

The Book Of The Black Serpent

[Note: This is a version of an essay published c. 1900 for initiates of the Golden Dawn Isis-Urantia temple. The original essay, concerning the Qlipoth can be found in R.A.Gilbert's "The Sorcerer and His Apprentice" and Steve Savedow's "Goetic Evocation - The Magician's Workbook Volume 2". The following text was provided in Trident's edition of "Grimoirium Verum", several additions have been made and some editing has taken place -- Phil]

The Foundation of the Work.

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

The Instruments of the Art.

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

The configuration of the Temple.

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

The magic Circle & Triangle of the Art.

The circle is to measure nine feet across. It may to be inscribed for either permanent or for temporary use, and is to be adorned with these Names of God:

**EHIEH + JAH + vuvh ELOHIM + AL + ELOHIM GIBOR + vuvh
ELOAH VA-DAATH + vuvh TZABAOTH + ELOHIM TZABAOTH +
SHADDAI EL-CHAI + ADONAI MELEKH +**

The triangle is to measure nine feet in equal measurement, thus nine feet in circumference. Each of the three angles should be beset with these angelic names:

ANAPHEXATON + PRIMEUMATON + TETRA- GRAMMATON.

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

The magical Weapons & Tools of the Art.

The Book:

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

The Wand or Rod:

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

The magical Knife:

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

AGLA + vuvh + ON + ADONAI.

The handle of the knife is to be fashioned using the same wood as was used for the rod of the Art.

The ceremonial Robe:

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

The Censur and Suffumigations:

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

The Incenses:

Myrrh Saturnus

Saffron Jupiter

Sulfur Mars

Olibanum Sol

Benzion Venus

Storax Mercurius

Jasmine Luna

Dittany of Crete Terra

The Aspersion Bowl:

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

The types of Spirits.

The Qlipoth:

The names of the servitors of the Qliphothic rulers are expressed as the Name of their ruler given in extensio, each Name being the seed of a name of a subservient Order; thus Thamiel (ThAMAL) is served by Thadekiel, Abraxiel, Mahaziel, Azazael and Lufugiel and the rest of the crowns likewise in the same manner. The relationship between the Archdaemons and the Qliphoth is that the Qliphoth rule on earth in temporal form and the Archdaemons rule the earth in a transcendent manner. One is visible and the other invisible. The invisible can be compelled to appear in divers shapes; as we will find out. Both the Archdaemons and the Qliphoth are entirely evil and are only to be overcome by the aid of celestial powers and virtues, both visible and invisible, and so the pious man will have nothing to fear from these 'intelligences' but the unwise and impious man may already be the victim of their assaults. The sustenance of these powers Infernal is fear and hence, if the magician is without fear these enemies of the Human race can have no power. The Archdaemons and Qliphoth rely not on the existence of GOD to incarnate, but the denial of the existence of GOD - only through willingly renouncing the Truth, the Living GOD or right action can these Spirits bring a Human being to ruin.

The Qliphoth and their Servitors:

Neptune THAMIEL (ThAMAL): THADEKIEL + ABRAXSIEL + MAHAZIEL + AZAZAèL + LUFUGIEL

Pluto CHAIGIDEL (ChIGDAL): CHEDEZIEL + ITQUEZIEL + GOLEBRIEL + DUBRIEL + ALHAZIEL + LUFEXIEL

Saturn SATERIEL (SATARAL): SATURNIEL + ABNEXIEL + TAGARIEL + ASTERIEL + REQRAZIEL + ABHOLZIEL + LAREZIEL +

Jupiter GAMEHIOTH (GAMChAth): GABEDRIEL + AMDEBRIEL + MALEXIEL + CHEDEBRIEL + A'OTHIEL + THERIEL

Mars GALEB (GLEB): GAMELIEL + LEBREXIEL + EBAIKIEL + BARASHIEL

Sol TAGARIRIM (TGRRM): TAUMESHRIEL + GOBRAZIEL + RAQUEZIEL + REBREQUEL + MEPHISOPHIEL

Venus HARAB-SERAPEL (HRB-SRRAL): HELEBRIEL + RETERIEL + BARUCHIEL + SATORIEL + REFREZIEL + REPTORIEL + ASTORIEL + LABREZIEL

Mercurius SAMAEL (SMAL): SHEOLIEL + MOLEBRIEL + AFLUXRIEL + LIBRIDIEL

Luna GAMALIEL (GMLIAL): GEDEBRIEL + MATERIEL + LAPREZIEL + IDEXRIEL + ALEPHRIEL + LABRAEZIEL

Terra NAHEMOTH (NHMATH): NOBREXIEL + HETERIEL + MOLIDIEL + A'AINIEL + THAUHEDRIEL

NOTICE AND WARNING:

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

The Qliphoth

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

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the Serpent of the Paths; it is the Serpent in the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other: the Red coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with Green and Gold, the Color of Vegetation and of growth: banish thou therefore the Evil and seek the Good. For as Moses lifted up the Serpent in the Wilderness, even so must the Son of Adam be lifted up, raised through the balance of strife and of trial, through the Pathway of Eternal Life. And when, like our Master, thou art extended on that Tree, through suffering and through pain, let thy countenance be raised up towards the Light of the Holy One to invoke the Divine Brightness, not for thyself, but for those who have not yet attained to the Pathways, even though they be thy tormentors.

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

The Infernal Habitations

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

- 1. Aretz - dry, crumbling earth**
- 2. Adamah - reddish mould**
- 3. Gia - undulating ground, like the side of a valley**
- 4. Neshiah - pasture, or meadow**
- 5. Tziah - sandy or desert land**
- 6. Areqa - earth**
- 7. Thebel or Cheled - mixed earth and water.**

Upon the left hand are the Seven Infernal Habitations:

- 1. Sheol - the Depths of the Earth [or literally, pit -Editor]**
- 2. Abaddon - Perdition**
- 3. Titahion - The Clay of Death**
- 4. Ber Shacheth - The It of Destruction**
- 5. Tzelmoth - The Shadow of Death**
- 6. Shaari Moth - The Gates of Death**
- 7. Gehinnom - Hell**

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

Lilith Babel

Machaloth Jonia

Samael Media

Rehab Edom

'Splendour on

every side

Fire endfolding

Whirlwind'

These are from Cherubic expressions of Force and the Evil and Averse Powers broken beneath their feet are:

Rahab, whose symbol is a terrible demon leaping upon an Ox;

Machaloth, a form compounded of a serpent and a woman, and she rideth upon a serpent scorpion;

and **Lilith**, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a strange and terrible beast.

To these four (Babel, Jonia, Media, Edom) are attributed four Kingdoms.

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

2. Adimiron - Whose colors are like blood mixed with water, a dull yellow and grey. Their form is that of a Lion-lizard.

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

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

5. Tzephairiron - Whose colors are fiery and yellow, and their form like merciless wolves and jackals.

6. Obiriron - Whose colors are like clouds, and their form like grey, bloated goblins.

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

9. Nachashiron - Whose colors are like serpents, and their form like dog-headed serpents.

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

11. Behemiron - Whose name is derived of Behemoth, and their colors are black and brown, and their forms those of awful beasts like a Hippopotamus, and an elephant, but

crushed flat, or as if their skin was spread out flat over the body of a gigantic beetle or cockroach, crawling yet having vast strength.

12. Neshimiron - Whose colors are of a stagnant gleaming, watery hue, and their forms like hideous women, almost skeletons, united to the bodies of serpents and fishes.

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

Of the Three Evil Forces behind Samael

The first is Qematriel, whose form is that of a vast black, man-headed Dragon-serpent, and he united under him the force of Kether of the Infernal and averse Sephiroth.

The second, a black, bloated Man-dragon, Belial, he denieth a God; and he uniteth the forces of the averse Chokmah.

The third is Othiel or Gothiel, a black, bloated Man-insect, horrible of aspect, his breath greater than his length: and he uniteth the force of the averse Binah.

The fourth form is Samael the Black. All these are of gigantic nature and terrible aspect.

The Evil and Averse Sephiroth

These be the Evil and averse Sephiroth contained in the Seven Evil Palaces, and these Sephiroth have their place from behind the holiness of the World of Assiah. And Samael the Evil surroundeth the whole Evil

Sephiroth who are thus Eleven instead of Ten. There are eleven letters in the word 'Lieutenant Governors': Esther IX.3; eleven days from Horeb, Deut. I.2; the word 'where' in Deut. XXXII.37 is in value eleven; eleven were the curses of Ebal; eleven were the Dukes of Edom, etc. In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed Kerethial, which meaneth 'cut off from God' (Psalm XXXVII, v.34);

ÔWhen the wicked are cut off (from God)Õ and the symbolic form is that of black, evil Giants.

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

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

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

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

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

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

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

The Sixth Palace containeth Hod, whereunto are referred the Samael or Deceivers [Jugglers], whose form is that of a dull Demon-headed, dog-like monsters.

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

These are the Evil Chiefs:

1. Kether Satan or Moloch
2. Chokmah Beelzebub

3. Binah Lucifuge
4. Chesed Ashtaroth
5. Geburah Asmodai
6. Tiphereth Belphegor
7. Netzach Baal
8. Hod Adramalach
9. Yesod Lilith
10. Malkuth Nahemah

Behemoth and Leviathan are two evil forms, of which the first is the synthesis of the Qliphoth already described under the head of Behemiron in the Qliphoth of the Months of the Year (the 11th). The Leviathan are, as it were, numberless Dragon forms united together, so that each of his scales is, as it were, a separate evil serpent.

Of the Descending Hierarchy called the Decans of the Twelve Signs

The Arch-Devils

These are the daemons which rule over the twelve signs; they are presiding under the supreme rule of the Infernal dignitaries Paimon, Amaimon, Egym and Uriens.

Aries 0 - 4 March 21 - 25 Ipos

Aries 5 - 9 March 26 - 29 Glasya-labolas

Aries 10 - 14 March 30 - April 3 Furfur

Aries 15 - 19 April 4 - 8 Marax

Aries 20 - 24 April 9 - 14 Renove

Aries 25 - 29 April 15 - 19 Botis

Taurus 0 - 4 April 20 - 24 Salleos

Taurus 5 - 9 April 25 - 29 Bathim

Taurus 19 - 14 April 30 - May 4 Valefor

Taurus 15 - 19 May 5 - 9 Aim
Taurus 20 - 24 May 10 - 14 Bime
Taurus 25 - 29 May 15 - 20 Ashtaroth
Gemini 0 - 4 May 21 - 25 Buer
Gemini 5 - 9 May 26 - 31 Foras
Gemini 10 - 14 June 1 - 5 Goap
Gemini 15 - 19 June 6 - 10 Marax
Gemini 20 - 24 June 11 - 15 Marbas
Gemini 25 - 29 June 16 - 21 Botis
Cancer 0 - 4 June 22 - 26 Gamigin
Cancer 5 - 9 June 27 - July 1 Amon
Cancer 10 - 14 July 2 - 7 Renove
Cancer 15 - 19 July 8 - 12 Forneus
Cancer 20 - 24 July 13 - 17 Leraje
Cancer 25 - 29 July 18 - 22 Marchosias
Leo 0 - 4 July 23 - 27 Baal
Leo 5 - 9 July 28 - Aug. 1 Beleth
Leo 10 - 14 August 2 - 7 Paimon
Leo 15 - 19 August 8 - 12 Belial
Leo 20 - 24 August 13 - 17 Asmodai
Leo 25 - 29 August 18 - 22 Purson
Virgo 0 - 4 August 23 - 27 Buer
Virgo 5 - 9 August 28 - Sept. 1 Foras
Virgo 10 - 14 September 2 - 7 Marax
Virgo 15 - 19 September 8 - 12 Goap

Virgo 20 - 24 September 13 - 17 Marbas
Virgo 25 - 29 September 18 - 22 Botis
Libra 0 - 4 September 23 - 27 Zepar
Libra 5 - 9 September 28 - Oct. 2 Salleos
Libra 10-14 October 3 - 7 Berith
Libra 15 - 19 October 8 - 12 Allegos
Libra 20 - 24 October 13 - 17 Bathim
Libra 25 - 29 October 18 - 22 Agares
Scorpio 0 - 4 October 23 - 27 Ipos
Scorpio 5 - 9 October 28 - Nov. 1 Glasya-labolas
Scorpio 10 - 14 November 2 - 6 Marax
Scorpio 15 - 19 November 7 - 12 Renove
Scorpio 20 - 24 November 13 - 17 Botis
Scorpio 25 - 29 November 18 - 22 Bifrons
Sagittarius 0 - 4 November 23 - 27 Barbatos
Sagittarius 5 - 9 November 28 - Dec. 2 Buer
Sagittarius 10 - 14 December 3 - 7 Vassago
Sagittarius 15 - 19 December 8 - 11 Stolas
Sagittarius 20 - 24 December 12 - 16 Sitri
Sagittarius 25 - 29 December 17 - 21 Seere
Capricorn 0 - 4 December 22 - 26 Sabnock
Capricorn 5 - 9 December 27 - 31 Vine
Capricorn 10 - 14 January 1 - 5 Haagenti
Capricorn 15 - 19 January 6 - 10 Balaam
Capricorn 20 - 24 January 11 - 15 Orobas

Capricorn 25 - 29 January 16 - 19 Andras

Aquarius 0 - 4 January 20 - 24 Phoenix

Aquarius 5 - 9 January 25 - 29 Vepar

Aquarius 10 - 14 January 30 - Feb. 3 Crocell

Aquarius 15 - 19 February 4 - 8 Dantalion

Aquarius 20 - 24 February 9 - 13 Focalor

Aquarius 25 - 29 February 14 - 18 Zepar

Pisces 0 - 4 February 19 - 23 Barbatos

Pisces 5 - 9 February 24 - 29 Buer

Pisces 10 - 14 March 1 - 5 Vassago

Pisces 15 - 19 March 6 - 10 Stolas

Pisces 20 - 24 March 11 - 15 Sitri

Pisces 25 - 29 March 16 - 20 Seere

The manner of Calling the Spirits to Visible Appearance.

It is agreeable to first state that the Arch-daemons must be called in their time of dominion, or else they will not render themselves servicable to the magician. It is necessary that the operator of these Actions prepare the place of working before attempting to call forth the Arch-daemons, but this is not the case with the Qliphoth-they may be invoked or called forth without a place which has been arranged for them.

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

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

The Angelick Conjunction.

Begin this by reciting Ps LXII, CXLI, CIXX and LXXXVI. Then begin the following Oration.

O MOST ILLUSTRIOUS PRINCE of the heavenly hosts, holy MICHAEL + GABRIEL + URIEL + RAPHAEL; the Archangels, from thy celestial home defend me, a human being, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny.

O Holy and All-mighty God who fashioned the earth and all things by a word! Who sent His only-begotten Son into the world to crush the spirit of evil with its bellowing; do Thou speedily give heed and send Thine holy and effulgent ministering angels from their stations. Let them come that they might administer Thine virtue, strength and wisdom unto me, in these Actions, with whatever spirits I call forth. Let the Prince of Darkness have no power over me and his servitors no power to enslave me but assist me that I may act to the glory of God.

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

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

The Orders of Angels.

The Shekinah

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

MICHAEL rules over the seventh (and highest) heaven.

GABRIEL rules over the sixth heaven.

SHATAQIEL is appointed over the fifth heaven.

SHAHAQIEL, a prince of the host, is given dominion over the fourth heaven.

BADARIEL governs the third heaven.

BARAKIEL is appointed to the second heaven.

PAZRIEL is given the realm of the first heaven.

The Ministering Angels of the Throne of Judgement

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

The Watchers and the Holy Ones

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

The Merkabah

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

The Seraphim

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

The Ofannim

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

The Cherubim

CHERUBIEL is the Prince of the Cherubim and it is these angels who, by their wings, make the "four winds" blow. The wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and returneth again unto its circuits. And from the sphere of the Sun they return and descend upon the rivers and the seas and upon the hills, as it is written: "For lo, he that formeth the mountains and createth the wind."

The Hyyoth

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

The Galagallim

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

The Hosts and Choir of Angels

The Host of Angels are eleven in number and these are their names:

SALLISIM, PARASHIM, GIBBORIM, SEBAHIM, GEDUTHIM, MEMUNNIM, SARIM, HAYLIM, MESARETHIM, MALHAKIM and DEGALIM.

the Angels of the twelve Signs

Aries MALCHIDAEL

Taurus ASMODEL

Gemini AMBRIEL

Cancer MURIEL

Leo VERCHIEL

Virgo HAMALIEL

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

Concerning the Talismans.

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

Finis.