule & power in the Mansion Orb or sphere of the planet or Star Called Saturn: we the servants also of the Highest, Reverently here present in his holy fear, Do Call upon you, & humbly request, & Earnestly entreat you & move you, to Visible Appearance, In by & through his Most Excellent, Ineffable, great, Mighty, Signal, Divine & Sacred name, of the¹³¹ high God: Jehovah Elohim: & his numeral Attribute, Binah, or prina, who Sitteth in the most imperial & Highest heaven, before whom, the whole host or Choir of Celestial Angels, Incessantly Singeth: O mappa:la:man Hallelujah; who Rested in the Seventh Day, from all his great Works of the creation, which he had made, & also Decreed, Constituted & Appointed you, to Govern the Said Seventh Day &c: And who blessed & Sanctified the Seventh Day, by reason thereon he rested from all his Works, he had Created, & made, & gave Commandment unto his people the Children of Israel, the offspring & seed of Abraham, the son of God, Divine promise, & Terrestrial father of the faithful: to be humbly received thankfully Embraced, Incessantly observed, Reverently honoured, & Choicely Set apart, zealously Kept holy, Obediently received, & Exactly¹³²& truly fulfilled throughout their Generations, according to the Commandments of God, Enjoined Them During the whole Continuance of time, they should therefore receive from Divine grace, the Blessed Rewards & gifts of Terrestrial fullness, & felicity in this world, During Mortal Continuance, & Everlasting life, with Eternal Glory in the world to Come, & Sealed the same with his own great holy, & Blessed Names, Sadday, Jah, Ser, Even as the most high & only God of heaven, & Lord of hosts, the Maker of time; & by

¹²⁹ Heading only occurs in H1.

¹³⁰ S1: omits "called".

¹³¹ S1: inserts "most".

¹³² S1: Inserts "performed in all those duties Appointed thereunto; All which being duly".

the Seal of your Creation, being a¹³³ Mark or Character of holiness unto you, And by the Occult Mystery, & Secret Virtue, Efficacy & Influence thereof, Dignifying You & Confirming you in Orders, office, name, Nature, & Corporality with Divine Celestial Angelical, Immortal, Eternal & Sublime Excellency, power, Glory, purity, perfection, Goodness, & love; first unto the Service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Counsel, Comfort, benefit, & Assistance of his servants the Sons of men, living on Earth, to inspire, instruct & guide them into the Knowledge & way of truth, & all¹³⁴ physical, & Metaphysical Sciences, Either Immediately from the holy Ghost, unto More Choice Vessels of honour, or Mediatly by Divine Grace & permission, from your self or selves unto the Sons of men, Servants of God, Dwelling on Earth, whensoever you¹³⁵ shall be of them Invocated, Called forth & moved thereby¹³⁶, to Descend & Appear unto them, &c: by all Aforesaid, & by the great & Signal Virtue power Dignity Excellency & Efficacy thereof, both immediately primary & Mediatly Secondary, & Respective Mediums of Divine Light grace¹³⁷ & mercy, as Ordinately Dependent, & so thereby flowing & Accordingly Diffusing, by Several Emanations proper a Symbolising power & Virtue, from the Superior to the Inferior; we do humbly beseech, Earnestly Request, & incessantly Entreat you, O you Magnificent, benevolent, & Sacred Angels or Blessed Intelligences, Cassiel, or Zaphkiel, & Jophiel, & Sabathiel: who is said to be the principal Celestial Angels or Blessed Intelligences Governing in the Seventh heaven, Mansion, Orb or Sphere of the planet Saturn; together with all others the Sacred Celestial Angels, or Intelligences, Ministers of truth & true Science & Sapience, both Celestial & terrestrial, & Messengers Spiritual of Light, & Mediums of Divine Grace Located, Residing, & Ruling in the Order &¹³⁸ Hierarchy of Angels Called Thrones, in the seventh Heaven, Orb, or Sphere, of the planet, or star, Called Saturn from the Superior to the Inferior, in General & particular jointly & severally, Every & Each one by office, Respectively, to gird up & gather your selves together, & some one or More of you, as it shall please God; & by Divine permission, to Move & Descend from your Celestial Mansion or place of Residence, into this Crystal Stone or Glass Receptacle & therein to appear Visibly unto us: & we Do also Entreat you would be favourably pleased in, & through, the Same,

¹³³ S1: "the".

¹³⁴ S1: inserts "true".

¹³⁵ S1: "they".

¹³⁶ S1: transposed to "thereby moved".

¹³⁷ S1: omits "grace".

¹³⁸ S1: "or"

to transmit your true Angelical & Real presence plainly into the Sight of our Eyes, & your Voices unto our Ears, that we may Visibly See you, & Audibly hear you speak unto us, or otherwise to Appear out of the Same, as it shall please God, & you his Servants of Divine Grace, & Messengers of Mercy, Seemeth most Meet, proper, Pertinent & most befitting this Action, Appearance Occasion, or Matter, and to Show plainly, & Visibly unto us, a foregoing Sign, or test of your Appearance & we also yet further humbly beseech, & Earnestly Entreat, & undeniably request & move you, O you benevolent and Glorious Angels or Blessed Intelligences, Cassiel, or Zaphkiel, & Jophiel, & Sabathiel, together with all others the Sacred & Celestial Angels, or blessed Intelligences, from the Superior to the Inferior, in power & office, Residing in the Seventh heaven, Mansion, Orb, or Sphere of the planet or star Called Saturn, & Serving the Divine Decrees, Commands, & Appointments of the Highest in the Office or Order of Thrones, in by & through this Divine, Signal. Mighty, & powerful name of your God, Jehovah Elohim, & his numeral attribute Binah, or prina, & the Great Efficacy, Virtue, Excellency, power, Benevolence & Superiority thereof, to Gird up & gather your selves together, Every & Each one jointly, & by it self Respectively & Severally, & to Move & Descend from your Celestial Mansion or place of Residence; Apparently Visible, to the Sight of our Eyes, into this Crystal Stone or Glass Receptacle Standing here before us, as being set for that purpose, or otherwise unto us & before us, out of them, as it shall please God, & you his Servants of Divine Grace, Light¹³⁹, & Mercy, Seemeth most Meet, & best befitting this action, And also to show forth a preceding Sign of your Appearance, & to be friendly Unto us, And by your Angelical benevolence, Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community & Sacred Instructions, both now at this present time¹⁴⁰, and at all other¹⁴¹ times, to inform, & rightly Direct our More Weak & Depraved, Stupid, & Ignorant Intellect judgement & Understanding, & to Conduct us by your Angelical Instincts, & Archidoctions, into the Luminous path way of truth, Leading unto & giving Entrance into the ports palaces, & Cities of wisdom, & true Science; & to make us partakers of Undeiled Knowledge, without whose Angelical Guide, & spiritual Conduct, Blessed Assistance & Benevolent Advertisements, it is Very Difficult, if not Impossible for us, or any Mortal on Earth to find or Obtain, or be Esteemed worthy of Entrance into with testimony; wherefore we humbly Entreat, & move you, O you Great

¹³⁹ S1: transposes to "Light, Grace".

¹⁴⁰ S1: transposes to "time present".

¹⁴¹ S1: omits "other".

& Sacred, & Celestial Angels, or Blessed Intelligences Cassiel, or Zaphkiel, & Jophiel, & Sabathiel & all other the president & inferior Angels, Servants of the most high God, Residing & officiating in the Seventh heaven, Mansion, Orb or, Sphere of the planet or Star Called Saturn, in the Order or Hierarchy of Angels Called¹⁴² Thrones; who all Obediently Serve, & Readily fulfil his omnipotent Decrees & Commandments, in his Divine Dispensations & Appointments, according to your General & Respective offices, in by & through this ineffable imperial, great, Signal & Divine name Jehovah Elohim; & his numeral attribute Binah, or prina, & the power Efficacy & Virtue, thereof; we the¹⁴³ servants also of the same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace & Mercy herein, Do Earnestly Request, powerfully Invoke, & Confidently move you, & Call you forth to Visible Appearance, here before us in this Crystal Stone or Glass Receptacle or Otherwise thereout¹⁴⁴ Here before us, as it shall please God is given unto you So to Do; And Likewise to show Visibly unto us, a foregoing Sign of your Appearance, O you Servants of Mercy Cassiel, or Zaphkiel, & Jophiel, & Sabathiel and all Others¹⁴⁵ the Celestial Ministering Angels, & Mediums of Divine Grace, & Light from the Superior to the Inferior, Residing, Serving & officiating in the order of Thrones: Move (we say) & by the¹⁴⁶ Superior power & permission, in the name of the Highest, Descend & Appear, & Visibly Show your Self or selves Jointly or Severally & Respectively unto us in this Crystal Stone or Glass Receptacle Standing here before us, or otherwise out of the Same as it shall please God to permit & appoint you, And to show us a preceding Sign thereof, & by your Mediate Angelical Inspiration, information or Chief teachings, to Instruct, Aid, help & assist us, both at this time present, & also at all other times, & places, whensoever, & wheresoever, we shall Invoke, Move or Call you forth to Visible Appearance, & to our Assistance in whatsoever truth or Subjects,¹⁴⁷ Matter or things, Appertaining thereunto, in all wisdom & true Science, both Celestial & Terrestrial that shall be Necessary for us: & also as any Other¹⁴⁸ Emergent Occasion, Shall Duly & properly Require, to the advancement & setting forth¹⁴⁹ of God's Glory, & the Improvement of our Welfare, Comfort, & Benefit of our Worldly & temporal Estate & Condition, Whilst we yet Live; & Likewise in all

¹⁴² S1: "Thrones".

¹⁴³ S1: omits "the".

¹⁴⁴ S1: "out of the same".

¹⁴⁵ S1: replaces "all Others" with "other".

¹⁴⁶ S1: omits "the".

¹⁴⁷ S3: replaces "Subjects," with "Subject".

¹⁴⁸ S1: omits "Other".

¹⁴⁹ S1: omits "& setting forth".

Such Matters, or things Whatsoever Else, that be necessary for us to Know & Enjoy, Even beyond what we are able to ask or to¹⁵⁰ think; which the Almighty Giver of all good gifts, Shall in his bountiful & paternal Mercy, be graciously pleased hereby¹⁵¹ to give¹⁵² you to reveal, & show forth unto us, or Otherways¹⁵³ to bestow upon us, O ye great Angels or Blessed Intelligences Cassiel, or Zaphkiel, & Jophiel, & Sabathiel: & all other ye Celestial Angels of the Order of Thrones; Mediums of Divine Grace & Mercy, Ministers of true Light & Understanding, & servants of the most high God, particularly Recited and spoken of, Invocated, Moved, & Called forth to Visible Appearance as aforesaid, Descend (we say) & by the power of Superior Emission, some one or more of you, Appear Visibly here¹⁵⁴ before us, as¹⁵⁵ shall please God, & be friendly unto us & (in your Respective offices) Do for us, as for the Servants of the most high God, whereunto we move you all jointly & Severally, in power & presence, whose works shall be a song of honour, & the praise of your God In your Creation, Amen.

¹⁵⁰ S1: omits "to".

¹⁵¹ S1: "thereby".

¹⁵² S1: "Reveal".

¹⁵³ S1: "otherwise".

¹⁵⁴ S1: transposes to "here visibly".

¹⁵⁵ S1: inserts "it".

3rd Replication

O You Glorious Angels, or Blessed Intelligences, who by name is Called Cassiel or Zaphkiel, & Jophiel, & Sabathiel; & all others¹⁵⁶ the Sacred Celestial Angels of the Order of Thrones, Residing, & Located by Mansion proper in that Orb or Sphere of Heaven Called Saturn; particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation, is & hath been of us Lately & more at Large Rehearsed, Earnestly Solicited, Suppliated, & humbly Requested, by the Virtue, power, force & Efficacy whereof, & by all the Royal words, & Sentences therein Contained, & also by the Great, Mighty, powerful & Excellent name, of the most high God Jehovah Elohim, & his numeral attribute Binah, or prina or Otherwise by the truest & most Especial name of your God, we the servants also of the highest, Reverently present in his holy fear, Attending his Divine Grace, Mercy, & good pleasure, paternally unto us herein, Do by the Strength & power, of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us, with Superior power & perfection, Humbly Entreat & Earnestly Request, & powerfully move you, O you great Angels or Blessed Intelligences, from the Superior to the Inferior, In General & particular, Every & Each one for and by It self Respectively, by Degrees, nature, & office, Residing, & being in the mansion Or Seventh Heaven, Orb, or Sphere of the planet or Star Called Saturn, & serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Thrones: Move therefore O ye great & Glorious Angels Cassiel, or Zaphkiel, & Jophiel, & Sabathiel, or some one or more, or Either of you, O ye Sacred Celestial Angels, of the order of Thrones, by Degree nature & office, And by the Virtue, power & Efficacy of all Aforesaid, Descend & appear Visibly here before us in, & unto us in this Crystal Stone or Glass Receptacle Or otherwise, out of the same here before us, as it shall please God; & also you his Servants & Messengers of Divine Grace & Mercy; & to show forth plainly unto us, Some Remarkable Sign or token foregoing your Coming & Appearance, & be friendly unto us, & Do for us as for the Servants of the highest, Whereunto in his name we Do again Earnestly Request, & move you, both in power & presence, whose friendship unto us herein, & Works, shall

¹⁵⁶ S4: The words "Residing in" are written and crossed out here, probably a typographical error.

be a Song of honour, & the praise of your God in your Creation:
Amen.



Figure 8: Seal of Zaphkiel from Harley MS 6482 f. 206

The Fourth Key [Sachiel or Zadkiel & Zedekiel]

Moving or ¹⁵⁷ Calling forth, to Visible Appearance, the Celestial Hierarchy Of Angels of the Order of Dominations; Whose principal Governing Angels or Blessed Intelligences, bearing Rule, are Sachiel, or Zadkiel, & Zedekiel:¹⁵⁸ Residing in the Sixth Orb Or¹⁵⁹ Mansion, or sphere, being the Orb or¹⁶⁰ heaven, or sphere of the planet or star Called Jupiter.

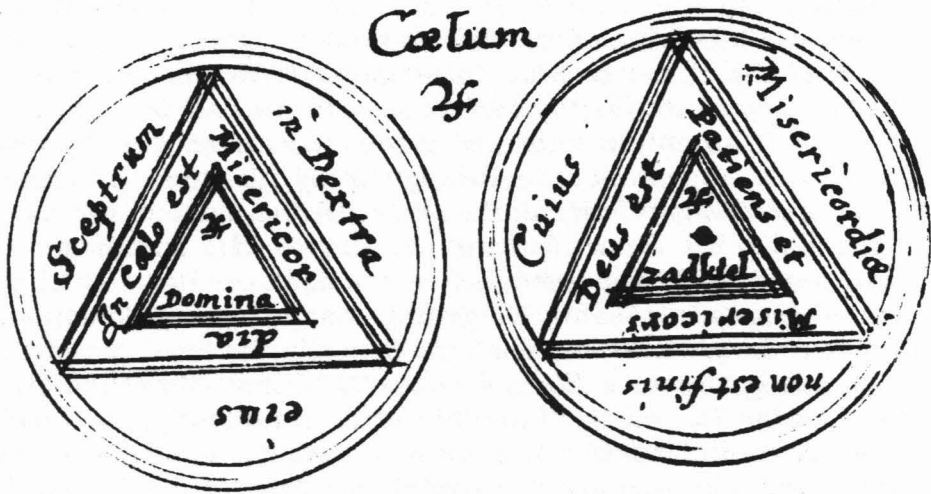


Figure 9: Seal of Zadkiel from Sloane MS 3825 f. 65v

¹⁵⁷ S1: "&"

¹⁵⁸ S1: inserts "&".

¹⁵⁹ S1: omits "or".

¹⁶⁰ S1: omits "or".

*The Prayer or Invocation*¹⁶¹

O ye Glorious Great, Sacred & Celestial Angels, or Blessed Intelligences, who are Called, Sachiël, or Zadkiël, & Zedekiël: and all others ye Celestial Angels, servants of the most high, Omnipotent, Incomprehensible, Immense, immortal, & Eternal God of hosts, the only Creator of heaven & Earth, & of all things whatsoever, both Celestial, Elemental, Animal, Vegetable, Mineral & Reptile, or Insect, that is Contained & Comprehended therein; & that serve before the most Excellent, great, high, & honoured Angel Called Pastor; as Ministering Angels, present always at his most high Superior, & Divine Commands & Appointments, in the Order or Hierarchy of Angels Called Dominations¹⁶², & Residing in the Sixth Heaven, & bearing office, Rule & power in the Mansion, Orb or Sphere of the planet or Star Called Jupiter: We the¹⁶³ Servants also of the Highest, Reverently here present in his holy fear, Do Call upon you, &¹⁶⁴ humbly Request, & Earnestly Entreat you, & move you, to Visible Appearance, in through & by his most Excellent, ineffable, Great, Mighty, Signal, Sacred, & Divine name of the most high God El: & his numeral Attribute, Hessed: who sitteth in the Most imperial & Highest heaven, before whom all the Hosts or Choir of Celestial Angels Incessantly Singeth, O Mappa:la:man Hallelujah, who Created the great whales & all the fishes in the Seas, & waters, & Every Living Creature Else, whatsoever¹⁶⁵ that Moveth in the Sea¹⁶⁶, which the waters brought forth Abundantly, & which Increased & multiplied Every creature Severally, according to its Respective Kind, & who also¹⁶⁷ Created the fowls of the Air, to fly above the Earth, in the Open firmament of Heaven, & Every Winged fowl Becoming fruitful, also¹⁶⁸ the rest bringing forth, Increasing & Multiplying, after their Diverse & Different Kinds, in the fifth Day of the Week; & also Decreed Constituted, & Appointed you to govern the Said fifth Day &c: & Confirmed the Continuance of all aforesaid, by the Seal of his own¹⁶⁹ Omnipotent, Great & holy name Adonai: as the most high & only God of heaven, & Lord of hosts, the maker of time, And by the Seal of your Creation, being the Mark or Character of Holiness unto you: & by the Occult Mystery & Secret Virtues,

¹⁶¹ Heading only occurs in H1.

¹⁶² S4: The word "dominations" is written twice, but the first one crossed out.

¹⁶³ S1: omits "the".

¹⁶⁴ S1: inserts "Do".

¹⁶⁵ S1: "Else".

¹⁶⁶ S1: "Seas".

¹⁶⁷ S1: transposes to "also who".

¹⁶⁸ S1: inserts "as".

¹⁶⁹ S1: omits "own".

The Keys to the Gateway of Magic

Efficacy & influence thereof, Dignifying and Confirming you, in orders, office, name, nature, & Corporality, with Divine, Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, Glory, power, purity, perfection, Goodness, & love; first Unto the Service of the most high God, & his Divine Laws & Commands; And nextly unto the Charge, Care & Conduct, Counsel, Comfort, benefit & Assistance of his Servants the sons of men, living on Earth, to Inspire instruct & guide them, into the Knowledge & way of truth & all physical¹⁷⁰, Metaphysical Sciences, Either, immediately from the holy Ghost, unto¹⁷¹ More Choice Vessels of honour, or Mediatly by Divine Grace & permission, from your self or selves, unto¹⁷² the Sons of men, Servants of God Dwelling on Earth, Whensoever you shall be of them Invocated, Called forth, & thereby Moved to Descend, & appear unto them, &c by all aforesaid, & by the great, & Signal Virtue, power, Dignity, Excellency & Efficacy thereof, both Immediately primary & Mediatly Secondary, by Respective Mediums of Divine Light, Grace, & Mercy, as Ordinately Dependent, & thereby flowing & accordingly Diffusing by Several Emanations proper a Symbolising power & Virtue, from the Superior to the Inferior: we do humbly Beseech, Earnestly Request & incessantly Entreat you, O you Magnificent, Benevolent & Sacred Angels or Blessed Intelligences, Sachiel or Zadkiel, & Zedekiel: Governing in the Sixth Heaven, Orb, or Sphere of the planet or star Called Jupiter, together with all others ye Benevolent, Sacred & Celestial Angels or Intelligences, Ministers of truth and true Science & Sapience, both Celestial & terrestrial, & Messengers Spiritual of Light, & Mediums of Divine Grace, Located and Bearing Rule & Residing in the Order or Hierarchy & office, Called Dominations, in the Sixth Heaven, Orb or Sphere, of the planet or star Called Jupiter, from the Superior to the Inferior; in General & particular, jointly & Severally, Every & Each one by office, Respectively &c: to Gird up & Descend from your Celestial Mansion or place of Residence, into this Crystal Stone, or Glass Receptacle, & therein to Appear Visibly unto us; & we Do also Entreat, you would be favourably pleased, in & through the same, to transmit your true Angelical & Real presence plainly, unto the Sight of our Eyes, & your Voices unto our Ears, that we may Visibly See you, & Audibly hear you speak unto us, or Otherwise to Appear out of the Same, as it shall please God & you his Servants of Divine Grace, & Messengers of Mercy, Seemeth Most Meet, proper & pertinent, or best befitting this Action, Appearance, Occasion or Matter; & to

¹⁷⁰ S1: inserts "&".

¹⁷¹ S1: "into".

¹⁷² S1: "into".

show¹⁷³ plainly, & Visibly unto us, a foregoing Sign or test of your Appearance: And we also yet further humbly beseech, Earnestly Entreat¹⁷⁴ Undeniably Request & move you, O you Benevolent & Glorious Angels or blessed Intelligences¹⁷⁵ Sachiel, or Zadkiel, & Zedekiel: together with all others, the Sacred Celestial Angels or Intelligences, from the Superior to the Inferior, in power & Office, Residing in the Sixth Heaven, Mansion, Orb or Sphere of the planet or Star Called Jupiter, & Serving the Divine Decrees, & ¹⁷⁶ Commands & Appointments of the highest, in the Order & office¹⁷⁷ of Dominations, in by & through this Divine Signal, Mighty, & powerful name of your God El, & by his Numeral Attribute Hesed, & by the great Efficacy, Virtue, Excellency, power, Prevalence & Superiority thereof, to Gird up, & gather your selves together, Every & Each one of you¹⁷⁸ jointly, & by it self Respectively & Severally, & to move & Descend from your Celestial Mansion or place of Residence, Apparently Visible, to the Sight of our Eyes, into this Crystal Stone or Glass Receptacle, Standing here before us¹⁷⁹, out of the same as it shall please God, & you his Servants of Divine Light, Grace & Mercy, Seemeth most Meet & Best befitting this action; & also to show forth a preceding Sign of your Appearance, & to be friendly unto us, & by your Angelical Benevolence, Celestial¹⁸⁰ Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community, & Sacred Instructions: both now at this present¹⁸¹ time present, & at all other ¹⁸² times, to inform and Rightly Direct our more Weak, Deprived, Stupid, & Ignorant Intellect Judgements, & Understandings, & to Conduct us by your Angelical Instincts & Archidoctions, into the Luminous pathway of truth, Leading Unto & giving Entrance into the ports, Cities & palaces of wisdom & true Science; & to make us partakers of Undeiled Knowledge, without whose Angelical guide and spiritual Conduct, blessed Assistance & benevolent advertisements, it is Very Difficult if not Impossible for us, or any Mortal on Earth, to find or Obtain, Or to be Esteemed worthy of Entrance into with Testimony, wherefore we humbly Entreat & Move you, O you great, Sacred, & Celestial Ministering Angels or Intelligences, Sachiel or Zadkiel & Zedekiel; & all others

¹⁷³ S1: "forth".

¹⁷⁴ S1: inserts "&".

¹⁷⁵ S1: "Sachiel".

¹⁷⁶ S1: omits "&".

¹⁷⁷ S1: transposes to "office & Order".

¹⁷⁸ S1: omits "of you".

¹⁷⁹ S1: inserts "as being set for that purpose or otherwise unto us & before us".

¹⁸⁰ S1: "Community".

¹⁸¹ S1: omits "present".

¹⁸² S1: this word is crossed out "ether".

the president & inferior Angels, Servants of the most high God, Residing & officiating in the Sixth Heaven, Mansion, Orb or Sphere of the planet or Star Called Jupiter, in the Order or Hierarchy of Angels Called Dominations, who all Obediently Serve & Readily fulfil, his omnipotent Decrees & Commandments, In his Divine Dispensations & Appointments, According to your General & Respective offices, in by & through this¹⁸³ ineffable, Imperial, great, Signal, & Divine name of the most high God El: And his numeral attribute, Hesed, & by the power¹⁸⁴, Efficacy & Virtue thereof, we the¹⁸⁵ Servants of the same your God, And by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace & mercy herein¹⁸⁶ Do Earnestly Request, powerfully Invoke, & Confidently Move you & Call you forth, to Visible Appearance here before us, in this Crystal Stone or Glass Receptacle or otherwise thereout here before us, as it shall please God, is given unto¹⁸⁷ you So to Do, & Likewise show Visibly unto us, a foregoing Sign of your Appearance, O you Servants of Mercy: Sachiel or Zadkiel & Zedekiel: &c: And all others the Celestial Ministering Angels, & Mediums of Divine Grace & Light, from the Superior to the Inferior, Residing serving & officiating in the order of Dominations, Move (we say) & by Divine power & permission, in the Name of the Highest, Descend, Appear, & Visibly show your self or Selves, jointly or ¹⁸⁸ severally, & Respectively unto us, in this Crystal Stone or Glass Receptacle Standing here before us, or Otherwise out of the Same, as it shall please God to permit & Appoint you, & to show us a preceding Sign Thereof, & by your Mediate Angelical Inspiration, information, or Chief teaching, to Instruct, help, Aid & Assist us, both at this time present, & also at all Other times & places, Whenssoever & wheresoever we shall Invoke, Move you, & Call you forth to Visible Appearance, & to our Assistance, in whatsoever truth, or Subject Matter or things, Appertaining thereunto, in all wisdom & true Science, both Celestial And terrestrial &c: that shall be necessary for us: & also as any Other Emergent Occasion, shall Duly & properly Require, to the Advancement & Setting forth of God's Glory, & the Improvement of our Welfare, Comforts & benefits¹⁸⁹ of our Worldly or temporal Estate, & Condition, Whilst we yet Live, & Likewise in all such Matters or things Whatsoever, Else, that shall be necessary for us to Know & Enjoy, Even beyond what we are able

¹⁸³ S1: inserts "his".

¹⁸⁴ S1: virtue".

¹⁸⁵ S1: omits "the".

¹⁸⁶ S1: "therein".

¹⁸⁷ S1: "to".

¹⁸⁸ S1: "And".

¹⁸⁹ S1: "Comfort & benefit".

to ask or to think, which the Almighty giver of all good Gifts, shall in his bountiful & paternal Mercy, be Graciously pleased hereby to give you to Reveal, & show forth unto us, or, otherwise to bestow upon us, O you¹⁹⁰ great Angels or Blessed Intelligences Sachiel, or Zadkiel, & Zedekiel, And all Others ye Celestial Angels of the order of Dominations, Mediums of Divine Grace & Mercy, Ministers of true Light & Understanding, & Servants of the most high God particularly recited & spoken of, invocated, Moved & Called forth to Visible Appearance, as aforesaid, Descend (we say) by the power of Superior Emission Some one or more of you: Appear here Visibly before us, as shall please God, And be friendly unto us, & in your Respective offices, do for us, as for the Servants of the most high God, whereunto we move you all jointly & severally, in power & presence, whose works shall be a song of honour, & the praise of your God In your Creation, Amen.

¹⁹⁰ S1: "ye".

4th Replication

O you Glorious Angels, or blessed intelligences, who by name is Called, Sachiël, or Zadkiël, & Zedekiel; And all others the Sacred Celestial Angels of the Order of Dominations, Residing and Located by Mansion proper, in that Orb or Sphere of Heaven Called Jupiter, particularly Recited, Mentioned, Moved & Called forth to Visible Appearance, as in the foregoing Invocation, is & hath been of us Lately & more at Large Rehearsed, Earnestly Solicited, supplicated & humbly Requested: by the Virtue, power, force, & Efficacy whereof, & by all the Royal words, & Sentences therein Contained, & also by the great Mighty powerful & Excellent name of the Most high God El, And his numeral Attribute, Hesed, or otherwise by the truest, & most Especial name of your God, we the servants also of the highest, Reverently present in his holy fear, Attending his Divine Grace, Mercy & good pleasure, paternally unto us herein, Do by the Strength & power, of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superior power & perfection, humbly Entreat, & Earnestly request, & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superior to the Inferior, in general & particular, Every & Each one for & by it self Respectively, by Degrees, nature & office Residing, & being in the Mansion Or Sixth Heaven, Orb or Sphere of the planet or Star Called Jupiter, & Serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Dominations, Move therefore O ye great & Glorious Angels Sachiël, or Zadkiël, & Zedekiel; or some one or more, or Either of you, O ye sacred Celestial Angels of the order of Dominations, by Degree, nature & office, & by the Virtue, power & Efficacy of all, aforesaid; Descend & appear Visibly here before us, & unto us, in this Crystal Stone or Glass Receptacle or otherways out of the same here before us, as it shall please God, & also you his Servants, or Messengers of Divine Grace & Mercy, & to Show forth plainly unto us, Some Remarkable Sign or token, foregoing your Coming & Appearance: And be friendly unto us, & Do for us, as for the Servants of the Highest, Whereunto in his name we Do again Earnestly request & Move you, Both in power & presence, whose friendship unto us herein, & works, Shall be a Song of Honour, & the praise of your God in your Creation: Amen.



Figure 10: Seal of Sachiel from Harley MS 6482 f. 218

The Fifth Key [Samael & Madimiel]

Moving & Calling forth, to Visible Appearance, the Hierarchy Of Angels of the Order of Potestates, whose principal governing Angels or blessed Intelligences, bearing Rule, are¹⁹¹ Samael, & Madimiel,¹⁹² & Residing in the fifth Orb, Mansion, or sphere, being the Orb Heaven, or sphere of the planet or Star Called Mars.

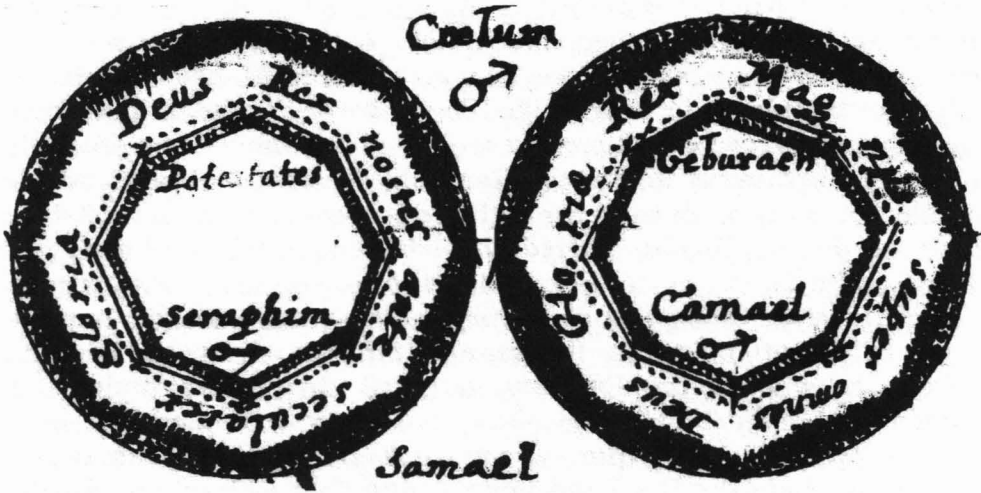


Figure 11: Seal of Samael from Sloane MS 3825 f. 70v

¹⁹¹ A1: "is".

¹⁹² S1: "Madamiel". This variant occurs throughout this Key.

*The Prayer or Invocation*¹⁹³

O ye Glorious¹⁹⁴ Great, Sacred & Celestial Angels, or Blessed Intelligences, Who are Called Samael & Madimiel: and all Others ye Celestial Angels, Servants of the most high, Omnipotent, Incomprehensible, Immense, Immortal & Eternal God of hosts, the Only Creator of heaven & Earth, & of¹⁹⁵ all things whatsoever, both Celestial and¹⁹⁶ Elemental, Animal, Vegetable, Mineral & Reptile, or insect, that is Contained & Comprehended therein, that Serve before the most Excellent, Great, high & Honoured Angel, Called Acimay: as Ministering Angels, present always at his most high Superior & Divine Commands & Appointments, in the Order or Hierarchy of Angels Called Potestates, & Residing in the fifth heaven, & bearing office, Rule & power in the Mansion, Orb, or sphere of the planet or Star, Called Mars, we the¹⁹⁷ Servants also of the Highest, Reverently here present¹⁹⁸ in his holy fear, Do Call upon you, & humbly Request & Earnestly Entreat, & Move you, to Visible Appearance, in by & through his¹⁹⁹ most Excellent, Ineffable, great, Mighty²⁰⁰, Signal, Sacred & Divine name of the most high God, Elohim Gibor, & his numeral Attribute Geburah; who sitteth in the imperial & highest Heavens, before whom all the host & Choir of Celestial Angels, Incessantly Singeth, O Mappa:la:man: Hallelujah: who in the Creation gathered the waters under the heavens, together into²⁰¹ one place, & Called them Seas; & gave bounds & limits thereunto, which they should not pass or go Beyond; & made the Dry Land appear, and Called the Same Earth, & Commanded It to bring forth, & to²⁰² bear Seed in their several And Respective Kinds, for increase & Multiplication; & likewise all trees bearing fruit, wherein the Seeds²⁰³ thereof Lyeth enclosed, and thereby made also ripe, & fit for Increase, Every fruit tree, according to its Respective & Different Kinds, in the third Day of the Week; & also Decreed, Constituted & Appointed you to Govern the said third Day &c: And Established all aforesaid, by the Seal of his own²⁰⁴

¹⁹³ Heading only occurs in H1.

¹⁹⁴ S1: omits "Glorious".

¹⁹⁵ S1: omits "of".

¹⁹⁶ S1: omits "and".

¹⁹⁷ S1: omits "the".

¹⁹⁸ S4: The word "here" is repeated and crossed out in the text here.

¹⁹⁹ S1: "this".

²⁰⁰ S1: inserts "And".

²⁰¹ S1: "in".

²⁰² S1: omits "to".

²⁰³ S1: "seed".

²⁰⁴ S1: omits "own".

The Keys to the Gateway of Magic

Incomprehensible Mighty, & holy great name Ay, Elibra, Elohim, as the most high & only God of heaven, And Lord of Hosts, the maker of time, & by the Seal of your Creation, being the mark, or Character of holiness unto you; & by the Occult, Mystery, & Secret Virtue, Efficacy, & influence thereof, Dignifying and Confirming you in orders, office, name, Nature & Corporality, with Divine, Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, Glory, power, purity, perfection, Goodness & love: first Unto the Service of the most high God, & his Divine Laws and Commands, And nextly, unto the Charge, Care & Conduct, Counsel, Comfort, benefit & Assistance of his Servants, the sons of men, Living on Earth; to Inspire, instruct, & Guide them, into the Knowledge & way of truth, & all true physical, & Metaphysical Sciences, Either Immediately²⁰⁵, from the holy Ghost, unto More Choice Vessels of honour, or Mediatly by Divine Grace & permission, from your self or selves, unto the Sons of men Servants of God;²⁰⁶ Dwelling on Earth, Whensoever you shall be of them Invocated or²⁰⁷ Called forth & thereby Moved to Descend & appear unto them: &c, By all aforesaid, & by the Great & Signal Virtue, power, Dignity, Excellency & Efficacy thereof, both Immediately primary & Mediatly Secondary, by respective mediums of Divine Light Grace & Mercy, as Ordinately Dependent & thereby flowing, & accordingly Diffusing by Several Emanations proper, a Symbolising power & Virtue, from the Superior to the Inferior: We do humbly Beseech, & Earnestly Request, & Incessantly Entreat you, O you Magnificent, benevolent & Sacred Angels or Blessed Intelligences, Samael & Madimiel, Governing in the fifth heaven, Mansion, Orb, or Sphere of the planet, or star Called Mars, together with all Others ye Benevolent Sacred & Celestial Angels or Blessed Intelligences, Ministers of truth and true Science & Sapience, both Celestial & terrestrial, Messengers Spiritual of Light, & Mediums of Divine Grace, located, Ruling & Residing, in the Order or Hierarchy & office Called Potestates; in the fifth Heaven, Orb; or Sphere of the planet or Star Called Mars, from the Superior to the inferior in general, & particular, jointly & Severally, Every & Each one by office Respectively, to gird up & gather your Selves together, & some one or More of you, as it shall please God, & (by Divine permission) to Move & Descend from your Celestial Mansion or place of Residence, into this Crystal Stone or Glass Receptacle & therein to Appear Visibly, unto us; and we Do also Entreat you would be favourably pleased, in, & through the same, to transmit your true Angelical, & Real presence, plainly, unto the Sight of our Eyes, & your Voices

²⁰⁵ S1: "Immediate".

²⁰⁶ S1: "Living Earth".

²⁰⁷ S1: omits "or".

unto our Ears, that we may Visibly See you & Audibly hear you speak unto us, or otherways to appear out of the Same, as it shall please God, & you his Servants, of Divine Grace, and Messengers of mercy, Seemeth Most proper Meet²⁰⁸ & pertinent or Best befitting this Action, Appearance, Occasion, or Matter; & to show plainly, & Visibly unto us, a foregoing Sign or test of your Appearance, & we also yet²⁰⁹ further Humbly beseech, Earnestly Entreat Undeniably Request & move you, O you benevolent, & glorious Angels or Blessed Intelligences, Samael, & Madimiel: together with all others the Sacred & Celestial Angels or Blessed Intelligences, from the Superior to the Inferior, in power & office, Residing in the fifth heaven, Mansion, Orb, Sphere of the planet or Star Called Mars, And Serving the Divine Decrees, Commands And Appointments of the Highest, in the office of Potestates: in by & through, this Divine, Signal, Mighty & powerful name of your God: Elohim Gibor: and his numeral Attribute, Geburah: & the great Efficacy, Virtue, Excellency, power, prevalence & Superiority thereof, to gird up & gather your Selves together, Every & Each one, jointly & by it Self Respectively & Severally, To Move & Descend from your Celestial Mansion, or place of Residence, Apparently Visible to the Sight of our Eyes, into this Crystal Stone or Glass Receptacle Standing here before us, as being set for that purpose, or otherwise unto us, & before us out of them, as it shall please God, & you his Servants of Divine Light, Grace & Mercy, Seemeth most Meet & best befitting this action, & also to show forth a preceding Sign of your Appearance, and to be friendly unto us, & by your Angelical Benevolence, Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community & Sacred Instructions, both now at this present²¹⁰ time present, [& at all other times present,]²¹¹ & at all other times to instruct²¹², & Rightly Direct our More Weak, Depraved, Stupid & Ignorant intellect judgements & understanding, & to Conduct us by your Angelical Instincts, & Archidoctions, into the Luminous pathway of truth, Leading unto, & giving Entrance into the ports, Cities & palaces of wisdom & true Science; & to Make us partakers of Undeiled Knowledge, without whose Angelical Guide, & spiritual Conduct, Blessed Assistance, & benevolent advertisements, it is²¹³ Very Difficult, if not impossible, for us or any Mortal on Earth, to

²⁰⁸ S1: transposes to "meet proper".

²⁰⁹ S1: omits "yet".

²¹⁰ S1: omits "present".

²¹¹ S1: omits "and at all other times present"; S4: this repetition may be a typographical mistake as it does not occur in the other Keys.

²¹² S1: "inform".

²¹³ S1: inserts "so".

The Keys to the Gateway of Magic

find or Obtain, or to be Esteemed Worthy of Entrance, into with testimony Wherefore we humbly Entreat & Move you, O you great Sacred & Celestial Ministering Angels or Intelligences: Samael & Madimiel & all others²¹⁴ you president & inferior Angels, Servants of the most high God, Residing & Officiating in the fifth Heaven, Mansion, Orb, or Sphere of the planet or Star Called Mars, in the Order &²¹⁵ Hierarchy of Angels Called Potestates, who all Obediently Serve, & Readily fulfil, his Omnipotent Decrees & Commandments, in his Divine Dispensations & Appointments, according to your General & Respective offices, in by & through this²¹⁶ ineffable, Imperial, Great, Signal, & Divine name Elohim Gibor & his numeral attribute Geburah; & by the power Efficacy & Virtue thereof, We the²¹⁷ Servants of the same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace & Mercy herein, Do Earnestly Request, powerfully Invoke, & Confidently move you & Call you forth to Visible Appearance, here before us, in this Crystal Stone or Glass Receptacle or Otherwise there about²¹⁸ here before us, as it shall please God is Given unto you So to Do, & likewise to show²¹⁹ Visibly unto us, a foregoing Sign²²⁰ of your Appearance, O you Servants of Mercy: Samael, & Madimiel: and all others ye Celestial Ministering Angels, & Mediums of Divine Grace & Light, from the Superior to the Inferior, Residing &²²¹ Serving & officiating in the Order of Potestates: Move (we say:) and by the²²² superior power & permission, & in the name of the Highest, Descend, Appear, & Visibly show²²³ your self or Selves, jointly or severally & Respectively unto us, In this Crystal Stone or Glass Receptacle Standing here before us; or otherwise out of the same, as it shall please God to permit & appoint you, & to show us a preceding Sign thereof, & by your Mediate, Angelical Revelation, Inspiration, information, &²²⁴ Chief teachings, Verbally to Instruct, Aid, help²²⁵ & Assist us: both at this time²²⁶ present, & also at all other times & places, Whensoever, & wheresoever, we shall Invoke, Move or Call you forth to Visible Appearance, & to our

²¹⁴ S1: "other".

²¹⁵ S1: "or".

²¹⁶ S1: "his".

²¹⁷ S1: omits "the".

²¹⁸ S1: replaces "there about" with "thereout".

²¹⁹ S1: "forth".

²²⁰ S1: inserts "or Test".

²²¹ S1: omits "&".

²²² S1: omits "the".

²²³ S1: "Show".

²²⁴ S1: "or".

²²⁵ S1: transposes to "help aid".

²²⁶ S1: omits "this time".

Assistance, in whatsoever truth, or Subject, Matter or things, Appertaining thereunto, in all wisdom & true Science, both Celestial & terrestrial &c: that shall be necessary for us, & also as any Other Emergent Occasion Shall Duly & properly Require, to the Advancement, & Setting forth of God's Glory, & the Improvement of our Welfare, Comfort & benefit of our Worldly & temporal Estate²²⁷, & Condition, whilst we yet Live, & likewise in all Such Matters or things, Whatsoever Else, that shall be necessary for us to Know, & enjoy, Even beyond what we are Able to ask or think, which the Almighty giver of all good gifts, Shall in his bountiful & paternal Mercy, be Graciously pleased, hereby²²⁸ to give you to Reveal & show forth Unto us, or otherwise to bestow upon us, O ye great Angels or Blessed Intelligences Samael & Madimiel, & all other ye Celestial Angels, of the Order of Potestates: Mediums of Divine Grace & Mercy, Ministers of true Light & Understanding, Servants of the most high God, particularly recited, & spoken of, invocated, Moved & Called forth, to Visible Appearance (as aforesaid:) Descend (we say) & by the power of Superior grace & Emission Some one Or more of you, Appear Visibly here before us, as shall please God, & be friendly unto us, & in your Respective offices Do for us, as for the Servants of the most high God, Whereunto we move you all, jointly & Severally in power & presence, whose works shall be a song of honour and the praise of your God, in your Creation, Amen.

²²⁷ S1: "& temporal".

²²⁸ S1: "thereby".

5th Replication

O you Glorious Angels, or Blessed intelligences, who by name is Called, Samael, & Madimiel: & all others the Sacred Celestial Angels of the Order of Potestates, Residing, & Located by Mansion proper, in that Orb, or Sphere of Heaven Called Mars, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation, is, & hath been of us lately²²⁹ and more at Large rehearsed, Earnestly Solicited, Supplicated & humbly requested: by the Virtue, power, force, & Efficacy whereof, and of all the Royal words & Sentences therein Contained, & also by the great Mighty powerful & Excellent name of the Most high God Elohim Gibor: And his Numeral Attribute, Geburah, or otherwise by the truest, & most Especial name of your God; we the servants also of the Highest, Reverently present in his holy fear, Attending his Divine Grace, Mercy & good pleasure, paternally unto us herein, do by the Strength & power, of our faith, hope & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superior power & perfection, humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels or Blessed Intelligences, from the Superior to the Inferior in General & particular, Every & Each one²³⁰ for & by it self Respectively, by Degrees, nature & office Residing, & being in the mansion of fifth Heaven, orb, or sphere of the planet or Star Called Mars, & serving the Commands of the Highest, in the Order or Hierarchy of Angels Called Potestates²³¹, Move therefore O you great & glorious Angels Samael, & Madimiel, or some one or more or either of you, O you sacred Celestial Angel of the order of Potestates, by Degree, nature & office, & by the Virtue, power & Efficacy of all aforesaid Descend & Appear, Visibly here before us, & Unto us, in this Crystal Stone or Glass Receptacle or otherwise out of the same here before us, as it shall please God, & also you his Servants & Messengers of Divine Grace & mercy, & to show forth plainly unto us, Some Remarkable Sign or token foregoing your Coming & Appearance, & be friendly unto us, & Do for us as for the Servants of the Highest, Whereunto in his name we do again Earnestly Request, & Move you, both in power & presence, whose friendship unto us herein, & works shall be a song of honour & the praise of your God in your Creation: Amen.

²²⁹ S4: The word "Rehearsed" is written here and then crossed out.

²³⁰ S4: The words "of you" are crossed out here in the text.

²³¹ In Sloane MS 3825 the next 30 words occurs as a footnote in the hand of Elias Ashmole, who must therefore have owned the manuscript at some point.



Figure 12: Seal of Samael from Harley MS 6482 f. 229v

The Sixth Key [Michael, Uriel & Schemeliel]

Moving, & Calling forth; to Visible Appearance, the Celestial Hierarchy Of Angels of the Order of Virtues: whose principal governing Angels Or Blessed Intelligences bearing, Rule are Michael²³², Uriel, & Schemeliel, & Residing in the fourth Orb, heaven, Mansion or sphere of Sol, serving Before the great high honoured & Excellent Angel Salamia.

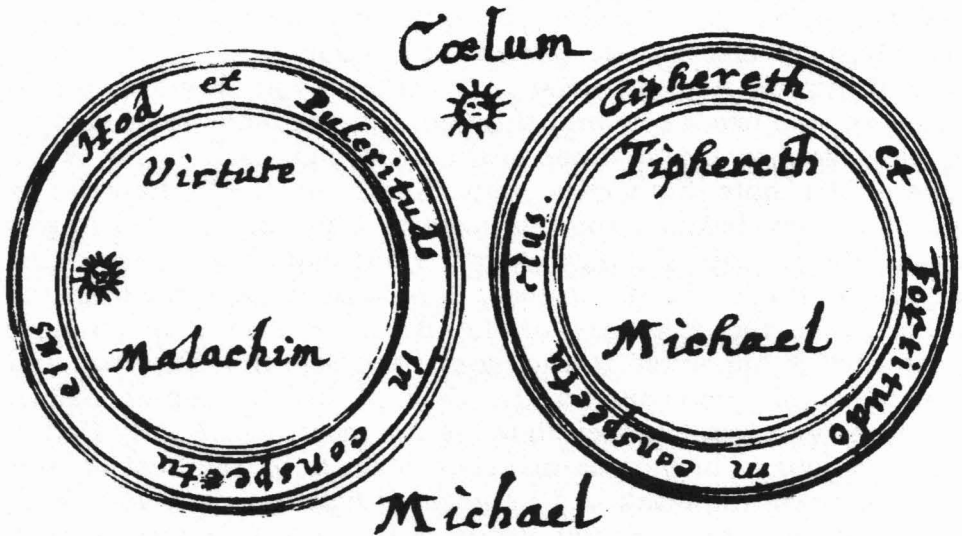


Figure 13: Seal of Michael from Sloane MS 3825 f. 75v

²³² S4: Michiel.

*The Prayer or Invocation*²³³

O you Glorious, Great, Sacred, & Celestial Angels & blessed Intelligences, Who are Called, Michiel, Uriel, & Schemeliel; and all others ye Celestial Angels, Servants of the most high ²³⁴, Omnipotent, Incomprehensible, Immense, Immortal & Eternal God of Hosts, the Only Creator of Heaven & Earth, & of all things whatsoever, both Celestial, Elemental, Animal, Vegetable, Mineral & Reptile or Insect, that Is Contained & Comprehended therein, & that Serve before the great, High & most Excellent²³⁵, & honoured Angel, Salamia, As Ministering Angels, present always at²³⁶ Divine Commands, in the Order or Hierarchy of Angels, Called Virtues, & Residing in the fourth Heaven, & bearing Rule, office, & power in the Orb or sphere of the planet Called Sol: we the²³⁷ servants Also of the highest, reverently here present in his holy fear, Do Call upon you and humbly request & Earnestly Entreat you, & move you, to Visible Appearance, in by and through, this ineffable great Mighty, Signal, Sacred, & Divine name of the most high God, Eloha; & his numeral Attribute Tiphereth, who Sitteth in the²³⁸ imperial & highest heaven, before whom all hosts or Choir of Celestial Angels Incessantly Singeth, O Mapa:La:man Hallelujah; who Created the Heavens, & the Earth, & the seas, & separated the Light from the Darkness, in the first Day of the Week, & also Decreed & ²³⁹ Constituted & Appointed you to govern the Said first Day: &c: And Established all aforesaid by the Seal of his Incomprehensible, Mighty, holy, & great name: Phaa: as the most high & only God of Heaven & lord of hosts: the maker of time, & by the Seal of your Creation, being the Mark or Character of holiness unto you, & by the Occult Mystery, & Secret Virtue, Efficacy & Influence thereof, Dignifying & Confirming you, in Orders & office, name, Nature, & Corporature²⁴⁰: with Divine Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, Glory power, purity, perfection, Goodness & Love: first unto the service of the most high God & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Counsel, Comfort, benefit, & Assistance of his Servants the sons of men, living on Earth, to instruct & guide them Into the Knowledge & way of truth, & all true physical & Metaphysical Sciences, Either

²³³ Heading only occurs in H1.

²³⁴ S1: "God".

²³⁵ S1: transposed to "Most Excellent, Great high".

²³⁶ S1: inserts "his most high Presence &".

²³⁷ S1: omits "the".

²³⁸ S1: inserts "most".

²³⁹ S1: omits "&".

²⁴⁰ S1: "corporality".

The Keys to the Gateway of Magic

Immediately from the holy Ghost: unto More Choice Vessels of honour, or Mediately by Divine grace & permission from your self or Selves, unto the sons of men, Servants of God, Dwelling on Earth, whensoever²⁴¹ you shall be of them Invocated, Called forth, & thereby moved to Descend and Appear unto them by all Aforesaid, & by the great & Signal Virtue, power, Dignity, Excellency & Efficacy thereof, both immediately primary & Mediately Secondary, by respective mediums of Divine²⁴² Light grace & mercy, as Ordinately Dependent & so thereby flowing, & Accordingly Diffusing by Several Emanations proper, a Symbolising power & Virtue, from the Superior to the Inferior, we Do humbly beseech, & Earnestly Request, & incessantly Entreat you, O you Magnificent, Benevolent & Sacred Angels or Blessed Intelligences, Michael²⁴³, Uriel, & Schemiel: Governing in the fourth Heaven Mansion, Orb, or Sphere of the planet Called Sol, together with all others ye benevolent Sacred & Celestial Angels, or Intelligences, Ministers of truth, & true Science & Sapience, both Celestial & terrestrial, as Messengers of Spiritual light, & Mediums of Divine Grace, Located, ruling & Residing in the Order or Hierarchy & office Called Virtues; in the fourth Heaven, Orb, or Sphere of the planet Called Sol, from the Superior to the Inferior, in General & particular, jointly & severally, Every & Each one, by office Respectively &c: to gird up, & gather your selves together, & some one or more of you, as it shall please God, & by Divine permission, to Move & Descend from your Celestial Mansion or place of Residence, into this Crystal Stone or Glass Receptacle And therein to Appear Visibly, unto us; & we Do also entreat you would be favourably pleased, In & through the same, to transmit your true Angelical & Real presence, plainly unto the Sight of our Eyes, & your Voices unto our Ears, that we may Visibly See you, & Audibly hear you speak unto us; Or otherwise appear out of the Same, as it shall please God & you his Servants of Divine grace, & Messengers of Mercy, seemeth most Meet proper & pertinent or best befitting this Action, Appearance, or Occasion, or Matter, & to show plainly & Visibly unto us, a foregoing Sign or test of your Appearance, & we also yet further humbly beseech, Earnestly Entreat, Undeniably request, & move you, O you Benevolent Glorious Angels, or Blessed Intelligences, Michael Uriel, & Schemiel: together with all Others ye Sacred & Celestial Angels, or Blessed Intelligences, from the Superior to the Inferior, in power, & office, Residing in the fourth Heaven, Mansion, Orb, or Sphere of the planet or Star Called Sol, & serving the Divine Decrees, Commands & Appointments of the Highest, in the Office & order of

²⁴¹ S1: "they".

²⁴² S1: "grace".

²⁴³ S4: The archangelic name returns to the more usual "Michael" here in the text.

Virtues, in by & through this Divine, Signal, Mighty & powerful name of your God Eloha, & his numeral Attribute Tiphereth: &²⁴⁴ the great Efficacy, Virtue, Excellency, power, prevalence & Superiority thereof, to gird up & gather your Selves together, Every & Each one²⁴⁵, jointly & severally²⁴⁶ by it Self Respectively; & to Move & Descend from your Celestial Mansion, or place of Residence, Apparently Visible to the Sight of our Eyes, in this Crystal Stone or Glass Receptacle Standing here before us, as being set for that purpose, or Otherwise unto us²⁴⁷, out of the same²⁴⁸ as it shall please God, & you his Servants of Divine²⁴⁹ Light, grace & mercy, Seemeth good & most meet & best befitting this Action; & also to show forth a preceding Sign of your Appearance, and to be friendly unto us, & by your Angelical Benevolence, Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community, & Sacred Instructions, both now at this time present, & at all times, to instruct²⁵⁰, & Readily Direct our more Weak, Depraved, Stupid, & Ignorant Intellect, judgements & Understandings, & to Conduct us by your Angelical Instincts and Archidoctions, into the Luminous pathway of truth, Leading unto, & giving Entrance into the ports, Cities & palaces of wisdom & true Science, and ²⁵¹ make us partakers of Undefined Knowledge, Without whose Angelical guide & spiritual Conduct, blessed Assistance, & benevolent Advertisements, it is impossible for us or any Mortal on Earth to find, or Obtain, or to be Esteemed worthy of Entrance; into with testimony wherefore we humbly Entreat & move you, O you great Sacred, & Celestial Ministering Angels or Intelligences, Michael, Uriel, & Schemiel; & all others you president, & inferior Angels, servants of the most high God, Residing & officiating in the fourth heaven Mansion, Orb, or Sphere of the planet Sol, in the Order or Hierarchy of Angels Called Virtues; who all Obediently Serve, & Readily fulfil, his Omnipotent Decrees & Commandments, in his Divine Dispensations, & Appointments, According to your general & Respective offices, in by & through²⁵² his ineffable, Imperial, Great Signal, & Divine name Eloha, & his numeral Attribute, Tiphereth, and the power Efficacy, & Virtue thereof, we Servants also of the same your God, & by the Strength & force of our faith, & hope in

²⁴⁴ S1: inserts "by".

²⁴⁵ S4: The words "of you" are written here and crossed out in the text.

²⁴⁶ S1: omits "severally".

²⁴⁷ S1: inserts "& before us"

²⁴⁸ S1: "them".

²⁴⁹ S1: "Graee".

²⁵⁰ S1: "inform".

²⁵¹ S1: inserts "to".

²⁵² S1: inserts "this".

him, for Divine Assistance, Grace & Mercy herein; Do Earnestly request, powerfully invoke and Confidently Move you, & Call you forth to Visible Appearance, here before us, in this Crystal Stone or Glass Receptacle or Otherwise thereout here before us, as it Shall please God, is given unto you So to Do; & likewise to show Visibly Unto us, a foregoing Sign of your Appearance, O you Servants of Mercy: Michael, Uriel, & Schemiel, and all Others the Celestial Ministering Angels, & Mediums of Divine grace & Light, from the Superior to the Inferior, Residing serving & officiating In the Order of Virtues: Move (we say) & by the ²⁵³ Superior power And permission, & in the name of the highest Descend, Appear, & Visibly show your Selves, jointly or Severally, & Respectively unto us, in this Crystal Stone or Glass Receptacle Standing here before us, or Otherwise out of the Same, as it shall please God to permit & Appoint you, & to show us a preceding Sign thereof, & by your Mediate Angelical Inspiration, Information or Chief teachings, to instruct, help, Aid & assist us, both at this time present, & at all Other times & places, whensoever & wheresoever, we shall Invoke move & Call you forth to Visible Appearance, & to our Assistance, in whatsoever truth or Subject Matter or things, Appertaining thereunto, in all wisdom & true Science both Celestial & terrestrial &c: that shall be necessary for us, & also as any Other Emergent Occasion, Shall Duly & properly Require, to the advancement & Setting forth of God's Glory, & the Improvement of our Welfare, Comfort, & benefit of our Worldly & temporal Estate & Condition, whilst we yet Live,²⁵⁴ likewise in Such matters or things whatsoever Else, that shall be Necessary for us to Know & Enjoy, Even beyond what we are able to ask or think, which the Almighty giver of all good gifts, shall in his bountiful &²⁵⁵ paternal mercy, be graciously pleased hereby to give you, to reveal & show forth unto us; Or, Otherwise to²⁵⁶ bestow upon us, O you great Angels or Blessed Intelligences Michael, Uriel, & Schemiel: And all Others ye Celestial Angels of the Order of Virtues, Mediums of Divine Grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most High God particularly Recited, & spoken of, invoked, Moved & Called forth, to Visible Appearance as aforesaid, Descend, (we say) & by the power of Superior Emission, Some one or more of you, Appear Visibly here before us, as it shall please God, & be friendly unto us, & in your Respective offices, Do for us as for the Servants of the most high God, whereunto we move you all, In power &

²⁵³ S1: omits "the".

²⁵⁴ S1: inserts "And".

²⁵⁵ S1: "paternal".

²⁵⁶ S1: omits "to".

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presence, whose works shall be a song of honour & the praise of your God, in your Creation Amen.

6th Replication

O ye Glorious Angels, or Blessed intelligences, who by name is Called Michael, Uriel, & Schemiel: And all Others the Sacred Celestial Angels, of the Order of Virtues, Residing & Located by Mansion proper, in that Orb, or sphere of Heaven Called the Sun²⁵⁷: particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation, is and hath been of us Lately, & more at Large Rehearsed, Earnestly Solicited, Supplicated & humbly Requested, by the Virtue power, force, & Efficacy whereof, & by all the Royal words & Sentences therein Contained, & also by the great Mighty powerful & Excellent name of the Most high God Eloha, & his numeral Attribute Tiphereth: Or otherwise, by the truest & most Especial name of your God, we the servants also of the highest, reverently here present in his holy fear, Attending his Divine grace, Mercy & good pleasure, paternally unto us herein, Do by the Strength & power, of our faith, hope, & Confidence in our God, & our Confirmation in his holy Spirit, Dignifying us, with Superior power & perfection, humbly Entreat, & Earnestly Request, & powerfully Move you, O you great Angels, or Blessed Intelligences, from the Superior to the Inferior, in general & particular, Every & Each one, for, and by it self Respectively, by Degrees, Nature & office, residing, & being in the Mansion or fourth Heaven, Orb or Sphere of the planet, or Star Called the Sun²⁵⁸: & Serving the Commands of the highest, in the Order or Hierarchy of Angels, Called Virtues: Move Therefore O ye great & glorious Angels, Michael, Uriel, & Schemiel; or Some One or More, or Either of you, O ye sacred Celestial Angels, of the Order of Virtues, by Degree, nature & office, & by the Virtue, power, & Efficacy of all aforesaid, Descend & appear Visibly, here before us, & unto us, in this Crystal Stone or Glass Receptacle or Otherwise, out of the same, here before us as it shall please God: & also, you his Messengers of Divine grace, & Mercy, & to show forth plainly unto us, Some Remarkable Sign or token, foregoing your Coming & appearance, & to be friendly unto us, & Do for us, as for the Servants of the Highest, Whereunto in his name, we Do, again Earnestly request, & Move you, both, in power & presence, whose friendship unto us herein, & works shall be a song of honour, & the praise of your God in your Creation: Amen.

²⁵⁷ S4: Note that in the Replication the term "Sun" replaces "sol".

²⁵⁸ S4: Here the word is recorded as "Soone".



Figure 14: Seal of Michael from Harley MS 6482 f. 241v

The Seventh Key [Anael or Haniel & Nogael]

Moving, & Calling forth to Visible Appearance, the Celestial Hierarchy Of Angels, of the Order of Principalities: Whose principal Governing Angels Or Blessed Intelligences, bearing Rule Are, Anael, or Haniel, & Nogael: And Residing in the third Heaven, Orb, Mansion²⁵⁹, or Sphere being the²⁶⁰ Orb, heaven, or Sphere, of the planet, or Star Called Venus.

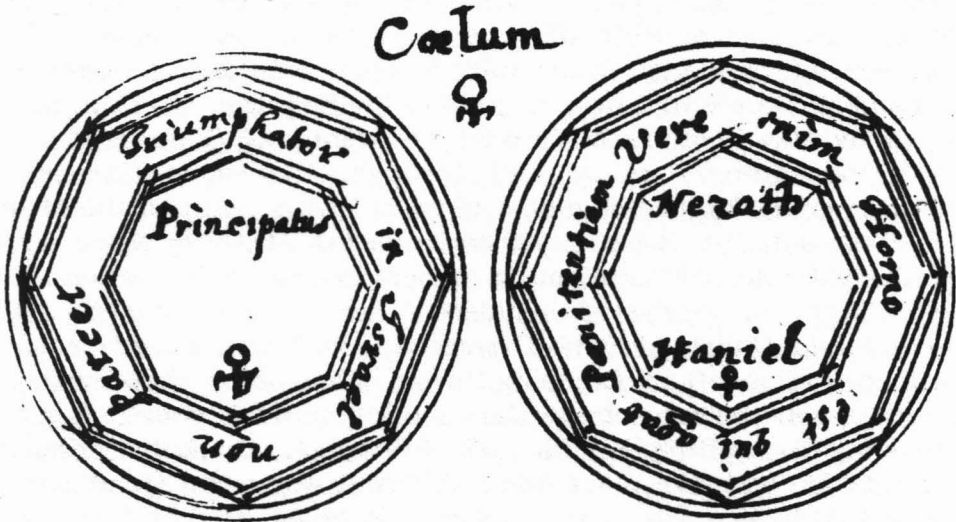


Figure 15: Seal of Haniel from Sloane MS 3825 f. 80v

²⁵⁹ S1: "Orb, Mansion, Heaven, Orb", giving the word "Orb" twice in this sequence.

²⁶⁰ S1: omits "the".

*The Prayer or Invocation*²⁶¹

O you Glorious²⁶² Great, Sacred, & Celestial Angels or blessed Intelligences, Called Anael, or Hanael²⁶³, & Nogaël; & all other you Celestial Angels Servants of the Most high God²⁶⁴, Omnipotent, Incomprehensible, Immense, Immortal & Eternal, God of hosts, the Only Creator of Heaven & Earth, & of all things whatsoever, both Celestial²⁶⁵, Elemental, Animal, Vegetable, Mineral, & Reptile, or Insect, that Is Contained & Comprehended therein²⁶⁶, and that serve before the most Excellent, Great, high & honoured Angel, Called²⁶⁷ Dagaël; as Ministering Angels, present always, at his Most high, Superior, & Divine Commands, & Appointments, in the Order, or Hierarchy of Angels, Called, Principalities, & Residing in the third Heaven, and bearing Rule, office²⁶⁸, & power in the Mansion, Orb, or Sphere, of the planet or star Called Venus: we the²⁶⁹ Servants, of the highest, Reverently, here present in his holy fear, Do Call upon you, & humbly Request, & Earnestly Entreat you, & move you, to Visible appearance, in by and through, this most Excellent, Ineffable, great, Mighty, Signal, Sacred & Divine name of the Most high God, Jehovah Zebaoth, & his numeral Attribute Neza: who Sitteth in the most²⁷⁰ Imperial, & highest heaven, before whom, all the Choir of Celestial Angels, Incessantly Singeth, O Mappa:laman:Hallelujah Who Created all the²⁷¹ four footed beasts, Cattle, or Animals & all Creeping things, Whatsoever, that Liveth & Moveth, upon the face of the Earth, bringing forth young; & also Increasing & multiplying, in their Several & Respective Kinds; together also with the most Admirable And wonderful Generation, production, & increase, of all Insects, & Reptiles, bred and brought forth, only of heat, & Moisture, & impregnation, of the Air, as a Medium, intermitting the Sun's heat, to stir up the activity of Nature: which by a Central Invisible fire; & internal ferment Conceiveth a Mortificate Essence, & by a putrefactive power, most Admirably bringing forth, an Increase of Diverse Wonderful Strange, and Innumerable Creatures, & Different in their Kinds, & Ever

²⁶¹ Heading only occurs in H1.

²⁶² S1: "Sacred".

²⁶³ S1: omits "or Hanael".

²⁶⁴ S1: omits "god".

²⁶⁵ S1: inserts "&".

²⁶⁶ S1: "herein".

²⁶⁷ S1: omits "Called".

²⁶⁸ S1: transposes to "office, rule".

²⁶⁹ S1: omits "the".

²⁷⁰ S1: omits "most".

²⁷¹ S1: omits "the".

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Marvellous to behold, who, also Created man Even Male & female after the most glorious, & Celestial Image of himself; & gave them Dominion over the fishes²⁷² of the Sea, & over the fowls of the Air, & over the Cattle, & over Every Creeping thing that Creepeth upon²⁷³ the Earth; & who then created²⁷⁴ the whole creation & also man, Even Male & female, blessed he them, & gave them Rule & power over all, whatsoever was Contained, in the Creation (saying) be fruitful & Multiply, & Replenish the Earth, & Subdue it & have Dominion over the fish of the Sea, over the fowls, of the Air, & over Every living thing, that Moveth upon the Earth, And also, gave to all Cattle or Beasts of the Earth, fowls of the Air, & to all Animals, & other Creatures Whatsoever, wherein there is life, Every green herb, for Meat, in the Sixth Day of the week; & also Decreed & Constituted & Appointed you to govern the Said Sixth Day: &c: And he Created all things²⁷⁵, & he beheld all things, in the Creation, that he had made, and said they²⁷⁶ were good: Sealing & Confirming all aforesaid, in his most high, Omnipotent, great, & holy name, Saday, as the Most high, & only god of heaven, & Lord of hosts the maker of time, And by the Seal of your Creation, being the Mark & Character of Holiness Unto you, & by the Occult Mystery, & Secret Virtue, Efficacy & Influence thereof, Dignifying²⁷⁷ & Confirming you in Orders, office, name, Nature & Corporality with Divine Celestial, Angelical, Immortal, Eternal & Sublime Excellency, Glory, power, purity, perfection, goodness & Love: first unto the service of the Most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care, Conduct, Counsel, Comfort & ²⁷⁸ benefit, & Assistance, of his Servants the sons of men, living on Earth; to inspire & instruct, & guide them into the Knowledge; & Way of truth, & all true physical, & Metaphysical, Sciences, Either Immediately from the holy Ghost, unto More Choice Vessels of honour, or Mediatly by Divine grace, & permission from your self, or Selves, unto the Sons of men, Servants of God, Dwelling on Earth, whensoever you shall be of them Invocated, Called forth, &²⁷⁹ thereby moved to Descend, & Appear unto them, &c: by all aforesaid, & by the great Signal Virtue, power, Dignity, Excellency & Efficacy thereof, both immediately primary, & Mediatly Secondary, by Respective Mediums of Divine Light, grace & Mercy, as Ordinately Dependent, & so thereby flowing, & Accordingly

²⁷² S1: "fish".

²⁷³ S1: omits "Every creeping thing that creepeth upon".

²⁷⁴ S1: "blessed".

²⁷⁵ S1: omits "And he Created all things".

²⁷⁶ S1: "are".

²⁷⁷ S1: inserts "you".

²⁷⁸ S1: omits "&".

²⁷⁹ S1: "moved".

Diffusing by Several Emanations, proper a Symbolising power, & Virtue, from the Superior to the Inferior: we Do humbly beseech, Earnestly request, & incessantly entreat you, O you Magnificent, Benevolent, & Sacred Angels, or Blessed Intelligences, Anael, & Nogaël, governing in the third Heaven, Mansion, Orb, or Sphere, of the planet or Star, Called Venus, from the Superior to the Inferior, together with all Others ye benevolent Sacred & Celestial Angels, or Blessed Intelligences, Ministers of truth, & true Science & Sapience, both Celestial & Terrestrial; & Messengers Spiritual of Light, & mediums of Divine grace, Located Ruling, & Residing in the Order or Hierarchy, & office Called Principalities, in the third Heaven, Orb, or Sphere of the planet or Star Called Venus,²⁸⁰ in general & particular, jointly & severally, Every & Each one by office Respectively, &c: to gird up, & gather your selves together, & some one or more of you, as it shall please God, & by Divine permission, to Move & Descend from your Celestial Mansion or place of Residence, into this Crystal Stone or Glass Receptacle & therein to Appear Visibly unto us; & we Do also Entreat you would be graciously pleased, in & through the same, to transmit your true Angelical, & Real Appearance plainly unto the Sight of our Eyes, & your Voices unto our Ears, that we may Visibly See you, & Audibly hear you speak unto us, or Otherwise appear out of the Same, as it shall please God, & you his Servants of Divine Grace, & Messengers of Mercy, Seemeth most Meet proper, pertinent, or²⁸¹ best befitting this Action; Appearance, Occasion or Matter; and to show plainly, & Visibly Unto us, a foregoing Sign or test of your Appearance, & we also yet further humbly beseech, Earnestly Entreat, & Undeniably request & Move you, O you benevolent, & Glorious Angels, or Blessed Intelligences, Anael, & Nogaël, together with all Others, ye Celestial Angels, or Blessed Intelligences, from the Superior to the Inferior, in power & office, Residing in the third Heaven, Mansion, Orb, or Sphere of the planet or Star Called Venus, & serving the Divine Decrees & Commands, & Appointments of the highest, in the office & order Called Principalities, in by & through this²⁸² Mighty²⁸³ Divine Signal, & powerful name of your God Jehovah Zebaoth, & his numeral Attribute Neza, & the great Virtue, Efficacy²⁸⁴, Excellency, power, prevalence & Superiority thereof, to Gird up and Gather your selves together, Every & Each one jointly & by it self Respectively²⁸⁵, & to Move & Descend from your Celestial Mansion,

²⁸⁰ S1: inserts "from the Superior to the Inferior".

²⁸¹ S1: "&".

²⁸² S1: inserts "his".

²⁸³ S1: moves "Mighty" to after "Signal".

²⁸⁴ S1: transposes "Virtue" and "Efficacy".

²⁸⁵ S1: inserts "& severally".

or place of Residence, Apparently, & Visibly to the Sight of our Eyes, in this Crystal Stone or Glass Receptacle Standing here before us; as being set for that purpose; or otherwise unto us, & before us, out of them, as it shall please God, & you his Servants of Divine light, grace & Mercy, Seemeth Most meet, & best befitting this Action; & also to show forth a preceding Sign, of your Appearance, & to be friendly unto us, & by your Angelical Benevolence, Celestial Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community, & Sacred Instructions, both now at this time present, & at all times, to inform & Rightly Direct our more Weak, Depraved, Stupid and Ignorant Intellect, judgements & understandings: to Conduct us by your Angelical Instincts, & Archidoctions, into the Luminous pathway of truth, Leading unto & giving Entrance into the ports, Cities & palaces of wisdom & true Science, and make us partakers of Undeiled Knowledge, without whose Angelical Guide, & Spiritual Conduct, Blessed Assistance, & Benevolent Advertisements, it is very Difficult if not Impossible for us or any Mortal on Earth, to find, or Obtain, & to be Esteemed worthy of Entrance into, with testimony: Wherefore we humbly Entreat, & move you, O you Great Sacred & Celestial Ministering Angels, or Blessed²⁸⁶ Intelligences, Anael, & Nogael: & all Others, the president & Inferior Angels, Servants of the Most high God, Residing, & officiating in the third Heaven, Mansion, Orb, or Sphere of the planet or Star Called Venus, in the Order, & Hierarchy of Angels Called Principalities, Who all Obediently Serve, & Readily fulfil, his Omnipotent Decrees, &²⁸⁷ Commandments, in his Divine Dispensations & Appointments, According to your general & Respective offices, in and through his ineffable, Imperial, Great, Signal and Divine Name Jehovah Zebaoth: & his Numeral Attribute: Neza: & by the power, Efficacy, & Virtue thereof, We the²⁸⁸ Servants also of the same your God, & by the Strength & force of our faith, & hope in him, for Divine Assistance, Grace & Mercy herein, ²⁸⁹ Do Earnestly Request, powerfully invoke, & Confidently move you, & Call you forth, to Visible Appearance, here before us in this Crystal Stone or Glass Receptacle or Otherwise thereout here before us, as it shall please God, Is given unto you So to Do, And Likewise to show Visibly unto us, a foregoing Sign of your Appearance, O you Servants of Mercy, Anael, & Nogael, &c: and all Others the Celestial Ministering Angels, Mediums of Divine grace, & light, from the Superior to the Inferior, Residing, Serving & officiating in the Order of Principalities; Move

²⁸⁶ S1: omits "Blessed".

²⁸⁷ S1: "commands".

²⁸⁸ S1: omits "the".

²⁸⁹ S1: inserts "we".

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(we say) & by the Superior power And permission, & in the name of the Highest; Descend, Appear, & show Visibly your self or selves, jointly or Severally & Respectively unto us, in this Crystal Stone or Glass Receptacle Standing here before us, or otherwise out of the Same, as it shall please God, to permit and Appoint you, & to show us a preceding Sign thereof: And by your Mediate Angelical Inspiration, Information, or Chief teachings to Instruct, help, Aid, & assist us, Both at this time present & Also at all other times, & places whensoever & wheresoever, we shall Invoke Move & Call you forth, to Visible Appearance, & to our Assistance, in whatsoever truths or Subject Matter or things, Appertaining there unto, in all wisdom, & true Science, both Celestial & terrestrial &c: that shall be necessary for us, And also as any other Emergent Occasion, shall duly & properly Require, to the Advancement & setting forth of God's Glory, & the Improvement of our Welfare, Comfort & benefit of our worldly & temporal Estate, & Condition, whilst we yet Live; & Likewise in all Such Matters, or things whatsoever Else, that shall be Necessary for to Know & enjoy, Even beyond what we are able to ask or think²⁹⁰, which the almighty giver of all good things & gifts, shall in his Bountiful & paternal mercy, be graciously pleased here by to give you to Reveal, & show forth unto us, or otherwise to bestow upon us, O you great Angels Or Blessed Intelligences, Anael, & Nogaël; & all others ye Celestial Angels of the Order of Principalities, Mediums of Divine Grace, & mercy, Ministers of true Light & understanding, & servants of the Most high God, particularly Recited & spoken of Invocated, Moved & Called forth to Visible Appearance as (aforesaid) Descend, (we say) & by the power of the²⁹¹ Superior Emission, Some one or More of you, Appear Visibly, here before us, as it shall please God, & be friendly unto us, & in your Respective offices, Do for us as for the Servants of the most high God; Whereunto we move you all jointly & Severally, in power & presence; whose Works shall be a song of honour, & the praise of your God, in your Creation: Amen.

²⁹⁰ S1: transposes to "think or ask".

²⁹¹ S1: omits "the".

7th Replication

O you Glorious Angels, or Blessed Intelligences, who by name is Called Anael, & Nogael, & all other the Sacred Celestial Angels, of the Order of Principalities, Residing & located, by Mansion proper, in that Orb, or Sphere of Heaven Called Venus, Particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing Invocation is, & hath been of us lately, & more at Large Rehearsed, humbly Solicited, Supplicated & Earnestly Requested, by the Virtue, power, force & Efficacy whereof, & of all the Royal Words & Sentences therein Contained, & also by the great, Mighty, & powerful, & Excellent name of the most high God Jehovah Zebaoth, & his numeral Attribute: Neza: or Otherwise by the truest & most Especial name of your God, we the servants Also of the Highest, Reverently here present in his holy fear, Attending his Divine grace, Mercy & good pleasure, paternally unto us herein Do by the Strength, & power of our faith, hope, & Confidence in our God, & our Confirmation in his holy spirit, Dignifying us with Superior power, & perfection; humbly Entreat, & Earnestly Request, & powerfully move you, O you great Angels, or Blessed Intelligences, from the Superior to the Inferior, in general & particular, Every & Each one, for and by it self Respectively, by Degrees, Nature & office Residing, & being the Mansion or third Orb heaven, or Sphere, of the planet or Star Called Venus, & Serving the Commands of the highest, in the Order or Hierarchy of Angels, Called Principalities Move therefore O you great & glorious Angels Anael & Nogael, or some one or More or Either, of you, O ye Sacred Celestial Angels, of the Order of Principalities, by Degree nature & office, & by the Virtue, power, & Efficacy of all aforesaid, Descend & Appear Visibly unto us in this Crystal Stone or Glass Receptacle or Otherwise out of the same here before us, as it shall please god, & also you his Celestial Messengers of Divine grace & Mercy, & to show forth plainly unto us, Some²⁹² Remarkable Sign or token foregoing your Coming & appearance & be friendly unto us, & Do for us, as for the Servants of the highest, Whereunto in his name we Do again Earnestly Request, & Move you both in power & presence, whose friendship unto us herein & works shall be a song of honour, & the praise of your God in your Creation, Amen.

²⁹² S4: The word "some" is repeated here, being crossed out the first time.



Figure 16: Seal of Anael from Harley MS 6482 f. 253v

The Eighth Key [Raphael & Cochabiel]

Moving, & Calling forth to Visible Appearance, the Celestial Hierarchy Of Angels, of the Order of ArchAngels; Whose principal Governing Angels or Blessed Intelligences bearing rule are, Raphael, & Cochabiel; & Residing In the Second Orb, Mansion Or Sphere, being the Orb, Heaven, or Sphere, of the planet, or Star Called Mercury.

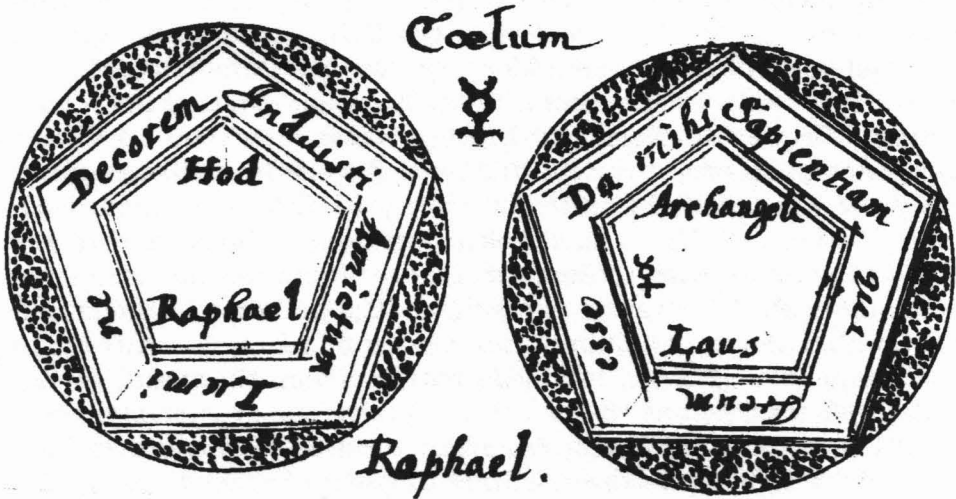


Figure 17: Seal of Raphael from Sloane MS 3825 f. 86

*The Prayer or Invocation*²⁹³

O you Glorious, Great, Sacred, & Celestial Angels, or Blessed Intelligences, Who are Called,²⁹⁴ Raphael, & Cochabiel, & all others, ye Celestial Angels, Servants of the Most high, Omnipotent, Incomprehensible, Immense, Immortal, & Eternal God of Hosts,²⁹⁵ the Only Creator of heaven & Earth, & of all things Whatsoever, both Celestial, Elemental, Animal, Vegetable, Mineral & Reptile, or Insect that Is Contained and Comprehended therein, & that serve before the most Excellent, great, high & honoured Angel, Called Tetra; As Ministering Angels present always, at his most high, Superior, & Divine Commands & Appointments, in the Order and²⁹⁶ Hierarchy of Angels Called, Archangels; & Residing in the Second Heaven, Bearing²⁹⁷ Rule & power, in the Mansion, Orb, or Sphere, of the planet or star Called Mercury: we Servants also, of the Highest, Reverently here present, in his holy fear, Do Call upon you, & humbly Request, & Earnestly Entreat you & move you, to Visible appearance in by and through, this most Excellent, ineffable, great, Mighty, Signal, Sacred & Divine name, of the Most high God, Elohim Zebaoth, & his numeral Attribute Hod, Who Sitteth in the most²⁹⁸ Imperial & Highest Heaven, Before whom all the Hosts²⁹⁹ of Celestial Angels Incessantly Singeth, O Mappa:la:man, Hallelujah Who Created the two³⁰⁰ Luminaries or great Lights, & set them in the firmament of Heaven, to Divide the Day from the night, & also for, Signs & for Seasons, & for Days & years, the greater Light Sol, to give Light upon the Earth, & govern the Day,³⁰¹ the Lesser light Luna, to give light upon the Earth, & to govern the Night: who also Made the Stars, & set them in the firmament, of Heaven, to give Light upon the Earth, & to Rule Over³⁰² the Day, & over the night, & to Divide the Light from the Darkness, In the fourth Day of the Week, & also Decreed, Constituted, & Appointed You to govern the Said fourth Day, Ratifying, & Confirming, all Afore Said, by the Seal, of his most high & holy name, Adonay: as the Most High & only god of heaven, & lord of hosts³⁰³, the maker of time And by the

²⁹³ Heading only occurs in H1.

²⁹⁴ S1: Omits "Who are Called".

²⁹⁵ S1: inserts "&".

²⁹⁶ S1: omits "Order and".

²⁹⁷ S1: inserts "office".

²⁹⁸ S1: omits "most".

²⁹⁹ S1: inserts "or Choir".

³⁰⁰ S1: inserts "Celestial".

³⁰¹ S1: inserts "&".

³⁰² S4: "ever".

³⁰³ S1: omits "& lord of hosts".

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Seal of your Creation, being the Mark or Character of holiness unto you, & by the Occult Mystery, & Secret Virtue, Efficacy, & influence thereof, Dignifying & Confirming you, in orders, office, name, nature,³⁰⁴ Corporality, with Divine Celestial, Angelical, & immortal,³⁰⁵ & Sublime Excellency, Glory, power & purity, perfection, Goodness & love, first, unto the Service of the most high God, & his Divine Laws, & Commands,³⁰⁶ nextly unto the Charge Care, & Conduct, Counsel, Comfort, benefit, & Assistance of his Servants, the Sons of men Living on Earth, to inspire, Instruct, & guide them into the Knowledge, & way of truth, &³⁰⁷ all true physical, & Metaphysical, Sciences, Either Immediately from the holy Ghost, unto More Choice Vessels of honour, or Mediatly by Divine Grace, & permission, from your Self or Selves, unto the Sons of men, Servants of God, Dwelling on Earth, Whensoever you shall be of them Invocated Called forth, & thereby moved, to Descend, & Appear unto them, &c: And³⁰⁸ by all aforesaid & by the great, Signal, Virtue, power Dignity &³⁰⁹ Excellency & Efficacy thereof, both immediately³¹⁰ primary, & Mediatly Secondary, by Respective Mediums of Divine light grace & Mercy, & Ordinately Dependent, & so thereby flowing, & accordingly Diffusing, by Several Emanations proper, A Symbolising power & Virtue from the Superior to the Inferior, we Do Humbly beseech, Earnestly Request, & Incessantly Entreat you O you Magnificent, Benevolent, & Sacred Angels, or Blessed Intelligences, Raphael, & Cochabiel; governing in the Second Heaven, Mansion, Orb or Sphere, of the planet or Star, Called, Mercury; together with all others, ye benevolent, Sacred, & Celestial, Angels or blessed³¹¹ Intelligences, Ministers of truth, & true Science, & Sapience, both Celestial & Terrestrial,³¹² Messengers Spiritual of Light, & Mediums of Divine grace, Located, Ruling, & Residing in the office, order, or Hierarchy, Called Archangels:³¹³ from the Superior to the Inferior, in general, & particular, jointly & severally, Every & Each one by office, Respectively, &c: And to gird up, &³¹⁴ gather your selves together, Some One or more of you, as it shall please God, & by Divine

³⁰⁴ S1: inserts "&".

³⁰⁵ S1: inserts "Eternal".

³⁰⁶ S1: inserts "&".

³⁰⁷ S1: inserts "of".

³⁰⁸ S1: omits "And".

³⁰⁹ S1: omits "&".

³¹⁰ S4: The word is given as "Mediatly" in the text, but this is inconsistent with every over occasion, so we have given "Immediately", which is also the word given in S1.

³¹¹ S1: repeats the word "blessed".

³¹² S1: inserts "&".

³¹³ S1: inserts "in the heaven, orb or sphere called Mercury".

³¹⁴ S1: omits "&".

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permission, to Move & Descend, from your Celestial Mansion, or place, of Residence, into this Crystal Stone or Glass Receptacle & therein to Appear Visibly, unto us, & we do also, entreat you would be ³¹⁵ pleased in & through the same, to transmit your true Angelical, & Real presence, plainly unto the Sight of our Eyes, & your Voices Unto our Ears, that we may Visibly See you & Audibly hear you, speak Unto us; or Otherwise to Appear, out of the Same, as it shall please God, & you his Servants of Divine grace & Messengers of mercy, Seemeth most meet, proper & pertinent, & best befitting this Action, Appearance, Occasion, or matter; & to show plainly & Visibly unto us a foregoing Sign, or test of your Appearance; And we also yet further humbly beseech, Earnestly Entreat & undeniably request & move you, O you benevolent & glorious Angels, or Blessed Intelligences, Raphael, & Cochabiel, together with all others, the Sacred & Celestial Angels, or Intelligences, from the Superior to the Inferior, in power & office, Residing in the Second heaven, Mansion, Orb, or Sphere, of the planet or Star Called Mercury, & Serving the Divine Decrees, Commands, & Appointments, of the highest, in the office & order of ArchAngels, in by & through, this Divine Signal, Mighty, & powerful name of your God Elohim Zebaoth, And his numeral Attribute, Hod, & the great Efficacy, Virtue, & ³¹⁶ Excellency, power & ³¹⁷ prevalence, & Superiority, thereof; to Gird up and gather your selves together, Every & Each one jointly, & by It self, Respectively & Severally, to Move & Descend from your Celestial Mansion, or place of Residence, Apparently, & ³¹⁸ Visibly, to the Sight of our Eyes, in this Crystal Stone or Glass Receptacle Standing here before us, as being set for that purpose, or otherwise unto us ³¹⁹ out of them, as It shall please God, & you his Servants of Divine Light Grace & Mercy; Seemeth most Meet, & best befitting this Action, & to show forth A preceding Sign of your Appearance, & to be friendly unto us & by your Angelical, benevolence Celestial, Illumination, favourable Assistance; familiar Society, Mutual Correspondence, Verbal Converse, Continual Community, & Sacred Instructions, both now at this time present, & at all times, to inform, & Rightly Direct our more Weak Depraved, Stupid, ³²⁰ Ignorant, Intellect judgements, & Understandings, & to Conduct us by your Angelical Instincts, & Archidoctions, into the Luminous pathway of truth, Leading unto And giving Entrance, into the ports, Cities, & palaces of wisdom, &

³¹⁵ S1: inserts "favourably".

³¹⁶ S1: omits "&".

³¹⁷ S1: omits "&".

³¹⁸ S1: omits "&".

³¹⁹ S1: inserts "& before us".

³²⁰ S1: inserts "&".

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true Science, & to make us partakers of Undefined Knowledge, Without whose Angelical Guide & Spiritual Conduct, Blessed Assistance, & Benevolent Advertisements, it is very Difficult if not impossible, for us or any Mortal on Earth, to find or Obtain, or to be Esteemed Worthy of, Entrance, into with testimony, Wherefore we humbly Entreat, & move you, O you great Sacred & Celestial, Ministering Angels, or Intelligences, Raphael, and Cochabiel, & all others ye president & Inferior Angels, Servants of the most high God, Residing & officiating, in the Second heaven, Mansion, Orb, or Sphere of the planet or Star Called Mercury, in the Order or Hierarchy of Angels Called ArchAngels, who all Obediently Serve, & Readily fulfil, his Omnipotent, Decrees & Commandments, & in his Divine Dispensations, & Appointments, Accordingly³²¹, to your general & Respective offices, in by & through³²² his ineffable, Great imperial³²³, Signal & Divine name, Elohim Zebaoth; & his numeral Attribute Hod, & by the power³²⁴, Efficacy, & Virtue thereof, we Servants, also of the Same your God, & by the Strength, & force of our faith, & hope in him, for Divine Assistance, Grace, & Mercy herein: Do Earnestly Request, powerfully Invoke, and Confidently move you, & Call you forth to Visible Appearance, here before us, in this Crystal Stone or Glass Receptacle or otherwise thereout here before us, as it shall please God, is given unto you, So to Do, & likewise to show Visibly unto us, a foregoing Sign of your Appearance, O you Servants of mercy, Raphael, & Cochabiel; & all Others, the³²⁵ Celestial Ministering Angels, & Mediums of Divine Grace, & light, from the Superior to the Inferior, Residing &³²⁶ Serving, & officiating in the Order of ArchAngels; move (we say) & by Superior power, & permission, & in the name of the most high God³²⁷, Descend, Appear, & Visibly show your self, or selves jointly, & Severally, & Respectively Unto us in this Crystal Stone or Glass Receptacle Standing here before us, or otherwise, out of the Same, as it shall please³²⁸ God, to permit, & Appoint you, & to show us a preceding Sign thereof, & by your Mediate Angelical Inspiration, instructions³²⁹, or Chief teachings, to instruct, help Aid, & Assist, us both at this time present, & also at all other times, & places, whensoever & wheresoever, we shall Invoke, move & Call you

³²¹ S1: "according".

³²² S1: inserts "this".

³²³ S1: transposes to "imperial, great".

³²⁴ S1: "virtue".

³²⁵ S1: "Celestial".

³²⁶ S1: omits "&".

³²⁷ S1: replaces "high God" with "highest".

³²⁸ S4: The word "please" is omitted here, though present in S1 and in the same part of all the other invocations, so we have included it for consistency.

³²⁹ S1: "Information".

forth, to Visible Appearance, & to our Assistance, in whatsoever truth or Subject Matter, or thing pertaining³³⁰ thereunto, in all Wisdom, & true Science, both Celestial & terrestrial &c: that shall be necessary for us, & also as any Other Emergent Occasion, shall Duly & properly Require, to the Advancement & Setting forth of god's Glory, And the Improvement of our welfare, Comfort, & benefit, of our Worldly, & temporal, Estate & Condition, Whilst we yet Live, & Likewise in all Such Matters or things Whatsoever, Else that shall be necessary for us, to Know, Even beyond What we are able to ask or think, Which the almighty giver of all good gifts Shall in his bountiful & paternal mercy, be graciously pleased, hereby to move³³¹, & give you to Reveal & show, forth unto us, or Otherwise to bestow upon us, O you³³² Great Angels or blessed Intelligences, Raphael, & Cochabiel, & all other ye Celestial Angels, of the Order, of ArchAngels, Mediums of Divine Grace & Mercy, Ministers of true Light³³³, & servants of the most high God, particularly Recited, & spoken of, Invocated, Moved & Called forth, to Visible Appearance as aforesaid, Descend, (we say) & by the power of the³³⁴ Superior Grace, & Emission, Some one or more of you Appear Visibly, here before us, as it shall please God, & be friendly unto us & in your Respective offices, Do for us, as for the Servants of the most high God, whereunto we move you all jointly & Severally, In power & presence whose Works shall be a song of honour, & the praise of your God, in your Creation: Amen.

³³⁰ S1: "appertaining".

³³¹ S1: omits "to move".

³³² S1: "ye".

³³³ S1: inserts "& understanding".

³³⁴ S1: omits "the".

8th Replication

O you Glorious, Angels; or Blessed Intelligences, who by name is Called Raphael, & Cochabiel; & all others the Sacred, Celestial Angels, of the Order of Arch:angels; Residing & Located, by mansion proper, in that Orb, or Sphere of heaven Called Mercury, particularly Recited, Mentioned, Moved & Called forth, to Visible appearance, as in the foregoing Invocation, is and hath been of us Lately & more at Large Rehearsed, Earnestly Solicited, Supplicated & humbly Requested, by the Virtue power, force & Efficacy, whereof, & of all the Royal Words, & Sentences therein Contained, & also by the great Mighty, powerful, & Excellent name of the most high God Elohim Zebaoth, & his numeral Attribute Hod, or otherwise by the truest, & most Especial name, of your God, We the Servants Also of the Highest, Reverently here present in his holy fear, Attending his Divine Grace Mercy & good pleasure, paternally Unto us herein, Do by the Strength & power of our faith, hope & Confidence In our God, & our Confirmation in his holy spirit; Dignifying us with Superior power & perfection, humbly Entreat, & Urgently Request; and powerfully move you, O you great Angels, or Blessed Intelligences, from the Superior to the Inferior, in general & particular, Every & Each one, for and by it self Respectively, by Degrees nature & office, residing, & being In the mansion, or Second Heaven, Orb, or Sphere, of the planet or Star Called Mercury, & Serving the Commands of the highest, in the Order, or Hierarchy of Angels Called Arch:Angels, move therefore O ye Great & Glorious Angels, Raphael, & Cochabiel; or some one or more or Either of you, O ye Sacred Celestial Angels, of the Order of Arch:Angels, by Degree nature & office, & by the Virtue power, & Efficacy, of all aforesaid, Descend & Appear Visibly here before us, & unto us, in this Crystal Stone or Glass Receptacle or otherwise out of the Same, here before us, as it shall please God, & also you his Servants, & Messengers of Divine grace & mercy, & to show forth plainly unto us, Some³³⁵ Remarkable Sign or token, foregoing your Coming & Appearance, And be friendly unto us, & Do for us, as for the Servants of the highest, whereunto in his name, we Do again Earnestly Request, & Move you, both in power & presence, whose friendship unto us, herein & works, shall be a song of honour, & the praise of your God in your Creation Amen.

³³⁵ S4: The word "some" is repeated here, being crossed out the first time.



Figure 18: Seal of Raphael from Harley MS 6482 f. 265

The Ninth Key [Gabriel & Levaniel]

Moving & Calling, forth, to Visible Appearance, the Celestial Hierarchy Of Angels of the Order of Angels; whose principal governing Angels or Blessed Intelligences, bearing rule are, Gabriel, & Levaniel; & Residing In the first Orb, Mansion or Sphere, being the Orb, Heaven, or Sphere, of the planet Called Luna, or the Moon.

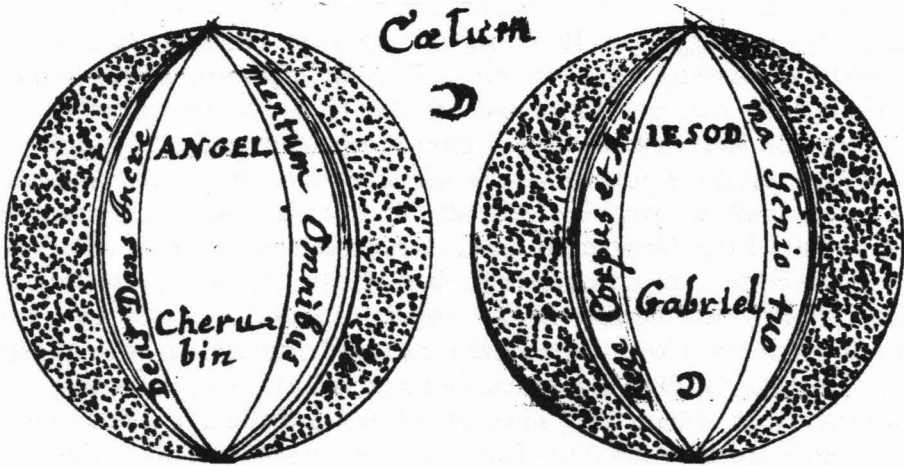


Figure 19: Seal of Gabriel from Sloane MS 3825 f. 91

*The Prayer or Invocation*³³⁶

O you Glorious, Great, Sacred, & Celestial Angels, or Blessed Intelligences, Called Gabriel, & Levaniel, & all other, ye Celestial Angels, or Servants of the most high, Omnipotent, Incomprehensible, Immense, Immortal, & Eternal God of hosts, the only Creator of Heaven & Earth, & of all things, whatsoever, both Celestial, & Elemental, Animal, Vegetable, Mineral, & Reptile or Insect, that Is Contained, & Comprehended therein, & that serve before the most Excellent, high & honoured Angel, Orphaniel, as Ministering Angels, present always at his Most high Superior & Divine Commands & Appointments, in the Order or Hierarchy, of Angels, Called Angels, & Residing in the first Heaven, & Bearing office, Rule & power in the Mansion, Orb, or, Sphere, of the planet, Called, Luna;³³⁷ we Servants also of the Highest, Reverently here present in his holy fear, Do Call upon you, & humbly Request, & Entreat you, & move you to Visible appearance, in by and through, this most Excellent Ineffable, Great, Mighty, &³³⁸ Signal, Sacred & Divine name of the Most high God, Saday; & his numeral Attribute Yesod, who Sitteth in the Imperial & highest heaven, before whom all the hosts, or Choir of ³³⁹ Angels Incessantly Singeth, O mappa:laman: Hallelujah, who Created the firmament in the middle of the Waters, & Divided those waters, that were beneath the firmament, from those that were above it, & Called the firmament heaven, &c: in the Second Day, of the week, & also Decreed Constituted & Appointed, you to govern the said Second Day of the Week, &c: and Sealed the Same in his most high, Great, & holy name, Marinata Abintijaja ³⁴⁰; as the most high & only God of heaven, &³⁴¹ Lord of hosts, the maker of time, And by the Seal of your Creation, being the Mark or Character, of Holiness, unto you, & by the Occult Mystery & Secret³⁴² Virtue, Efficacy, & Influence thereof, Dignifying & Confirming you in Orders, offices, name, Nature, & Corporality, with Divine, Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, Glory, power, purity, perfection, Goodness & Love, first, unto the Service of the Most high God and his Divine Laws, & Commands, & nextly unto the Charge, Care, & ³⁴³ Conduct, Counsel, Comfort, benefit, & Assistance, of his

³³⁶ Heading only occurs in H1.

³³⁷ S1: inserts "or the Moon".

³³⁸ S1: omits "&".

³³⁹ S1: inserts "Celestial".

³⁴⁰ S1: "Abim, Eeia".

³⁴¹ S1: "the".

³⁴² S1: "Sacred".

³⁴³ S1: omits "&".

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Servants, the Sons of men Living on Earth, to inspire, instruct, & to guide them, unto³⁴⁴ the Knowledge & way of truth, physical, & Metaphysical Science Either immediately, from the holy Ghost, unto More Choice Vessels of honour, or Mediatly by Divine Grace & permission, from your Self or Selves, Unto the Sons of men, Servants of God, Dwelling on Earth, whensoever you shall be of them Invocated, Called forth, & moved thereby³⁴⁵, to Descend & Appear, unto them, &c: by all aforesaid, & by the great Signal Virtue, power, Dignity, &³⁴⁶ Excellency, & Efficacy thereof, both immediately primary & Mediatly Secondary, by Respective Mediums, of Divine³⁴⁷ light, Grace & Mercy³⁴⁸, & accordingly Diffusing by Several Emanations proper, A Symbolising power, & Virtue, from the Superior to the Inferior, We do, humbly beseech, Earnestly Request, & incessantly Entreat you O you Magnificent, benevolent & Sacred Angels or blessed Intelligences, Gabriel & Levaniel, governing in the first heaven, Mansion, Orb, or Sphere, of the planet or Star Called Luna, or the moon; together with all Others, ye Benevolent³⁴⁹, Sacred & Celestial Angels or Blessed Intelligences, Ministers of truth & true Science, & Sapience, both Celestial & Terrestrial, & Messengers Spiritual³⁵⁰, & Mediums of Divine Grace, Located, Ruling, & Residing, in the Order or Hierarchy, & office Called Angels, from the Superior to the Inferior, in general & particular, Jointly & Severally, Every & Each one by office, Respectively: to Gird up & gather your selves together, Some One or More of you, (as it shall please God) & by Divine permission, to move & Descend, from your Celestial Mansion Or place of Residence, into this Crystal Stone or Glass Receptacle & therein to Appear Visibly, Unto us, & we also Entreat you would be Graciously³⁵¹ pleased, in & through the same to transmit your true Angelical, & Real presence, plainly, Unto the Sight of our Eyes, & your Voices Unto our Ears, that we may Visibly See you, & Audibly hear you, speak Unto us, or otherwise to Appear out of the Same, as it shall please God, & you his Servants of Divine Grace, & Messengers of Mercy, Seemeth most Meet, proper, pertinent, & best befitting this Action, Appearance Occasion, or Matter & to show plainly, & Visibly Unto us a foregoing Sign or test of your Appearance; And we Do also yet further humbly beseech, Earnestly Entreat & Undeniably Request, & move you, O you benevolent &

³⁴⁴ S1: "into".

³⁴⁵ S1: transposed to "thereby moved".

³⁴⁶ S1: omits "&".

³⁴⁷ S1: "Grace".

³⁴⁸ S1: inserts "as ordinately dependent, as so thereby flowing".

³⁴⁹ S1: "Angels".

³⁵⁰ S1: inserts "of Light".

³⁵¹ S1: "favourably".

Glorious, Angels, or Blessed Intelligences, Gabriel, & Levaniel; together with all other, the Sacred & Celestial Angels, or blessed Intelligences, from the Superior to the Inferior, in power & office, Residing in the Heaven Mansion, Orb, or Sphere, of the planet Called Luna, or the Moon, & Serving the Divine Decrees, Commands, & Appointments of the Highest, in the Office & order of, Angels, in by & through, this Divine, Signal, Mighty, & powerful name of your God Saday, And his numeral Attribute Yesod, & the great Efficacy, Virtue, Excellency, power, prevalence & Superiority thereof, to gird up & gather your selves together, Every & Each one jointly, & by it self, Respectively, & Severally, to move & Descend from your Celestial Mansion, or place of Residence, Apparently Visible, to the Sight of our Eyes, in this Crystal Stone or Glass Receptacle Standing here before us, as being set for the³⁵² purpose; or otherwise unto us, & before us, out of the Same, as it shall please God, & you his Servants of Divine Light, Grace & Mercy, Seemeth most Meet, & best befitting this Action, & to Show forth, a preceding Sign of your Appearance, & to be friendly unto us, & by your Angelical Benevolence, Celestial, Illumination, favourable Assistance, familiar Society, Mutual Correspondence, Verbal Converse, Continual Community & Sacred Instructions, both now and at this time present, & at all other times, to inform, and Rightly Direct, our more Weak, Depraved, Stupid, & ignorant Intellect, judgements, & understandings, & to Conduct us, by your Angelical Instincts, & Archidoctions, into the Luminous pathway of truth, Leading unto & Giving Entrance into the ports, Cities & palaces of wisdom And true Science, & to Make us partakers of Undeified Knowledge without whose Angelical guide, & Spiritual Conduct, blessed Assistance, & benevolent Advertisements, it is very Difficult if not Impossible, for us or any Mortal on Earth, to find or obtain, &³⁵³ to be Esteemed Worthy, of Entrance, into with testimony, Wherefore we humbly Entreat & move you, O you great Sacred, & Celestial³⁵⁴ Angels, or blessed³⁵⁵ Intelligences, Gabriel, & Levaniel, & all others ye president & Inferior Angels, Servants of the most high God, Residing & officiating, In the first heaven, Mansion, Orb, or Sphere of the planet or Star³⁵⁶ Called Luna, or the Moon, in the Order or Hierarchy of Angels Called Angels; Who all Obediently Serve, & Readily fulfil, his Omnipotent Decrees, & Commands, in his Divine Dispensations, & Appointments, according to your General, Respective offices, in by & through, this ineffable, Imperial,

³⁵² S1: "that".

³⁵³ S1: "or".

³⁵⁴ S1: inserts "ministering"

³⁵⁵ S1: omits "blessed".

³⁵⁶ S1: omits "or Star".

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great Signal & Divine name; Saday; & his numeral Attribute Yesod; & by the power, Efficacy, & Virtue thereof; we Servants also of the Same your God, & by the Strength & force, of our faith, & hope in him, for Divine Assistance, grace, & Mercy herein, Do Earnestly Request, powerfully Invoke, & Confidently Move you, & Call you forth, to Visible Appearance, here before us, in this Crystal Stone or Glass Receptacle Or otherwise thereout here before us, as it shall please God, is given unto you So to Do, And Likewise to show Visibly Unto us, a foregoing Sign, or token³⁵⁷ of your Appearance, O you Servants of Mercy, Gabriel & Levaniel, &c: And all Others, the³⁵⁸ Celestial Ministering Angels, & Mediums of Divine Grace & Light, from the Superior to the Inferior, Residing Serving, & officiating In the Order of Angels, Move (we say) & by the³⁵⁹ Superior power & permission, & in the Name of the highest, Descend, Appear, & Visibly show your Self or Selves, jointly & severally, & Respectively, unto us in this Crystal Stone or Glass Receptacle Standing here before us, or otherwise, out of the Same, as it shall please God, to permit and Appoint you, & to show us a preceding Sign thereof, & by your Mediate Angelical inspiration, Information, &³⁶⁰ Chief teachings, to Instruct, help, Aid, & Assist us, both at this time, present, & also at all Other times, & places, whensoever & wheresoever, we shall Move & Call you forth, to Visible Appearance, & to our Assistance, in whatsoever truths, or Subject Matter, or things, Appertaining thereunto, in all Wisdom And true Science, both Celestial & Terrestrial, &c: that shall be Necessary for us, & also as any Other Emergent Condition or occasion Shall duly³⁶¹ & properly Require, to the Advancement, & Setting forth of God's Glory, & the improvement of our Welfare, Comfort³⁶², benefit, of our Worldly, & temporal, Estate, & Condition, whilst, we yet Live, & likewise, in all Such Matters or things whatsoever Else, that shall be Necessary for us, to Know & Enjoy, Even beyond what we are Able to Ask or think, which the Almighty Giver of all good gifts, Shall in his bountiful & paternal mercy be graciously pleased, hereby to give you: to reveal & show forth unto us, or Otherwise to bestow upon us, O ye great Angels, or Blessed Intelligences, Gabriel, & Levaniel, & all others ye Celestial Angels, of the Order of Angels, Mediums of Divine Grace, & Mercy, Ministers of true Light & Understanding, & Servants of the most high God, particularly Recited & spoken of, Moved Invoked, & Called forth, to Visible

³⁵⁷ S1: "test".

³⁵⁸ S1: "ye".

³⁵⁹ S1: omits "the".

³⁶⁰ S1: "or".

³⁶¹ S4: The word "Duly" is crossed out and replaced with "duly".

³⁶² S1: inserts "&".

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Appearance as aforesaid, Descend, (we say) & by Divine power & Superior emission, Some one or More of you, Appear Visibly here before us³⁶³, as it shall please God & be friendly unto us, & in your Respective offices; Do for us as for the servants of the most high God, Whereunto we move you all jointly, & Severally, in power & presence, whose Works, shall be a song of honour, & the praise of your God, in your Creation Amen.

³⁶³ S1: omits "us".

9th Replication

O you Glorious Angels, or Blessed Intelligences, who by name is Called Gabriel, & Levaniel & all others the Sacred Celestial Angels of the Order of Angels, Residing & located, by Mansion proper in that Orb or Sphere of Heaven, Called Luna or the Moon, particularly Recited, Mentioned, Moved & Called forth, to Visible Appearance, as in the foregoing, Invocation, is & hath been of us, lately, & more at Large Rehearsed, Earnestly Solicited, Supplicated, & humbly Requested, by the Virtue power force & Efficacy, whereof, & by all the Royal Words & Sentences therein Contained, and Also by the great Mighty, powerful & Excellent Name of the most high God Saday, & his numeral Attribute Yesod; or Otherwise, by the truest & most Especial name of your God: we the Servants also of the highest, Reverently present in his holy fear, Attending his Divine grace, Mercy, & good pleasure, paternally Unto us herein, Do by the Strength & power of our faith hope & Confidence in our God, & our Confirmation in his holy Spirit, Dignifying us with Superior power, & perfection, humbly Entreat & Earnestly, request & powerfully move you, O you great Angels, or blessed Intelligences from the Superior to the Inferior, in general & particular, Every & Each one for & by it Self, Respectively by Degrees, Nature & office, Residing & being in the Mansion, or first heaven, Orb, or Sphere, of the planet or Star Called Luna or the moon, & Serving, the Commands of the highest, in the Order or Hierarchy, of Angels Called Angels; move therefore, O ye great, & glorious Angels, Gabriel, & Levaniel; or some one or more, or Either of you, O ye Sacred Celestial Angels, of the Order of Angels, by Degree Nature & office; & by the Virtue, power, & Efficacy, of all Aforesaid, Descend, & Appear Visibly here before us, & unto us in this Crystal Stone or Glass Receptacle or Otherwise out of the Same, here before us, as it shall please God, & also you his Messengers of Divine Grace & mercy, & to show forth plainly unto us, Some Remarkable Sign or token, foregoing your Coming & Appearance & be friendly unto us, & Do for us as for the Servants of the highest, whereunto in his name, we, Do, Again, Earnestly Request, & move you, both in power & presence; Whose friendship unto us herein, & works shall be a song of honour, & the praise of your God In your Creation Amen.



Figure 20: Seal of Gabriel from Harley MS 6482 f. 277v

The Tenth Key [Issim]³⁶⁴

Moving and calling forth to Visible appearance the Celestial Hierarchy of [Heros] or Choir of Blessed Souls whose Principal Governor is (Issim) or the Soul of (Messiah) in the order of (Animastick) or the (Heros) residing in that Sphere using their Estates, in the Sphere of the Elements.

O Thou glorious great Sacred, Celestial Angel called S^{ut} N: That fell before and belonging to that order of (Animastick) or Choir of Blessed Souls Whose principal Governor is (Issim) or the Soul of (Messiah) bearing Obedience to Animastick Order from the Superior to the Inferior by divine Commands appointments residing in the order of (Heros) or choir of blessed Souls & bearing Office Rule and Power in that Sphere of the Elements We Servants of the highest reverently here present in his holy fear do call upon you S^{ut} N: humbly requesting and entreating you to move to visible Apparition in by & through that full Command of your Principal Governor (Issim) or the Soul of (Messiah) commanding you without any delay lingering or tarrying but at this instant give up descend and Come away as you will answer the contrary upon the highest of Misdomeaure[?], to your principal King and Governor (Issim) who in the Imperial highest Heaven before whence all the Hosts and Choir of (Heros) blessed & [Saules] incessantly Singeth (O map-pa-laman-Hallelujah) belonging to that (Anamastick order) who created heaven Commandeth Earth & Hell & Sealed also by the Imperial Diadem, Which is his great & holy Name (Marinata Abim Jega) being the most High and only King & Governor of Heaven (Issim) by him being permitted to Us The true Knowledge of Knitting together of natures & also the destruction of Natures & of things that may perish, as of Conjoining & knitting them together moving from Place to place as into this Country or that Country at pleasure the Knowledge of Mechanical [Crafts] The Knowledge of Physick of all Elemental Creatures amongst us How many kinds there are & their Virtues & use in the Creation as they are severally placed Move therefore Move therefore Move therefore (Move I say) & by all aforesaid descend even at this very instant and plainly in this Crystal Stone or Glass Receptacle & perform all attending to order and all that Shall be required and asked of you Being fully

³⁶⁴ S4: Note the whole section of "The Tenth Key" is in a different hand to the rest of the manuscript.

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Commanded & charged upon you by your Principal King & Governor (Issim) Of S^{ut} N: residing & bearing Office Rule and Power in that Sphere of the Elements of the Animasticall order of (Heros) or choir of blessed Souls being therefore Commanded by the Great (Magrislodarpe) by Ogim Osi who by Interpretation is (Issim) or the Soul of (Messiah) by whose power being Commanded you must obey and serve Us in all Mundane affairs and Concerns whatsoever (For why) we are servants of the same your God & true Worshipers of the Highest whose Works herein Shall be a Song of Honour & the Praise of your God in your Creation. Amen.

The Tenth Key [alternative version] ³⁶⁵

Moving & calling forth to Visible appearance the Celestial Hierarchy of Heroes or Choir of Blessed Souls of the order of Animastick whose Principal governor or Blessed Intelligence is Issim or the Soul of Messiah Residing & bearing Rule in the Sphere of the Elements.

O You Glorious great Sacred and Celestial Angels or Blessed Intelligences Jereceue And Mitratron³⁶⁶ whose principal governing Angel or Blessed Intelligence is Issim & all Others ye Celestial Angels or servants of the most high omnipotent Incomprehensible immense Immortal & Eternal God of host[s] the only Creator of heaven & Earth & of all things whatsoever Both Celestial & Elemental Animal Vegetable Mineral & Reptile or Insect that is Contained & Comprehended therein & that Serve before the most high & Excellent honoured Angels Hajoth, Hakadosch as ministering Angels present always at his most high Superior & Divine Commands and Appointments in the Order of Animastick or Choir of Blessed Souls and Residing in the tenth heaven, & bearing office Rule & power in the sphere of the Elements We Servants also of the Highest & Reverently here present in his holy fear Do Call upon you & humbly Request & Earnestly Entreat you & move you to Visible appearance In by & through this most Excellent Ineffable great mighty Signal Sacred & Divine name of the most high God Issim & his numeral attribute Malcuth who Sitteth in the most Imperial & highest heaven before whom all the hosts or Choir of Angels Incessantly Singeth O Mappa:laman Hallelujah who created Heaven & Earth in Six Days and all things that therein is & he Saw that all that he had Done was good & he Rested from his labours & he Blessed all that he had Done & Sealed the Same in his most high great & holy name Marinata Abintjeja as the most high & only God of heaven & Lord of hosts the maker of time & by the Seal of your creation being the mark or Character of holiness unto you & by the Occult Mystery & Secret Virtue Efficacy & Influence thereof Dignifying & Confirming you in Orders office name nature & Corporality with Divine Celestial Angelical immortal Eternal &

³⁶⁵ S3: Alternative version from Sloane MS 3824, of more similar length to the 9 Celestial Keys in Sloane MS 3825.

³⁶⁶ These names are probably derived from the *Heptameron* of Peter De Abano, "Jeresous and Mitratron", Angels of the Second Heaven governing Wednesday, serving at the West.

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Sublime Excellency glory power purity perfection goodness & love first unto the Service of the most high God & his Divine Laws & Commands & nextly unto the Charge Care Conduct Council Comfort Benefit & Assistance of his Servants the Sons of men Living on Earth to inspire Instruct & guide them unto the Knowledge & way of truth and all true physical & Metaphysical Sciences, Either Immediately from the holy Ghost, unto more choice Vessels of honour or Mediatly by Divine Grace, & permission, from your Self or Selves, unto the Sons of men Servants of God Dwelling on Earth, whensoever you Shall be of them Invocated Called forth & thereby moved to descend, & appear unto them &c: by all aforesaid & by the great Signal Virtue, power Dignity Excellency & Efficacy thereof both immediately Primary & Mediatly Secondary by Respective mediums of Divine light Grace & mercy & accordingly Dependent & So thereby flowing & accordingly Defusing, by Several Emanations proper a Symbolising power & Virtue from the Superior to the Inferior we Do humbly beseech Earnestly Request Command Constrain & move you Jereceue & Mitraton to visible appearance being Located & bearing Rule in the Sphere of the Elements together with all Others who is under the Command of your principal governor Issim in the Order of Anamastick in general & particular Jointly & Severally Every & Each one by office Respectively to gird up and gather your Selves together Some one or more of you (as it shall please God) &c: by Divine permission to move & Descend from your Celestial mansion or place of Residence into this Crystal Stone or Glass Receptacle & therein to appear visibly unto us & we also Entreat you would be graciously pleased in and through the Same to transmit your true Angelical & Real presence plainly unto the Sight of our Eyes, & your Voices unto our Ears that we may plainly & Visibly See you & Audibly hear you Speak unto us, or Otherwise to appear out of the Same; as it Shall please God & you his Servants of Divine Grace & Messengers of mercy Seemeth most meet proper pertinent & best befitting this Action, Appearance Occasion or Matter, & to Show plainly & Visibly unto us a foregoing Signal or test of your Appearance And we do also yet further humbly Beseech Earnestly Entreat, & undeniably Request & move you O Jereceue & Mitraton to move Descend & appear & personally to give your presence Move I Say from your place of Residence from that mansion Orb & Sphere of the Elements in the Office & order of Animastick In by and through this Divine Signal Mighty & powerful name of your God Issim and his numeral attribute Malcuth And the great Efficacy Virtue Excellency, power prevalence & Superiority thereof, to Gird up and gather your Selves together Every & Each one jointly & by it Self Respectively & Severally to move& Descend from your Celestial Mansion or place of

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Residence Apparently Visible to the Sight of our Eyes into this Crystal Stone or Glass Receptacle Standing here before us as being Set for that purpose or Otherwise unto us & before us out of the Same as it shall please God & you his Servants of Divine Light Grace & mercy Seemeth most meet, & best befitting this Action And to show forth a preceding Sign of your Appearance & to be friendly unto us & by your Angelical Benevolency, celestial Illumination favourable Assistance: familiar Society, Mutual Correspondence Verbal Converse Continual Community & Sacred Instructions, both now & at this time present, and at all Other times to inform & Rightly Direct our more weak depraved Stupid & Ignorant intellect judgements & understandings And to Conduct us by your Angelical Instincts & Archidoctions in to the luminous pathway of Truth, leading unto & giving Entrance into the ports, Cities & palaces of wisdom & true science & to make us partakers of undefiled Knowledge without whose Angelical Guide & Spiritual Conduct blessed assistance & Benevolent Advertisements it is very Difficult if not impossible for us or any mortal on Earth to find or Obtain, & to be Esteemed worthy of Entrance into with testimony wherefore we humbly Entreat & move you O Jereceue Mitraton, & all Others ye president & Inferior Angels servants of the most high God Residing & officiating in the Sphere of the Elements In the order or Hierarchy of Animasticks who all Obediently Serve and Readily fulfil, his Omnipotent Decrees & commands in his Divine Dispensations & Appointments According to your General respective offices, in by & through this his Ineffable Imperial great Signal & Divine name Issim & his numeral attribute Malcuth & by the power Efficacy & Virtue thereof we Servants also of the Same your God & by the strength & force of our faith & hope in him for Divine Assistance Grace & mercy herein Do Earnestly request powerfully Invoke & Confidently move you & Call you forth to Visible Appearance here before us in this Crystal Stone or Glass Receptacle or Otherwise thereout here before us as it shall please God is given unto you So to Do: And likewise to Show Visibly unto us a foregoing Sign or test of your Appearance, O you Servants of mercy Jereceue & Mitraton Residing Serving & officiating in the sphere of the elements (Move we Say) and by Superior power & permission & in the name of the highest Descend appear & Visibly show your Self or Selves jointly & Severally & Respectively unto us in this Crystal Stone or Glass Receptacle Standing here before us or Otherwise out of the Same as it shall please God to permit & Appoint you & to show us a preceding Sign thereof And by your Mediate Angelical Inspiration Information or Chief teaching to instruct help aid & assist us both a this time present & also at all Other times & places whensoever & wheresoever we Shall move, & call you forth to Visible Appearance

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& to our Assistance in whatsoever truths or Subject matter or things Appertaining thereunto in all wisdom & true Sciences, both Celestial & Terrestrial &c: that Shall be necessary for us And also as any Other Emergent Occasion shall Duly & properly require to the advancement & Setting forth of God's Glory, & the Improvement of our Welfare; Comfort & benefit of our worldly & temporal Estate & Condition whilst we yet live And likewise all Such matters or things whatsoever Else that shall be necessary for us to Know & Enjoy Even beyond what we are able to ask or think which the almighty giver of all good gifts Shall in his bountiful & paternal mercy be graciously pleased hereby to give you to Reveal & Show forth unto us or Otherwise to bestow upon us O ye great Angels & intelligences Jereceue & Mitraton Residing Locating & bearing Rule in the Sphere of the Elements and all Others ye Celestial Angels of the Order of Anamastick Medium of Divine grace & mercy Ministers of true light & understanding & Servants of the most high God particularly Recited & Spoken of Invocated moved & Called forth to Visible Appearance (as aforesaid) Descend (we say) & by the power of Superior Emission Some one or more of you Appear Visibly here before us as shall please God & be friendly unto us, & in your respective offices, Do for us, as for the Servants of the most high God whereunto we move you all jointly & Severally in power & presence whose works Shall be a Song of honour & the praise of your God in your Creation. Amen

Part 3 - The Demon Princes

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On the Devils and Demon Princes¹

There are many spirits, that are said to be by nature Evil, & not only Envious & Enemies to man & his felicity, but adverse to all goodness whatsoever: and yet have been by magicians of former times (Living in Remote & far Countries from us in England and these parts) brought to a Communication, and a Kind of familiarity, with them, whereby their offices & natures have been Discovered, but it hath not been Common among men, Especially the meanest Capacities, & therefore not at all practiced, neither is it fit to be practiced by any Sober philosopher, unless to Satisfy his Curiosity, because of their Turbulence, But yet they are many times called upon, to bind & constrain other Spirits, to Do their offices, which is not at all offensive hurtful or obnoxious, therefore they may be Invocated in Such cases &c: we shall mention Some thereof, because of Discerning the Difference thereof, & therein let the magick Philosopher use his Discretion &c: There are three spirits Called Devils, or infernal spirits, whose names are mentioned in holy writ, namely Lucifer, Beelzebub, & Sathan, therefore as they stand recorded in the Sacred Scriptures, we shall hint at something of them, & no more.

Lucifer is a great spirit, and may not be Invocated nor Called from his Orders, yet by him as by Tantalion other spirits may be adjured and bound, for all sprits that are by nature evil, or at least more malign, than usually many Aerial & Terrestrial powers are, such are treated of before, do with a Kind of majesty, Worship & obey him: for this Reason he many not be called upon, Except to Constrain other Subservient spirits to fulfil the Commands & Requests of the Invocant in any Reasonable thing.

The next is Beelzebub who is a great prince (and it is said that before the fall, he was of the order of Cherubims) and 1000000 spirits do minister unto him. He appeareth very beautiful, & giveth to them that call him Gold & Silver and maketh them Expert in Science, he appeareth well for half an hour: & giveth to Each Demand a true Answer, He giveth a servant or Familiar, which will be faithful & obedient, During a man's Life, whoso Calleth him must have Tears of Amber, Lignum Aloes mastic &c: & invoke towards the east, in Verbis Conceptis wherein he must be importunately and Earnestly Urged, to Do his office, who then at Length will obey.

¹ From Sloane MS 3824 ff117-120b.

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The third spirit is called Sathan, who was before his fall of the order of Cherubims, & it is Said that because he fell not of his own will, therefore he abideth obscurely in the Air, and so is called the prince of the Air, under whom are four Princes or Kings, bearing Rule in the Air, & have power given & permitted them, to coruscate and Disturb the Air, whereby many Mischiefs befall the Earth, Doing great hurt, and it was this spirit that tempted our forefathers in the Wilderness to Disobedience.

The four Kings of the Air Ruling under Sathan, together with their Councillors & messengers are named as followeth, under whom again are numberless of subservients.

King of the	{East	{Oriens	Presidential Councillors are	Neopheyn, Barbas, Sebarbas, Alilgon, Gordonizer Lame, Vassago, Othey, Um, Anaboth, Aleche, Berith, Mala
	{West	{Paymon		
	is		whose	
	{North	{Egy[n]	Messengers are	Baal, Temel, Belfarto (or Belferit) ² , Belferth, Belial, Bawson, Rombulence (or Ramblane), Alphasis, Emlon, Ocarbidadon, Madicon
	{South	{Ama[y]mon		

² Sloane MS 3821 shows these Messengers as Belfarto and Belferit, but the (probably earlier) Sloane MS 3824 appears to show them as Belsarto and Belserit.

Oriens King of the East, appeareth with an hundred & two hundred Legions, having a fair Effeminate Countenance, & a goodly Crown upon his head, riding upon an Elephant, having trumpets, Sahlams & much Minstrels of Diverse Instruments going before him, & when he is called he Cometh with other great Kings; but if he be called, alone, then he appeareth in the very likeness of a Royal Horse; He telleth the truth of all things present, past & to Come; giveth money, teacheth Sciences, Confereth Books, and willingly giveth answers to all Demands & Questions, He knoweth all Experiments, and hath power to teach them; There is a King under Oriens, whose name is Baal, whose office is to teach all manner of Sciences, and maketh a man to go Invisible, & hath under him 250 Legions, who so acteth by this Royal Spirit Oriens, must direct his Countenance & actions towards the east, and at the first Constrain the spirit Temel, who is messenger of the East as followeth – first invocating for the aid and Assistance of Oriens, &c: of which Invocation an example hereafter followeth in the practice of Hochma.

O thou spirit who art called Temel, Messenger of the east, I adjure, call upon, bind, command and Constrain thee, by the power, Dignity & authority of the Great and Royal Prince Oriens, the supreme Head of your Hierarchy, I adjure, Command, constrain & in the name, & by the Supremacy of your Orders, I powerfully & Earnestly Urge thee, O thou spirit Temel, Messenger of the East, to appear & show thy self Visible, affable, and in all mildness & serenity here before us, & in no wise turbulent, hurtful or terrible unto us, or any other Creature whatsoever, upon the Earth, but come ye peaceably, Quickly & in all plainness & humility, & give me true & faithful Answers and Resolves, readily and willingly, of my demands & desires, courteously fulfilling my Request, in all things (according to your Order & office) without Delay, fraud, illusion or other deceitful crafts or impositions whatsoever, that may in any wise so hinder, oppose or obstruct my Expectations in the Least, move therefore.

This Conjunction being Repeated nine times, and if he appeareth not, then proceed with the Conjunction following, & Rehearse It several times; and herein Act with Care & order, by returning again, to that above, & then again to this below, according to discretion.

O you spirit, Belfarto or Belferit, who art the messenger of the King of the East, I Exorcise, adjure, bind, Command and Constrain thee,

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in and through the name of our almighty and Heavenly God, creator of heaven & Earth, & of his only begotten Son Jesus Christ, born of the Virgin Mary, the Redeemer of the World, & our only Mediator & advocate with the Father, of all power mercy & goodness, in whose names all the choir of Celestial Angels Rejoice, before whom they Incessantly Sing, O mappa laman Hallelujah, and at whose names all Knees upon Earth Do bow, and all the Aerial Terrestrial and Infernal Host of spirits Do fear & tremble, wherefore I do again adjure, bind, command & Constrain you, O you spirit Belfarto, or Belferit, and I also potently and powerfully urge & Enforce you, in the name, and by the Dignity and Authority of your prince Oriens, and the head of your Hierarchy & orders, that now presently, and without tarrying or delay, that you Enforce the Same spirit, which is called Temel, to appear Visibly, affably and peaceably here before me, and no ways Turbulent, hurtful or terrible to me, or any other creature, and that he may faithfully, humbly, obediently, readily and willingly Do my Commandment and fulfil my Desires in all things, according to his office, wherein he may obey without any test, hindrance, ~~tarrying~~, tarrying, delay, illusion, fraud, or any other Crafty Deceits or Devices whatsoever, that may oppose, obstruct or deceive me, in my present & future expectations; all which I Constrain and Command thee, O thou Spirit Belfarto, or Belferit, in & through ~~in & through~~ the mighty & binding name Tetragrammaton, Jehovah, &c:

Amaymon is a King of the South, He is great & mighty, and appeareth in the Similitude of an old man, with a great Bear; His hair like to horse hair, & hath a bright Crown on his head, and Rideth on a fierce Lion, usually roaring at the first appearance; and shaking a Rod in his hands, his ministering spirits going before him, with all manner of musical Instruments, with him Cometh other three Kings, who are Emlon, Ocarbdaton, and Madicon, being messengers to the King of the South, he cometh with a great Company and very obscurely &c: He giveth a true Answer to all Demands, & maketh a man wonderful Cunning and deport, in all Learning, Philosophy & *Ars Notoria*, he giveth the best acquaintance with nobility, & Confirmeth the Doings thereof (as Dignity, promotion, &c: he may be detained one hour: &c: and but no Longer &c: And when you go to act by this spirit Amaymon, Direct your Self & Countenance to the South, first Invocating & Constraining the spirit Emlon, after the same manner as is before Explained, in the Constraint of the spiritual messengers of the East, under Oriens (viz) Temel and Belfarto, using the same Invocations, only alternating the spirit's names, and then adjuring the other Spirits, Ocarbdaton and Madicon, as before.

Paimon is King of the West, he appeareth at first somewhat terrible & speaketh with a Hoarse Voice, but being Constrained by a Divine Power, he then taketh the form of a Soldier, and when he Cometh to the presence of the Invocant, is oft times apt to Cavill & make variance, He Rideth upon a dromedary, or a Camel, which is Crowned with a Bright crown, & hath the Countenance of a woman, before goeth a Band of ministering spirits, with all Kind of musical Instruments, And when he appeareth, Let the Invocant Cast a paper to him, wherein is Inscribed, that he shall speak plainly & Distinctly, so that the Master may Understand what he sayeth, And with him Cometh five other principal or regal Spirits, who are Balsareth the messenger to the King of the west, and Belial a King, And Baroson a King, and Rombulence or, Ramblane, and Alphasis, they may appear from the 8th hour to the 12th &c: It is also here to be observed, that the spirit Alphasis, is first to be Called upon, and Constrained by Invocation, as is to be understood before in the first Temel, ~~and then~~, and then afterwards the Regal Spirits Belial, Baroson, Rombulence, Or Ramblane, according to the example of the spirit Belfarto, before Recited.

Egyn is King of the North, he appeareth in the Likeness of a man, his face very fair and Clear, his nostrils very sharp like a sword.

The Practice that all is Hochma, &c; - made use of, by the above named four Kings, Oriens, Paymon, Egyn and Amaymon, is as followeth.

First, the four Kings, and their Particular Presidential Councillors, when directly Called upon, from their Several & respective Orders or mansions, to send such a spirit as was Nominated &c: to effect & fulfil all such proposals, as should be demanded, all which is [done] thus.

O thou great & potent spirit Oriens, King of the East, & bearing Rule & Command In the East Region of the Air, I adjure, call upon & Constrain, and most powerfully and Earnestly urge you, by & in, and through the virtue power & might of these Efficacious & binding names, Tetragrammaton, Jehovah, Adonay, Agla, El, Sabaoth, Elohim, Even the Almighty, Immense Incomprehensible & Everliving God, the omnipotent Creator of heaven & Earth, & in & through the names of our Lord & Saviour Jesus Christ, Messias, Sother, Emanuel, the only Begotten Son of god the father, born of

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the Virgin Mary, the High King & Lord of all the world, whose name all the Celestial Angels honour & obey, and before whom all the holy Company and Choir of heaven, Incessantly Sing O Mappa laman Hallelujah and at whose Divine & inestimable name, all Knees on Earth do homage and bow, and all the Aerial terrestrial and Infernal spirits Do fear & tremble, And now by all aforesaid I do now again powerfully adjure, call upon, constrain & most Earnestly urge you O you great & mighty spirit Oriens, King of the East Quadrant of the Air, in and through the most Effectual glorious Sacred & puissant names of him who sayeth it is Done, that now Immediately without further tarrying, or delay, you do Send or Cause to be Sent forth without delay the spirit, Marage or any other from your Order, and to appear visibly, plainly, peaceably, affably in all serenity and humility here apparently to my Sight and view, and positively effectually faithfully, and fully to serve me and to Resolve me in such Queries, & Interrogations, as I Shall ask require & Demand of him, & to fulfil my Requests, and Do my Commandments in all things, according to his office, wherein he may or can, as I shall desire of him, & that without any Delay, Guile, Deceit or other illusions whatsoever, that may In any wise hinder, oppose, obstruct or destroy our Expectations. And I do again Earnestly Importune, adjure, Urge and Constrain you, O you powerful & Regal spirit Oriens, to send forthwith immediately, and now at this present time to me, and to appear plainly Visible before me, the spirit Marage, or some other from your orders or mansions, in all mildness, peace & friendliness, without any hurt, Disturbance, or any other Evil whatsoever, Either to me, or this place, wherein I am, or any other place, Person or creature whatsoever, but that Quietly Courteously & obediently to serve me & fulfil my Desires, & do my Commandments in all things wherein he may, &c: All which I Earnestly Urge & Constrain thee, O thou Royal and potent spirit Oriens: to do for me in Nomine Patri Filius et Spiritus Sancti.

Let this Constraint be uttered three times, then proceed to the following Exorcism, and Say that Seven or nine times, then Go again to that above, which order observe for two or three hours, or as Occasion shall Require &c:

O thou spirit Marage, I adjure, call upon, bind Constrain and Command thee by the Authority & Dignity of thy prince & head of thy Hierarchy, unto whom thou owest honour & obedience, & by the truest and most Especial name of your master, Commanding the Order and mansion wherein you Inhabit & Reside, I do adjure, Command, constrain & Earnestly urge thee, O thou spirit Marage, to appear, and show thy Self Visibly and affably in all Serenity &

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meekness here before me, in a fair & Decent form, and in no wise turbulent, hurtful or terrible unto me, or the place wherein I am, or to any other place or Creature whatsoever,, or where such Places come you peaceably, & in all humility, & show thy Self plainly & visibly here before me, to my full view & Eye sight, speaking plainly, & to be understood, giving me faithful & free true answers to all my demands and readily doing my Command according to your office, wherein you may or Can, without any Illusion, or other fraudulent Deceptions whatsoever that lead to the Circumvention of my present Experiment or at all in the Least Destructive to my hopes and Expectations, move therefore, prepare ye & Come away, Show thy self, and make no long tarrying or Delay, and Do for me as for the Servant of the Highest.

	{Paymon		West		Mirage or Baal
and if	{Egin	King of the	North	be invocated, bid	Merage
	{Amaymon		South	him send	Marage

Now by Changing the names of the spirits, and the Angle from whence they are Called upon, Respect being had to the other three, as is Exemplified in the Regal spirit Oriens, whose Invocation in this last Experiment of my Hochma, may Serve also for those that are just next foregoing, and to be placed before the Invocation of the spiritual messenger Temel, and that of Paymon, to go before the Constraint of Alphasis, and the Invocation of Amaymon, to proceed the Call of Emlon, so that altering each name in Every several and respective Invocation, and observing the Aerial Angle, or Quarter, East, West, North, & South, & so Invocating according to art, you Can rarely Err or Do amiss &c.

There are other names, by which these four regal Spirits are Known, & have been Invocated, & been brought to familiarity & verbal Community by the L:C.E of S³ as:

Oriens		East		Orie[n]s		Samael
Paymon	King of	West	alitor	Paymim	by the Hebrews	Azazel
Egin	the	North		Egym	they are Called	Azael
Amaymon		South		Mayrary		Maharuel

³ L:C.E of S might be a clue to the identity of the group of angel magicians using these MSS.

The Four Demon Princes⁴

[Operations of the East Angle of the Air⁵]

Operations of the East Angle of the Air by Invocation made to the Regal Spirit Orients⁶, who is the King & Ruler of the Same for the moving and⁷ calling forth of all, or any of Such, Aerial Spirits by name Order and office of what Degrees⁸ soever from the Superior to the Inferior to Visible Appearance &c.

O You Royal Spirit of great power who art Called Orients, & said to be King of the East Angle, Region or Mansion of the Air & governing, or bearing Rule therein over many Legions of Aerial Spirits Subjected with you, unto & under the power Obedience & Command of that great and Mighty Spirit Called Sathan who is Said to be the prince of the Air & to govern the⁹ four Angles Regions Divisions or mansions there of East West North and South & unto whom power and Command is given over all Spirits having place, Residence or mansion therein as by the preordinate Decree of the most high God the only Creator of heaven and Earth, & of all things whatsoever is Contained in the Creation is Constituted & appointed. O ye Regal Spirit Orients King of the East Region, or Angle of the Air, Being governed & governing as aforesaid, we the servants of the most high God Reverently here present in his holy fear being Dignified Armed and Supported in the holy Trinity, through Divine grace with Celestial power & Authority given unto our first parents in the Creation, at the Beginning of Time & by Lineal descent from them to us, & all posterity, or Succeeding generations, as the heirs of Gods promise & grace: Even to the utmost period thereof, &¹⁰ by the name of your God & in the name of your prince or head of your Orders & by your Seal or Character, preordinately Decreed of the most High God Confirming, Subjecting & binding you, by Orders and office unto Strict Obedience first to the fulfilling of his Divine will & pleasure, both at his mediate &

⁴ From Sloane MS 3821 ff. 158-167, 180-187v. and Rawlinson MS D.1363 ff. 26-35v.

⁵ Spelled 'Ayr' in the manuscript. Dr. John Dee got his Ayres Aethyrs from the grimoires.

⁶ Usually spelled 'Oriens'. Obviously derived from the Latin *oriens* meaning the rising sun, or sun god, or East. This name is also written Uriens, maybe derived from Latin, *uro*, to burn or devour with flame.

⁷ R1: Consistently uses "&" throughout, rather than the mixture of "and" and "&" found in Sloane MS 3821.

⁸ R1: "Degree".

⁹ S3: "the" is repeated here.

¹⁰ R1: inserts "Do by the virtue, influence & efficacy hereof, &".

Immediate Commandments & appointments; Secondly unto the Command Service & Obedience of your prince or head of your Orders as in place Degree & office Appointed; Thirdly, as well unto the Service, Obedience, and assisting of the Sons of Men, Servants of the most high God, now living on Earth, according to your Orders, & office as to tempt & Subvert them from their Allegiance to the Divine laws & Duty to God, by your Evil & Crafty Insinuations & Delusions And by the Contents of all aforesaid; & by the power thereof, we Do Exorcise, Conjure, Command Compel Constrain & move you O you Regal Spirit who is Called Orients King of the East Angle of the Air together with these Royal great & powerful presidential Spirits by name Called Neopheyn, Barbas, Sebarbas and Abigor, & all Other Superior Spirits bearing Command over the more inferior Servient & Subservient Spirits from Degree to Degree Residing and Serving under you in the East Region, Angle Division or mansion of the Air to command, Constrain & Compel this Spirit who by name is Called Belfarto or Belferit, & all other Spirits of great power bearing Rule in your Orders, or Mansion as aforesaid to serve and Assist us in all & Every Such of our Operations and affairs, according to their Orders & offices as we Shall by Certain invocations Request & Command them; And amongst the Rest to Command Constrain, Send or Enforce to Come & appear unto us Either or both of these Spirits who by name are Called Temel, who is said by office to be a messenger attending the Regal Spirit, Orients in the East Angle or mansion of the Air: And also the Spirit by name Called Marage who is Differently said to be a messenger, or familiar Spirit Subservient & Subject in Orders under Orients & Residing in the East Angle & Mansion of the Air, forthwith and immediately at our Invocation to move and Appear in fair and decent form, & in no wise hurtful, Dreadful, terrible or Affrightful unto us or this place or to any other person, or place what Soever, But in all humility, & Serenity, Visibly to the Sight of our Eyes: in Some one or Other of these Glass Receptacles standing here before us, & to make us true & faithful Answers unto all Such our Demands and Requests, & to fulfil and accomplish all Such our Desires, as we Shall by invocation Declare, & at Large in the Contents thereof Expressly Show forth & move unto them without Delay Delusion or Disturbance whereby to Surprise or Assault our Senses with fear and Amazements, or In any wise to Obstruct, or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

O ye Spirit of great power, who by name are Called Belfarto or Belferit, together with all Others Spirits of great power, Residing &

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Bearing¹¹ Rule, in the East Angle, or Mansion of the Air under the Royal Spirit Orients, Who is Said to be King & principal Governor thereof next under the more Superior Spirit Sathan, the prince of the Air & governing in the four Angles thereof East West North and South, with their principal Kings & all other Spirits from the Superior to the Inferior, Residing, & Bearing office according to Each & Every of their Several Respective Degrees & as wherein they are by Divine Appointment now Orderly placed.¹² Know ye then O ye Spirit Belfarto or Belferit together with all Others ye Regal & Superior Spirits, by Orders & office, governing & bearing Command over Others the Subservient & Inferior Spirits, from Degree to Degree in the East Angle, or Mansion of the Air, we the servants of the most high God being Dignified, Armed fortified & Supported through Divine Grace, in the holy Trinity with Celestial power, & Authority Do in the name of your God, & of your high prince Sathan and of your prince Orients the Supreme head of your Orders, & by Every & Each of you[r] Several & Respective Seals, or Characters; & the Virtues & power thereof Exorcise Conjure, Command, Constrain &¹³ Call forth, & move you, O ye Spirit by name as aforesaid Belfarto or Belferit, together with all Others the Superior Spirits Governing by Orders & office, as before is said; to Command Constrain and Compel the Spirits by name Called Temel, who is Said to be a messenger, under the great Spirit Orients King of the East Angle, or Mansion of the Air And also the Spirit who by name is Called Marage who is Differently Said to be a messenger, or familiar Spirit, Subservient, & Subject also in Orders under Orients, and Residing in the East Angle or Mansion of the Air: (or any other Spirit or Spirits residing in the East Angle or Mansion of the Air) (as aforesaid) immediately & forthwith at our present Invocations, to move & Appear, in fair and Decent form, not in any wise hurtful, Dreadful terrible, or Affrightful, unto us, or to this place or to any Other person or place whatsoever but to Come and appear in all humility & Serenity in these Glass Receptacles or any one of them, Set for that purpose here before us, being one usual way of Receiving & Enclosing of Spirits to the Visible Sight, Service and Assistance of the Sons of men; And to show true & Visible Signs unto us of their Coming and Appearance or Otherwise to appear out of them, Visibly here before us, as shall be most Beneficial & best Convenient for us in all, or any Such our operations & affairs as the Necessity thereof Shall Require and as accordingly Shall in anywise properly Appertain to their Orders & offices, & to make true & faithful Answers, unto us Speaking plainly, So as that we may hear

¹¹ R1: "& bearing".

¹² SB.

¹³ R1: omits "&".

and understand them, And also to fulfil perform & accomplish unto us, & to Serve & assist us in all, & Every Such our Commands, & Requests (as in the Contents of our Invocation, Shall be more at Large Declared, & Expressly Showed forth unto them) without Delay, Delusion or Disturbance whereby to Surprise or Assault our Senses, with fear and amazements or in any wise to Obstruct, or hinder the Effects, of these our present Operations by any Subtle Crafts or illusions whatsoever.

O ye Spirit, who is called Temel & Said to be by office¹⁴ a messenger under the Regal Spirit Orients in the East Angle of the Air and also ye Spirit by name Called Marage, who is or may be Differently Said to be a Messenger, or familiar Spirit Serving also amongst many other Subservient or familiar Spirits, in the East Angle of the Air under the Royal Spirit Orients, King & governor thereof; we the Servants of the Highest, Do in the name of your God & by the power of your greatest, & highest governor, the prince of the Air set over & Commanding the four Angles East West North and South, with Every & Each of their Several & Respective Kings & likewise all Other Spirits bearing Rule & Serving therein, Even from the Highest or Superior Spirits by Degrees natures Orders & offices unto the more Inferior Subservients; & by your Seals or Characters, preordinately Decreed of the most high God, Confining, Subjecting & binding you by Orders & office unto Strict Obedience; first, to his Divine commandments; Secondly in Orders unto your Superiors; & thirdly unto the Service & Assistance, by your Orders & office of the Sons of men, now living on Earth, & by the Virtue power, influence, & Efficacy thereof & the Contents of all aforesaid; [we] Call forth & move you to Visible appearance – now then we the Servants of the most high God Do Exorcise, Conjure Command Compel, Constrain Call forth, & move you O you Spirits by name Temel & Marage, with all others ye Subservient Spirits & Every and Each of you in general & particular, jointly & Severally, for and by it Self, respectively, by what name Soever you or any of you are Called move then as we Know from the tradition of our predecessors that Serveth by Orders, & office, as you are by the preordinate Decree of the most high God Orderly & Gradually placed in the East Angle of the Air, as your Mansion or place of Residence & abode, accordingly appointed you to Visible appearance; Move therefore O ye Spirits by name, Temel & Marage, & Some one or Other of ye Subservient Spirits by Orders and office, & Residing in the East Angle, or Mansion of the Air Serving under Orients; (as aforesaid) And in the name of your God, & by the Contents of this invocation and the Constraining power, &

¹⁴ R1: transposed to "by office to be".

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force thereof, And appear ye or Some one or any of you¹⁵, or Either of you by name Orders and office accordingly as we have herein & hereby Specified & Called you forth in fair and Decent form, And not in any wise hurtful Dreadful terrible or Affrightful unto us, or to this place or to any other place or person whatsoever, Visibly to the Sight of our Eyes in these Glass Receptacles or any of them, Standing here before us, as being one usual way, or formal accustomed method, or manner of Receiving and enclosing Spirits, or Otherwise to appear out of them in like manner and Decent form and Shape (as aforesaid) in all humility and Serenity, Visibly here Before us & to Show forth unto us true and Visible Signs foregoing your Coming and appearance; and to make us¹⁶ true and faithful Answers unto all these and Every Such Other our Demands & Requests, as lyeth here before us & as we Shall yet further propose not here inserted, Speaking plainly and hereas¹⁷ that we may hear & understand you, & not only to Reveal Discover Make Known, & Show forth unto us the Very truth & Certainty thereof, but also to Serve & assist us, & to fulfil and accomplish for us whatsoever we shall according to your Orders & offices Desire and Command you: Move therefore O ye Spirits, Temel, & Marage, or Some one, or any, or more of you Subservient Spirits¹⁸ or Spirits not now of us named in this present invocation, move then by Orders & office Residing in the East Angle of the Air prepare ye, & by the power & Efficacy of all aforesaid, Come away and immediately Appear Visibly here before us in Such manner and form, as we have before Specified, without further Delay Delusion or Disturbance whereby to Surprise, or Assault our Senses with fear and amazements, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or Illusions whatsoever.

¹⁵ R1: omits "of you".

¹⁶ R1: omits "us".

¹⁷ R1: "so as".

¹⁸ R1: "spirit".

[Operations of the West Angle of the Air]

Operations of the West Angle of the Air by Invocation made to the Regal Spirit Paymon¹⁹, who is the King & Ruler of the Same for the moving and calling forth of all, or any of Such Aerial Spirits, by name Order and office of what Degrees Soever from the Superior to the Inferior to Visible Appearance &c.

O You Royal Spirit of great power who art Called Paymon, & said to be King of the West Angle Region or Mansion of the Air & governing, or bearing Rule therein over many Legions of Aerial Spirits, Subjected with you, unto & under the power Obedience & Command of that great & Mighty Spirit Called Sathan who is Said to be the prince of the Air & to govern the four Angles Regions Divisions or mansions there of East West North and South & unto whom power and Command is given over all Spirits having place, Residence or mansion therein as by the preordinate Decree of the most high God the only Creator of heaven and Earth, & of all things whatsoever is Contained in the Creation, is Constituted & appointed. O ye Regal Spirit Paymon, King of the West Region, or Angle of the Air being governed & governing (as aforesaid) we the Servants of the most high God Reverently here present in his holy fear being Dignified, Armed and Supported in the holy Trinity, through Divine Grace, with Celestial power and Authority given unto our first parents in the Creation, at the Beginning of Time & by Lineal Descent from them to²⁰ us, & all posterity, or Succeeding generations, as the heirs of Gods promise & grace: Even to the utmost period thereof, Do by the Virtue power²¹ Influence and Efficacy thereof²² & by the name of your God & in the name of your Prince or head of your Orders & by your Seal or Character, preordinately Decreed of the most High God Confining, Subjecting & binding²³ by Orders & office unto Strict Obedience first to the fulfilling of his Divine Will & pleasure both at his Mediate and Immediate Commandments & appointments Secondly unto the Command Service, & obedience of your Prince, or head of your Orders as in place Degree & office appointed; Thirdly as well unto the Service Obedience, and Assisting of the Sons of men Servants of the most high God, now living on Earth, according to your Orders &

¹⁹ Sometimes spelled Paimon. Paimon is also called in Hebrew sources by the title of OZAZL, Azazel, which is a name used in *Leviticus* in connection with the scapegoat. Its derivation may be from OZ, a Goat and AZL, meaning to go away.

²⁰ R1: "unto".

²¹ R1: omits "power".

²² R1: "hereof".

²³ R1: inserts "you".

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office as to tempt & Subvert them from their Allegiance to the Divine laws & Duty to of God, by your Evil & Crafty insinuations & Delusions And by the Contents of all aforesaid & by the power thereof we Do Exorcise, Conjure, Command, Compel, Constrain & move you O ye Regal Spirit who is Called Paymon King of the West Angle of the Air together with these Royal, great & powerful presidential Spirits by name Called Gordonizer & Zeme: & all Other Superior Spirits bearing Command over the more Inferior Servient & Subservient Spirits from Degree to Degree Residing and Serving under you in the West Region, Angle Division or Mansion of the Air to command, Constrain & Compel these Spirits who by name are Called Alphasis & Rombulence or Ramblane; and all Other Spirits of great power bearing Rule in your Orders, or Mansion as aforesaid to Serve and assist us in all & Every Such of our Operations and affairs, according to their Orders & offices, as we Shall by Certain invocations, Request & Command them: and amongst the Rest to command Constrain, send or Enforce to Come & appear unto us Either or Both of these Spirits who by name are Called Belfeth, who is Said by office to be a messenger attending the Regal Spirit Paymon in the West Angle or Mansion of the Air; And also the Spirit by name Called Mirage who is Differently Said to be a messenger or familiar Spirit Subservient; & Subject in Orders under Paymon & Residing in the west Angle and Mansion of the Air forthwith and immediately at our Invocation to move and Appear in fair and decent form, & in no wise hurtful Dreadful, Terrible, or Affrightful unto us, or this place, or to any other person or place whatsoever, but in all humility & Serenity, Visibly to the Sight of our Eyes, in Some one or Other of these Glass Receptacles Standing here before us, & to make us true & faithful Answers unto all Such our Demands & Requests, & to fulfil and accomplish all Such our Desires, as we Shall by invocation Declare, & at Large in the Contents thereof, Expressly Show forth & move unto them without Delay, Delusion or Disturbance, whereby to Surprise or assault our Senses with fear and Amazements, or in any wise to Obstruct or hinder the Effects of these our present Operations, by any Subtle Crafts or Illusions whatsoever.

O ye Spirits, of great power, who by name art Called Alphasis & Rombulence or Ramblane, together with all Others Spirits of great power, Residing & bearing Rule in the west Angle, or mansion of the Air under the Royal Spirit Paymon, Who is Said to be King and Governor thereof, next under the more Superior Spirit Sathan, the prince of the Air, & governing in the 4 Angles thereof East West North and South, with their principal Kings, & all other Spirits from the Superior to the Inferior, Residing & bearing office according to Each & Every of their Several Respective Degrees, & as wherein

they are by Divine Appointment now Orderly placed.²⁴ Know ye then O ye Spirits Alphasis, & Rombulence or Ramblane together with all Others ye Regal, & Superior Spirits, by Orders & office Governing and Bearing Command over Others the Subservient & inferior Spirits, from Degree to Degree in the west Angle or Mansion of the Air, we the Servants of the most high God being Dignified Armed fortified and Supported through Divine grace in the holy Trinity, with Celestial power & Authority, Do in the name of your God, & of your high prince Sathan, and of your prince Paymon the Supreme head of your Orders, & by Every & Each of your Several & Respective Seals or Characters & the Virtues & power thereof: Exorcise Conjure, Command Constrain, & Call forth & move you, O all ye Spirits by name as aforesaid Alphasis, & Rombulence or Ramblane, together with all Others, the Superior Spirits Governing by Orders and office as before is Said: to command Constrain, & Compel the Spirits by name Called Belferth, who is Said to be a Messenger, under the great Spirit Paymon King of the West Angle or Mansion of the Air And also the Spirit who by name is Called Mirage who is Differently Said to be a Messenger or familiar Spirit, Subservient, & Subject also in Orders under Paymon, and Residing in the west Angle or Mansion of the Air²⁵, (as aforesaid) immediately & forthwith, at our present invocation, to move and appear in fair and decent form, not in any wise hurtful, Dreadful terrible, or Affrightful, unto us, or to this place, or to any Other person or place whatsoever but to come and Appear in all humility & Serenity in these Glass Receptacles or any one of them, Set for that purpose here before us being one usual way of Receiving & enclosing of Spirits to the Visible Sight, Service and Assistance of the Sons of men; & to show forth true & Visible Signs unto us foregoing their Coming and Appearance or Otherwise to appear out of them, Visibly here before us, as shall be most Beneficial & Best Convenient for us, in all or any Such our Operations & Affairs, as the Necessity thereof Shall Require and as accordingly Shall in anywise properly appertain to their orders & office, & to make true & faithful Answers unto us Speaking plainly so as that we may hear & understand them, And also to fulfil perform, & accomplish unto us, & to Serve & Assist us, in all & Every Such our commands & Requests (as in the Contents of our invocations, Shall be more at Large Declared & Expressly Showed forth unto them) without Delay, Delusion or Disturbance whereby to Surprise or Assault our Senses with fear and amazements, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or illusions whatsoever.

²⁴ SB.

²⁵ R1: inserts "(or any other Spirit or Spirits residing in the West Angle or Mansion of the Air)".

O ye Spirits, who art called Belferth and Said by office to be a Messenger under the Regal Spirit Paymon, in the West Angle of the Air and also ye Spirit by name Called Mirage, who is or may by Said Differently said to be a Messenger or familiar Spirit Serving also amongst many other Subservient or familiar Spirits in the West Angle of the Air under the Royal Spirit Paymon King & governor thereof; we the Servants of the Highest, Do in the name of your God, & by the power of your greatest & Highest governor, the prince of the Air Set over and Commanding the four Angles East west north and South with Every & Each of their Several & Respective Kings & likewise all Other Spirits bearing Rule and Serving therein Even²⁶ from the Highest or Superior Spirits by Degree natures Orders & offices unto the more²⁷ Inferior Subservients & by your Seals or Characters, preordinately Decreed of the most high God, Confining, Subjecting & binding you by Orders & office unto Strict Obedience first, to his Divine commandments; Secondly in Orders unto your Superiors; & thirdly unto the Service & Assistance by your Orders & office of the Sons of men, now living on Earth, & by the Virtue power, influence, & Efficacy thereof & the Contents of all aforesaid Call forth & move you to Visible appearance – now then we the Servants of the most high God Do Exorcise, Conjure Command Compel, Constrain Call forth, & move you O ye Spirits by name Belferth & Mirage, with all others ye Subservient Spirits & Every and Each of you in general & particular, jointly & Severally, for and by it Self, respectively, by what name Soever you or any of you are Called move then as we Know from the tradition of our predecessors that Serveth by Orders, & office, as you are by the preordinate Decree of the most high God Orderly & Gradually placed in the West Angle of the Air, as your Mansion or place of Residence & abode, accordingly appointed you to Visible appearance; Move therefore O ye Spirits by name, Belferth & Mirage, & Some one or Other of ye Subservient Spirits by Orders and office, & Residing in the West Angle, or Mansion of the Air Serving under Paymon; (as aforesaid) And in the name of your God, & by the Contents of this invocation and the Constraining power, & force thereof, And appear ye or Some and or any of you, or Either of you by name Orders and office accordingly as we have herein & hereby Specified & Called you forth in fair and Decent forms²⁸, And

²⁶ In Sloane MS 3821 the invocation breaks off at this point (f.167) due to completely different material on Planetary Angels being mistakenly bound into the manuscript volume at this point. The invocation resumes after this on ff. 179v-187v. The section on Demon Princes is present in full and uninterrupted in Rawlinson MS D.1363 ff. 26-35v.

²⁷ R1: "most".

²⁸ R1: "form".

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not in any wise hurtful Dreadful terrible or Affrightful unto us, or to this place or to any other place or person whatsoever, Visibly to the Sight of our Eyes in these Glass Receptacles or any of them, Standing here before us, as being one usual way, or formal accustomed method, or manner of Receiving and enclosing Spirits, or Otherwise to appear out of them in like²⁹ manner and Decent³⁰ form and Shape (as aforesaid) in all humility and Serenity, Visibly here Before us & to Show forth unto us true and Visible Signs foregoing your Coming and appearance and to make us true and faithful Answers unto all these and Every Such Other our Demands & Requests, as lyeth here before us & as we Shall yet further propose not here inserted, Speaking plainly and hereas³¹ that we may hear & understand you, & not only to Reveal Discover Make Known, & Show forth unto us the Very truth & Certainty thereof, but also to Serve & assist us, & to fulfil and accomplish for us whatsoever we shall according to your Orders & offices Desire and Command you: Move therefore O ye Spirits, Belferth & Mirage, or Some one, or any, or more of ye Subservient Spirit or Spirits not now of us named in this present invocation, move then by Orders & office Residing in the West Angle of the Air prepare ye, & by the power & Efficacy of all aforesaid, Come away and immediately Appear Visibly here before us in Such manner and form, as we have before Specified, without further Delay Delusion or Disturbance whereby to Surprise, or Assault our Senses with fear and amazements, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or Illusions whatsoever.

²⁹ R1: inserts "decent".

³⁰ R1: omits "Decent".

³¹ R1: "so as".

[Operations of the North Angle of the Air]

Operations of the North Angle of the Air by Invocation made to the Regal Spirit Egin³²: who is the King & Ruler of the Same, for the moving & calling forth of all, or any of Such Aerial Spirits by name Order and office of what Degree Soever, from the Superior to the inferior to Visible Appearance: &c.

O you Royal Spirit, of great power who art Called Egin & Said to be King of the north Angle Region or Mansion of the Air, & governing or Bearing Rule therein over many Legions of Aerial Spirits Subjected with you, unto & under the power Obedience & Command of that great & Mighty Spirit Called Sathan who is Said to be the prince of the³³ Air & to govern the four Angles, Regions, Divisions or mansions thereof East West North & South, & unto whom power & command is given over all Spirits having place Residence or Mansion therein as by the preordinate Decree of the Most High God the only Creator of Heaven & Earth: & of all things whatsoever is Contained in the Creation is constituted & Appointed - O ye Regal Spirit Egin King of the north Region or Angle of the Air, being governed & governing (as aforesaid) we the Servants of the most high God Reverently here present in his holy fear, being Dignified Armed & Supported in the holy Trinity, through Divine grace with Celestial power & Authority given unto our first parents in the Creation, at the Beginning of time; & by lineal Descent, from them unto us & all posterity or Succeeding Generations as the heirs of Gods promise & grace, Even to the Utmost period thereof Do by the Virtue Influence & Efficacy thereof, & by the name of your God, & in the name of your prince, or head of your Orders & by your Seal or Character preordinately Decreed of the most High God Confirming Subjecting & Binding you by orders & office unto Strict Obedience first to the fulfilling of his Divine Will & pleasure both at his mediate & immediate commandments & Appointments Secondly unto the command, Service & obedience of your Prince, or head of your Orders, as in place Degree & office Appointed, thirdly as well unto the Service Obedience & Assisting of the Sons of men, Servants of the most high God now living on Earth, according to your Orders & office, as to tempt & Subvert them from their Allegiance to the Divine laws & Duty to God by your Evil and Crafty Insinuations & Delusions & by the contents of all aforesaid & by the power thereof, we Do Exorcise Conjure Command Compel, Constrain & Move you O you Regal Spirit who is Called Egin King of

³² Also called Egyn or Ariton. Egin might come from the Hebrew OGN, meaning forsaken.

³³ R1: omits "the".

the North Angle of the Air together with these Royal Great & powerful presidential Spirits by name Called Vassago³⁴, Othey, Um, & Anaboth & all Other Superior Spirits, bearing command over the more inferior Servient & Subservient Spirits from Degree to Degree Residing & Serving under you in the north Region Angle Division or Mansion of the Air to command Constrain & Compel all or any & Every of those or Such Spirits who are Said by office to be Messengers Serving under Egin: & Attending in the Angle, Region or Mansion of the North and all other Spirits bearing the like office Resident in the Region of the North in your Orders, or Mansion as aforesaid, to Serve & Assist us in all & Every Such of our Operations and affairs, according to such their Orders & offices as we Shall by Certain Invocations, Request and Command them, & amongst the Rest to command, Constrain, Send or Enforce to come & Appear unto us the Spirit by name Called Mirage who is Differently Said to be a Messenger or familiar Spirit Subservient & Subject in Orders under Egin, And Residing in the north Angle & Mansion of the Air forthwith & immediately at our Invocation to move & Appear in fair and decent form, & in no wise hurtful Dreadful terrible or Affrightful unto us or to this place, or to any Other person or place whatsoever, but in all humility & Serenity Visibly to the Sight of our Eyes in Some one or Other of these Glass Receptacles Standing here before us & to make us true and faithful Answers unto all Such our Demands & Requests, & to fulfil, & Accomplish all Such our Desires, as we Shall by invocation Declare & at large in the Contents thereof Expressly Show forth & move unto them without Delay Delusion or Disturbance whereby to Surprise or Assault our Senses with fear & Amazements, or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts, or Illusions Whatsoever.

O all ye Spirits of great power, who by nature Degree, & office are Constituted & Appointed Messengers, & Serving under the Regal Spirit Egin, & other Superior presidential Spirits: Residing in the region Angle, Division or Mansion of the north Even from the Superior, by Orders & office proper: & bearing like power & command, Gradually to the more Inferior, together with all other Spirits of Great power Residing & bearing rule in the North Angle, or Mansion of the Air under the royal Spirit Egin: who is Said to be King & principal governor thereof, next under the more Superior Spirit Sathan: the prince of the Air & governing in the four Angles thereof East West North & South with their principal Kings & all

³⁴ The third spirit of the *Goetia* who is a prince, and who specialises in declaring things past and to come.

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other Spirits from the Superior to the Inferior, residing & Bearing office according to Each & Every of their Several respective Degrees & as wherein they are by Divine Appointment now Orderly placed, Know then O all ye Spirits Serving in & by office as Messengers, & as Royal Messengers together with all Others ye Regal & Superior Spirits by Orders & office Governing & bearing Command over Others the Subservient & inferior Spirits from Degree to Degree in the north Angle or Mansion of the Air, we the Servants of the most high God, being Dignified, Armed fortified & Supported through Divine Grace, in the holy Trinity, with Celestial power & Authority, Do in the name of your God, & by your prince Sathan and of your prince Egin; the Supreme [head]³⁵ of your Orders & by Every & Each of you³⁶ Several & Respective Seals, or Characters & the Virtues & power thereof: Exorcise Conjure Command Constrain, Call forth & move you, O all ye Spirits by Degrees natures office & Order together with all Others the Superior Spirits Governing by Orders & office, as before is Said: to command, constrain & Compel Some one or any of those or Such Servient or Subservient Spirits who are said by office to be messengers Serving & Attending the Regal Spirit Egin: & Other Superior Substitute³⁷ presidential Spirits bearing power & Command in the North Region Angle or Mansion of the Air: & also More Especially & in particular amongst the Rest a Certain Spirit who by name is called Mirage who is Differently Said to be a Messenger or familiar Spirit Subservient & Subject & also in Orders under, Egin & Residing in the north Angle or Mansion of the Air: or any other Spirit or Spirits residing in the North Angle or Mansion of the Air (as aforesaid) immediately and forthwith at our present invocations, to Move & Appear in fair and Decent forms³⁸ not in any wise Hurtful, Dreadful, terrible or Affrightful unto us, or to this place, or to any other person or place whatsoever: but to come & appear in all humility & Serenity in these, Glass Receptacles or any one of them Set for that purpose here before us, being one usual way of Receiving & enclosing of Spirits to the Visible Sight Service and Assistance of the Sons of men & to show true & Visible Signs unto us of their coming & appearance or Otherwise to appear out of them Visibly³⁹ here before us, as shall be most Beneficial & best convenient for us, in all, or any Such our Operations & Affairs, as the necessity thereof Shall Require & as accordingly Shall in anywise properly Appertain to their Orders & offices & to make true & faithful Answers unto us, Speaking plainly

³⁵ S2, R1: The word "head" is omitted here, but this is probably a typographical error.

³⁶ R1: "your"

³⁷ S2, R1: This unusual choice of word is the one given in the original MSS.

³⁸ R1: "form".

³⁹ R1: "Visible".

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So as that we may hear and understand them & also to fulfil perform & accomplish unto us, & to Serve & Assist us in all and Every Such our commands & Requests (as in the Contents of our Invocation, Shall be more at Large Declared, & Expressly Showed forth unto them) without Delay, Delusion, or Disturbance, whereby to Surprise or Assault our Senses, with fear and Amazements or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

O ye Spirit, who by name art called Mirage: who is or may by Differently Said by Office to be a Messenger, or familiar Spirit Serving also amongst many other Subservient or familiar Spirits in the North Angle of the Air, under the Royal Spirit Egin, King & governor thereof together with all, or any Other of ye Servient, & Subservient Spirits bearing like Office & Serving also as Messengers in Orders under the Regal Spirit Egin: as aforesaid, we the Servants of the Highest Do in the name of your God, & by the power of your greatest & highest governor the prince of the Air Set over & commanding the four Angles East west north & South with Every and Each of their Several & Respective Kings & likewise all Other Spirits bearing Rule & Serving therein, Even from the highest or Superior Spirits, by Degrees, natures, Orders & offices unto the more Inferior Subservients, & by your Seals or Characters preordinately Decreed of the most high God, Confining Subjecting, & binding you by Orders & office unto Strict Obedience first to his Divine Commandments, Secondly in Orders unto your Superiors, & thirdly unto the Service & Assistance (by your Orders & offices) of the Sons of men now living on Earth: & by the Virtue, power, influence, & Efficacy thereof & the Contents of all aforesaid, Call forth & move you O you Spirit by name Called Mirage, with all Others ye Subservient Spirits, & Every & Each of you in general & particular, jointly & Severally, for & by it Self, Respectively, by what name Soever you or any of you are Called, move then as we Know from the tradition of our predecessors, that Serve by Orders & office, as you are by the preordinate Decree, of the most high God, Orderly & Gradually placed in the North, Angle of the Air, as your Mansion or place of Residence, & Abode accordingly appointed you to Visible Appearance: Move therefore O ye Spirit, by name called, Mirage; & Some one or Other of ye Subservient Spirits by Orders & office, Residing in the North Angle, or Mansion of the Air, Serving under Egin: (as aforesaid) & in the name of your God & by the Contents of this invocation, & the Constraining power, & force thereof, Appear ye, or Some one or any of you by name, Orders or office: accordingly, as we have herein & hereby Specified & Called you forth: & in fair & Decent form, & not in any wise hurtful

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Dreadful, terrible, or affrightful unto us, or to⁴⁰ this place or to any other place or person whatsoever Visible to the Sight of our Eyes in these Glass Receptacles or any of them Standing here before us as being one usual way, or formal Customary⁴¹ method ~~or manner~~ or manner of Receiving & enclosing Spirits, or Otherwise to appear out of them in like manner and Decent form & Shape (as aforesaid) in all humility & Serenity, Visibly here before us & to Show forth unto us true & Visible Signs foregoing your Coming & Appearance & to make us true & faithful Answers unto all these and Every Such Other our Demands & Requests, as lyeth here before us, & as we Shall yet further propose not here Inserted, Speaking plainly, & So as that we may hear & understand you & not only to Reveal Discover Make Known, & Show forth unto us the Very truth and Certainty thereof but also to Serve & Assist us & to fulfil and accomplish for us whatsoever we Shall according to your Orders & offices Desire & command you Move therefore O ye Spirit Mirage or Some one, or any or more of you Subservient Spirits or Spirits⁴², not now of us named in this present Invocation move then by Orders & office residing in the North Angle of the Air: prepare ye, & by the power & Efficacy of all aforesaid, Come away, & immediately appear Visibly here before us In Such manner & form as we have before Specified without further Delay, Delusion, or Disturbance whereby to Surprise; or Assault our Senses with fear & Amazements or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

⁴⁰ R1: omits "to".

⁴¹ R1: "Customary".

⁴² R1: "Spirits".

[Operations of the South Angle of the Air]

Operations of the South Angle of the Air by invocation made to the Regal Spirit Amaymon⁴³: who is the King & Ruler of the Same: for the moving and Calling forth of all or any of Such Aerial Spirits by name, Orders, & office of what Degree Soever from the Superior to the Inferior to Visible Appearance.

O You Royal Spirit of great power who art Called Amaymon & said to be King of the South Angle, Region, or Mansion of the Air, & governing or Bearing Rule therein, over many Legions of Aerial Spirits Subjected with you, unto & under the power Obedience & Command of that great & Mighty Spirit called Sathan, who is Said to be the prince of the Air, & to Govern the four Angles Regions, Divisions or Mansions thereof East west North & South, & unto whom power & Command is given, over all Spirits having place, Residence or Mansion therein as by the preordinate Decree of the most high God, the only Creator of heaven and Earth, & of all things whatsoever is Contained in the Creation, is Constituted & appointed. O ye Regal Spirit Amaymon, King of the South region or Angle of the Air being Governed & Governing (as aforesaid) we the Servants of the most high God Reverently here present in his holy fear, being Dignified, Armed & Supported in the holy trinity, through Divine Grace with Celestial power & Authority given unto our first parents in the Creation at the beginning of time & by lineal Descent from them unto us, & all posterity, or Succeeding generations, as the heirs of Gods promise & grace Even to the Utmost period thereof, Do by the Virtue Influence & Efficacy thereof⁴⁴, & by the name of your God & in the name of your prince, or head of your Orders, & by your Seal or Character preordinately Decreed of the most High God: Confirming Subjecting & binding you by Orders & office, unto Strict Obedience, first to the fulfilling of his Divine will & pleasure both at his mediate & Immediate Commandments & Appointments, Secondly unto the Command, Service & Obedience of your prince or head of your Orders, as in place Degree & office Appointed Thirdly, as well unto the Service Obedience and Assisting of the Sons of Men Servants of the most high God now living on Earth, according to your Orders & office, as to tempt & Subvert them from their Allegiance to the Divine laws & Duty to God, by your Evil & Crafty Insinuations & Delusions And by the Contents of all aforesaid, & by the power thereof we Do

⁴³ Also called Amaimon. This Prince has sometimes been identified with MHZAL, Mahazael, perhaps from the root MZ, = to consume, or devour.

⁴⁴ R1: "hereof".

The Keys to the Gateway of Magic

Exorcise, Conjure Command, Compel, Constrain & move you O you Regal Spirit who is Called Amaymon King of the South Angle of the Air together with these Royal Great & powerful presidential Spirits by name Called Aleche, Berith & Mala & all Other Superior Spirits bearing command over the more Inferior Servient & Subservient Spirits from Degree to Degree residing, & Serving under you in the South Region Angle Division or Mansion of the Air to Command, Constrain & Compel these Spirits who by name are Called, Ocarbidadon, & Madicon: & all Other Spirits of great power Bearing Rule in your Orders, or Mansion (as aforesaid) to Serve & Assist us in all, & Every Such of our Operations & affairs, according to their Orders & offices, as we Shall by Certain invocations request & Command them: & amongst the rest to Command, Constrain Send or Enforce to come & Appear unto us, Either or both of those Spirits who by name art Called Emlon, who is said by Office to be a messenger Attending the Regal Spirit, Amaymon in the South Angle or Mansion of the Air, & also the Spirit by name Called Marage, who is Differently said to be a Messenger or familiar Spirit Subservient & Subject in Orders under Amaymon, and Residing in the South Angle & Mansion of the Air forthwith & immediately at our invocation to move & Appear in fair & Decent form & in no wise hurtful, Dreadful terrible or Affrightful unto us or ~~in~~ this place, or to any Other person, or place whatsoever, but in all humility & Serenity Visibly to the Sight of our Eyes, in Some one or Other of these Glass Receptacles Standing here before us, & to make us true & faithful Answers, unto all Such our Demands & Requests, & to fulfil and Accomplish all Such our Desires, as we Shall by invocation Declare, & at Large in the Contents thereof Expressly Show forth & move unto them without Delay Delusion, or Disturbance, whereby to Surprise or⁴⁵ Assault our Senses with fear and Amazements, or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever.

O ye Spirits of great power who by name art Called Ocarbidadon & Madicon: together with all Other Spirits of great power, Residing & bearing rule in the South Angle, or Mansion of the Air, under the Royal Spirit Amaymon who is Said to be King & principal Governor thereof next under the more Superior Spirit Sathan, the prince of the Air, & governing in the four Angles thereof East West North & South with their Principal Kings & all Other Spirits from the Superior to the Inferior Residing & Bearing office according to Each & Every of their Several Respective Degrees & as wherein they are by Divine Appointment now Orderly placed, Know ye then O ye

⁴⁵ R1: "our".

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Spirits Ocarbidaton & Madicon together with all Others ye Regal, & Superior Spirits by orders & office, Governing & bearing Command over Others the Subservient & Inferior Spirits from Degree to Degree, in the South Angle or Mansion of the Air we the Servants of the most high God, being Dignified Armed fortified, & Supported through Divine grace in the holy trinity, with Celestial power and Authority: Do in the name of your God, & of your high prince Sathan & of your prince Amaymon, the Supreme head of your Orders, & by Every & Each of your Several & Respective Seals or Characters & the Virtues & powers thereof Exorcise, Conjure Command; Constrain Call forth, & move you, O all ye Spirits by name (as aforesaid) Ocarbidaton, & Madicon: together with all Others the Superior Spirits Governing by Orders & office as before is Said, to Command, Constrain & Compel the Spirits by name Called Emlon, who is Said to be a Messenger under the great Spirit Amaymon King of the South Angle, or mansion of the Air And also the Spirit who by name is Called Marage, who is Differently Said to be a Messenger or familiar Spirit, Subservient, & Subject also in Orders under Amaymon, & Residing in the South Angle or Mansion of the Air (or any other Spirit or Spirits Residing in the South Angle, or Mansion of the Air) (as aforesaid) immediately & forthwith at our present Invocations to Move & Appear in fair & Decent form not in any wise hurtful Dreadful terrible or Affrightful unto us, or to this place, or to any Other person or place whatsoever but to come & appear in all humility & Serenity in these Glass Receptacles or any one of them, Set for that purpose here before us being one usual way of Receiving & Enclosing Spirits to the Visible Sight Service & Assistance of the Sons of men & to show⁴⁶ true & Visible Signs unto us, foregoing their Coming & appearance or Otherwise to appear out of them Visibly here before us, as shall be most beneficial & best Convenient for us, in all, or any Such our Operations & affairs as the Necessity thereof Shall Require, & as accordingly shall in any wise properly Appertain to their Orders & offices & to make true & faithful Answers unto us Speaking plainly, So as that we may hear & understand them And also to fulfil perform & accomplish unto us, & to Serve & Assist us, in all & Every Such our Commands & Requests (as in the Contents of our invocation Shall be more at large Declared & Expressly Showed forth unto them) without Delay Delusion, or Disturbance whereby to Surprise or Assault our Senses with fear & amazements, or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or illusions whatsoever.

⁴⁶ R1: inserts "forth".

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O ye Spirit, who is called Emlon, & Said by office to be a Messenger under the Regal Spirit Amaymon, in the South Angle of the Air, & also ye Spirit by name Called Marage, who is or may by Differently Said to be a Messenger or familiar Spirit Serving also Amongst many Other Subservient or familiar Spirits in the South Angle of the Air under the Spirit Amaymon, King & governor thereof we the Servants of the Highest Do in the name of your God, & by the power of your greatest & highest Governor the Prince of the Air, Set over & Commanding the four Angles East west north & South, with Every and Each of their Several & Respective Kings And likewise all Other Spirits bearing Rule & Serving therein Even from the highest or Superior Spirits by Degree Natures Orders & offices unto the more⁴⁷ Inferior Subservients And by your Seals or Characters preordinately Decreed of the most high God, Confining Subjecting & Binding you by orders & office unto Strict Obedience first to his Divine Commandments, Secondly in Orders unto your Superiors And thirdly unto the Service & Assistance by your Orders & office of the Sons of men now living on Earth, & by the Virtue power Influence and Efficacy thereof, & the Contents of all aforesaid, Call forth & move you to Visible appearance: now then we the Servants of the most high God, Do Exorcise Conjure Command, Compel, Constrain &⁴⁸ Call forth & move you O ye Spirits by name Emlon & Marage, with all others ye Subservient Spirits & Every and Each of you in general & particular, jointly & Severally for and by it Self respectively, by what name⁴⁹ you or any of you are Called move then as we Know from the tradition of our predecessors that Serveth by Orders & office as you are by the preordinate Decree of the most high God Orderly & Gradually placed in the South Angle of the Air, as your Mansion or place of Residence & abode accordingly appointed you to Visible appearance move therefore O ye Spirits by name, Emlon & Marage, & Some one or Other of ye Subservient Spirits by Orders & office & residing in the South Angle or Mansion of the Air Serving under Amaymon, (as aforesaid) & in the name of your God, & by the Contents of this invocation & the Constraining power & force thereof, And appear ye or Some one or any, or Either of you by name Orders & office, accordingly, as we have herein & hereby, Specified & Called you forth in fair & Decent forms⁵⁰ & not in any wise hurtful Dreadful terrible or Affrightful unto us or to this place or to any other place or person whatsoever Visibly to the Sight of our Eyes in these Glass Receptacles or any of them, Standing here before us, as Being one usual way, or formal

⁴⁷ R1: "most".

⁴⁸ R1: omits "&".

⁴⁹ R1: inserts "soever".

⁵⁰ R1: "form".

accustomary method or manner of Receiving and enclosing Spirits or Otherwise to appear out of them, in like Decent form & Shape, & in like manner (as aforesaid) in all humility & Serenity Visibly here Before us & to Show forth unto us true & Visible Signs foregoing your Coming & Appearance & to make us true & faithful Answers, unto all these, & Every Such Other our Demands & Requests as lyeth here before us & as we Shall yet further propose not here Inserted Speaking plainly, & So as that we may hear & understand you, And not only to reveal Discover make Known & Show forth unto us, the very truth & Certainty thereof but also to Serve & assist us & to fulfil & accomplish for us, whatsoever we Shall according to your Orders & offices Desire & Command you: Move therefore O ye Spirits Emlon & Marage: or Some one or any, or more of ye Subservient Spirits⁵¹ or Spirits not now of us named in this present Invocation, move then by Orders & office residing in the South Angle of the Air: prepare ye, & by the power & Efficacy of all aforesaid, Come away & immediately Appear Visibly here before us in Such manner & form, as we have⁵² Specified, without further Delay Delusion or Disturbance whereby to Surprise, or assault our Senses with fear & Amazements or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever &c.

⁵¹ R1: "Spirit".

⁵² R1: inserts "before".

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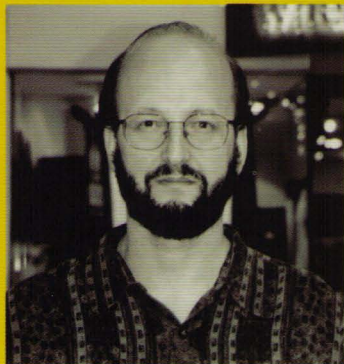
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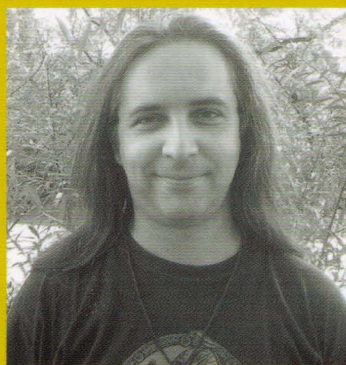
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The Keys to the Gateway of Magic: Summoning the Solomonic Archangels and Demon Princes



Stephen Skinner has been interested in magic for as long as he can remember. He wrote, with Francis King, the classic *Techniques of High Magic* in 1976. He followed that with *Oracle of Geomancy* and *Terrestrial Astrology* which has become the standard work on Western divinatory geomancy. Books on *Nostradamus* and *Millennium Prophecies* followed in highly illustrated editions. He also edited editions of Aleister Crowley's *Magical Diaries* and *Astrology*.

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